

Minutes
of the
FOURTEENTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA

Part I
DIRECTORY
Of General Assembly
Committees and Officers

Part II
JOURNAL

Part III
APPENDICES

Part IV
CORRECTIONS OF
PREVIOUS MINUTES

JUNE 23-27, 1986
PHILADELPHIA, PENNSYLVANIA

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Time and Place of the next Meeting of the General Assembly:

**The week of June 15, 1987
Grand Rapids, Michigan**

MINUTES
of the
FOURTEENTH GENERAL ASSEMBLY
PRESBYTERIAN CHURCH IN AMERICA

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SUCCESSION OF MODERATORS

Assembly	Year	Name	Place of Assembly
1st	1973	Hon. W. Jack Williamson	Birmingham, AL
2nd	1974	Rev. Erskine L. Jackson	Macon, GA
3rd	1975	Judge Leon F. Hendrick	Jackson, MS
4th	1976	Rev. William A. McIllwaine	Greenville, SC
5th	1977	Hon. John T. Clark	Smyrna, GA
6th	1978	Rev. G. Aiken Taylor	Grand Rapids, MI
7th	1979	Hon. William F. Joseph, Jr.	Charlotte, NC
8th	1980	Rev. Paul G. Settle	Savannah, GA
9th	1981	Hon. Kenneth L. Ryskamp	Ft. Lauderdale, FL
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11th	1983	Hon. L.B. Austin III	Norfolk, VA
12th	1984	Rev. James M. Baird, Jr.	Baton Rouge, LA
13th	1985	Hon. Richard C. Chewning	St. Louis, MO
14th	1986	Rev. Frank M. Barker, Jr.	Philadelphia, PA

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PART II

JOURNAL MINUTES—MONDAY AFTERNOON

June 23, 1986

First Session

14-1 Assembly Called to Order and Opening Worship.

The Fourteenth General Assembly of the Presbyterian Church in America was declared in session by RE Richard Chewning, moderator, at 12:30 p.m. on Monday, June 23, 1986, in the auditorium of the Philadelphia Academy of Music, Philadelphia, Pennsylvania. The Assembly moved first to the opening service of worship, under the direction of Philadelphia Presbytery, according to the following order.

Prelude

A Mighty Fortress	Practorius
Jesus, Dearest Master	Bach
We Now Explore	Buxtehude

Mr. Marlan D. Allen, Organist
The Westminster Brass

Call to Worship

*The Doxology (page xvi in the Trinity Hymnal)

*The Invocation (remain standing for the hymn)

*Hymn 81 Ein' feste Burg

Scripture Reading TE Harold E. Burkhart
Pastor, Christ Reformed Presbyterian Church
Oreland, Pennsylvania

Prayer TE George W. Smith
Pastor, Calvary Presbyterian Church
Willow Grove, Pennsylvania

THE TENSION I SENSE/THE HOPE I HAVE RE Richard C. Chewning
1985 Moderator
The Presbyterian Church in America

Prayer for the General Assembly

*Hymn 177 St. Christopher

The Communion Service

MEDITATION TE James M. Boice
Pastor, Tenth Presbyterian Church
Philadelphia, Pennsylvania

Prayer RE William H. Pascoe
Elder, Tenth Presbyterian Church

Distribution of the Elements

Scripture Reading During the Distribution RE Manfred O. Garibotti
Clerk of Session, Tenth Presbyterian Church

Prayer

*Hymn 310 Morecambe

*Benediction

Postlude

Hornpipe (Water Music) Handel
Mr. Marlan D. Allen, Organist
The Westminster Brass

*Congregation standing

14-2 Enrollment, Quorum, and Roll.

Following a brief recess, the Assembly reconvened at 2:30 p.m. The stated clerk reported a quorum present and the final roll of commissioners was as follows.

ASCENSION PRESBYTERY (All towns are Pennsylvania, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Akron, OH	Faith	Carl Bogue Peter Stazen	Robert Oldaker
Beaver	Chapel	Steven Maker	
Beaver Falls	Christ	Larry Elenbaum	
Bovard	Covenant	Daniel Perrin	
Butler	Westminster	Warren West	John W. Miller
Carmichaels	Greene Valley	Dale Welden	Robert Stuck
Cumberland, MD	Faith	Daniel Doriani	
Darlington	Darlington	William Albany	Nelson Kennedy
Eighty Four	View Crest	Nick Protos	Kerry Black
Ellwood City	Berean	Bruce Gardner	
E. Liverpool, OH	First Evangel	James Thompson	
Independence, OH	Westminster Ref.	Stevan Horning	
Industry	Fairview Ref.	Richard Raines	
Johnstown	Trinity	David Karlberg	
Ligonier	Pioneer	Donald Remillard	
McKees Rock	Providence	Arthur Broadwick Daryl Davis	John W. Todd
Monroeville	New Hope	Bruce Mawhinney	
	Sovereign Grace	Frank Moser	Robert Baudoux
Murrysville	Maranatha Ref.	Charles Winkler	
N. Huntingdon	Calvin	John C. Taylor	
Pitcairn	PC of Pitcairn		John Wilson
Pittsburgh	First Ref.	Charlie Holliday	Robert Ashbaugh
	Mission Chapel	Kurt Lutjens	
Port Allegany	Grace	William Voorhis	
Upper St. Clair	South Hills Ref.	Arnold Frank	
Valencia	Gospel Fellowship	Bailey Cadman	Arthur Harbison
Volant	Hillcrest	Jerry Maguire	Kenneth Meals
Wexford	Covenant	Robert Eickelberg	Robert Groves
Williamsville, NY	C of the Savior	Michael A Rogers Thomas Gregory James Kobb Lawrence Oldaker Robert Peterson James F. Snyder	

CALVARY PRESBYTERY (All towns are in South Carolina.)

City	Church	Teaching Elder	Ruling Elder
Abbeville	New Hope	Charles Champion	Fred Lewis
Anderson	New Covenant	William Hyer	
Clemson	Clemson	John Q. Hall	John Evans
Conestee	Reedy River	Kenneth Gentry Jr.	Ed Vaughn
Easley	Covenant	Steve Bostrom	
Edgefield	Edgefield	Richard Lindsay	
Greenville	Calvary	Victor Jones Edwin McClurken	
	Mitchell Road	Henry Hope	
	Second	Paul Settle Douglas Griffith	John Van Voorhis Ligon Duncan

Landrum	Philadelphia	Paul Nasekos	
Laurens	Friendship	T. Mark Duncan	
Moore	Center Point	John Love	Robert McAbee
Newberry	Smyrna	J. Gaynor Phillips	
Reidville	Reidville	David Frierson	
Rock Hill	Hopewell	John Dodd	Bob Dowdle
	Westminster	Shelton Sanford	James Hambright
		Darrell McIntyre	
Roebuck	Mt. Calvary	David Alexander	
Simpsonville	Davenport Rd.	John Campbell	Joe Hinson
Spartanburg	Providence	R. Grady Love	
Travelers Rest	Travelers Rest	James A. Wiest	
Woodruff	Antioch		Mack Carlton
York	Filbert	Wallace Tinsley	John R. Anderson
	Temple	Robert Berry	
		Thomas Cross	
		David Sinclair	
		Loren V. Watson	

CENTRAL CAROLINA PRESBYTERY (All towns are in North Carolina.)

City	Church	Teaching Elder	Ruling Elder
Belmont	East Belmont	Stephen Robinson	
Burlington	Northside		Gene Parks
Charlotte	Freedom	C. Eugene Craven	
	New Hope	William Osterhaus	
	Prosperity	Stephen Stout	
Denver	Lakeshore	Dewey Murphy	Mitchell Byers
Lexington	Meadowview	L. Kenneth Hash	Glenn Owen
Locust	Carolina	Eulice D. Thomas	Wilson J. Barbee
Matthews	Christ Covenant	Harry L. Reeder	Mike Couch
		Thomas F. Henry	
N. Belmont	Goshen	Alfred Saleeby	
Stanley	Castanea	Robert Wilcox	Richard Sherrill

CENTRAL FLORIDA PRESBYTERY (All towns are in Florida.)

City	Church	Teaching Elder	Ruling Elder
Bradenton	Hope	Randall Greenwald	
Deland	Immanuel	David Boxerman	
Gainesville	Faith	Dale Linder	
Jacksonville	Northshore	Thomas Ellis	
	Westminster	Anthony R. Dallison	
Lakeland	Covenant		Bill Campbell
Maitland	Orangewood	Charles Green	Charles Waldron
		Thomas Myers	
		Carl Smith	
Melbourne	Covenant	Dan Hendley	
North Port	First	Thomas McClelland	
Ocala	Grace	Neil Gilmour	Chuck Black
Orangewood	Pinewood		John Bradshaw
Orlando	Sand Lake	William Colcasure	
Palm Harbor	Community	Kenneth Matlack	
Pinellas Park	Grace	Joe Easterling	
Port Richey	River Ridge	Al Barth	
Sarasota	Covenant Life	Andrew Phillips	
Tampa	Seminole	John W. Buswell	
Venice	Auburn Road	Steve Wood	Joel Traub

MINUTES OF THE GENERAL ASSEMBLY

Wauchula	Faith	Albert Russell	Howard Elems
Winter Haven	Covenant	Leonard Bullock	John Forman
Winter Park	Immanuel	Thomas Sidebotham	
		Stephen Christian	
		Rodney Culbertson	
		Will Faires	
		Carlton Heil	
		R. C. Sproul	
		Russell Toms	

CENTRAL GEORGIA PRESBYTERY (All towns are in Georgia.)

City	Church	Teaching Elder	Ruling Elder
Albany	Northgate	Wayne Curles	
Augusta	First	John Oliver	Bruce G. Kitchen, Jr.
		Randy Q. Smith	John T. Bailie, Jr.
Columbus	Westminster	Jim Campbell	
Garden City	Chapel in Gardens	Tommy Carr	James Cavanah
Macon	First	Henry Schum	George Nottingham
		John Grauley	John T. Clark
	Vineville	Wilson Smith	Jerome Strickland
Martinez	Westminster	J. Archie Moore	D. K. Rean
Perry	Perry	James Shipley	Julian Davis
Savannah	Eastern Heights	Sam Martin, Jr.	
	Hull Memorial	James Barr	Wendell Conner
	Providence	Scott Reiber	
Statesboro	Trinity	Roland Barnes	Harry Brodmann
Thomson	Thomson		W. Randall Hickman
Valdosta	Westminster	Ben Konopa	Howard Hokrein
			Robert Montague

COVENANT PRESBYTERY (All towns are in Mississippi, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Carrollton	Carrollton	Joe Grider	
Clarksdale	First	Thomas G. Kay	
		Michael J. Ahlberg	
Cleveland	Covenant	Timothy Starnes	
Houston	Houston	Paul Honomichl	
Indianola	First	Carl Brannan, Jr.	Howard Q. Davis, Jr.
Jackson, TN	Grace	Carl Chaplin	
Little Rock, AR	Covenant	Robert Cannada, Jr.	Robert Bradsher
Marks	Marks	Laurie V. Jones	
Osceola, AR	First	Mike Sartelle	Arthur Rogers
Oxford	College Hill	Alan Cochet	J. B. Kelly
Tupelo	Lawndale	Tim Fortner	
		Phillip Hurt	
		C. Howard Oakley	
		Jimmy Turner	
		James Young	

DELMARVA PRESBYTERY (All towns are in Maryland, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Annapolis	Evangelical	William Mahlow	
Arlington, VA	Christ Church	James Hutchens	
Baltimore	Abbott Memorial Ref.	Robert Lynn	Albert Rode

	Aisquith	Thomas Graham	
	Evangelical	Thomas Nicholas	
	Faith Christian	Craig Garriott	
	Forest Park	Walter Menges	LeRoy Taft
	Grace Ref.	Daniel Broadwater	Allan Tibbels
	Inverness	William Jones	
Bel Air	New Covenant	Larry Wanaselja	
Bowie	Reformed	Michael Coleman	David Coffin
Dover, DE	Reformed	Jonathan Seda	James Thomas
Elkton	Evangelical	Walter Gienapp	
Ellicott City	Chapelgate	David Geib	Larry Strow
Gainesville, VA	Heritage	Timothy Habbershon	Thomas Dizer
		John Lash	
			Robert Morrison
Germantown	Shady Grove		
Hancock	Grace	Garry Knaebel	
Hochessin, DE	Berea	Lynden Stewart	
Hyattsville	Wallace Memorial	O. Palmer Robertson	James Haber
		Richard Holmes	Richard F. Baker
		Ronald Harding	William Moore
Lutherville	Valley	Glenn MacNaughton	Richard Penner
Manassas, VA	Cornerstone	Robert Schoof	
	Gainesville	Philip Douglass	
		Harry Grimes	Lester Kerns
Martinsburg, VA	Pilgrim	Stephen Smallman	
McLean, VA	McLean	Edward Satterfield	
		Ken Hines	Bayard Bendler
New Castle, DE	Bethany	Gustav Blomquist	
	Manor	Robert Auffarth	Scott McCann
Newark, DE	Evangelical	Calvin Frett	William Metzger
		David Fidati	
		Tom Wenger	
Pasadena	Severna Park	Glen Parkinson	
			Russell Doig
Reisterstown	Covenant of Grace	Stephen Baldwin	
Reston, VA	Reston	Ronald L. Bossom	
Springfield, VA	Harvester	Ronald Standiford	
Timonium	Timonium	K. Eric Perrin	
		Bruce Howes	
Wilmington, DE	Covenant	James Brown	
	Faith	Daniel Osborne	Lloyd Moore
Woodbridge, VA	Grace Ref.		
		George Bragdon	
		R. Laird Harris	
		Beryl Hubbard	
		Robert Louthan	
		Nelson Malkus	
		Harry Marshall	
		David Strumbeck	

EASTERN CANADA PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Dartmouth, NS	Grace Ref.	Donald Codling	
Kitchener, Ont.	Grace	Robert McPherson	
Scarborough, Ont.	Grace & Peace	Howard McPhee	
Unionville, Ont.	First	Michael Goheen	
		Guenther Haas	

EASTERN CAROLINA PRESBYTERY (All towns are in North Carolina.)

City	Church	Teaching Elder	Ruling Elder
Cary	Peace	James Workman Byron Curtis	
Fremont	White Oak		William Farmer
Goldsboro	Antioch	J. Lewis Baker	
Jacksonville	Covenant		William H. Faires, Sr. Donald Stark
New Bern	Village Chapel		Mike Littlejohn
Raleigh	Calvary	Warren Thuston	

EVANGEL PRESBYTERY (All towns are in Alabama.)


City	Church	Teaching Elder	Ruling Elder
Anniston	Faith	David Bryson	Jack Totherow
Birmingham	Altadena Valley		Michael Payne
	Briarwood	Frank Barker	John Gunn Sr.
		Thomas R. Caradine	Douglas Haskew
		R. Thomas Cheely	Crawford Nevins
			Thomas F. Leopard
			George K. Moss
	Covenant	William Hay	Francis Hare
	Frontier		Roosevelt Rush
	Third	Richard Trucks	R. B. Hezlep, Jr.
		Joe L. Ellis	
Gadsden	First	Langston Haygood	Ben Camp
			Robert King
	Rainbow	Steve Jussely	
Helena	Evangel	Edgar Johnson	
Huntsville	Westminster	Paul Alexander	
Leeds	Community	Craig Childs	Phil Anderson
Russellville	First	Joel Beezley	
		Jimmy Lyons	
		Taylor McGown	
		George Mitchell	
		Ingram Philips	

GRACE PRESBYTERY (All towns are in Mississippi.)

City	Church	Teaching Elder	Ruling Elder
Bay Springs	Bay Springs	Philip McRae	
Biloxi	First		Elvin Vestal
Brookhaven	Faith	Wayne Herring	George Gully
Centreville	Thomson Memorial	Richard L. Burguet	J. W. White
Collins	Collins	Stephen Rarig	
Columbia	Columbia	Leonard Hendrix	
Gulfport	First	Mike Craig	William Woleben
			Charles Holcomb
Hattiesburg	Bay Street	John Ragland	Charles Roberts
	First	Lee Taylor	Frank Gardner
			William Wicht
	Woodland	David Jussely	Bill Gates
Hazlehurst	First	Daniel Thompson	
Laurel	Covenant	Walter Shepard	G. Carey Hauenstein
Liberty	Liberty	Randall Richmond	
Magee	Magee	George Crocker	
	Sharon	Timothy Dye	Ray Little
Moss Point	Moss Point	Donald Hendricks	

Picayune	First	Stanley Hartman
Prentiss	Prentiss	French Tripp
Taylorville	First	Raymond Hellings
Waynesboro	Philadelphus	Robert Hollingsworth
	Waynesboro	Vaughn Hathaway
Woodville	First	Eugene C. Case
		Michael Craig
		Edward Jussely
		William Stanway

GREAT LAKES PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Bad Axe, MI	First	David Dively	
Cincinnati, OH	Ch of Covenant Faith	Mark Dalbey Howard Hart	Thomas Stein
Cynthiana, KY	Covenant	Stan Johnson	
Fenton, MI	Tyrone Covenant	David Stockment	Don Moore
Grand Rapids, MI	Christ Church	Paul E. Engle	Jim Ruark
Indianapolis, IN	Grace	David McKay	
Muncie, IN	Westminster	Petros Roukas	
Valparaiso, IN	Good Shepherd	Corbett Heimburger	
Worthington, OH	Trinity	Robert Wildeman, Sr.	
			
		Addison P. Soltau	

GULF COAST PRESBYTERY (All towns are in Florida, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Ft. Walton Beach	Westminster	Joseph Clark	
Gulf Breeze	Concord	William Fox	Gerald Sovereign
Madison	Grace		A. Julian Gibson
Pensacola	McIlwain Memorial	Donald C. Graham	William M. Harris IV
	Northeast	Jack Waller	Murdock M. Campbell
Robertsdale, AL	Faith	Raymond Fell	
		Arnie Maves	

ILLIANA PRESBYTERY (All towns are in Illinois, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Belleville	Immanuel	Thomas Jones	Clyde Kornegay
Coulterville	Grandcote Ref.	Thomas Waldecker	
Edwardsville	Covenant	Jeff Rakes	
Godfrey	Westminster	Stephen Ford	Glenn Baas
Waterloo	Concord	Daniel Dermyer	
		Harold Stigers	

JAMES RIVER PRESBYTERY (All towns are in Virginia.)

City	Church	Teaching Elder	Ruling Elder
Charlottesville	Trinity	Joseph F. Ryan	
		Edmund P. Clowney	
Chesapeake	Evangelical	Jack Unangst	
Chester	Centralia	John Holmes	

MINUTES OF THE GENERAL ASSEMBLY

Hampton	Calvary Ref.	Kerry Hurst	
	New Bethel	James C. Allen	
Hopewell	West End	E. Lee Trinkle	Leland L. Nichols William Mitchell
	W. Hopewell	Lawrence Roff	
Midlothian	Sycamore	Harry Long	
Norfolk	Calvary	Leon Wardell	William Adkins
	Immanuel	William Harrell	Dale White
Petersburg	Tabb Street	Michael Frazier	
Richmond	All Saints Ref.	Howard Griffith	Al Yancey
	Centralia		Walter Lastovica
	Stony Point Ref.	Frank Crane	Bob Ranson
Virginia Beach	Eastminster	Russell Flaxman	
	New Covenant	Joseph Mullen	John Ramirez
	New Life	Wallace Sherbon	
Williamsburg	Grace Covenant	Robert Hopper	
		Harold Borchert	

KOREAN EASTERN PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Atlanta, GA	Korean Shingung	Chung Il	
Baltimore, MD	Central Korean	Dae-Hoom Im	
Bridgeton, MO	First Korean	Chull Choo Yoon	
Burke, VA	Korean	Taek Yong Kim	Chiwhan Kim
Columbus, GA	Grain Wheat	Byong Pak	
Flushing, NY	Korean Canaan	Yoo Anh	
McLean, VA	McLean Korean	Sang Mook Kim	
Philadelphia, PA	Emmanuel	I. Henry Koh	
		Byung Uk Oh	
St. Louis, MO	Korean	Chong Wan Lee	
Vienna, VA	Korean Central	Won Sang Lee	
Woodside, NY	Korean	Samuel Park	Eok-Soon Kim
		Chi-Soon Park	
		Sang Ho Nam	

KOREAN SOUTHWEST PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Cupertino, CA	Korean Glory	Yang Dong Zoe	
Houston, TX	Korean	Edward S. Kim	
Orange, CA	Orange	David Kim	
San Jose, CA	Korean Peniel	Ho Son Kyung	
	Bethany	Jae Deok Jang	
San Leandro, CA	Eden Korean	Kyung Lee	
Sunnyvale, CA	Hosanna	Young Shin	

LOUISIANA PRESBYTERY (All towns are in Louisiana.)

City	Church	Teaching Elder	Ruling Elder
Kenner	Trinity	Steven Bradford	
Lafayette	Covenant	James A. Meek	
Monroe	Auburn Avenue	Darwin Jordan	
Oakdale	First	Charles Rodriguez	
Ruston	John Knox	Robert Bell	
Shreveport	Grace	Eric McQuitty	James Davis
Zachary	Plains	Joe Gardner	T. N. Samuel, Jr.

MISSISSIPPI VALLEY PRESBYTERY (All towns are in Mississippi.)

City	Church	Teaching Elder	Ruling Elder
Brandon	Brandon	Robert Duhs	
Carthage	Carthage	Daniel Gilchrist	
Clinton	Clinton	Paul Zetterholm	
DeKalb	DeKalb	C. David Trimmier	
Forest	Covenant	Joseph Wilkins	
Jackson	Alta Woods	Donald Krafft	W. B. Hill, Sr.
	First	James M. Baird	Thomas Sanford
		Brister Ware	George Gillespie
			James L. Moore
			Robert C. Cannada
			Robert G. Gillespie
	North Park	James Shull	Roy Lawrence
	Trinity	Howell Ware	James Ford
	Westminster	John Reeves	William Pleasant
Kosciusko	First	James H. Barnes	Joe Fenwick
Louisville	Covenant	William H. Smith	
	First	Robert Schwanebeck	Henry Fair
Madison	First	Steve Wallace	
Ridgeland	Pear Orchard	William Whitwer	Jack C. Treloar
Rolling Fork	Rolling Fork	Robert Hobson	
Vicksburg	Westminster		Robert E. Walker
Yazoo City	First	William Hughes	Philip R. Ferriess
	Second		Bradford Stewart
		Ron Lively	
		Mark Lowry	
		Frederick Marsh	
		Donald Patterson	
		Jack Scott	

MISSOURI PRESBYTERY (All towns are in Missouri.)

City	Church	Teaching Elder	Ruling Elder
Ballwin	Westminster Ref.	S. Michael Preg	Archer Hager
		Melvin H. Farrar	
Columbia	Redeemer	Donald Jefferson	
Kansas City	Ascension	Lawrence Lunceford	John Carran
St. Louis	Covenant	Rodney Stortz	
	Grace and Peace		Hal Kennedy
	Kirk of the Hills	Wilson Benton	William Dare
	Memorial	George Stulac	Terry Jones
	Murphy-Blair	Henri Mort Whitman	
	Providence Ref.	David Winecoff	John Hill
		Eric Dye	
Washington	New Port	James Routszong	
Webster Groves	Old Orchard	Ronald Lutjens	Mark Belz
		Hubert Baker	
		Roger Hunt	
		Jon K. Maas	
		Donald MacNair	
		Albert Moginot, Jr.	
		Robert G. Rayburn	

NEW JERSEY PRESBYTERY (All towns are in New Jersey.)

City	Church	Teaching Elder	Ruling Elder
Brick	Calvary	Craig DiBenedictis	Richard Springer
Cherry Hill	Covenant	Donald Starn Don Long	Bill Bonner
Fairton	Fairfield	F. Allan Story, Jr.	
Lawrenceville	Evangelical	James Midberry	Donald Price
Middletown	New Life	Peter Vaughn	
Moorestown	Village	Albert Hitchcock Glenn Marshall John Stringer	Charles D. Weber
Mt. Laurel	Evangelical	Gary Englestad	Philip Edelmayer
Princeton	Princeton	Ken Smith Worth Carson	Dennis Lytle
Short Hills	Covenant	Michael Conord	Andrews Grinstead III
Ventnor	Ventnor	Elwin Jewell	David Morrell
Williamstown	Evangelical	Roy Wescher Byung Do Kim Scott Murphy James A. Smith	

NEW RIVER PRESBYTERY (All towns are in West Virginia, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Barboursville	Providence Ref.	Donald H. Post	Virgil Roberts
Blacksburg, VA	Grace Covenant	Don Clements	
Charleston	Faith Rebecca Littlepage	Michael Hall	James Jarvis Robert Kresge
Malden	Kanawha Salines	Thomas Fortney	Paul Harris
Narrows, VA	Valley	John Gess	
Roanoke, VA	Westminster	Lonnie W. Barnes	
St. Albans	Covenant	Rod Mays	

NORTH GEORGIA PRESBYTERY (All towns are in Georgia.)

City	Church	Teaching Elder	Ruling Elder
Athens	Faith	Terry Mercer	
Atlanta	Emmanuel Westminster	Clifford Brewton John Montgomery	Harry Folwell
Douglasville	Harvester	Donald Mountain	
Duluth	Bethel	James Fletcher	
Fayetteville	Covenant	Richard Hunt	
Gainesville	Westminster	Leon Lovett	
Lithonia	Wee Kirk		Eugene Hayes
Marietta	Christ	Allen M. Baker	Simon J. Richter
Norcross	Perimeter Church	Randy Pope Bob Burns Terry Gyger James Hatch Walter Wood Bob Cargo	Carl Wilhelm
Powder Springs	Midway	Todd Allen Donald Ward	
Smyrna	Smyrna		Ross Jerguson
Stone Mountain	Grace	Charles DeBardeleben	Thomas Nolen
Tucker	Westminster Japan.	Tsuneyashi Takeda	
Winder	New Life	Warren Gardner	

Woodstock	Cherokee	James T. Lester
		Richard Aeschliman
		Charles Dunahoo
		Dan Kim
		Cecilio N. LaJara
		Dwight Linton
		John Parrish
		Kennedy Smartt
		Henry Thigpen
		Ben Wilkinson
		James Young

NORTH TEXAS PRESBYTERY (All towns are in Texas.)

City	Church	Teaching Elder	Ruling Elder
Colleyville	Colleyville	Dale Smith	
Dallas	Casa Linda		M. C. Culbertson
	John Knox	Charles Cobb	Ray Sanders
Gainesville	Westminster	Kyle Thurman	
Gordonville	Sherwood Shores		John E. Engle
Paris	Faith	Howard Kelley	
Richardson	Town North	David Clelland	Clark Breeding
Rowlett	First	Seth Skolnitsky	
Tyler	Fifth Street	Sam Cappel	Lamar Wilkinson
Waco	Grace		Richard Chewning
		Charlie Morrison	
		George Soltau	

NORTHEAST PRESBYTERY (All towns are in New York, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Ballston Spa	Hope Church	William S. Henderson	
Binghamton	Covenant of Grace	W. Thomas Farr	
Braintree, MA	Grace	Curtis Lovelace	
Coventry, CT	PC of Coventry	Brad Evans	Richard Osgood
Flushing	Covenant	Stanley Kwong	
Laconia, NH	Grace	Rodney Collins	
Lincolndale	Affirmation	Frank J. Smith	Karl Neubeck
		Frank E. Smith	
Manchester, CT	Pres Church	Richard Mack Gray	
New York	Manhattan	James Pickett	
Rock Tavern	Westminster	John Vance	
W. Springfield, MA	W. Springfield Cov	Alfred LaValley	David Ehle
		David Currence	
		Robert Edmiston	
		Samuel Ling	
		Elmer B. Smick	

NORTHERN ILLINOIS PRESBYTERY (All towns are in Illinois, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Elgin	Westminster	Charles Holliday	Fred J. Muse
Hammond, IN	Covenant	E. Crowell Cooley	
Naperville	Naperville	Edward Powers	
		Paul Taylor	

OKLAHOMA PRESBYTERY (All towns are in Oklahoma, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
		Bob Dunn	

PACIFIC PRESBYTERY (All towns are in California.)

City	Church	Teaching Elder	Ruling Elder
Agoura	Calabasas	James Singleton	
Bakersfield	Covenant Com.	Robert M. Ferguson	
Crestline	Covenant Flwship	William Iverson	
Glendale	Calvary	Kenneth Orr	
Sepulveda	Valley		Robert Taylor
Union City	Community	David Brown	Gregory Mott
Walnut Creek	Christ Com.	Cortez Cooper	
		Donald Aven	
		J. Philip Clark	
		Phil Foxwell	
		WonDae Lee	
		Paul McKaughan	

PACIFIC NORTHWEST PRESBYTERY (All towns are in Washington, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Bellevue	Bellewood	William McColley	
Calgary, AB	Covenant Evangel	Evan Bottomley	
Everett	Westminster	John Hoogstrate	
Seattle	Hillcrest	Thomas Ramsay	
	Green Lake	Mack F. Harrell	
		Robert A. Bonner	
Tacoma	Faith	Robert Rayburn	Robert Rogland

PALMETTO PRESBYTERY (All towns are in South Carolina.)

City	Church	Teaching Elder	Ruling Elder
Aiken	Grace	James Moss	
	New Covenant	Daniel E. Deaton	
Blair	Salem	Richard Hodges	
Charleston	Church Creek Ref.	Gerald Malkus	Wesley Pontier
Cheraw	Faith	Robert Fitler	Claude Vernon
Chester	Trinity	John Tinsley	
Columbia	Covenant	J. Gary Aitken	James Durig
			Henry Knight
	Eau Claire	Harold R. Patteson	John G. Farmer, Sr.
	Northeast		Royce G. Waites
			John M Goodman
			George Moore
Dillon	Rose Hill	Craig Wilkes	
Hilton Head	First	John Bumgardner	
	Hilton Head	Bruce Finn	
Irmo	St. Andrews	Whaley S. Barton	Lloyd Higbe
Kingstree	Bethel & Mouzon	Paul Hill	
	Central	David Rountree	
	Kingstree	Joseph Sullivan	
Lexington	Lexington	Joseph Novenson	William Maxim
Manning	New Covenant	W. Barnell Heyward, Jr.	
Mullins	Mullins	George Ganey, Jr.	
Myrtle Beach	Faith	Arthur Scott	

Sumter	Westminster	John Ropp
Van Wyck	Trinity	Paul Fowler
White Rock	Faith	Bruce E. Davis
Winnsboro	Union Memorial	James M. Hope
		LeRoy H. Ferguson III
		Hugh Powlison
		Jack Spears

PHILADELPHIA PRESBYTERY (All towns are in Pennsylvania.)

City	Church	Teaching Elder	Ruling Elder
Abington	Covenant	Erwin Morrison	George Harris
Allentown	Lehigh Valley	Donald Stone	John Harley
Boothwyn	Reformed	Robert Herrmann	Richard Leake
Camp Hill	New Covenant Fel	John Woll	
Cochranville	Faggs Manor	Charles Cummings	Harry Davis
Doylestown	Christ Church	John DeBardeleben	Len Buckman
			W. H. Haberern
Ephrata	Reformed	Stephen P. Beck	Clark Bearinger
Glen Mills	Covenant	Harold Hight	James Register
Havertown	Beechwood	Paul L. Karlberg	
	Berith	Stuart Sacks	Bob Liken
		Timothy Witmer	
Holland	Faith	Robert Roane	
Lancaster	Westminster	Keith Peck	
Lansdale	Covenant	David Brewer	
	Lansdale	John P. Clark, Sr.	William Liegel
Levittown	Evangelical	Eugene Potoka	Michael Andrews
Media	Calvary Ref.	Ernest Breen	James Albany
Norristown	Christ	Jim Bordwine	
Oreland	Christ Ref.	Harold Burkhart	Walter F. Zumbach
Philadelphia	Korean United	Taek Kwon Lim	Sang Jun Lee
		In Whan Kim	
	S Philadelphia Ref.	Paul Kreamer	
	Tenth	James Boice	Holman Jenkins
		Glenn McDowell	Manfred Garibotti
		Linward Crowe	Carroll Wynne
Quarryville	Faith Ref.	John P. MacRae	Willard Lutz
Solebury	Hope	James O'Connor	
Upper Darby	J.R. Miller Mem		William Esbiornson
			Leo Karlberg
Villanova	Faith	Robert Rapp	
West Chester	Immanuel	Richard Tyson	Thomas Albrecht
	Reformed	Edward Noe	
West Grove	Gethsemane	Christopher Tindall	Booth Yarnall
Willow Grove	Calvary	George Smith	David Lachman
		Carl Derk	
	Korean Saints	Sung Kyun Na	
York	Providence	Don Waltermeyer	
		Robert Ackley	
		Charles Casolare	
		Iain Crichton	
		G. Howell Gerow	
		William Hogan	
		William Johnson	
		Christian Keidel	
		Timothy Keller	
		Thomas Patete	
		Takashi Uehara	
		Kyu Myeong Whang	

SIUXLANDS PRESBYTERY (All towns are in South Dakota, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Ackley, IA	Faith	Timothy Diehl	
Chancellor	Germantown	Stan Sundberg	
Hinckley, MN	First	Sidney Cathey	
Lemmon	Reformed	Jim Shannon	
Lennox	Lennox Ebenezer	Dennis Eide	Robert Steadman
Lincoln, NE	Covenant	Marlin Wismer	
Pollock	Pollock	Floyd Haan	
Walker, IA	Bible	Kent Seldal	Andrew Belz
		Stanley Peters	

SOUTH TEXAS PRESBYTERY (All towns are in Texas.)

City	Church	Teaching Elder	Ruling Elder
Austin	P. Ch of Hills	Frank Boswell	
Beaumont	Covenant	William Willisford	
Harlingen	Covenant	Terry Traylor	
Houston	Covenant	Joseph Pipa	Omer Wilson
		Bill Fitzhenry	
Spring	Cypress Lake	Michael Groves	
	Spring Cypress	Kent Hinkson	
Sugar Land	Providence	Alan McCall	Dennis Mehall

SOUTHEAST ALABAMA PRESBYTERY (All towns are in Alabama.)

City	Church	Teaching Elder	Ruling Elder
Auburn	Covenant	Gary Spooner	
Clayton	Clayton	John McArthur	
Clio	Pea River	Randy Kimbrough	
Dothan	First		Sam Hall
			Richmond McClintock
Enterprise	First	G. Michael Saunders Sr.	
Eufaula	Friendship	Joseph Harrell	
Floral	First		Rupert Greene
Greenville	First	L. Milton Cutchen	Jack Williamson
Hayneville	Hayneville	William Mason	
Montgomery	Eastwood	Aaron Fleming	Tommy James
	Faith	Steve Jakes	John Baxley
	First	Edward Johnson	John Wright
	Trinity	Robert Ostenson	Roy Gamble, Jr.
		Curtis McDaniel	John Albritton
			William Gordy
			Steve Fox
Opelika	Trinity	Thomas Barnes	
Ozark	Ozark	Randall Yelverton	
Prattville	First	Henry Lewis Smith	Irving Wicker
Troy	First	Bill Dever	
		William B. Gresham, Jr.	

SOUTHERN FLORIDA PRESBYTERY (All towns are in Florida.)

City	Church	Teaching Elder	Ruling Elder
Boca Raton	Spanish River	David Nicholas	Jim High
Coral Gables	Granada	Terry Johnson	William Swain
		Danny Levi	Earle Calvin
			Robert Eberst

Coral Springs Ft. Lauderdale	First Calvary Coral Ridge	Ross Bair Timothy B. Dobbins Stephen Krentel Ron Kilpatrick Don Gahagen James Richwine Dan Wren Ken Reid Denny Hieber Richard Gillen Mark Chris Ehlers James Bland John McNicoll Thomas Schneider George Brengle Ronald Brady Werner Mietling William Carlson James Bowen George Polacek Cecil Brooks Howard Eyrich Archie Parrish Luder Whitlock	James Zetler Lindsey Sampson Ralph Andrea Charles Hainline
Ft. Myers Hollywood Jupiter Lake Worth Miami	Covenant Westminster St. Andrews Jupiter Lake Osborne Kendall		David B. Sincere Kenneth D. Kullmar Don Voss
Pompano Stuart W. Palm Beach	Immanuel Pinelands Shenandoah Trinity Pompano Beach Grace Wellington		Bill Gyatt Earl Mizell John Underwood

SOUTHWEST PRESBYTERY (All towns are in Arizona, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Alamogordo, NM Albuquerque, NM Colorado Sprs, CO	Westminster Northeast Village Seven	Henry Mueller Thomas Wood Robert D. Stuart Ronald L. Shaw Fred McFarland	
Gilbert	Hope		Patrick Vaughn Leonard Brown Jack Blackerby Donald Beebe William Montgomery
Lander, WY Las Cruces, NM Phoenix Prescott Sun City West Tucson	Covenant University Calvin Prescott Covenant Desert Springs	Randall Martin Charles Turner Rodney King Kevin Carr James Griffith William Leonard William Read	Bruce Mateer

TENNESSEE VALLEY PRESBYTERY (All towns are in Tennessee, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Chattanooga	East Ridge First	J. Render Caines Robert Lueking	Robert Frederick
Dalton, GA Harriman Knoxville	New City Felwshp Grace West Hills Cedar Springs	George Cushman Craig Boden Don Hoke Vernon Holstad John D'Arezzo, Jr.	Roger Ingvalson Erwin Latimer John McWhorton William Smith Darrell Stewart Jim Patton Robert Hellmann Hubert Williams Marion Chiles Leland Sayers Roy Zinn James Lockett

Lookout Mountain	Ebenezer West Hills Lookout Mtn.	David Howe Frederick Fowler James Bachmann, Jr.	Richard Freeman Frank Brock Ted Hope Martin Essenburg
Nashville	Reformed Christ	Dana Stoddard Peter Doyle Richard Jennings	
Oak Ridge Sevierville	Covenant Evergreen	David Hall Randy Davis Paul Gilchrist	Robert Severin

WARRIOR PRESBYTERY (All towns are in Alabama.)

City	Church	Teaching Elder	Ruling Elder
Aliceville	First	C. E. Spencer	Everett C. Owens
Centreville	First	Thomas Kay	C. E. Hornsby
Demopolis	First	Ernest F. Gross	
Eutaw	First		Robert S. Colson
Marion	Marion	Bruce Garris	
Selma	Woodland Hts	William Rose William F. Joseph Paul Kooistra James Perry	

WESTERN CAROLINA PRESBYTERY (All towns are in North Carolina.)

City	Church	Teaching Elder	Ruling Elder
Arden	Arden	Edwin Graham	Michael Waddell Gerald Caffee
Asheville	Covenant Malvern Hills	Robert Drake Glen McClung	Paul Tyndall
Barnardsville	Dillingham	William Clay	
Black Mtn	Friendship	Dudley Camper	
Brevard	Grace Covenant		Ed Robeson
Hazelwood	Hazelwood	Thomas A. Weaver II	
Hendersonville	Covenant	John Neville	Roy Morgan
Murphy	Providence	Larry Wilson	
Newland	Fellowship	John Phil Stogner	
Swannanoa	Swannanoa Valley	Daniel Sulc	
Weaverville	First		Leighton Shutes
		William S. Barker II Frank E. Hamilton Morton H. Smith Robert G. Sweet	

WESTMINSTER PRESBYTERY (All towns are in Tennessee, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Abingdon, VA	Abingdon	Thomas Holliday	
Bristol	Edgemont	Morse Up de Graff	Charles J. Lowry
Cedar Bluff, VA	Covenant	Lawrence Snapp	
Coeburn, VA	Coeburn	John Otis	
Draper, VA	Draper's Valley	Preston Sartelle Jr.	Don Pratt
Elizabethton	Memorial	Sanders Willson	Clyde Powell
Glade Springs, VA	Seven Springs	Thomas B. Sullivan Jr.	
Greeneville	Meadow Creek	James Richter	
Haysi, VA	Dickenson First	Ross Lindley	
Johnson City	Asbury	James Jones	
Kingsport	Bridwell Hts. Westminster	Larry Ball G. Brent Bradley	John G. Thompson

Pulaski, VA	Pulaski	Carl Howell, Jr.
7 Mile Ford, VA	Seven Mile Ford	Joe Wolfe
Tazewell, VA	Trinity	Henry Johnson
		Preston Sartelle, Sr.

Commissioners Requesting Excuse for not Attending

Augusta Street Presbyterian Church	Calvary
TE William M. Bratley	Gulf Coast
RE First Presbyterian Church	
TE John B. Findlay	
Pinewoods Presbyterian Church	
TE Richard Fraser	Illiana
TE Larry Alan Hughes	Missouri
TE Steven B. Shuman	North Georgia
TE Samuel B. McGinn, III	North Texas
TE David F. Roberts	
TE Tom Walters	
Beal Heights Presbyterian Church	Oklahoma
TE Richard J. Bender	
Christ Presbyterian Church	
TE Robert E. Hays	
TE Robert A. Petterson	
TE Craig Weaver	
TE John Kinser	Southeast Alabama

Totals:	Teaching Elders	648
	Ruling Elders	267
	Total enrollment	915
	Churches represented	513

14-3 Welcome by Host Presbytery and Mayor of Philadelphia.

The Moderator introduced RE Kenneth W. Rush, chairman of the Local Arrangements Committee, who presented The Honorable Wilson Goode, mayor of the City of Philadelphia. Mayor Goode welcomed the Assembly. Mr. Rush then spoke briefly on behalf of his Committee, extending thanks to various members and explaining hospitality details.

14-4 Adoption of Docket and Business before the Assembly.

The docket was presented and adopted with amendments:

- 1) beginning times 8:15 a.m., not 8:00 a.m.;
- 2) partial reports of Committee of Commissioners on Bills and Overtures, Judicial Business, and Administration along with the Ad Interim Committee at 3:30 p.m.
- 3) partial report of Committee of Commissioners on Judicial Business immediately following Committee of Commissioners on Mission to North America Tuesday morning;
- 4) that the "Rules for Assembly Operations" be suspended to permit the daily worship services to be held in the evenings;
- 5) add 10:00 a.m. Wednesday as an order of the day for the Committee of Commissioners on Interchurch Relations;
- 6) time for adjournment and Committee on Thanks to 4:00 and 3:45 p.m. Friday,

The following men requested that their negative votes be recorded on the adoption of the docket due to their belief that unscriptural worship practices were to be included in the evening worship services: TE Vaughn Hathaway, TE Rodney King, RE David C. Lachman, TE Scott L. Reiber, TE Frank J. Smith, RE Robert L. Oldaker, TE Peter Stazen II, TE Joel E. Beezley, TE Raymond Fell, TE Lawrence B. Oldaker, TE Scott Murphy.

A. COMMUNICATIONS TO THE FOURTEENTH GENERAL ASSEMBLY

Communication 1: To the General Assembly

A MESSAGE TO ALL CHURCHES OF JESUS CHRIST
THROUGHOUT THE WORLD
FROM THE PRESBYTERY OF UGANDA
PRESBYTERIAN CHURCH IN UGANDA

Greeting: Grace, Mercy and Peace be multiplied upon you!

Although the first Christian missionary to Uganda, Alexander Makay, was a Scottish Presbyterian, there was no Presbyterian church in Uganda until January, 1981, when the First Presbyterian Church of Kampala was organized.

Today we, the undersigned Teaching and Ruling Elders of the Presbyterian Churches of Kampala, Mbale and Kitintale, constitute ourselves as the Presbytery of Uganda of the Presbyterian Church in Uganda.

We are a national church holding to the Bible as the inerrant, authoritative Word of God.

We are committed to the Reformed faith as the system of doctrine taught in Holy Scripture. We have adopted the *Westminster Confession of Faith and Larger and Shorter Catechisms*. They are the subordinate standards of our Church.

We are further committed to the Presbyterian form of church government as that which most adequately reflects the church government in the Bible. Our Form of Government is revised for Uganda from the Form of Government written by the Westminster Assembly of Divines and first used by the Presbyterian Church of Scotland in 1645.

Christ is King and the only Law-giver in Zion. He is the Head of our Church and we seek to obey His revealed will in all things. We seek especially to obey His command to preach the Gospel to all make disciples.

As this new member of the family of Churches of the Lord Jesus Christ comes into being, we necessarily profess the Biblical doctrine of the unity of all who are in Christ. We covet the prayers of all Christians that we may witness and serve responsibly. We desire to pursue peace and charity with love towards fellow Christians throughout the world.

We greet all believers in affirmation of the bonds of Christian brotherhood. We invite into ecclesiastical fellowship all who maintain our principles of faith and order.

We now commend ourselves to God and the Word of His power. We devoutly pray that the Church catholic may be filled afresh with the Holy Spirit, and that she may speedily be stirred up to take no rest until the Lord accomplishes His Kingdom, making Zion a praise in the whole earth.

Sworn on this date: 28th February, 1986

By the undersigned:	Peterson Sozi	Alfred Baaza
	Joseph Musiitwa	Kefa F. Sempangi
	John Baker Katende	John Ntale
	Edward Kasaija	John Unegwa

Referred to the permanent committee on Interchurch Relations, 14-38, III, 10, p. 111

Communication 2: To the Committee on Judicial Business

Regarding: Presbytery of Eastern Canada vs. Elders F. Stefani and Robert A. Oderkirk, 1985

In April 1985 the Session of Grace Reformed Presbyterian Church of Halifax, Nova Scotia and the Presbytery of Eastern Canada placed a "judicial" reference before the General Assembly for adjudication. This reference concerned a series of charges brought against us. Two months previously in February, we had placed a request before the General Assembly for a review and control procedure. We requested that General Assembly examine and assess the series of events which commenced at the February 1984 meeting of the Presbytery of Eastern Canada in Halifax. The case was subsequently closed when the Committee on Judicial Business recommended to the General Assembly that the "judicial" reference from Presbytery not be heard on the grounds that the accused parties had renounced the communion of the PCA. General Assembly recommended that the Presbytery deal with the matter under the provisions of Chapter 38-4, *BCO*.

However, this matter has NOT been resolved properly! And it is the failure on the part of the Presbytery and Grace Session to resolve this case which has prompted us to write this letter. Naturally, we are cognizant of the fact that as ruling elders who are no longer members of the PCA that we have no recourse for complaint or appeal before its assemblies. Therefore, we acknowledge that you are completely free to ignore or disregard our letter. However, we believe that if you have any interest at all in seeing that the courts of the PCA administer Christian justice, that you will consider this letter.

First, we would like to briefly outline the events which led Presbytery to refer charges against us.

1. February 1984
 - A. By a 5-4 vote, Presbytery inducts Donald Codling as pastor of Grace Church in spite of objections raised by Session and 40% of the congregation
 - B. Presbytery holds a secret meeting in Tabusintac, N. B. without notifying the four protesting delegates and censures us for our objections and protests against Codling. We are indefinitely suspended from our office until we "repent".
2. March 1984

Since we have been ousted from the PCA we offer our resignations to the remaining Grace Session.
3. April 1984

We join Covenant Orthodox Reformed Church of Canada in Middle Sackville, N. S. as communicant members and as ruling elders in the Session.
4. May 1984

We receive a letter dated May 25 from remaining Grace Session in which A. our resignations are refused on the grounds that there may be charges pending against us, and B. defends the erroneous position that a minister can be a Christian even if he does not believe (in sense of *denial*) all of Holy Scripture, a topic which had also been discussed at Presbytery.
5. December 1984

Covenant Orthodox Reformed Church Session agrees with our resolution to bring the case before the General Assembly, PCA
6. February 1985
 - A. A position paper is written which demonstrates that I. the May 1984 letter from Grace Session is in error, and II. church order has been contravened by Presbytery in regard to its actions against us in February 1984;
 - B. A request is placed before the General Assembly for "review and control";
 - C. Presbytery receives our position paper and notice of our request, consequently makes the following decisions: I. to rescind the sentence of indefinite suspension; II. to impose a sentence of definite suspension; III. to bring formal charges against us before the General Assembly.
7. April 1985
 - A. Position paper (#2) follows which demonstrates that I. the charges against us are without legal basis and II. church order has been contravened for the second time by Presbytery;
 - B. At an adjourned meeting on April 13 presbytery makes the following decisions: I. to rescind the sentence of definite suspension; II. to withdraw the charges.
 - C. Grace Session now takes over the initiation of judicial proceedings and refers the same set of charges to Presbytery with the request to pass the reference to General Assembly. Once again, church order is contravened since Chapters 32 & 33, *BCO*, have not been followed.
8. May & June 1985

Correspondence from the Office of the Stated Clerk focuses on Presbytery's "judicial" reference. We remind the Stated Clerk that one of our objectives is to obtain an acknowledgement of our resignation.
9. July 1985

We receive notice from the Office of the Stated Clerk that the General Assembly has refused to hear Presbytery's judicial reference on the grounds that we have renounced the communion of the PCA.
10. November 1985

We receive a letter dated November 16 from Grace Session regarding the decision of the General Assembly.
11. January 1986

Although this letter from Grace Session did NOT acknowledge our resignations, the Session of Covenant Orthodox Reformed Church thanks Grace Session for acknowledging that we are no longer under the jurisdiction of the PCA. The book of minutes is returned.

Next, we would like to make some observations about the decision which General Assembly made in 1985. First, we question the grounds which were cited as the reason for not dealing with the situation which existed between ourselves and the Presbytery of Eastern Canada. The proper grounds for dismissing the "judicial" reference from the Presbytery should have been that the charges against us were without legal basis since both Presbytery and Grace Session had consistently contravened church order in its proceedings against us. The fact that we had resigned (and it should be noted that we resigned ONLY AFTER we had been OUSTED from the PCA) should have been cited as an accompanying reason for the dismissal of the judicial reference. The case would then have been placed into its proper perspective.

Second, we understand very well how church order was "played" in order to accompany the "tune" of appeasement sung so well by the Office of the Stated Clerk, the Judicial Committee and the General Assembly. We had asked for a "review and control" procedure as outlined in Chapter 40, *BCO*. At the time of our request in February 1985 there was no action pending against us. We had not been subjected to a judicial procedure. It was only AFTER Presbytery was informed that we had requested an examination of

its actions that the so-called "judicial" procedure was initiated against us. As far as we are concerned, to dignify the proceedings followed by the Presbytery and Grace Session by the term "judicial reference" is to make mockery of church order. If Chapters 32 and 33 are checked it will be immediately obvious that neither assembly followed the proper church order procedure. Yet the Judicial Committee treated Presbytery's request as if it were indeed a proper case. We find it difficult to believe that such naivete can exist in a committee which is mandated to administer justice in a church!

By regarding Presbytery's request as a proper church order procedure, the Judicial Committee automatically invalidated our request for review and control. Chapter 40 states that decisions made in judicial cases cannot be overturned except through appeal or complaint. We must ask the question - was it ethical to disregard our request which, after all, was placed first? And, adding to this contortion of church order was the twisted interpretation of our request construed by the Office of the Stated Clerk.

The Office of the Stated Clerk insisted in regarding our request as a "complaint". For instance, in the letter dated March 15, 1985 you stated that there could be problems with our *complaint* since we had not filed the *complaint* within fifteen days of the action complained against. In the first place, we were well aware of that stipulation in church order and, therefore, regarded a complaint procedure as simply not possible or appropriate for our particular situation. In the second place, Presbytery's actions against us in 1984 had placed us in a very difficult and rather vague position in regard to our legal rights. This difficulty was compounded by the fact that we had unsuccessfully attempted to end our relationship with the PCA by offering our resignations in March 1984 after we had been ousted from the church. We did not regard ourselves as members of the PCA any longer but at the same time Presbytery wished to keep us in the position of being liable for further discipline while simultaneously keeping us from exercising our office as ruling elders. After we had examined all the options available to us, we decided that informing the Office of the Stated Clerk of the situation existing in Presbytery without complaint was, in the end, the best way in the middle of an impossible situation to ask the General Assembly to examine the matter. We studied church order carefully and noted that according to Chapter 40-5, if a court is advised "... either with or WITHOUT protest, or by ANY OTHER SATISFACTORY METHOD, of any IMPORTANT delinquency or grossly UNCONSTITUTIONAL proceedings ..." that according to Chapter 40-4, "... if, therefore, the next higher court be well advised that such neglect or irregularity has occurred on the part of the lower court, it is INCUMBENT on it to take cognizance of the same, and to EXAMINE, DELIBERATE and JUDGE in the WHOLE matter ..." (emphasis ours). We believed that the result of our advising General Assembly of the unconstitutional proceedings followed by Presbytery would ensure an examination. In another letter dated May 28, 1985 you again refer to our request for review and control as a "complaint" and, in fact, even inform us that we could probably proceed with our complaint by appearing personally before one of the committees during the meeting of General Assembly! Yet we were quite specific in requesting a review and control procedure; never at any time did we indicate that we regarded our request as a complaint.

We must ask the question - what was accomplished by the insistence on regarding our request as a complaint? It absolved the PCA of the responsibility to examine the problem! By placing the responsibility for solving the matter on us personally the General Assembly could not be faulted for failure to examine the matter. Chapter 42-10, *BCO*, stipulates that a case is judged to be abandoned if the appellant or complainant does not appear before the court. Since we had specified in our last letter dated June 3, 1985 that we would not appear before the court and since we in fact did not appear, our complaint was judged to be abandoned.

Third, even if we had been mistaken in our interpretation of church order, the fact remains that once our position papers had been received by the Office of the Stated Clerk, the PCA was bound by its church order to examine the situation. The church order ensures that corrections of problems within the church do not rest on the personal decisions of members and office-bearers to lodge an appeal or complaint. Therefore, even the fact that we wished to have our resignations acknowledged should not have been an impediment to a full inquiry. The problem involved an entire Presbytery - a problem which did not disappear when we were ousted from the PCA. This is not a problem of a purely personal nature between us as elders and that particular assembly. The provisions contained in Chapter 40, *BCO*, are very appropriate for the kind of church order "nightmare" which we experienced as a result of Presbytery's actions.

Fourth, we and the Session of Covenant Orthodox Reformed Church have reached the conclusion that an examination of our position papers were effectively blocked in two ways: one, by regarding Presbytery's "judicial" reference in proper order our request for review and control could not stand and, two, by regarding our request as a complaint the PCA absolved itself of the responsibility to examine the matter. The Judicial Committee, in our estimation, was much more interested in appeasing Presbytery and maintaining the status quo than in conducting an inquiry into what was, and still is, a rather "messy" affair.

Why are we making these admittedly critical evaluations of a decision made by an assembly of another denomination? Aside from the obvious fact that this matter concerns us personally, we are attempting to

point out that the failure of General Assembly to render a proper decision in accordance with church order has not helped the situation at all. Instead, the problem has been compounded.

Grace Session has not acknowledged our resignations. A letter dated November 16, 1985 written by the Session informed us that our names have been "stricken" from the roll and all authority to exercise our office derived from that church has been "withdrawn". The letter also suggested that we "repent" of the actions which led to the charges. Tell us, was this letter a recognition of our resignations or was it an excommunication? Indeed, it is true that Grace Session dealt with this matter under Chapter 38, *BCO*, as recommended by the General Assembly. However, Session used the latter section which provides a measure to which the church can resort when office-bearers leave the communion of the PCA for an heretical sect. And surely General Assembly had not meant to declare us members of an heretical body!

Do you see what has happened? The failure of the Office of the Stated Clerk, the Judicial Committee and General Assembly to correct Presbytery and Grace Session has confirmed them in their ignorance and wrongdoing. These two assemblies still consider that the procedures which they followed were in complete accordance with church order. Not only that, but both assemblies are equally convinced that the charges against us are valid. The very fact that we have been charged automatically confirms our guilt. Therefore, since we have been judged guilty of gross sin - ergo! it is immediately evident that we are heretics and members of an heretical body.

To allow unconstitutional procedures to stand uncorrected sets a dangerous precedent within the PCA. What will happen to the next hapless elder who opposes Presbytery Eastern Canada? Will the same brand of dubious ecclesiastical justice be meted out again? To follow church order only when it is convenient or to interpret church order according to a subjective bias is, in effect, the same as having no church order at all.

Are the sins of which we are accused really valid? Is it wrong to protest against the viewpoints of a minister? Does such protest constitute heresy? Is it wrong to write a position paper in order to demonstrate that the views concerning the relationship between saving faith and Holy Scripture to be in error? Is it wrong to state that after due consideration a minister cannot be viewed as Reformed? Is it slander to call a minister evangelical or neo-evangelical? Is it wrong to state that a Presbytery has transgressed against the confessions? Is it slander to write that Presbytery Eastern Canada violates the *Westminster Confession and Catechisms* by allowing erroneous views about the relationship between saving faith and Holy Scripture to stand unopposed and uncorrected? (As a matter of fact, neither Presbytery nor Grace Session has been able to offer a rebuttal against the position of Covenant Orthodox Reformed Church.)

B. B. Warfield's definition of heresy is pertinent to this situation (from *Selected Shorter Writings*, Vol. 2, p. 677):

"It is very plain that he who modifies the teachings of the Word of God in the SMALLEST particular at the dictation of any 'man-made' opinion has already deserted the Christian ground, and is already, in principle, a 'HERETIC.' The very essence of 'heresy' is that the modes of thought and tenets originating elsewhere than in the Scriptures of God are given decisive weight when they clash with the teachings of God's Word, and those are followed to the neglect or modification of these." (emphasis ours)

Central to our objections against Presbytery and Grace Session is the desire to avoid compromise in doctrinal matters and to uphold the Reformed Biblical faith. We have demonstrated in our position paper that the letter written by Grace Session is not in conformity with Holy Scripture and the Reformed creeds. It is for this unwillingness to make concessions in regard to the Word of God that we have been ousted from the PCA! It seems strange that the courts of the PCA should discipline elders for upholding the truth. Such disciplinary action brings to mind one of the articles of the Belgic Confession. Article 29 states:

"As for the false church, it ascribes more power and authority to itself and its ordinances than to the Word of God ... it relies more upon men than upon Christ; and persecutes those who live holily according to the Word of God and rebuke it for its errors, covetousness, and idolatry."

The questions that the Judicial Committee and the General Assembly should have asked are: did Presbytery and Session uphold God's Word? Did these assemblies deal with the conflict and resulting problems in accordance with the Word? Instead, Grace Session and Presbytery Eastern Canada have focused on the alleged defamation of Mr. Codling's character and the alleged diminished integrity of Presbytery which has supposedly resulted from our position papers. However, should this personal emphasis be given the primary significance? Are personal reputations a legitimate focus in church conflict? We believe that God's Word ought to be upheld and that, if in the process of upholding this truth, a church court or an office-bearer is criticized and said to be in error utilizing Scriptural standards, such criticism should be seen as incidental to the requirement to uphold the truth.

As we stated at the beginning, you are free to disregard this letter on the grounds that we are no longer members of the PCA. You may, if you wish, regard this matter as the ecclesiastical equivalent of a "tempest in a teapot" - a purely local problem in an unknown Canadian province. You may believe that it matters little how a Presbytery or Session has treated its office-bearers and that church order was used as a weapon.

However, this has not been the reaction which the Covenant Orthodox Reformed Church has received when our Session informed other Reformed and Presbyterian churches in North America of the problem which exists within the PCA. And, in at least one instance, our conflict with the PCA will be brought on the floor of one denomination's highest assembly. In addition, the story of our conflict has also received coverage in a church publication. Is this indeed a local problem?

Perhaps this is an opportunity for the General Assembly to conduct an inquiry into this situation. Chapter 40 of the church order provides the proper grounds for such an examination. The constitution of the PCA states that its officers must "censure or cast out the erroneous and scandalous, observing in all cases the rules contained in the Word of God." Has the PCA dealt with this matter in a Christian manner? Has the PCA sought to correct error? General Assembly has left one of the two opposing parties in its wrongdoing and error. Should this situation continue?

It is our desire to see Scripture upheld and the erroneous views regarding the relationship between Holy Scripture and saving faith held by Grace Session and Presbytery Eastern Canada corrected. As for us personally, whether or not the PCA chooses to examine this matter, we are assured by Holy Scripture of a just and righteous hearing at the judgment seat of Christ (II Cor. 5:10).

Ferenc Stefani, Ruling Elder
16 Locke Street
Bedford, Nova Scotia
CANADA R4A 1M9

Robert A. Oderkirk, Ruling Elder
64 Denneb Crescent
Lower Sackville, Nova Scotia
CANADA B4E 1T9

Attachments (2)

Attachment 1

20 Louise Avenue
Dartmouth
B3A 3V9
November 16, 1985

Dear Mr. Oderkirk:

The session of Grace R. P. Church has now received, through Presbytery, the decision of General Assembly regarding the charges pending against you.

The judicial reference was not received by the Assembly on the grounds that you have renounced the jurisdiction of the P. C. A. General Assembly has advised that the matter be handled in accordance with BCO 38-4.

Your name has therefore been stricken from the roll of Grace R. P. Church and all authority to exercise your office derived from this church is withdrawn.

The session of Grace R. P. Church continues to pray that you may be led to repentance for the actions which led to these charges.

Yours sincerely,
Donald M. Campbell
Session Clerk
Grace R. P. Church

Attachment 2

Henry J. Moes, Clerk of Session
Covenant Orthodox Reformed Church
Lively Road, Compartment 88
R.R. #2 Lower Sackville, N.S.
B4C 2S7

January 30, 1986

Donald Campbell, Clerk of Session
Grace Reformed Presbyterian Church
20 Louise Avenue
Dartmouth, N. S.
B3A 3V9

Dear Mr. Campbell:

The session of Covenant Orthodox Reformed Church has received the letter dated November 16, 1985. Our session wishes to thank Grace Session for the acknowledgement that Ruling Elders Stefani and Oderkirk

are no longer under the ecclesiastical jurisdiction of any court within the Presbyterian Church in America.

Enclosed please find the book of minutes. We indicated in the position paper dated April 1985 that this book would be returned once recognition of the status of our Ruling Elders had been received.

However, Covenant Session deeply regrets that Grace Session has not retracted its letter of May 25, 1984 which defends the position that it is neither Reformed nor Biblical to assert that a minister cannot be a Christian if he does not believe in the entire Canon of Holy Scripture.

Sincerely,

H. J. Moes, Clerk of Session

cc. Blane Despres
Donald Codling
Don MacCormack
Howard McPhee

encl.

See 14-88, IV, A, p. 210.

Communication 3: To the General Assembly

Southwest Presbytery, in its Stated Meeting on April 24 and 25, 1986, voted against item 13 in the proposed amendments to the *BCO* for the following reasons:

1. That the phrase proposed concerning the fifth vow of church membership is unclear in two ways. First, that there may be the implication that the church's discipline and government is equal to the Word of God in its authority, especially when presented to a new believer.
2. The grammar is unclear, i.e. what is the antecedent of "its", the church or the Word?

Sincerely,

Henry J. Mueller, Recording Clerk

Presented when the BCO amendments were considered. Item 13 was not adopted by the Assembly, thus the communication was answered in the affirmative.

Communication #4 to the Fourteenth General Assembly - Interchurch Relations Committee from the Orthodox Presbyterian Church

Dear Brothers in Christ,

On behalf of the 53rd General Assembly of the Orthodox Presbyterian Church I wish here to convey to you in the love of Christ the response of that General Assembly to your invitation to us to join the Presbyterian Church in America. That response is embraced in the following resolution:

The 53rd General Assembly, meeting at Eastern College, St. Davids, Pennsylvania, does this day, June 17, 1986, hereby

RESOLVE that we express to the Presbyterian Church in America our deep appreciation for the invitation issued to us to join the Presbyterian Church in America;

AND RESOLVE that we express our thankfulness to God for the forthright and firm stand that the Presbyterian Church in America has taken against the unbelief that has destroyed the clarity of witness to the gospel that has pervaded so many denominations of our day;

AND FURTHER RESOLVE that we express our thankfulness, not only for the kinship that we feel with the Presbyterian Church in America in both its firm opposition to unbelief and the many commonalities and oneness of faith that we share together, but also for the desire that you have expressed that our oneness be furthered by now becoming one in structure, it being also our desire that we be together in faith and life.

BE IT NOW RESOLVED that this General Assembly inform the Fourteenth General Assembly of the Presbyterian Church in America that although we regret that our church's search for full unity with the Presbyterian Church in America up to this time has not produced such oneness of mind that would permit us to respond affirmatively to the invitation of your church, nevertheless there is a strong desire among us for our two churches to become one; and we believe that it would be to the mutual benefit of both churches and to the greater glory of God if we were to seek a union which would make fuller use of the God-given insights and experience of both churches.

AND BE IT THEREFORE RESOLVED that this General Assembly inform the Presbyterian Church in America that (1) we humbly ask you to continue to consider with us in brotherly love how we may achieve at the earliest possible time that full unity that is both our shared obligation and hope, (2) that we should be favored if your General Assembly would arrange for representatives to meet with four representatives of our church, whom we have chosen, in order to move toward that unity, and (3) that this General Assembly,

in order to avoid possible confusion and difficulty for you in your General Assembly, recognizes that this resolution frees you from continuing the invitation that you have so graciously issued to us.

BE IT FINALLY RESOLVED that this General Assembly, in the name of our triune God, on behalf of our whole church, express to you and to your whole church our deep love for you, our desire for the fullest fellowship with you, and our pledge to work with you and to pray for the achievement of that fellowship, and express the hope that you will continue to share that goal with us and to seek that end with us.

We sincerely hope that you will see the emphasis in this resolution, namely, our heartfelt desire that our churches may indeed become one, and that we hope that you will work with us to that glorious end.

May our covenant God be with you in this your Fourteenth General Assembly and bring forth from it rich fruit to His glory.

Yours faithfully in Christ Jesus,
John P. Galbraith

See 14-38, III, 8, p. 111.

B. OVERTURES TO THE FOURTEENTH GENERAL ASSEMBLY TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION

Overture 7: From Siouxlands Presbytery

Whereas, in recent years there has been a growing number of study committees and requests for study committees which have been denied; and

Whereas, the cost of each of these committees continues to grow; and,

Whereas, it becomes the responsibility of the Committee on Administration to fund these committees; and

Whereas, the Committee on Administration serves with the smallest budget and has not yet received its full asking in any one year; and

Whereas, this puts additional burden and pressure on the Committee on Administration;

Therefore, Be It Resolved: that all requests for GA Study committees include a maximum amount to be spent.

Attest: D. Steven Meyerhoff Stated Clerk

Answered in the affirmative and sent to the Judicial Business committee to draft language for Rules of Assembly Operations. 12-74, III, 15, p. 171.

Overture 8: From Siouxlands Presbytery

Whereas, the PCA was from its beginning determined to be a grass roots denomination; and,

Whereas, with recent appointments and decisions of the General Assembly there is a growing tendency to appoint and elect men to serve on more than one General Assembly committee; and

Whereas, if this tendency continues, the General Assembly could open the door to greater bureaucracy and a hierarchical church, contrary to its early formation;

Therefore, Be It Resolved: that the 14th General Assembly meeting in Philadelphia instruct all parties, committees and agencies that a Teaching or Ruling Elder be allowed to serve on only one General Assembly committee at a time.

Exception: The Board of Directors of the PCA who are the Chairman of the Permanent Committees of the PCA.

Attest: D. Steven Meyerhoff Stated Clerk

Answered by reference to Bylaws IV 10 F, 12-74, III, 10, p. 171.

Overture 14: From Western Carolina Presbytery

Whereas, the Ascension Presbytery has in action adopted July 13, 1985, expressed its concern over the cost of attending General Assemblies of the Presbyterian Church in America, and

Whereas, many of the smaller churches of the PCA are financially unable to send either their teaching or ruling elder representatives to the General Assembly,

Whereas, the cost appears to be unwarranted or unaffordable by many who would otherwise have to pay their own personal expense,

Whereas, the cost also for use of hotel convention centers and for transportation, room and board, and registration for assemblies of the size now possible and experienced is judged neither the best stewardship nor public testimony for the Presbyterian Church in America, nor is the apparent increasing practice of using General Assemblies for partial vacation experiences, and

Whereas, there appears already to be growing sentiment that the size of the PCA is making continuation of the present form of undelegated assembly impractical

We, the Presbytery of the Western Carolinas, do hereby overture the General Assembly of the Presbyterian Church in America that in its study of the size of future assemblies it adopt as one guideline that the General Assembly of the PCA will normally be held at one of its member churches or one of the educational or conference institutions of the PCA, the NAPARC Churches, or some approved non-denominational board such as Reformed Theological or Westminster Theological Seminaries, and And that any formula for establishing a maximum potential size provide for no larger an assembled body than that which might be housed in homes of congregations of the community and/or living facilities of the host institutions(s).

Adopted November 9, 1985

Attest: W. Donald Munson, Jr., Stated Clerk (1985)

Answered in the negative, 14-74, III, 11, p. 171.

Overture 16: From North Georgia Presbytery

Whereas, the Presbyterian Church in America affirms that "Christ, as King, has given to His Church officers, oracles, and ordinances, and especially has He ordained therein His system of doctrine, government, discipline, and worship, all of which are either expressly set down in the Scripture, or by good and necessary inference may be deduced therefrom," (*Book of Church Order*, Preface); and

Whereas, there is Scriptural example that the high court of the Church is known as the General Assembly (Acts 15); and

Whereas, there are by the aforementioned good and necessary inferences as well as "some circumstances concerning the worship of God, and government of the Church common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed," (*Westminster Confession of Faith*, I, 6); and

Whereas, we believe that there needs to be an orderly and effective way of providing for the financial obligations of the actual expenses of the annual meeting of the General Assembly; and

Whereas, the Committee on Administration at the Thirteenth General Assembly sought to provide a solution to the expenses of each General Assembly by recommending for adoption the following amendment to the Rules of Assembly Operations"

35. That the "Rules for Assembly Operations" be amended by the replacing of Chapter X as follows:

10-1 Each congregation of the denomination shall be requested each year to make a specific subscription donation to assist in defraying the expenses of the General Assembly. Such donation shall cover the registration fee for one representative. All other commissioners shall make a similar donation or pay an equal registration fee. A copy of the *Minutes* and the *Handbook* will be sent to the donors and those paying the registration fee without additional charges. Churches are expected to make this annual donation whether or not they send a commissioner to the Assembly. The General Assembly shall set the subscription donation or registration fee for the next General Assembly. (*Minutes of the 13th General Assembly*, p. 139, #35); and

Whereas, the Committee on Administration was instructed by the 13th General Assembly to operate under this proposed amendment for the 14th General Assembly after the amendment failed to receive the necessary 2/3rds vote of the Assembly (*Minutes of the 13th General Assembly*, p. 140, #36); and

Whereas, the proposed amendment and the instruction appears to be contrary to the *Book of Church Order*, Chapter 25-8 which contains the statement:

The superior courts of the Church may receive monies or properties from a local church only by free and voluntary action of the latter.

and appears that it might lead to a divisive spirit within the church.

Therefore, be it resolved that the Session of the Grace Presbyterian Church, Cedartown, Georgia respectfully overtures the Presbytery of North Georgia to request that the 14th General Assembly direct the Permanent Committee on Administration to answer the following questions through a partial report of its Committee on Commissioners which should be given at least one day before the recommendation itself reaches the floor of the Assembly:

1. What have the expenses and receipts (including the amounts provided by the major committees to defray the actual expenses of each assembly) been for the past five General Assemblies?
2. In light of the Ad-Interim Committee on the Assembly's Structure's recommendation affecting a delegated assembly and the straw vote taken at the 13th General Assembly indicating a desire to have such a delegated assembly, why should individual congregations be "taxed" to pay for the assembly's expenses when they will not be directly represented?

3. What has been the response of the churches to this procedure for the 14th General Assembly? To what extent have churches without commissioners present actually given to the expenses of the Assembly?
4. What do the words, "Subscription donations," "requested," and the phrase "the churches are expected..." actually mean?
5. Does this proposed amendment imply that congregations might pay the registration fee for the Ruling Elder but not the Teaching Elder?
6. What will happen to a commissioner who has been duly elected by his Session to attend the Assembly but whose Session has chosen not to pay the subscription donation and demands to be seated as a commissioner on the basis of the *Book of Church Order* 14-2?

Attest: Robert Valentine, Stated Clerk

Approved to be sent to General Assembly by North Georgia Presbytery January 18, 1986

See 14-74, III, 7, p. 171.

Overture 17: From Westminster Presbytery

Whereas, Scripture teaches that final judicial decisions must be made by the church (Matthew 18:17); and
Whereas, the *Westminster Confession of Faith* 31:3 states "It belongeth to synods and councils ministerially to determine controversies of faith and case of conscience. . . ., to receive complaints in cases of maladministration, and authoritatively to determine the same"; and
Whereas, *BCO* 43 sets forth a process for complaints to be heard at the lower courts that should alleviate many complaints being brought to the General Assembly; and
Whereas, only one complaint was adjudicated at the Thirteenth General Assembly under these rules;
Therefore be it resolved that the Ad Interim Committee on Structure and Procedure of the General Assembly be instructed to consider no changes in regard to judicial matters that would take away the vote of a church court as allowed in our confessional standards, and no further changes be made in the judicial procedure for three years in order that the Assembly can see the effectiveness of the new procedure as set forth in *BCO* 43.

Adopted at the Winter Stated Meeting of Westminster Presbytery, January 18, 1986.

Attest: Larry E. Ball, Stated Clerk

See 14-8, 8, p. 81.

Overture 19: From Westminster Presbytery

Whereas, Scripture makes no distinction in regard to authority between Teaching and Ruling Elders; and
Whereas, the *BCO* 7-2 states that these "Elders jointly have the government and spiritual oversight of the Church, including teaching"; and
Whereas, the General Assembly consists of Teaching and Ruling Elders; and
Whereas, the General Assembly has made recognition of deceased Teaching Elders an annual practice, but has not recognized deceased Ruling Elders; and
Whereas, deceased Ruling Elders and Teaching Elders are recognized by their presbyteries,
Therefore be it resolved that the General Assembly cease its annual memorial service for Teaching Elders.

Adopted at the Winter Stated Meeting of Westminster Presbytery, January 18, 1986.

Attest: Larry E. Ball, Westminster Presbytery

Answered in the affirmative, 14-74, III, 12, p. 171.

Overture 20: From Westminster Presbytery

Be it resolved that *BCO* 14-2 remain unchanged in regard to representation to the General Assembly and that the Presbyterian Church in America maintain the Biblical practice of a grass roots General Assembly, being truly representative of each local session.

Adopted at the Winter Stated Meeting of Westminster Presbytery, January 18, 1986.

Attest: Larry E. Ball, Stated Clerk

See 14-8, 9, p. 81.

Overture 21: From Westminster Presbytery

Be it resolved that the Fourteenth General Assembly not accept the Proposed Logo presented to the Thirteenth General Assembly.

Adopted at the Winter Stated Meeting of Westminster Presbytery, January 18, 1986.

Attest: Larry E. Ball, Stated Clerk

Answered in the affirmative as the logo was tabled, 14-74, III, 13, p. 171.

**Overture 27: From the Session of Grace Presbyterian Church, Madison, Florida
(Not adopted by Gulf Coast Presbytery)**

The session of Grace Presbyterian Church (Madison, FL) overtures the General Assembly of the Presbyterian Church in America in its fourteenth meeting to adopt the following:

Whereas, all churches should send delegates, both their TE and appropriate number of RE's, to the General Assembly; and

Whereas, the majority of our denomination's congregations number two hundred communicants or less; and

Whereas, the traveling of great distances and staying in hotels or motels that cater to conventions are quite expensive; and

Whereas, such expense is prohibitive to the sending of delegates to the General Assembly; and

Whereas, the majority of the PCA's member churches are located in the southeastern part of the United States of America; and

Whereas, the offices of the General Assembly's agencies are located in the southeastern part of the United States also; and

Whereas, it is poor stewardship of the Lord's money for the majority of the delegates to the General Assemblies to travel to cities which are great distances from the majority of the membership:

Therefore, be it resolved by the Presbyterian Church in America, at its Fourteenth General Assembly that until the time comes that the denomination's membership is more evenly distributed over the nation, all future General Assemblies will be held in the southeastern part of the United States.

And, therefore, be it resolved by the Fourteenth General Assembly that future assemblies be held on a college or university campus, utilizing the dormitories, the cafeteria, and appropriate facilities, as much as possible.

Attest: Alton M. Phillips, Moderator of the Session

See 14-74, III, 19, p. 171.

Overture 46: From the Presbytery of North Georgia

Whereas, the General Assembly of the Presbyterian Church in America meets annually in the third week of June, and

Whereas, the General Assembly last met in the Atlanta area in 1977 for its Fifth Assembly, and

Whereas, the offices of the General Assembly are located in the Atlanta area and, God willing, will be in more permanent facilities by 1989, and

Whereas, the North Georgia Presbytery, through the evident blessing of God, is increasing in numbers of communicant members and churches in obedience to the Great Commission, and

Whereas, the Session of Perimeter Church is eager to have the General Assembly come, see and experience the blessings God has poured out on our presbytery in recent years.

Therefore Be It Resolved that the North Georgia Presbytery be petitioned to invite the Presbyterian Church in America to meet in Atlanta for its 18th General Assembly in June 1990 and that the North Georgia Presbytery pledge its churches, members and resources to assist in accommodating the commissioners through Christian hospitality for the meeting of the highest court of the church.

This overture was passed unanimously by the Session of Perimeter Church in its regular monthly meeting on March 24, 1986. Passed by North Georgia Presbytery on April 19, 1986.

Attest: Robert Valentine, Stated Clerk

Answered in the affirmative, 14-74, III, 64, B, p. 175.

Overture 47: From Southeast Alabama Presbytery

Whereas it is incumbent upon us to be faithful stewards of the money which God entrusts to us; and

Whereas it is becoming increasingly difficult for some smaller churches to bear the burden of sending a commissioner or commissioners to the General Assembly; and

Whereas the 6th General Assembly gave explicit instructions to encourage the Permanent Committee on Administration to seek out college facilities and the support of local churches in hosting those meetings of the General Assembly after 1980; and

Whereas the use of such college facilities proves both practical and economical;

Therefore be it resolved that Southeast Alabama Presbytery overture the 14th General Assembly to exhort the Permanent Committee on Administration to abide by the instructions given by the 6th General Assembly pertaining to Assembly arrangements.

Adopted by Southeast Alabama Presbytery at its 6th Stated Meeting, April 22, 1986.

Attest: Randy Kimbrough, Recording Clerk

See 14-74, III, 19, p. 171.

Overture 52: From Ascension Presbytery

Whereas there has been much concern throughout the General Assembly and the Church-at-large at the huge expenditures to have and accommodate the General Assembly; and

Whereas in last year's denominational survey of churches not sending delegates to General Assembly the largest response for not attending was the high cost of attending the General Assembly; and

Whereas we are commanded by our Lord to be good stewards of His resources; and

Whereas the General Assembly is a biblical and necessary part of the Presbyterian Church in America; and

Whereas we should help and encourage all of the eligible brethren to attend and participate;

Be it resolved that each year's General Assembly arrangements committee be limited to use the facilities of colleges or conference centers, so that we might maintain a reasonable cost for all of the commissioners.

Attest: Frank D. Moser, Stated Clerk

See 14-74, III, 19, p. 171.

TO THE COMMITTEE OF COMMISSIONERS ON BILLS AND OVERTURES

Overture 5: From Delmarva Presbytery

Whereas, the Presbyterian Church in America, and before it the Reformed Presbyterian Church, Evangelical Synod, have conscientiously adhered to the Protestant principle of ecclesiastical separation when all other efforts to attain purity of the Church have failed, and

Whereas, the RPC.ES did a careful study of the matter and reported that study to the 158th General Synod (cf *Acts of Synod*, p. 75ff), and

Whereas, much has been written about the PCA history and convictions in the matter of ecclesiastical separation, and

Whereas, many who are entering the ministry of the PCA evidence little understanding or appreciation of this part of our heritage, and

Whereas, the issue of ecclesiastical separation needs to be presented to the larger Church;

Therefore be it resolved that the Thirteenth General Assembly direct the Stated Clerk to prepare for publication a document explaining the convictions and history of the PCA and the RPC.ES. The document shall be revised under the supervision of the Stated Clerk to include history pertinent to the formation of the PCA and a reflection of PCA governmental standards rather than those of the RPC.ES.

This document shall not represent an "official" position of the PCA but shall be available as information. Upon completion of the revision, the Committee on Christian Education and Publications shall publish the study and make it available for sale.

Presented to the Delmarva Presbytery meeting, November 13, 1984, by approval of the Session of McLean Presbyterian Church.

Approved at the 12th Stated Meeting of Delmarva Presbytery, May 14, 1985, at Hyattsville, Maryland.

Attest: Thomas G. Webb, Stated Clerk

Answered in the affirmative as amended, 14-85, III, 3, p. 187.

Overture 23: From Grace Presbytery

Whereas, it has been demonstrated within the brief history of the Presbyterian Church in America that amendment of our constitutional standards has been better effected when these changes have been instigated by the "minor" courts than when they have been generated from within the committees of the General Assembly;

Therefore, be it resolved that Grace Presbytery overture the Fourteenth General Assembly to dismiss the Ad-Interim Committee on the General Assembly with thanks.

Adopted at the Forty-Ninth Stated Meeting of Grace Presbytery, January 14, 1986, meeting at the Mount Olive Presbyterian Church, Mount Olive, Mississippi.

Attest: Vaughn E. Hathaway, Jr. Stated Clerk

Answered in the negative, 14-85, III, 1, p. 187.

Overture 40: From Philadelphia Presbytery

Whereas the television-motion picture industry has increasingly produced programs which show blatant disregard for our Judeo-Christian values by using the name of God irresponsibly and generally departing from the high morality of our religious heritage; and

Whereas this practice has a negative influence upon the behavior of many who are regularly exposed to the entertainment media; and

Whereas continued disregard for the name of God and Scriptural values can only bring reproach upon this nation;

Therefore, we overture the Fourteenth General Assembly to appoint a committee to study the problem and propose ways whereby we may exercise an effective influence upon the media, thereby causing them to raise the moral standards of television programs.

Adopted at the March 14-15, 1986 meeting of the Philadelphia Presbytery.

Attest: Iain Crichton, Stated Clerk

See 14-85, III, 4, p. 187.

Overture 42: From Illiana Presbytery

Whereas, private individuals have avowed that the name Rameses in Exodus 1:11 is not original, and **Whereas**, they have widely published this avowal, and this avowal has not been submitted to any church body for analysis to ascertain its validity, and

Whereas, this methodology is an attempt to solve a difficulty in Biblical interpretation by private interpretation where there is no textual support for the avowal, and

Whereas, the example offers encouragement to employ the method to solve other difficult textual Biblical problems, and

Whereas, other Biblical data indicates that the use of the name Rameses is genuine and proper, and needs to be accepted as original.

Therefore, it is requested that this matter of private interpretation of Exodus 1:11 be studied by a committee of the General Assembly, and in support of this request, supportive material is herewith appended, and that this committee report back to this General Assembly.

Attest: Thomas Waldecker, Stated Clerk

Answered in the negative, 14-85, III, 5, p. 187.

Overture 49: From Siouxlans Presbytery

Whereas, the Apostle Paul gave the following counsel to the church at Corinth concerning an offering to be collected for the struggling Jerusalem Church, "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: 'He that gathered much did not have too much, and he that gathered little did not have too little.'" and,

Whereas, we believe that a "Jerusalem Church" situation exists in our upper Midwest states, as our whole farm economy is going through a time of "gathering little," and,

Whereas, the rural crisis in our area is a genuine crisis, with over 1/3 of our farmers facing the possible loss of a way of life, and

Whereas, the bankruptcies, foreclosures and farm sales affect our entire Midwest culture, from the farmer to the banker to the businessman, from social services to education to care services, and

Whereas, the crisis is affecting every area of our lives as a people, taking a physical, spiritual, emotional and social toll through widespread isolation and depression, and alarming increases in the incidence of family abuse, alcohol abuse and suicides, and

Whereas, the crisis has not been felt equally throughout our national economy, and many segments of our PCA are in relatively good economic health,

Therefore, Be It Resolved,

1. That the 14th General Assembly encourage our churches to recognize Sunday, September 7, 1986 as a Day of Prayer for those individuals and churches who are experiencing the crisis, and continue to uphold them in prayer.
2. That the 14th General Assembly urge our churches to seriously consider their responsibility to help materially in this "Jerusalem church" situation, designating Sunday, September 7, 1986 as a Day of Collection after the pattern of 2 Corinthians 8-9, and continuing to send ongoing aid to the Mercy Fund of the Presbytery of Siouxlands, that we might extend emergency aid to those who are in trouble.

This Overture was approved at the 17th Stated Meeting of the Presbytery of Siouxlands, PCA, meeting April 24-25, 1986 at Lincoln, Nebraska.

Attest: D. Steven Meyerhoff, Stated Clerk

See 14-85, III, 6, p. 187.

Overture 51: From Southwest Presbytery

Whereas the Ad Interim Committee on the General Assembly has worked diligently on the task assigned to it by the 12th General Assembly; and

Whereas we do not believe the issues assumed by the majority report are substantive to the degree that warrant their proposals; and

Whereas such drastic changes are not needed in the Presbyterian Church in America;

Therefore Southwest Presbytery respectfully overtures the 14th General Assembly to dismiss the Ad Interim Committee on the General Assembly with thanks.

Adopted at the Spring Stated Meeting of the Presbytery of the Southwest, April 24-25, 1986.

Attest: Charles E. Turner, Stated Clerk

Answered in the negative, 14-85, III, 1, p. 187.

TO THE COMMITTEE OF COMMISSIONERS ON CHRISTIAN EDUCATION AND PUBLICATIONS**Overture 41: From Tennessee Valley Presbytery**

Whereas, the BCO (13-9, 19-7) assigns to Presbyteries the responsibility of overseeing a man's preparations for the Gospel ministry, including his being taken under care, his licensure exam, his internship, and his ordination exam; and

Whereas, the GA is directed by the BCO (14-2.1) to "encourage and promote the fulfillment of (the Great Commission) by the various courts;" and

Whereas, the 7th GA approved the formation of a Certification Committee, whose purpose was to approve both general and specific internship plans as submitted by the Presbyteries; and

Whereas, this would appear to be in direct violation of the BCO's directive that internship is a Presbytery responsibility;

Therefore, be it resolved that the TVP does petition the 14th GA to reconstitute the Certification Committee, an advisory committee to the Presbyteries, to assist them in the structuring of their internship programs, but with no authority to approve or disapprove of a Presbytery's general or specific plans of internship.

Adopted at the Spring Stated Meeting of Tennessee Valley Presbytery, April 8, 1986.

Attest: Richard R. Harris, Stated Clerk

Answered in the negative, 14-67, III, 26, p. 147.

Overture 55: From TE Vaughn E. Hathaway, Jr.

Whereas, the General Assembly of the Presbyterian Church in America has taken previous action to recognize certain Presbyterian and Reformed seminaries as approved or recognized seminaries; and

Whereas, Joining and Receiving as effected with the Reformed Presbyterian Church, Evangelical Synod, brought into the Presbyterian Church in America Covenant Theological Seminary; and

Whereas, the Uniform Curriculum as approved by the General Assembly is based in part upon attendance at a "standard seminary"; and

Whereas, some of the Seminaries approved by the General Assembly of the Presbyterian Church in America have modified their academic curriculum subsequent to their approval by the General Assembly;

Therefore, be it resolved that the Fourteenth General Assembly direct the Committee for Christian Education

and Publications to make a study of the curriculum of the approved seminaries through the Theological Certification Committee to ascertain that the requirements of the Uniform Curriculum are satisfied; to establish a procedure for the periodic review of the curriculum of such approved seminaries; to establish procedures by which the Presbyterian Church in America may offer counsel to such approved seminaries to maintain curriculum that meet the Uniform Curriculum; and to recommend removal from or continuation of the approval of particular seminaries which are presently and may in the future be approved.

Overture presented by TE Vaughn Hathaway. It was considered and rejected by the Fiftieth Stated Meeting of Grace Presbytery, May 13, 1986

Attest: Vaughn E. Hathaway, Jr.

Answered in the negative, 14-67, III, 27, p. 147.

TO THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS

Overture 48: From Westminster Presbytery

Whereas, we recognize the importance of the unity of the Body of Christ among all believers, and appreciate our brothers in the National Association of Evangelicals (NAE); and

Whereas, we appreciate the several ministries of the NAE, not the least of which is that of world relief;

Nevertheless:

Whereas, affiliation with the NAE would imply a reduction of the distinctive character of the reformed faith to an undefined evangelicalism; and

Whereas, the NAE speaks to political and moral issues through its Office of Public Affairs in Washington, D.C.; and

Whereas, it is conceivable that the NAE could publicly express positions not in keeping with the consensus of the PCA; and

Whereas, the public generally perceives the pronouncements of the NAE as the position of its constituent members; and

Whereas, the proper method of addressing political, moral, as well as doctrinal controversies is through the deliberative function of church courts; and

Whereas, there is the possibility for individuals and local churches to join the NAE on an individual basis; and

Whereas, there are many individuals and congregations principally opposed to official association with the NAE;

Therefore be it resolved that Westminster Presbytery overtures the Fourteenth General Assembly of the Presbyterian Church in America meeting in Philadelphia, Pennsylvania, to discontinue any further consideration of affiliation with the NAE.

Adopted at the Spring Stated Meeting of Westminster Presbytery, April 19, 1986.

Attest: Larry E. Ball, Stated Clerk

Answered by action to join the NAE, 14-38, III, 7 and 11, p. 110.

TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS

Overture 1: From Central Georgia Presbytery

Whereas the present provisions of the *Book of Church Order* (19-7, Internship) are proving in some cases to be unnecessarily restrictive upon local churches, presbyteries, and candidates for the ministry in fulfilling the requirements for Internship, and

Whereas, it is the jurisdiction and responsibility of the local presbyteries to see to the proper training of candidates for the Gospel ministry, Central Georgia Presbytery overtures the General Assembly of the Presbyterian Church in America meeting in St. Louis, Missouri, June 17-21, 1985 to approve and send to the Presbyteries the following change in the *Book of Church Order*, Chapter 19-7:

19-7. The Holy Scriptures, etc. (no change through the wording, "to who this sacred office is to be committed"). To provide for such a period of trial, a candidate for ordination must serve an internship; and where practical this internship should normally occur in the Presbytery in which he is expecting to be licensed and/or ordained. This period of internship shall be at least one year in length, and may be longer at the discretion of the Presbytery so as to give sufficient time for the Presbytery to judge the candidate's qualifications and service. This period of internship may occur *before*, during, or after the candidate's formal theological education. *When it occurs prior to his formal theological education, he must have fulfilled the requirements for reception to the presbytery as a Candidate for the Gospel Ministry, and his Ministry of Internship must be presented to and formally approved by the Presbytery in which he is serving the Internship.* When it occurs during his formal theological education, etc...."

19-8. An applicant for internship must be a candidate, must have been accepted by an approved theological seminary, and must serve his internship in the Presbytery where he is a candidate. The applicant may become a candidate and intern at the same meeting of Presbytery. In cases where a intern shall be preaching on a regular basis he must fulfill the requirements for Licensure as defined previously in *BCO* chapter 19.

Answered by response to Overture 4. See 14-52, 22, p. 126.

Overture 2: From the Presbytery of Western Carolina

That we accept the ruling of the General Assembly Judicial Business Committee concerning matters properly executed by a commission, but that we believe it is a dangerous precedent to conduct the final examination for candidacy, licensure or ordination other than on the floor of presbytery, and

Therefore we overture the General Assembly to amend the *Book of Church Order* to make it clear that the final examination for candidacy, licensure and ordination must be conducted by the presbytery as a whole and not be delegated to a commission.

Adopted at the Stated Meeting of Western Carolina Presbytery on April 20, 1985.

Attest: W. Donald Munson, Jr. Stated Clerk

Answered by response to Overture 4. See 14-52, 23, p. 126.

Overture 4: From Louisiana Presbytery

Whereas the Presbytery is responsible for the care, examination, and advocacy for candidates of the Presbyterian Church in America,

And Whereas the licensure examination is not inclusive of all elements of the ordination examination,

And Whereas the philosophy of the licensure examination regarding its depth is interpreted differently across the Presbyterian Church in America,

And Whereas paragraph 21-4 speaks to wit that areas previously covered in the licensure examination need not be raised again the ordination examination,

And Whereas further in paragraph 21-4 it states that "trials for ordination shall consist of a CAREFUL (capitalization added) examination as to his acquaintance with ...",

And Whereas the areas of English Bible, Theology (Confession and Catechism), Sacraments (Confession and Catechism) and Government and Discipline are contained in the licensure and ordination with the word "careful" mentioned only in the ordination examination,

And Whereas the word, "basic," is used in 19-2-B-1,3 leading to the idea of a more cursory examination in those areas for licensure,

Be It Therefore Resolved that the Presbytery of Louisiana petition the General Assembly through its Judicial Business Committee to study the philosophy behind the licensure and ordination examinations and the wording in the Form of Government, chapters 19 and 21, and to make recommendations back to the 15th General Assembly to resolve this conflict should one be established.

Passed by the Session of the Plains Presbyterian Church on September 8, 1985, and sent to Presbytery.

Adopted at the Fall Meeting of Louisiana Presbytery, October 12, 1985.

Attest: Baker S. Smith, Acting Stated Clerk

Answered in the affirmative, 14-52, 25, p. 126.

Overture 6: From Northern Illinois Presbytery

Whereas, there have been a number of proposals presented to the General Assembly for a delegated Assembly, none of which have yet been approved by the Assembly, and

Whereas, the continued blessing of the Lord may result in an Assembly too large to meet efficiently every year, and

Whereas, there is much benefit derived from a General Assembly with commissioners from all of the churches, and

Whereas, there is also a need for a more deliberative body to consider ongoing issues in detail, which could be accomplished by a smaller, delegated Assembly,

We respectfully overture the Fourteenth General Assembly to amend the *Book of Church Order* to provide for a delegated assembly, to be known as a General Synod, for two years out of three, and for a General Assembly as now constituted every third year. The proposed amendments to the *BCO* would be as follows:

1. Chapter 14. Change the name of the Chapter to "The General Assembly and the General Synod".

2. 14-1. Change the opening paragraph to read "The General Assembly or General Synod is the highest court of this church, and represents in one body all the churches thereof. It bears the title of 'The General Assembly (or The General Synod) of the Presbyterian Church in America', and constitutes the bond of union, peace and correspondence among all its congregations and courts. Wherever this *Book of Church Order* refers to the Synod, it also includes the Assembly, but references to The Assembly or General Assembly apply exclusively to the General Assembly. All powers given to the General Synod shall also apply to the General Assembly, but powers given specifically to the General Assembly shall be exercised only by that body."
3. References to the Assembly in Chapter 14-1 following paragraph 1 would be changed to Synod.
4. Add a new 14-2, as follows:
"The General Synod, which is a permanent court, shall meet annually upon its own adjournment, except that every third year the Synod shall meet as a General Assembly, and the General Synod shall consist of 400 commissioners elected by the Presbyteries in equal numbers of Ruling Elders and Teaching Elders. Each Presbytery shall be entitled to send at least four commissioners, two Ruling Elders and two Teaching Elders. The remaining Commissioners shall be apportioned among the Presbyteries by pairs in proportion to the size of their communicant church membership, seeking balanced representation as far as possible."
5. Change the present 14-2 to 14-3, and amend it to read:
"The General Assembly shall meet triennially, in coordination with and in lieu of a General Synod meeting every third year, and shall consist of all Teaching Elders in good standing with their Presbyteries, and Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five Ruling Elder commissioners from any one congregation."
6. Change the present 14-3 to 14-4 change the word "Assembly" to "Synod", and change the word "Session" to "Presbytery". The present 14-4 thru 14-7 would be numbered 14-5 thru 14-8, and the word "Assembly" would be changed to "Synod" wherever it appears.
7. Amend Chapter 26-2 as follows:
Change General Assembly to General Assembly or Synod.
8. Add a section to 26-2: "(4) One of the votes on amendments to the *Book of Church Order*, either to initiate the amendment or finally enact it, must be at a meeting of the General Assembly."
9. Add to 26-5, a number (4), as follows:
(4) The power to "receive under its jurisdiction...other ecclesiastical bodies" as set forth in 14-7 is reserved to the General Assembly.
10. In paragraph 26-6, the word Assembly shall be changed to Synod.
11. Change all other references to the General Assembly or Assembly in the *Book of Church Order* to General Synod or Synod, such as in chapters 10, 13, 15, 34, 43, etc.

Adopted by the Presbytery of Northern Illinois, July 26, 1985.

Attest: Douglas B. Tilley, Stated Clerk

Referred to the Ad Interim Committee on General Assembly, 14-52, 24, p. 126.

Overture 11: From Eastern Carolina Presbytery

Whereas, there are many Judicial Cases that come annually to the General Assembly, and
Whereas, in many cases those directly involved in those Judicial Cases are often not present at the Assembly, and
Whereas, it is difficult for the Judicial Commission to seek to render a decision in such a case, and
Whereas, it is unfair to the parties involved for the Commission to seek to render a decision in such cases,
Therefore, be it resolved that Eastern Carolina Presbytery overtures the Fourteenth General Assembly of the Presbyterian Church in America that in each Judicial Case the General Assembly cite the parties involved to appear and present their cases personally.

Motion approved at Stated Meeting, July 20, 1985.

Attest: James B. Moore, Stated Clerk

Answered in the negative, 14-52, 26, p. 126.

Overture 12: From Pacific Northwest Presbytery

Whereas recent studies have made it clear that the practice of the Presbyterian Church in America in denying the Lord's Supper to weaned covenant children cannot be defended from the Scripture by some of our church's members with our former confidence; and

Whereas an impressive case can be made for paedocommunion which is agreeable to the Scripture and consistent with reformed ecclesiology; and

Whereas we are a church determined that the Holy Scripture will be our authority for doctrine and practice and not the traditions of men, however honored and well-meant; and

Whereas it would be a serious breach of a sacred principle for the Presbyterian Church in America to insist upon conformity to a custom some of its members no longer believe to be capable of satisfactory biblical demonstration; but

Whereas for more than four and a half centuries the reformed church has neither practiced paedocommunion nor given careful consideration to the issue; and

Whereas it is virtually certain to require many years to achieve in our church a uniformity of conviction regarding the place of covenant children at the Lord's Table;

Therefore, be it resolved that the Fourteenth General Assembly of the Presbyterian Church in America, meeting in Philadelphia, June 23-27, 1986, instruct the Committee on Judicial Business to prepare modifications of the *Book of Church Order* so as to permit 1) church sessions, at their discretion, to admit baptized children to the sacrament by right of the covenant and without regard to the procedures outlined in 57-1, 2, 4, 5; and 2) young children to be admitted to the Lord's Table without thereby incurring the obligation of voting in congregational meetings.

Upon motion of the Presbytery, I was directed to communicate that this Overture to the Fourteenth General Assembly received approval by the following vote of the Presbytery: For, 17; Against, 13. RE Don Robertson asked that his dissenting vote be recorded.

Attest: Richard A. Herbert, Stated Clerk

Referred to the Ad Interim Committee on Paedocommunion, 14-52, 28, p. 127.

Overture 13: From Pacific Northwest Presbytery

Whereas some Churches are not represented at the General Assembly; and

Whereas the reasons for changes in the *Book of Church Order* are not published in any Presbyterian Church in America publication; and

Whereas the Minutes of the General Assembly have not always been distributed before Presbyteries meet to vote on the proposed changes;

Therefore, the Presbytery of the Pacific Northwest overtures the Fourteenth General Assembly of the Presbyterian Church in America to have the Stated Clerk include in the publication of the proposed changes a brief explanation of the reasons given for these changes.

Attest: Richard A. Herbert, Stated Clerk

Answered in the negative, 14-52, 27, p. 127.

Overture 24: From Northern Illinois Presbytery

Fathers and Brethren:

Whereas, the Presbytery of Northern Illinois voted against item #13 in the proposed amendments to the *Book of Church Order*, sent down by the Thirteenth General Assembly and

Whereas, we also took action to communicate our reasons to the General Assembly, and

Whereas, we do not object to the intent of the proposed amendment, which is to ask those uniting with the PCA to affirm their submission to the Scriptures, and we believe it is wise to include this concept as a part of the last membership vow rather than as a first vow.

However, we believe that the proposed vow is worded poorly, since it could be understood to imply that submission to the government of the church is as important as submission to the Word of God, and

Whereas, we believe that a brief definition of the Word of God would be desirable in the vow, and

Whereas, we believe that it would be wise to clarify the word "study" in the present vow by changing it to "promote."

Therefore, we the Presbytery of Northern Illinois respectfully overture the Fourteenth General Assembly of the Presbyterian Church in America

1. to not adopt the proposed amendment to *BCO* 57-7.5 as sent down by the Thirteenth General Assembly even if it receives sufficient support by the Presbyteries for adoption, and
2. to amend the fifth vow of church membership, *BCO* 57-5.5 to read as follows (the proposed changes are underlined.)

"5. Do you submit yourselves to the authority of Scripture as the Word of God; and do you further submit yourselves to the government and discipline of the Church, and promise to promote its purity and peace?" and

3. to submit the reworded vow to the Presbyteries for their advice and consent.

Adopted by the Fourteenth Stated Meeting of the Presbytery of Northern Illinois meeting in Hammond, Indiana, January 24, 1986.

Attest: Douglas B. Tilley, Stated Clerk

*Reported to the Assembly at the time of voting on the BCO amendments.
See 14-52, 29, p. 127. The amendment to BCO was not adopted.
Assembly failed to act on Items 2 and 3.*

Overture 25: From Evangel Presbytery

Whereas, the *Book of Church Order* of the Presbyterian Church in America requires that candidates for the ministry serve at least one year of internship prior to ordination to the ministry, and,

Whereas, said *Book of Church Order* - Eighth Edition printed in 1984 requires that said candidate must be a licentiate prior to serving his internship, and,

Whereas, experience in the Presbytery of Evangel during the past five years has shown that some candidates prior to licensure have already met some of the requirements they would normally fulfill during the period of internship, and a repetition of the fulfillment of these requirements would serve no useful purpose, now therefore,

Be it resolved that the *Book of Church Order* be amended to permit, at the discretion of the presbytery, the intern to fulfill some of the internship requirements prior to licensure.

Adopted at the Winter Stated Meeting of Evangel Presbytery, January 28, 1986.

Attest: Hubert C. Stewart, Stated Clerk

Answered by response to Overture 4. See 14-52, 31, p. 127.

Overture 26: From Pacific Presbytery

Whereas the Presbyterian Church in America endorsed Teaching Elders to labor out of bounds as military chaplains, and

Whereas the *Book of Church Order* indicates that the Sacraments are to be administered under the supervision of Session, and

Whereas military chaplains do not minister to their congregations with Ruling Elders and Sessions.

Therefore, the Pacific Presbytery respectfully overtures the 14th General Assembly of the Presbyterian Church in America to amend the *Book of Church Order* by adding the following new paragraph 8-8:

8-8. When a Teaching Elder is endorsed by the Presbyterian Church in America and receives a Commission from the U. S. government to minister as a military chaplain, he will be granted the powers of an Evangelist to administer the Sacraments of Baptism and the Lord's Supper by the Presbytery of which he is a member. These powers of an Evangelist are limited to the Sacraments and will continue in effect until: 1) the chaplain resigns his Commission; 2) he loses his Commission as a result of administrative action by the government; 3) withdrawal of ecclesiastical endorsement by the Presbyterian Church in America; or 4) retirement.

All subsequent paragraphs to be renumbered accordingly.

Adopted by the Pacific Presbytery on January 25, 1986.

Attest: James E. Singleton, Stated Clerk

*The matter was referred to the Committee on Judicial Business for study.
See. 14-52, 30, p. 127.*

Overture 28: From Louisiana Presbytery

Whereas, the *Book of Church Order* 58-4 states that in the administration of the Lord's Supper the minister may invite, "... all those who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance ...", and

Whereas, the session of Southeast Presbyterian Church is in doubt as to the meaning of the phrase, "any evangelical church", and

Whereas, this doubt leads to practical dilemmas in the administration of the sacrament in our church,

Therefore, be it resolved that the session of Southeast Presbyterian Church requests the Presbytery of Louisiana to overture the Fourteenth General Assembly to give direction as to the interpretation of the

phrase "any evangelical church" in relation to the following questions:

1. Is this a reference to the denomination or the particular church to which the communicant belongs?
2. Is the determination of the evangelical nature of the church to which the communicant belongs left solely to the conscience of the communicant, or is to be determined by the session of the church administering the sacrament?
3. If it is the responsibility of the session administering the sacrament to make said determination, what are the guidelines that the session should use to determine the evangelical nature of the church to which the perspective recipient belongs?

Adopted at 23rd meeting of Louisiana Presbytery, February 15, 1986.

Attest: Baker S. Smith, Stated Clerk

Referred to Judicial Business Committee, 14-52, 54, p. 129.

Overture 29: From Eastern Carolina Presbytery

Ministers in good standing, present at any meeting of Presbytery, at the discretion of the Presbytery, may be invited to sit as Visiting Brethren. It is proper for the Moderator to introduce these brethren to the Presbytery. This provision shall also apply to the General Assembly.

Adopted at the Winter Meeting of Eastern Carolina Presbytery, January 18, 1986.

Attest: James Ballagh Moore, Stated Clerk

Found not in order, 14-52, 56, p. 129.

Overture 31: From Missouri Presbytery

Whereas BCO 14-5 allows General Assembly business to be conducted by 40 Commissioners representing at least 7 Presbyteries; and,

Whereas, this quorum determination is tantamount to having General Assembly business conducted by a Commission; and,

Whereas, this quorum determination fails to take into account the growth of the Denomination;

Therefore, the Presbytery of Missouri respectfully overtures the Fourteenth General Assembly of the Presbyterian Church in America meeting in Philadelphia, Pennsylvania, June 23-27, 1986 that the *Book of Church Order* be amended in 14-3 as follows:

in the first sentence delete "seven" and insert "1/3", and, at the end of 14-3 add "A quorum shall consist of at least 50 commissioners, representing 25 Ruling Elders and 25 Teaching Elders, representing at least 1/3 of the Presbyteries." and

that the *Book of Church Order* be amended in 14-5 to require a quorum for annual General Assembly meetings by deleting from BCO 14-5

"any forty" and inserting "at least 1/4", and,
deleting "seven" and inserting "1/2 the."

By order of Presbytery, 17 January 1986.

Attest: Albert F. Mogninot, Jr., Stated Clerk

Referred to Judicial Business Committee, 14-52, 55, p. 129.

Overture 32: From James River Presbytery

Whereas the *Westminster Confession* states in Chapter 20, paragraph 2, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing contrary to His Word; or beside it; if matters of faith or worship", and

Whereas, the *Book of Church Order* should conform to the *Westminster Confession*;

Be it resolved that the *Book of Church Order* be amended to conform to the *Westminster Confession* in the Preface II, (1) as follows:

"(1) God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it; if matters of faith or worship..."

Adopted at the Fall meeting of James River Presbytery, October 12, 1985.

Attest: Russell Flaxman, Stated Clerk
Michael Frazer, Moderator

Presented to the Assembly at the time of voting on BCO amendments. See 14-52, 53, p. 129.

Overture 37: From Ascension Presbytery

Whereas discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare (*BCO* 27-11), and

Whereas its ends are, among others, the promotion of the purity and general edification of the Church (*BCO* 27-3), and

Whereas oftentimes notices of appeal or complaint to a court are found out of order solely on the ground of the lapse of the fifteen day filing period, and

Whereas the fifteen day filing period does not allow sufficient time for proper preparation and counsel and may encourage rashness, and

Whereas many, if not most, of our communicant members are not well acquainted with the technical details of the *BCO*, and many times with the basic rights of complaint and appeal, thus essentially depriving them of the due process intended for them by the framers of our *BCO*; and

Whereas the refusal to hear the appeal or complaint solely on the reason of the lapse of such a short period neither edifies the church, redresses the issues, nor promotes the spiritual good of the offenders, and in fact often contributes to the frustration and ill will of those affected;

Be it resolved that the Presbytery of the Ascension overtures the Fourteenth General Assembly:

1. to amend *BCO* 42-4, 43-2, and 43-3 by changing the filing limit of appeals and complaints to within sixty days, and
2. to propose some effective means whereby every person affected by disciplinary process is guaranteed to receive an understandable statement of his rights under the *BCO* whether by admonishing the courts of the church to undertake this themselves or by providing some simple, printed statement which would so set forth the needed information.

Adopted by the Presbytery of the Ascension this eighth day of March, 1986, in session at Gospel Fellowship Presbyterian Church, Valencia, PA.

Attest: Frank D. Moser, Stated Clerk

Adopted as amended, 14-52, 57, p. 129.

Overture 43: From Western Carolina Presbytery

Whereas, 21-4 of our *Book of Church Order* makes provision for Presbytery to omit parts of trial for Ordination in extraordinary cases: and,

Whereas, Ordained ministers may be received by Presbytery from other denominations (13-6) following the prescribed examination; and,

Whereas, the reception of ordained ministers from other denominations is carried out in accordance with 21-4 of the *Book of Church Order* containing the reference to extraordinary cases;

Therefore, We, the Western Carolina Presbytery, overture the General Assembly to change the *Book of Church Order* Chapter 21-4 by adding a clarifying sentence, to read "Ordained ministers from other denominations being considered by presbyteries for reception, may come under the extraordinary provisions."

Adopted by Western Carolina Presbytery on April 12, 1986.

Attest: Bill Laxton, Stated Clerk

Referred to Judicial Business Committee, 14-52, 58, p. 130.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA**Overture 3: From Northeast Presbytery**

Whereas, the Lord calls His Church to minister to the hungry (Mt. 25); and

Whereas, we feel the need for guidance for this ministry in a day when the world hunger problem is painfully conspicuous;

Therefore, the Northeast Presbytery overtures the 13th General Assembly of the Presbyterian Church in America (PCA) to instruct the Mission to the World (MTW) and Mission to North America (MNA) Committees, and/or Covenant Seminary and Covenant College, and/or a committee convened for this purpose alone, to produce a study paper with practical guidelines for the instruction of PCA churches in ministry to the hungry.

We request that the study would address the following questions:

1. What does the Lord require of His people and of His church in ministering to the hungry?
2. What do Old and New Testament practices suggest about what can be done at the individual, group, and societal levels? To what degree are these practices applicable today and in what possible re-enculturations?

3. What practices, whether of other churches or secular agencies, have been effective in the relief of the hungry?
4. How can the PCA organize at the individual, particular church, and denominational levels to implement effective ministries in this area?

Attest: Philip J. Adams, Stated Clerk

See 14-43, III, 2, p. 114.

Overture 9: From Tennessee Valley Presbytery

Whereas, the mountainous topography of eastern Tennessee and western North Carolina, together with cultural affinities common to mountain people make it logical and desirable for Newport, Tennessee to be included in the Presbytery of the Western Carolina; and

Whereas, Tennessee Valley Presbytery has consented and agreed to the above, and as a consequence the Presbytery of the Western Carolina has organized the Fellowship Presbyterian Church in Newport, Tennessee; **Therefore be it resolved** that the Presbytery of Tennessee Valley in stated meeting this 8th day of October, 1985, does hereby overture the Fourteenth General Assembly to restructure the bounds of Tennessee Valley Presbytery and Western Carolina to include Cocke County, Tennessee in the bounds of Western Carolina Presbytery.

Adopted at the Fall Stated Meeting of Tennessee Valley Presbytery, October 8, 1985.

Attest: Richard R. Harris, Stated Clerk

Answered in the affirmative, 14-43, III, 17, p. 117.

Overture 10: From Oklahoma Presbytery

On October 11, 1985, in its 9th Stated Meeting, Oklahoma Presbytery unanimously agreed to petition the 1986 General Assembly to change the boundary of Oklahoma Presbytery to include all of Kansas, and to change the name to Mid-America Presbytery.

Attest: Robert E. Hays, Stated Clerk

Referred to the proposed subcommittee on boundaries, 14-43, III, 20, p. 117.

Overture 15: From Western Carolina Presbytery

Whereas, the mountainous topography of eastern Tennessee and western North Carolina, together with cultural affinities common to mountain people make it logical and desirable for Newport, Tennessee, to be included in the Presbytery of the Western Carolina; and

Whereas, Tennessee Valley Presbytery has consented and agreed to the above, and as a consequence the Presbytery of the Western Carolina has organized the Fellowship Presbyterian Church in Newport, Tennessee; **Therefore, be it resolved** that the Presbytery of the Western Carolina in stated meeting this 9th day of November, 1985, does hereby overture the Fourteenth General Assembly to restructure the bounds of Tennessee Valley Presbytery and Western Carolina Presbytery to include Cocke County, Tennessee, in the bounds of Western Carolina Presbytery.

Adopted November 9, 1985

Attest: W. Donald Munson, Jr., Stated Clerk

Answered in the affirmative, 14-43, III, 17, p. 117.

Overture 22: From Central Carolina Presbytery

The 23rd Stated meeting of Central Carolina Presbytery respectfully requests the 14th General Assembly of the Presbyterian Church in America to approve the transfer of Catawba County North Carolina from the jurisdiction of the Western Carolina Presbytery, with the consent of both presbyteries.

Catawba County is home for a mission work begun by Central Carolina Presbytery, the New Covenant Mission of Hickory NC. It is the opinion of the MNA Committee of this presbytery that the New Covenant Church belongs to the Asheville-Black Mountain marketing area. Also, its culture is so dissimilar to the Central Piedmont area of our presbytery that its interests would be better served in the Western Carolina Presbytery.

So, with the consent of both presbyteries and the mission church, we make this request.

Attest: Stephen O. Stout, Stated Clerk

Answered in the affirmative, 14-43, III, 18, p. 117.

Overture 30: From Covenant Presbytery

Whereas, some few years ago the General Assembly determined that a vital part of church growth was assisting new congregations by providing interest free loans to purchase land and buildings, and

Whereas, the General Assembly established the five-in-five campaign to fund the program. At this time, it appears only about twenty percent of the goal has been reached. General Assembly statistics indicate that the program, in a large measure, has been neglected from its inception; the neglect, we believe, is due, in part, to the failure of vigorously promoting the program throughout the church, and

Whereas, the neglect is indicated in the following excerpt from a letter received by New Life Church from Mr. Cecil A. Brooks, Coordinator of Church Building Programs. The letter, dated August 15, 1985, states: "There is no record of who requests funding since only a handful actually make written requests. When they hear there is a two-year waiting list, or longer, they do not file. We actually have applications on file for \$645,000 with about \$100,000 approved but not yet funded. Your loan is one of these. Last year \$160,816 was received in gifts. Increasingly more churches are falling past due in payments and well over six percent of the fund is in arrears."

Therefore be it resolved, that the Session of New Life Presbyterian Church requests Covenant Presbytery to petition the General Assembly at its 1986 meeting to consider the following:

1. That as soon as possible after January first of each year, the Coordinator of Church Building Programs submit a copy of his annual report to the Chairman of the MNA Committee of each Presbytery, and he, in turn, make this report a part of his committee's report to his Presbytery's meeting as soon as possible after receiving it from the Coordinator. The report should include, but not be limited to, the following:
 - a. Names and addresses of all churches that have received church loans, with the status of each in their repayment commitment.
 - b. Names and addresses of all churches who have made formal applications for loans indicating the amount requested.
 - c. Names and addresses of all churches who have been approved for loans indicating the amount, but not yet funded, during the preceding year.
 - d. Names and addresses of all churches having been funded, including the amount, during the preceding year.
2. That each MNA Committee of each presbytery be designated to promote the program within its presbytery bounds.
3. That churches within the denomination be encouraged to consider helping, financially, through the Coordinator of Church Building Programs, needy churches, not only at large, but particular churches within their own presbyteries.
4. That a continuous promotional program be initiated by the Coordinator. By using mail-out materials, The PCA Messenger and other means whereby all persons in the church may become aware of the needs of small churches, this promotional program could be conducted in an economical manner.
5. That the General Assembly again consider an asking amount to be included in church budgets beginning in 1987.

This overture is submitted that God might be glorified through this ministry.

Adopted by the Session of New Life Church, Munford, TN and by Covenant Presbytery at its 46th Stated Meeting, March 4, 1986 in Sardis, MS.

Attest: Paul O. Honomichl, Stated Clerk

Answered in the affirmative as amended, 14-43, III, 24, p. 118.

Overture 33: From Western Carolina Presbytery

We overture the General Assembly of the Presbyterian Church in America to (redraw) change the boundaries of Western and Central Carolina Presbyteries by excluding Catawba County from Central Carolina Presbytery and placing it in the bounds of Western Carolina Presbytery.

Adopted at the meeting of Western Carolina Presbytery on March 15, 1986.

Attest: William P. Laxton, Stated Clerk

Answered in the affirmative, 14-43, III, 18, p. 117.

Overture 36: From Delmarva Presbytery

Whereas, Acts 6:1-6 establishes the nature, duties and objects of the office of deacon, [that is, a spiritual and perpetual office (v. 3), which cares for physical needs (v. 1), of the disciples (emphasis added throughout) (v. 1)]; which establishment, as it is part of the law of God for the rule of His church, ought not to be added to nor subtracted from (WCF 1.6), and;

Whereas, BCO 7-2 states that, "The office of Deacon is not one of rule, but rather of service both to the physical and spiritual needs of the people, and;

Whereas, BCO 901 states that, "The office of Deacon...expresses also the communion of saints..." and;

Whereas, WCF 25.2 states that the "visible Church...is the kingdom of the Lord Jesus Christ, the house and family of God...", and;

Whereas, WCF 26.1 states that "all saints...being united to one another in love ... are obliged to the performance of such duties...as do conduce to their mutual good, both in the inward and outward man," and;

Whereas, WCF 26.2 states that this duty of "relieving each other in outward things..." is to be "extended (as God offereth opportunity) unto all those who, in every place, call upon the name of the Lord Jesus," and;

Whereas, WCF 26.3 states that this ministry cannot "take away, or infringe the title or propriety which each man hath in his own goods and possessions," and;

Whereas, WCF 25.3 states that "the ministry, oracles and ordinances of God" are given to the visible church "for the gathering and perfecting of the saints, in this life, to the end of the world ...", and;

Whereas, this ministry is fitted to the estate in which the objects of this ministry find themselves, such that the rule and discipline of the church extends only to those who have united with the church, and not those outside (I Cor. 5:12), and;

Whereas, by parity of reasoning, the diaconate, (a spiritual ministry to the physical needs of the saints, sensibly expressing the communion of saints), is obviously not fitted to those outside the discipline of the visible church, and;

Whereas, when BCO 9-2 states that the duty of the diaconate is to "minister to ... any who may be in distress" the scope of this term is clearly limited by the reasoning above, particularly with reference to BCO 7-2 and 9-1, as referring any of the people, any of the saints, and;

Whereas, this understanding of the scope of the office of deacon has a long and respected history within our Reformed and Presbyterian tradition, and;

Whereas, this understanding of the scope of the office of deacon was specifically affirmed by the spiritual forefathers of the PCA in the Old School General Assembly of 1833:

In answer to the first inquiry, "what are the nature and duties of the office of deacon?" we reply - The answer we conceive to be explicitly given in our form of Government, chap. 6. *Their duties there are plainly made to consist in distributing the charities of the church to which they belong, to the poor of the church. Over charities, collected for any other purpose than those specified, their office gives them no control ...*" (MGA, 1833, p. 404-405),

and;

Whereas, although "all synods or councils...may err..." the PCA has never undertaken a comprehensive study of this subject which would justify a departure from the received wisdom of our forefathers, and;

Whereas, the paper "Biblical Guidelines for Mercy Ministry in the PCA" prepared by Dr. Tim Keller for the MNA committee and for the general guidance of members, congregations, and presbyteries within the PCA, has been proposed for approval by the General Assembly (MGA, 1985, p. 255), and;

Whereas, the 13th General Assembly referred this paper to the MNA Committee for review, to be reported to the Fourteenth General Assembly (MGA, 1985, p. 113), and;

Whereas, this paper, in the form presented to the Thirteenth General Assembly, argues that the scope of the ministry of the diaconal office (as compared to general Christian benevolence) essentially includes meeting the physical needs of the poor of the world (see especially Sections V., VII.C., & VIII), and;

Whereas, in so doing the above cited paper adds duties to the discharge of the office of deacon, which duties are nowhere found in the Constitution of our Church and which duties are by implication contrary to the Constitution of our church, and;

Whereas, the adoption of the paper in the form presented to the 13th General Assembly would thus function so as to amend the Constitution of our Church in a most unconstitutional manner, resulting in manifest inconsistencies and confusions in the Constitution of the Church;

Therefore, the Delmarva Presbytery respectfully overtures the 14th General Assembly of the Presbyterian Church in America, that "Guidelines for Mercy Ministry in the PCA" by Dr. Tim Keller, as reviewed and reported by the MNA Committee pursuant to the instructions of the Thirteenth General Assembly, be referred to the Permanent Committee on Judicial Business for its consideration as to the paper's conformity to the constitution of the PCA (Rules of Assembly Operation, 7-6, 7-7); and that further consideration of the substance of this matter be postponed until such time as the Assembly is willing to undertake a full and

detailed Biblical and Historical study of the nature and duties of the office of deacon.

Adopted at the 15th Stated Meeting of Delmarva Presbytery, February 8, 1986.

Attest: Thomas G. Webb, Stated Clerk

APPENDIX

- 1643 — Debates of the Westminster Divines concerning whether or not the office of Deacon is perpetual:
1. Those opposed to the perpetuity of the office argued on the grounds that their Biblical duty was occasional, i.e., that there might not be poor in a particular congregation: “[Mr. Palmer speaking] 3. That there are many congregations, where is no necessity of it; for they want poor.” This argument was answered by noting that though a particular congregation may not have poor, other congregations would, and thus the need for office: [Mr. Wilson speaking “That though there be not poor at home, yet must they flow out to other churches. (Journal of the Assembly of Divines, p. 86).
 2. Those opposed to the perpetuity of office argued that the care of the poor was a law of nature, and thus would not be regulated by positive institution (office). Those in favor of perpetuity argued that the law of nature was directed to mankind in general, whereas the office of deacon was for those who belong to Christ: [Mr. Goodwin speaking] “2. The poor in a church require more provision than the law of nature dictates; for, 1. Nature provides for them as men, but they are also to be considered as members of Christ.” (Journal of the Assembly of Divines, p. 87).
 3. A further argument against the perpetuity of the office was that it was the duty of the civil magistrate to take care for the poor generally, and thus there is no need for a perpetual office in the church. This argument was answered by arguing that it was more consistent with the nature of Christ’s church and the fellowship of believers that their be officers particularly assigned for the care of the poor of the church: [Mr. Palmer speaking (?)] “4. It is more consonant to Scripture and Christ’s institution, that the case of his poor members should be committed rather to officers of their own than others, yea though the magistrate be Christian.” (Journal of the Assembly of Divines, p. 88) Thus on both sides of the question, there was *essential agreement that the office of deacon was to be directed to the poor of the church.*
- 1644 — Samuel Rutherford, Scottish commissioner to the Westminster Assembly, *Due Right of Presbyteries*. Deacons have charge of “a treasure of the peoples Evangelike free-will offering for the necessity of the saints.” (p. 162)
- 1645 — The Form of Presbyterial Church-Government... “Pastors.” “The pastor is an...officer in the church...First, it belongs to his office, ...To take care of the poor.” The scripture proofs offered for this proposition specify who the poor in question are: “the brethren (Acts 11:29)”; “needy among them (Acts 4:34)”; “the disciples” (Acts 6:1); “the saints” (1 Cor. 16:1); “the brethren” (Gal. 2:10, cf. Acts 11:29). In the discussions concerning this particular duty, the Divines recognized its close relation to the office of the deacon, and thus the scope of the duty likewise applies: [Mr. Goodwin speaking] “1. If there be no deacon, the pastor hath the power of the deacon. 2. If the deacon neglect, he may reprove. 3. He may do it himself; yet may the deacon distribute the alms without the pastor, for that he is the office of Christ, and not of the Pastor.” (Journal of the Divines, p. 47). “Deacons.” “The scripture doth hold out deacons as distinct officers in the church ... to take special care in distributing to the necessities of the poor.” The proof given for this duty is Acts 6:1-4, which text specifies the poor of the body of disciples, not the poor of Jerusalem generally. “Of the Ordinances in a particular congregation.” “The ordinances in a single congregation are, ... collection made for the poor ...” See below. “Of Particular Congregations.” “It is lawful and expedient that there be fixed congregations ... for the better administration of such ordinances as belong unto them ... because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby

to discharge them..." A proof offered for this last clause is Deut. 15:7, 11, wherein the Israelites are commanded to care for their poor brethren. This provides additional evidence that the Divines understood the official administration of the ordinance with respect to the poor by pastors and deacons to be directed to the poor of the congregation.

"Of the Officers of a particular Congregation." "For officers in a single congregation ... it is requisite that there be others to take care for the relief of the poor." The proof text cited here is Acts 6:2-3, which text, as noted above, specifies that the business over which the deacons are to be appointed is the business of caring for the poor among the disciples.

1656 — James Fergusson, Scottish Presbyterian, commenting on Phil. 1:1 in his *Exposition of the Epistle of Paul to the Philippians*

As the Lord Christ hath appointed some office-bearers in his house for the oversight of the souls of his people ... so he hath appointed others to take inspection of their bodily necessities...who are here called "deacons." (p. 284).

1689 — John Owen, English Independent, in *The True Nature of a Gospel Church*

This office of deacons is an office of service, which gives not any authority or power in the rule of the church; but being an office, it gives authority with respect unto the special work of it, under a general notion of authority; that is, a right to attend unto it in a peculiar manner, and to perform the things that belong thereunto. But this right is confined unto the particular church whereunto they do belong. Of the members of that church are they to make their collections, and unto the members of that church are they to administer. Extraordinary collections from or for other churches are to be made and disposed by the elders, Acts xi.30. (Works, vol. 16, p. 147).

1887 — D. Douglas Bannerman, Scottish Presbyterian, commenting on Acts 6 in his *The Scripture Doctrine of the Church* ...

The general scope of the office thus created is pretty clearly defined by the words employed in this passage ... it seems plain that the functions now assigned to the seven related to the care of the poor and needy within the Church ... To serve tables in the apostolic Church meant to concern oneself about the daily temporal wants of the household of faith, the brotherhood of the disciples of Jesus. (p. 416).

1892 — T.E. Peck, Southern Presbyterian, in his *Notes on Ecclesiology*.

"...this communion [of saints] is most impressively exhibited in two ordinances, both of which are emphatically denominated by the word *communion*, to wit: the Lord's supper and contributions ... This view of contributions ... This view of contributions accounts for the importance ascribed to them in both Testaments. They are the tokens ... of the reality of the communion of the saints ... [I]n relieving each other in outward things according to their several abilities and necessities ... the communion of saints was first and most conspicuously exhibited in the primitive church; and it was in connection with this form that the deacons first appeared ... The prime aspect, then, of the office of deacon is that of a representative of the communion of saints. The word may be and is preached where there are no saints, and therefore no communion: it is conceivable also that ruling elders may exercise their authority in a dead church; but deacons have nothing to do, except in a church which has life enough to show itself in a ministry to the saints." (pp. 206-208).

See 14-43, III, 2, p. 114.

Overture 38: From Korean Eastern Presbytery

Whereas the General Assembly has seen fit to authorize the organization of the Korean Eastern Presbytery, and

Whereas the number of Korean churches in Korean presbyteries has increased from 9 to 39 during the last five years, and

Whereas our members have found that the distances to be traveled to attend presbytery creates great difficulties resulting in too few meetings and difficulty of oversight of the churches, and

Whereas the distances have made it very difficult for ruling elders to attend presbytery;

Therefore, the Korean Eastern Presbytery respectfully overtures the 14th General Assembly to divide the Korean Eastern Presbytery establishing three presbyteries:

1. Korean Eastern Presbytery

Pennsylvania	Rhode Island
New Jersey	New Hampshire

- | | | |
|----|------------------------------|----------------|
| | Metropolitan Wilmington, DE | Massachusetts |
| | New York | Vermont |
| | Connecticut | Maine |
| 2. | A Korean Central Presbytery | |
| | Ohio | Kansas |
| | Michigan | North Dakota |
| | Indiana | Nebraska |
| | Illinois | Iowa |
| | Missouri | Wisconsin |
| | Arkansas | Minnesota |
| | | South Dakota |
| 3. | A Korean South Presbytery | |
| | Maryland | North Carolina |
| | Washington D.C. | South Carolina |
| | West Virginia | Mississippi |
| | Virginia | Alabama |
| | Delaware (except Wilmington) | Georgia |
| | Tennessee | Florida |

Furthermore, the Korean Eastern Presbytery reports that provisional presbyteries have been organized as follows:

Korean Eastern Presbytery

- | | |
|--------------------|---------------------|
| Moderator | TE Inho H. Koh |
| Stated Clerk | TE Hyun Jo Hwang |
| Recording Clerk | TE Sam Sang-II Park |
| Treasurer | RE Uk Soon Kim |
| MTW/Membership Chm | TE Sam Sang-II Park |
| MNA Chairman | TE Chi Soon Park |
| CE/P Chairman | TE Yoo-Kwang Akn |

Korean Central Presbytery

- | | |
|-----------------|------------------|
| Moderator | TE Chong Wan Lee |
| Stated Clerk | TE Chang Jae Kim |
| Recording Clerk | TE Chang Jae Kim |
| Treasurer | RE Sung-Man Kim |
| Membership | TE Chul Choo Yun |

Korean South Presbytery

- | | |
|---------------------|------------------|
| Moderator | TE Dae Hoon Im |
| Stated Clerk | TE Taek Yong Kim |
| Recording Clerk | TE Byung Hi Park |
| Treasurer | TE Duk Soo Yun |
| MNA Chairman | TE Jong Soo Rim |
| CE/P Chairman | TE Won Sang Lee |
| Membership Chairman | TE Sam Suh |

Voted on the 13th of February, 1986 during the stated meeting of our presbytery.

Attest: I. Henry Koh, Stated Clerk

Answered in the affirmative as amended, 14-43, III, 21, p. 117.

Overture 39: From Philadelphia Presbytery

Whereas, God in His grace and goodness has chosen to bless the Philadelphia Presbytery of the PCA so that it has grown nicely to be of good size both in membership of local congregations and also in number of churches, and

Whereas, there is some difference between the needs and orientation of churches ministering in the city of Philadelphia and its suburbs and those ministering in a more rural context, and

Whereas, We have good hope that dividing will give us increased vision to reach our areas with the Gospel of Jesus Christ.

Therefore, be it resolved that the Philadelphia Presbytery of the PCA meeting on March 14, 1986, in Philadelphia respectfully overtures the Fourteenth General Assembly of the Presbyterian Church in America to divide our presbytery into two. This division would take place on January 1, 1987.

The new western presbytery would be known as the Susquehanna Valley Presbytery. Its territory would include the following counties of Pennsylvania: Centre, Union, Northumberland, Montour, Columbia,

Schuylkill, Berks, Lebanon, Dauphin, Snyder, Juniata, Perry, Cumberland, Mifflin, Huntindon, Fulton, Franklin, Adams, York, Lancaster, and all that part of Chester County west of a line going south on Route 41, Route 796, and Route 896.

The new eastern presbytery would be known as the Philadelphia Presbytery. Its territory would include the following counties of Pennsylvania: Philadelphia, Bucks, Northampton, Lehigh, Montgomery, Delaware, and all that part of Chester County east of a line going south on Route 41, Route 796, and Route 896.

It is agreed by both Presbyteries that if the Orthodox Presbyterian Church decides to join and be received by the PCA, and if the OPC Philadelphia Presbytery so desires, the territories of both Presbyteries will be expanded to include all of eastern Pennsylvania. This would add Potter, Tioga, Bradford, Sullivan, Lycoming, Clinton, and Cameron counties to the Susquehanna Valley Presbytery. Carbon, Monroe, Pike, Wayne, Susquehanna, Wyoming, Lackawanna, and Luzerne counties would be added to the Philadelphia Presbytery.

Adopted at the March 14-15, 1986 meeting of the Philadelphia Presbytery.

Attest: Iain Crichton, Stated Clerk

Answered in the affirmative, 14-43, III, 19, p. 117.

Overture 44: From Western Carolina Presbytery

We request (overture) the General Assembly of the Presbyterian Church in America to redraw the boundaries of Central and Western Carolina Presbytery so as to include Catawba County in Western Carolina Presbytery.

Approved March 15, 1986.

Attest: Bill Laxton, Stated Clerk

Answered in the affirmative, 14-43, III, 18, p. 117.

Overture 45: From Central Georgia

Whereas PCA churches and presbyteries sometimes find opportunity given of the Lord to plant new churches in neighboring towns that lie outside the formal bounds of their presbytery, and

Whereas formal presbytery boundaries do not always allow or promote fellowship among those of like cultural/geographical heritage, and

Whereas Central Georgia and North Georgia have found the allowance of cross over presbytery membership by works established in border counties to be both healthy for the presbytery and encouraging to those in certain new works, and

Whereas the 13th General Assembly did approve the cross over membership of a border county church of North Georgia into Central Georgia Presbytery with no subsequent difficulties being manifest, and

Whereas presbyteries will sometimes have population centers that cross presbytery boundaries,

Be it therefore resolved that the 14th General Assembly of the PCA adopt the following guidelines:

1. That any church/mission/fellowship in a county forming a presbytery boundary has the privilege, by majority vote at a duly called meeting, of electing to seek membership in the presbytery immediately adjacent.
2. That both presbyteries be notified of the prospect of any change in membership and the date of meeting to consider that membership.
3. That both presbyteries be invited to send a representative to observe such a meeting.
4. That at such meeting the presbytery representative of each presbytery would have the privilege of addressing the meeting prior to the vote being taken.
5. That any change in membership be reported as information to the next stated General Assembly.

Adopted at the stated meeting of Central Georgia Presbytery on April 8, 1986 at St. Marys, GA.

Attest: Donald D. Comer, Stated Clerk

Referred to the proposed subcommittee on presbytery boundaries, 14-43, III, 22, p. 117.

Overture 50: From Pacific Northwest Presbytery

Whereas Presbyteries are currently mandated for church planting within their own bounds; and

Whereas Mission to North America is currently mandated to plant churches in areas out-of-bounds; and

Whereas this procedure does not take into account the unique nature of the development of church planting in the Western United States and Canada; and

Whereas Western thinking is regional in nature and not bounded by Presbytery lines;

Therefore, we move to overture the General Assembly of the Presbyterian Church in America to change the charter of Mission to North America to include the following:

Areas out of bounds in the United States and Canada shall be divided into regions and related to the appropriate Presbytery or Presbyteries for the purpose of regional development. Within these regions Mission to North America will initiate a development plan in cooperation with the appropriate Presbytery or Presbyteries.

Passed by the Presbytery of the Pacific Northwest, meeting at Green Lake Presbyterian Church in Seattle, Washington, on 25-26 April 1986.

Attest: Richard A. Herbert, Stated Clerk

Referred to the proposed subcommittee on presbytery boundaries, 14-43, III, 23, p. 118.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD

Overture 3: From Northeast Presbytery

Whereas, the Lord calls His Church to minister to the hungry (Mt. 25); and

Whereas, we feel the need for guidance for this ministry in a day when the world hunger problem is painfully conspicuous;

Therefore, the Northeast Presbytery overtures the 13th General Assembly of the Presbyterian Church in America (PCA) to instruct the Mission to the World (MTW) and Mission to North America (MNA) Committees, and/or Covenant Seminary and Covenant College, and/or a committee convened for this purpose alone, to produce a study paper with practical guidelines for the instruction of PCA churches in ministry to the hungry.

We request that the study would address the following questions:

1. What does the Lord require of His people and of His church in ministering to the hungry?
2. What do Old and New Testament practices suggest about what can be done at the individual, group, and societal levels? To what degree are these practices applicable today and in what possible re-enculturations?
3. What practices, whether of other churches or secular agencies, have been effective in the relief of the hungry?
4. How can the PCA organize at the individual, particular church, and denominational levels to implement effective ministries in this area?

Attest: Philip J. Adams, Stated Clerk

Handled under the report of the Committee of Commissioners on Mission to North America, 14-43, III, 2, p. 114.

Overture 18: From Westminster Presbytery

Whereas, in the past Mission to the World has presented the General Assembly with cooperative agreements that have raised questions regarding questions regarding the doctrinal positions held by the seconding agencies involved; and

Whereas, some of these cooperative agreements have already been accepted by MTW, and missionaries placed on the field, by the time that General Assembly is held; and

Whereas, the General Assembly has yet taken such necessary steps;

Therefore be it resolved that the General Assembly adopt the following policy in regard to cooperative agreements between MTW and seconding agencies:

- (1) That beginning with the adoption of this resolution the doctrinal statements of all seconding agencies with whom MTW shall seek to form a cooperative agreement shall be submitted to the General Assembly's Theological Examining Committee for their determination of the consistency of those doctrinal statements without confessional standards.
- (2) That the Theological Examining Committee report its findings and recommendations to the Mission to the World Committee, and that these same findings be included with MTW's recommendations to the General Assembly with regard to action on receiving or rejecting such cooperative agreements.
- (3) That missionaries seconded to other agencies not be sent to the field until such time as their cooperative agreements be approved by the General Assembly.
- (4) That such cooperative agreements as have already been made remain in effect until such time as they come up for renewal, at which time they shall be subject to the same procedure of submission to the

Theological Examining Committee and action by the General Assembly for their renewal to occur.

Adopted at the Winter Stated Meeting of Westminster Presbytery, January 18, 1986.

Attest: Larry E. Ball, Stated Clerk

See 14-62, III, 16, p. 144.

Overture 34: From Delmarva Presbytery

Whereas a letter addressed to the Rev. Vaughn Hathaway, stated clerk of the Grace Presbytery and signed by Mr. Tom Eckblad, personnel coordinator of the South America Mission, states that: "All of our church associations practice baptism by immersion in an outdoor body of water such as a lake or river. The churches practice a dedication of children without a baptism." and;

Whereas, a letter received by the Rev. Henry L. Smith, stated clerk of Southeast Alabama Presbytery, signed by Mr. Dave Zehr, personnel director of the Greater Europe Mission, states: "The church that is established by the missionaries of the Greater Europe Mission will practice believers' baptism only. In our church planting practices are where we have been more specific and are quite baptistic." and;

Whereas, a letter received by the Rev. William Rose and signed by David G. Hornberger, Director of U.S. Ministries of the Africa Inland Mission Internationals, states: "The African leadership, at present, practices believer's baptism using immersion as their mode for the baptism. They also practice a dedication service for infants rather than baptism. If missionaries requested to assist they are expected to comply with the policy of the Church." and;

Whereas, those missionaries seconded to both the SAM, GEM and AIM agencies, even in a support role, are making some contribution to the establishment of Baptist churches on their respective fields, and;

Whereas, the resources of the PCA can be used to establish either Presbyterian churches or Baptist churches, and;

Whereas, the PCA is dedicated to the establishment of Presbyterian churches both at home and abroad, and;

Whereas, the resources of the PCA are not sufficient for our own mission committees, MTW and MNA, to take full advantage of the opportunities and challenges that present themselves at home and abroad to establish Presbyterian churches and presbyteries;

Therefore, be it resolved by the General Assembly that Mission to the World be instructed as follows:

1. That no further personnel are to be sent under written agreements with SAM, GEM, or AIM;
2. That this policy apply to other mission agencies whose policy is discovered to be the establishment of Baptist churches;
3. That before additional agreements are entered into, the General Assembly be assured by MTW, after very careful examination, that a mission agency is not establishing Baptist churches but Reformed and Presbyterian churches.

Adopted at the Stated Meeting of Delmarva Presbytery, November 12, 1985.

Attest: Thomas G. Webb, Stated Clerk

Sent back to Delmarva for further study and documentation, 14-62, III, 14, p. 143.

Overture 53: From Ascension Presbytery

Whereas many of the PCA's mission field units already have their own constitutions; and

Whereas these constitutions by which the missions operate are formulated by the members of the particular field units since they are the ones most knowledgeable of the situations in which they serve; and

Whereas final approval of the constitutions must be made by the MTW committee; and

Whereas the General Assembly has given the MTW committee approval to change the mission handbook portion of the *Missions Manual and Handbook* without General Assembly approval; and

Whereas handbook changes can and do occur which conflict with already approved constitutions; and

Whereas such action, in effect, gives the MTW committee the authority to virtually rewrite the missions' constitutions for them without their knowledge, input, or assent; and

Whereas such action is in violation of Presbyterian principles of polity and current MTW policy (*Handbook* 6.02.1 [1] C) which allows for self-determination among the fields inasmuch as they may write and operate under the authority of their own field constitutions;

Be it therefore resolved that any mission that finds its approved constitution in conflict with handbook changes be exempt from such changes unless they are approved by the General Assembly.

Adopted by the Presbytery of the Ascension this third day of May, 1986, in session at the Providence

Presbyterian Church, McKees Rocks, PA.

Attest: Frank D. Moser, Stated Clerk

Answered in the negative, 14-62, III, 13, p. 143.

Overture 54: From Philadelphia Presbytery

Whereas, it has recently come to our attention that it is the policy of The Greater Europe Mission to establish only Baptist Churches regardless of who the missionaries are who work toward the establishment of such churches, and

Whereas, Mission to the World assigns missionaries to work under and for The Greater Europe Mission, and

Whereas, we firmly believe our PCA missionaries should be working to present Reformed doctrine and the establishment of Presbyterian churches,

We therefore overture the Fourteenth General Assembly to direct the Mission to the World to move as rapidly as possible toward a policy of no longer assigning missionaries to work under cooperative contracts except under very unusual circumstances that specialize in special skills such as translation work.

Adopted at the May 9-10 stated meeting of the Philadelphia Presbytery.

Attest: Iain Crichton, Stated Clerk

Answered in the negative, 14-62, III, 15, p. 144.

C. BUSINESS CARRIED OVER FROM PREVIOUS GENERAL ASSEMBLIES

TO THE COMMITTEE OF COMMISSIONERS ON BILLS AND OVERTURES

13-3, p. 41

Overture 38: From the Presbytery of North Texas

Whereas, the Rules of Discipline as contained in the *Book of Church Order*, have within them several items that create significant difficulty in their consistent and scriptural application to specific cases of discipline;

Therefore, be it resolved that the Presbytery of North Texas respectfully overture the 13th General Assembly, meeting the third week of June in St. Louis, Missouri, to erect a study committee to:

1. Annotate the Rules of Discipline to show their relationship to scripture;
2. Further annotate the Rules of Discipline to show their relationship to the Westminster Standards;
3. Clarify terminology that is ambiguous and without formal definition (i.e. 29-4 "few", "notorious"; 34-8 "considerable time"); and to
4. Complete a directory of precedents from decided cases of discipline within the Presbyterian Church in America, its heritage, and/or sister reformed denomination.

Adopted at the Spring Stated Meeting of the North Texas Presbytery, April 27, 1985.

Answered in the negative, 14-85, III, 7, p. 188.

TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION

11-36, III, 54, p. 101

That the Eleventh General Assembly direct the COA to establish guidelines for a working relationship and due process between Covenant College and Covenant Theological Seminary and the courts of the PCA. The study should be done in consultation with the boards of Covenant College and Covenant Theological Seminary.

See 14-74, III, 34, p. 172.

13-73, III, 17, p. 137

That the General Assembly continue its assignment to COA of Recommendation 54 from Judicial Business carried over from the 11th General Assembly (regarding the relationship between Covenant College and Covenant Seminary and the courts of the PCA).

"54. That the Eleventh General Assembly direct the COA to establish guidelines for a working relationship and due process between Covenant College and Covenant Theological Seminary and the courts of the PCA. The study should be done in consultation with the Boards of Covenant College and Covenant Theological Seminary." (*MIIGA*, 11-36, III, 54, p. 101)

See 14-74, III, 34, p. 172.

11-30, III, 18, p. 81

In response to Resolution #4 carried over from the Tenth General Assembly, the following two recommendations are made:

- A. That the General Assembly direct the COA to develop a distinctive emblem for seals, banners, and logo in accord with the following principles:
1. Continue the direction set by the First General Assembly to have a uniform and distinctive designation for the denomination, its committees, agencies, and churches.
 2. Express the unity of the denomination in public relations, correspondence, road signs, etc.
 3. Respect the confessional position that no representation of deity shall be made.
 4. Permit the concurrent use of a specific logo for the permanent committees and agencies.

Tabled, 14-74, III, 13, p. 171.

13-73, III, 19, p. 137

That the proposed PCA logo be sent to the presbyteries for their suggestions and advice, which should then be sent to the COA for presentation at the Fourteenth General Assembly.

Tabled, 14-74, III, 13, p. 171.

13-73, III, 35, p. 139

That the "Rules for Assembly Operations" be amended by the replacing of Chapter X as follows:

10-1 Each congregation of the denomination shall be requested each year to make a specific subscription donation to assist in defraying the expenses of the General Assembly. Such donation shall cover the registration fee for one representative. All other commissioners shall make a similar donation or pay an equal registration fee. A copy of the *Minutes* and the *Handbook* will be sent to the donors and those paying the registration fee without additional charges. Churches are expected to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the subscription donation or registration fee for the next General Assembly.

10-2 The expenses of the Permanent Committees and Boards in attendance at the Assembly shall be borne by respective Committees and Boards.

10-3 The expenses of the Recording Clerks of the General Assembly shall be borne by the Assembly.

10-4 All other expenses of the General Assembly in excess of the income by and for the General Assembly shall be divided equally among the Permanent Committees and Agencies.

See 14-74, III, 39, A, p. 172.

13-73, III, 39, p. 140

That the Assembly extend the work of the Ad Hoc Salary Study Committee of COA to the 14th General Assembly in order to provide additional guidelines for salaries at all levels for the Committee staffs along with initial personnel policy manual to be presented to the 1986 General Assembly.

Carried over to the Fifteenth General Assembly due to lack of time, 14-74, III, 39, B, p. 172.

13-49, III, 17, p. 115

That recommendation 18 (See Appendix J, p. 225) be divided into parts a and b.

- a. That the Assembly thank God for the continuation and development of the Five Million Fund and that our people and churches be urged to participate so that many congregations without buildings of their own may be properly housed.

- b. (1) That the Committee on Mission to North America be authorized to establish and the Board of Directors of the PCA be authorized to form and implement a separate RBF (Revolving Building Fund) operating as a trust. Said trust shall receive monies and make loans for the primary purpose of church building construction.

Until further authorization by the General Assembly of the PCA the trust fund shall solicit such monies only from members, member churches, presbyteries, agencies, or committees of the PCA.

At the time of "joining and receiving" RPCES had in existence several 501 (C) (3) corporation (tax-exempt corporations recognized by the IRS.) These corporations were preserved and remain under the jurisdiction of the Committee on Administration.

- (2) That one of these corporations be considered as the vehicle for this trust, if possible.

This trust shall be a civil legal entity separate from the existing PCA Corporation (a civil Delaware Corp.).

This trust may pledge the assets of the trust fund but shall have no authority to pledge or encumber any of the assets of the PCA, its committees, or agencies.

- (3) This "trust fund" shall be authorized to make loans to churches and/or presbyteries of the PCA, for the construction or remodeling of buildings and equipment or the purchase of land.

The trust fund shall be authorized to secure such loans by mortgages from the borrowers.

This trust may pay interest on monies received and charge interest on loans made.

The initial trustees of this trust shall be appointed by the Board of Directors of the PCA upon recommendation of the Committee on MNA. Thereafter, the trustees shall be elected by the General Assembly of the PCA.

The trust shall report annually through the General Assembly's Committee on Administration.

The trust shall make loans to only those borrowers who have prior recommendation and approval of the Committee on MNA of the General Assembly, and trustees of the fund.

This trust shall adopt no policy or take any action which in any manner conflicts with the right of the local congregation to own and control its own properties in accordance with BCO 25.

- (4) The trust shall develop a policy manual which must be submitted for approval at the 14th GA.

See 14-74, III, 39, C, p. 172.

TO THE COMMITTEE OF COMMISSIONERS ON CHRISTIAN EDUCATION AND PUBLICATIONS

12-36, III, 17, p. 106

That a denominational ad-hoc committee to study the communications policy of the PCA be appointed and that the committee be comprised of: four members at large (to be selected by the four coordinators); one advisory member from each program staff and two members from each of the four permanent committees. The committee will recommend denominational policies and procedures in such areas as publications, a communication office and training in communication.

See 14-67, III, 4, 5, p. 146.

13-30, III, 15, p. 87

That the report of the Ad Hoc Communications Committee be presented to the Fourteenth General Assembly.

See 14-67, III, 4, 5, p. 146.

12-36, III, 18, p. 106

That because the PCA continues to grow nationally and internationally and because it is important to keep our mission before the world; that the General Assembly allow the CE/P Committee and the Stated Clerk of the General Assembly to develop a plan to establish a denominational news office and that a report of the progress be made to the 13th General Assembly.

See 14-67, III, 6, p. 146.

13-30, III, 16, p. 87

That consideration of an official PCA news office be presented to the Fourteenth General Assembly.

See 14-67, III, 6, p. 146.

13-65, III, 5, p. 133

To adopt this personal resolution as follows:

Whereas, the Scripture calls us as the people of God to be holy as God is holy (1 Peter 1:15-16), and condemns all sexual activity outside of marriage (Galatians 5:19), and

Whereas, the spread of pornographic literature and film is great throughout our land, with child pornography as the fastest growing, and

Whereas, the pornographic industry is an estimated eight billion dollar operation annually and a stronghold of organized crime, and

Whereas, social scientists have shown the connection between pornography and violent sexual crimes, and

Whereas, pornography exploits women and children and contributes to the breakdown of the family, and

Whereas, pornography is a result of growing secular humanism in our land, and

Whereas, pornography is an issue of the sanctity of human life along with the unborn and the elderly, and

Whereas, we as Christians must stand against the Evil One who is behind pornography (Ephesians 6:10-13),

- Be it resolved** the Thirteenth General Assembly of the PCA:
1. Directs CE/P to designate official representation to the Third National Consultation on Obscenity, Pornography and Indecency in Cincinnati in September, 1985.
 2. Encourages CE/P to include the issue of pornography and its effects on our culture among its educational concerns.
 3. Requests CE/P to include in their report to the Fourteenth General Assembly their actions on this issue over the preceding year.
 4. Urges the members of the churches of our denomination to be involved in various efforts of fighting pornography in our land.

See 14-67, III, 7, p. 146.

TO THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS

12-31, III, 11, p. 103

That Overture 58, (p. 44) be answered in the affirmative and that the Permanent Committee on Interchurch Relations study the NAE with the intention to decide in 1985 whether the PCA should seek membership in that body.

See 14-38, III, 7, p. 110.

13-44, III, 5, p. 97

That the General Assembly grant the Committee on Interchurch Relations an additional year to study the matter of membership in the NAE (Grounds: Recommendation 2 of the Permanent Committee's report, Appendix H, p. 236).

See 14-38, III, 7, p. 110.

13-44, III, 7, p. 97

That it be the policy of the PCA to continue exchanging fraternal delegates with our sister churches in NAPARC, that we exchange fraternal correspondence with those bodies outside North America that the General Assembly shall determine, and that the Committee on Interchurch Relations shall recommend church bodies to be placed on this correspondence list after consulting the Committee on Mission to the World and/or PCA missionaries in those countries where the bodies are located.

See 14-38, III, 12, p. 111.

TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS

13-3, p. 44

Overture 3: From the Presbytery of St. Louis (Missouri)

Whereas, there are truths with respect to which men of good character and principles may differ (Preface to the *Book of Church Order* II, 5); and

Whereas, the Presbytery is the court of jurisdiction of the minister;

Therefore, be it resolved that the following change to the *BCO* by addition be adopted by the Twelfth General Assembly of the Presbyterian Church in America, meeting in Baton Rouge, Louisiana, June 18-22, 1984, for submission to its Presbyteries:

Change *BCO* 13-7 by the addition of a second paragraph as follows:

If a Minister should differ in some part with the Confession of Faith and the Catechisms of this Church while subscribing to them, he shall enter his difference(s) with his subscription, and shall have his standing as a Minister of this denomination subject to the judgement of Presbytery, as the court of original jurisdiction, the lower courts being subject to the review and control of the higher courts in regular gradation (*BCO* 11-4).

Adopted at the Stated Meeting on April 27-28, 1984 in St. Louis, Missouri.

Attest: Albert F. Moginot, Jr., Stated Clerk

See 14-52, 33, p. 127.

13-45, III, 25, p. 105

That Overture 3 (p. 44) from Missouri Presbytery be answered by reference to the action of the Assembly on Recommendation 21. The overture is referred to the Committee on Judicial Business.

See 14-52, 33, p. 127.

13-3, p. 45

Overture 7: From the Presbytery of the Ascension

Whereas, there is good historical precedent in the adopting act of the *Directory for Worship* in 1729, for receiving the *Directory* as strongly recommended as being the mind of the church and consistent with biblical principles of worship; and

Whereas, the *Directory* was received by the RPCES as giving "guidelines for further amplification in the use of" biblical principles of worship, and not as giving binding rules for worship in things not spelled out by our Confession; and

Whereas, the Third General Assembly of the PCA in 1975, wisely prefaces the *Directory* with this statement:

The *Directory for Worship* is an approved guide and should be taken seriously as the mind of the Church agreeable to the Standards. However, it does not have the force of law and is not to be considered obligatory in all its parts; and

Whereas, the Ninth General Assembly of the PCA departed from the manner of adopting the *Directory* agreed upon by the Third General Assembly and made constitutionally binding certain worship practices set out in *BCO* 56,57,58, without a careful enough consideration of their practical implications, such as, the necessity of covering the elements of the Lord's Supper and having the minister set them apart by prayer; using wine and having the congregation seated for the distribution of the Supper; and mandating for all churches a complete baptismal liturgy, and that only for infants; and

Whereas, the Reformed regulative principle of worship does not allow us to bind all of our churches to worship practices unless the Scriptures teach and require those practices of us; and

Whereas, some of the practices mandated in *BCO* 56-58 ought to be left to the pastoral oversight of the church Session rather than made matters of constitutional law;

Therefore, be it resolved that we, the St. Louis Presbytery, do respectfully overture the Twelfth General Assembly of the PCA to return *BCO* 56-58 to their original status as being an approved guide to be taken seriously as the mind of the church, but not having the force of law nor being considered obligatory in all their parts; and

Be It Also Resolved, that we overture the Twelfth General Assembly to appoint a committee to revise certain portions of *BCO* 56-58, such as those listed above.

A motion to concur in this overture from St. Louis Presbytery was adopted by the Presbytery of the Ascension at its May 4-5, 1984, Stated Meeting.

Attest: Frank D. Moser, Stated Clerk

See 14-52, 34, p. 127.

13-45, III, 13, p. 104

That the Committee on Judicial Business be instructed to rewrite the *Directory for Worship* (in consultation with learned consultants from the church at large) and to report back to the Fifteenth General Assembly.

See 14-52, 34, p. 127.

13-3, pp. 48-50

Overture 23: From the Presbytery of New Jersey

Whereas, it is the responsibility of Presbyteries to guard the sacred office of teaching elder so that it not be degraded by weak and or unworthy men through the process of examination of candidates for the ministry at the time of licensure and ordination; and

Whereas, the present licensure examination in chapter 19 of *BCO* includes, in addition to candidates for the ministry, "ruling elders, a minister from some other denomination or some other man...for the purpose of regularly providing the preaching of the Word..." and therefore this examination is designed to be very broad and basic in its scope and intensity; and

Whereas, ordination examination in chapter 21 of *BCO* is heavily weighted as the primary and careful examination for the qualifying of teaching elders for ordination; and

Whereas, Presbyteries may feel undo pressure to approve a weak ordination examination in the light of it being accompanied by a call to a particular ministry-often that ministry dependent upon the soon arrival of the candidate being called-and therefore sensitive not to embarrass or threaten the future ministry of either the calling body or the man being called; and

Whereas, the present licensure and ordination examinations do not include the important areas of apologetics, specific knowledge and appreciation of the Westminster Standards, church history in general and that of the PCA in specific as related to American Presbyterianism; and

Whereas, there appears to be a logical inconsistency within the present *BCO* in which a "basic" examination in licensure may be substituted for a "more careful" ordination in the same area; and

Whereas, a more rigorous and detailed licensure examination specifically designed for the candidate for teaching elder would give the Presbytery sufficient time and better direction of the candidate (especially during his intern program) toward fulfilling the qualifications for this office which the Presbytery is required to protect for the purity of the church;

Therefore, the Presbytery of New Jersey respectfully overtures the Thirteenth General Assembly of the Presbyterian Church in America to revise the *BCO* 19-1, 19-2, 19-3 and 21-4 as follows:

1. Amend *BCO* 19-1 by deleting the words in the second sentence, "a candidate for the ministry" and by adding after the words, "and passing", the following phrase, "a non-candidate". The new sentence would read: "A ruling elder, a minister from some other denomination, or some other man may be licensed for the purpose of regularly providing the preaching of the Word upon his giving satisfaction to the Presbytery of his gifts and passing a non-candidate licensure examination."
2. Amend 19-2 by adding to the title, the words, "non-candidate." The title would then read, "Examination for Non-Candidate Licensure."
3. Renumber *BCO*, the old 19-3 as 19-4, the old 19-4 as 19-5, the old 19-5 as 19-6, the old 19-6 as 19-7, the old 19-7 as 19-8, the old 19-8 as 19-9, the old 19-9 as 19-10, the old 19-10 as 19-11, the old 19-11 as 19-12, the old 19-12 as 19-13, the old 19-13 as 19-14, the old 19-14 as 19-15, the old 19-15 as 19-16.
4. Add to *BCO* a new 19-3, "Examinations for Licensure of Candidates for the Ministry."
 - A. A candidate for licensure shall have finished his four year college courses and at least two years of his seminary course, or equivalent thereof, with reference to 21-4. He shall have maintained due progress in his spiritual growth and pursuit for the ministry: such as candidates under care of a presbytery are expected to do for a sufficient time that the presbytery shall be assured of his progress.
 - B. The candidate for licensure shall be examined by the presbytery in English Bible, Systematic Theology, Practical Theology, including Inspiration of the Scripture, knowledge and appreciation of the Westminster Confession of Faith and Catechisms, church history, and in the original languages of the Scriptures, except that the examination in the languages of the Scripture may be waived upon presentation of a transcript showing that creditable work has been done in these subjects. The presbytery shall take account, in its examination, of the fact that the candidate is being licensed for a probationary period, will be serving an internship, and may not have completed his seminary training.

- C. In order to make trial of his talents, to explain and vindicate, and practically to enforce the doctrines of the Gospel, the presbytery shall further require that the candidate for licensure prepare (1) a sermon, which the presbytery may ask be delivered in its presence, (2) an essay on a theological theme, and (3) written exegesis of the original Hebrew and/or Greek text of a passage(s) of Scripture.

No presbytery shall omit any of these parts of examination except in extraordinary cases; and whenever a presbytery shall omit any of these parts, it shall always make a record of the reasons therefore, and of the trial parts omitted.

5. Amend *BCO* 21-4 by deleting all that follows "... the Assembly's approved curriculum" (the first paragraph after line three), and adding the following:

"The examination or ordination shall include any or all of the matters covered in the examination of a candidate for licensure, at the discretion of the presbytery, or the previous examination for licensure, in whole or in part, may be accepted by the presbytery as covering the corresponding portions of the examination for ordination.

The examination for ordination shall include examinations in systematic theology, church sacraments, apologetics, *Book of Church Order* and history of American Presbyterianism with particular reference to this denomination. The presbytery shall make certain in its examination that the candidate shall be able to subscribe to the system of doctrine as contained in the Westminster Confession and Larger and Shorter Catechisms.

No presbytery shall omit any of these parts of trial for ordination except in extraordinary cases, and then only with three-fourths approval of presbytery. Whenever a presbytery shall omit any of these parts, it shall always make a record of the reasons for such omissions and of the trial parts omitted.

The presbytery being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable to be in the church of which he is to be the pastor.

Attest: James A. Smith, Stated Clerk

See 14-52, 36, p. 127.

13-45, III, 21, p. 105

That the General Assembly direct the Committee on Judicial Business to develop unified language for licentiates and ordinands to record scruples to our Standards to be presented to the Fourteenth General Assembly.

See 14-52, 33, p. 127.

13-45, III, 22, p. 105

That the General Assembly find the response of Central Carolina Presbytery to the exception to its 1983 Minutes referred to the Committee on Judicial Business not satisfactory.

Grounds: *BCO* 45-4 limits the right to protest to those who had a right to vote in the case. Since Central Carolina Presbytery was a party to the case, all of its members were excluded from voting (*BCO* 13-11).

See 14-52, 3, p. 123.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA

13-49, III, 11, p. 113

That the Assembly refer the "Guidelines for Mercy in the PCA" prepared by TE Timothy Keller for the MNA Committee to the MNA Committee for review and reporting to the Fourteenth General Assembly.

Received as information, 14-43, III, 2 a (1), p. 114.

13-49, III, 22, p. 115

In the light of MNA permanent committee minutes 6-84, Para. 7; 9-84, Para. 18, 9-84, Para. 37; and 9-84, Para. 22 the Assembly requests the MNA permanent committee to make a study of the salary levels of pastors and organizing pastors and report to the Fourteenth General Assembly its guidelines used for setting the salaries of organizing pastors.

See 14-43, III, 6, p. 115.

13-49, III, 24, p. 115

That the Newport, Tennessee Church be allowed to belong to Western Carolinas Presbytery, and that the presbyteries be respectfully requested to consider a change in their boundaries and to indicate what the new boundary should be.

Answered in the affirmative, 14-43, III, 17, p. 117.

13-65, III, 3, p. 132

That Overture 34 be adopted as amended.

Whereas, Canada contains a growing number of PCA churches, formerly of the Reformed Presbyterian Church Evangelical Synod affiliation; and

Whereas, Canada is a great mission field in which church planting does and will occupy a high priority in the life of our church; and

Whereas, Canadians do not and will not consider themselves to be "Americans;" and

Whereas, the name "Presbyterian Church in America" says to most Canadians, "this is not a Canadian church — it is foreign;" and

Whereas, Canadian PCA churches are striving to build a foundation for the development of a strong national Reformed and Evangelical Presbyterian church in this land; and

Whereas, this same name "Presbyterian Church in America" has already proved to be a stumbling block for publicizing, promoting and planting Evangelical and Reformed Presbyterian churches in Canada; and

Whereas, during the course of the talks preceding the Joining and Receiving of the RPC,ES both Canadians and prominent Americans of the RPC,ES urged the PCA to consider the name "Presbyterian Church in North America" for the sake of the Canadian brethren; and

Whereas, it was apparently deemed unfeasible to institute such a change in the PCA name at that time;

Therefore, be it resolved that the Thirteenth General Assembly refer the concerns stated in this overture to the Permanent Committee on MNA to meet with representatives of the Presbyteries of the Canadian churches in the next year and bring a recommendation to the Fourteenth General Assembly.

See 14-43, III, 7, p. 115.

TO THE COMMITTEE OF COMMISSIONERS ON THE PCA FOUNDATION

13-33, III, 7, p. 92

That the method of funding the PCA Foundation be revised along the following lines:

- A. In fiscal years when there are no funds distributed by the PCA Foundation, the Foundation will be supported by the seven agencies in the same proportion their General Assembly approved budgets bear to the total General Assembly budget.
- B. In fiscal years in which distribution are made, take the total distributions and get a distribution percentage for each agency. Apply the percentage figure to the Foundation support budget. Deduct the resulting amounts from the distribution amounts to cover the Foundation's expenses. No agency would pay more than 25% of its distribution toward foundation expenses. If there are remaining expenses, they would be paid by the seven agencies in proportion to the General Assembly budget percentage from A above. When agency payments, apart from distribution payments, have created a surplus for that fiscal year, that surplus would be credited back to the appropriate agencies.
- C. In a fiscal year in which one or two agencies received large distributions and the other agencies received nothing, so that all Foundation expenses were covered by those distributions, the other agencies would pay nothing or be given credit for payment, as appropriate.

See 14-46, III, 8, p. 121.

TO THE COMMITTEE ON REVIEW AND CONTROL

13-76, III, B, 2h

North Georgia: No action has been taken to remedy the exceptions found by the Eleventh General Assembly, nor was there any response provided to the exception noted at *M12GA* 12-97, III, A, 23 b (3), regarding establishment of a 3/4 vote to waive ordination requirements.

See 14-88, III, B, 3, p. 209.

13-76, III, B, 3, p. 162

Recommend that the General Assembly cite the following Presbyteries for single failures to respond to exceptions noted against them (*BCO* 40-1), that they may respond by the next General Assembly:

- a. New River—exceptions noted at *M12GA* 12-97, III, A, 21 b.
- b. Northern Illinois—exceptions noted by the Eleventh General Assembly.

See 14-88, III, B, 1, p. 209.

13-76, III, B, 4, p. 162

Recommend that the General Assembly cite the following Presbyteries for multiple failures either to submit minutes or to respond to exceptions found by previous General Assemblies, and instruct those Presbyteries as follows:

- a. That the Presbyteries cited shall forward to the Committee on Judicial Business their unsubmitted minutes and their responses to the exceptions cited by the Eleventh, Twelfth, and Thirteenth General Assemblies *prior to January 1, 1986* for its recommendation to the Fourteenth General Assembly. The Committee on Judicial Business will examine the minutes or responses at its next stated meeting. Only if the Committee on Judicial Business recommendation is that the General Assembly find the minutes or responses substantially acceptable shall the following citation to appear be voided.
- b. That any Presbytery which fails to respond in accordance with Instruction (a) be cited to appear to show what it has done and to show cause why they should not be dissolved as presbyteries of the PCA. This hearing, if forthcoming, shall be docketed as a special order in the opening session of the Fourteenth General Assembly.

(Grounds: It is both the right and the duty of the General Assembly to review the records of the presbyteries [*BCO* 40-1]. This authority to conduct review is coupled with a right to control; when serious irregularities are discovered, the General Assembly may "require [their] review and correction" by the presbytery [*BCO* 40-3]. Presbyteries are in fact required both to rectify the exceptions noted in their minutes and to report back to the following assembly [*RAO* 9-13-6]. Failure to rectify the irregularities pointed out by the Assembly amounts to contumacy against the Assembly, and lower courts are subject to discipline and censure in the same way as are individuals [*BCO* 40-6]. The exclusion of a presbytery which has repeatedly failed to submit its records or acted to rectify them is analogous to the suspension without further process of an individual who has repeatedly failed to respond to citations to appear before a church court [*BCO* 33-2]. The exclusion sanction proposed accords with historical precedent. In the past neglect of exceptions taken to minutes was deemed to be "disorderly" conduct. Action of the 1848 General Assembly described in *Baird's Digest of General Assembly Actions* [1856] at p. 120. A synod was censured for its failure to correct errors previously censured by the General Assembly [1792 Assembly, found in *Baird's* at pp. 122-123]. A presbytery refusing to surrender its records was found disorderly and dissolved [1836 Assembly, found in *Baird's* at p. 696].)

The presbyteries subject to this recommendation are the following:

- a. **Korean Eastern** (no minutes submitted to the Twelfth or Thirteenth General Assemblies). (Korean language minutes are being translated.)
- b. **North Texas** (having reviewed the final minutes of the undivided Texas Presbytery, North Texas has indicated itself to be the successor presbytery; Texas Presbytery gave no responses to exceptions noted by the Eleventh and Twelfth General Assemblies).

See 14-88, III, B, 1, p. 209.

TO THE AD-INTERIM COMMITTEE ON BAPTISM

13-23, 5, p. 85

That the first part of the report of the "Study Committee on Questions Relating to the Validity of Certain Baptisms," both the majority and minority portions, presented to the Twelfth General Assembly, be printed in the 1986 *Handbook* and be voted on by the Fourteenth General Assembly.

Carried over to the Fifteenth General Assembly. See 14-36, p. 107.

TO THE CHURCH/STATE SUB-COMMITTEE

12-90, III, 22, p. 187

The Committee on Administration recommends that the General Assembly determine that it is the policy of the Presbyterian Church in America that the churches and presbyteries should not intentionally violate the law of the land unless loyalty to God absolutely demands it. If the church or presbytery has scruples against compliance with the law, and if it complies, it should comply under protest and use the legal remedies available, and that the question of church/state relations particularly with reference to the taxation of the church be referred to the General Assembly with the request that a study committee of appropriate theological and legal expertise be appointed by the Committee on Administration.

See 14-74, III, 55, p. 173.

13-73, III, 40, p. 140

That the Church/State Study Committee of COA which has been appointed and which has been working throughout this year be permitted to continue in order to complete its study and to report at the 1986 General Assembly.

See 14-74, III, 55, p. 173.

13-3, p. 38

Overture 16: From the Presbytery of Missouri

Whereas, in the sight of God an unborn child is recognized as a person and is entitled to life and protection of that life (Ps. 139:14-16, Luke 1:15, Ex. 20:13); and

Whereas, the sin of abortion (that is, murder) continues at the evil rate of 1,500,000 per year; and

Whereas, Christians are called to be salt and light in their society; defending the innocent, the weak, and the orphan (Prov. 24:11, Mk. 12:40, Is. 1:16-20, Ex. 22:22, Mic. 6:8); and

Whereas, since the judicial "legislation" of *Roe vs. Wade*, 410 U.S. 113 (1973), the right to life has not been guaranteed in the United States of America for the unborn; and

Whereas, we recognize that we are required to submit to the governing authorities (Rom. 13:1, 1 Pet. 2:13, Tit. 3:1); and

Whereas, we also recognize believers differ as to their responsibility to protect helpless human beings; and

Whereas, we also recognize we may disobey civil authorities when necessary so that we may obey God (cf. Acts 4:19, 5:32):

Therefore, be it resolved that the Thirteenth General Assembly of the Presbyterian Church in America Meeting in St. Louis, Missouri, June 17-21, 1985:

A.1. Recommend to the Churches concrete ways to heighten the importance of the pro-life movement in our Churches.

2. Publicize the ministries of Bethany Christian Services, Protestants for Life, Clergy for Life, Christian Action Council and other pro-life groups, in churches and Presbyteries.

And, Therefore, be it resolved that the Thirteenth General Assembly:

B.1. Erect a committee to produce a study paper outlining the history and theology of civil disobedience. This paper should also include exegesis of significant Biblical passages. The study shall focus on civil disobedience as it applies to the abortion issue.

2. Counsel the Churches in the area of civil disobedience, especially as regards the abortion issue. Specifically: should members be urged to engage in civil disobedience? -should churches discipline those who have engaged in civil disobedience?

3. This committee is to report at the Fourteenth General Assembly.

Adopted at the Winter Meeting of Missouri Presbytery on January 18-19, 1985 to be communicated to the General Assembly Meeting in St. Louis, Missouri, June 17-21, 1985.

Attest: Albert F. Moginot, Jr., Stated Clerk

See 14-74, III, 55, p. 173.

13-65, III, 1, p. 132

That Overture 16 be referred to the Church/State Subcommittee established by the Twelfth General Assembly to study and report back to the Fourteenth General Assembly.

See 14-74, III, 55, p. 173.

13-3, p. 42

Overture 24: From the Presbytery of Oklahoma

Whereas, the Presbyterian Church in America is listed as a corporation whose registered office is in the city of Dover, Delaware; and

Whereas, a corporation is considered to be under the jurisdiction of a state; and

Whereas, the church of Jesus Christ is under no jurisdiction of human government;

Therefore, be it resolved that Oklahoma Presbytery respectfully overture the Thirteenth General Assembly to form a committee to consider the theological implications of the Presbyterian Church in America's remaining incorporated, and to report back to the Fourteenth General Assembly with appropriate recommendations.

Adopted at the Seventh Stated Meeting of the Oklahoma Presbytery, October 12, 1984.

Attest: Craig Weaver, Stated Clerk

See 14-74, III, 55, p. 173.

13-73, III, 31, p. 139

That Overture #24 be answered by referring it to the Church/State Study Committee established by the Twelfth General Assembly for study and to report back to the Fourteenth General Assembly.

See 14-74, III, 55, p. 173.

TO THE AD-INTERIM COMMITTEE ON GENERAL ASSEMBLY

11-30, III, 31, p. 82

"That the General Assembly appoint a committee to study and to report to the next General Assembly with the following responsibility:

1. To investigate the possibility of having a "General" General Assembly each fifth year;
2. That the evening service of that particular Assembly be conducted in a large local arena;
3. That each congregation bring ten percent of its membership to this special "General" General Assembly;
4. That the General Assembly's business be kept to a minimum, with day sessions only."

Carried over to the Fifteenth General Assembly; see 14-37, p. 107.

12-90, III, 1, p. 183 1.

1. That the Moderator appoint a six man Ad-Interim Committee to evaluate and make its recommendations to the Thirteenth General Assembly as to:
 - a. The functions and coordination of the four Permanent Committees, the Office of the Stated Clerk, and the other General Assembly Committees, with the exception of any Ad-Hoc Committee.
 - b. The structure or organization of the denomination.
 - c. Judicial Business procedure and structure.
 The expense of this Ad-Interim Committee shall be paid by the Committee on Administration.

Carried over to the Fifteenth General Assembly; see 14-37, p. 107.

12-10, B, p. 51

Overture 20: From the Presbytery of Evangel

Whereas, the number of Teaching Elders in the denomination attached to active churches is only sixty-two percent of the total number of Teaching Elders in the denomination; and

Whereas, the principal of parity of the Eldership embraced at the birth of the denomination has, for all intents and purposes, been abandoned, and the proportion of Teaching Elders to Ruling Elders attending the General Assembly has become extremely disproportionate; and,

Whereas, this present trend within the General Assembly is producing discouragement, lack of participation and increased disinterest in the financial support of the work of the General Assembly which, if continued, will produce additional unrest and divisiveness;

Therefore, Evangel Presbytery overtures the Twelfth General Assembly to amend Section 14-2 *BCO* by substituting for the whole the following:

"14-2. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of all Teaching Elders in good standing with their Presbyteries, as hereinafter provided, and Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five Ruling Elder commissioners from any one congregation. Teaching Elders attached to a congregation must be accompanied by at least one Ruling Elder commissioner from such congregation in order to qualify as a commissioner to General Assembly. Each Presbytery of the General Assembly shall be permitted to send Teaching Elders who are not attached to a congregation as commissioners to the General Assembly, provided, however, such additional Teaching Elder commissioners shall not exceed twenty-five per cent of the total number of such unattached Teaching Elders in good standing with such Presbytery."

Attest: Hubert C. Stewart, Stated Clerk

See 14-31, 2, p. 106.

12-10, B, p. 51

Overture 22: From the Presbytery of Western Carolina

Whereas, the General Assembly of the Presbyterian Church in America as presently constituted bears the potential of a gathering of some 2,500 commissioners; and

Whereas, the work of a deliberative body is more efficient and productive when it is of a manageable size; and

Whereas, a limited number of commissioners elected by each Presbytery will reduce the cost of otherwise large and expensive gatherings; and

Whereas, we are called and committed to responsible stewardship in our oversight of God's people; and

Whereas, a limited number of commissioners elected by a Presbytery shall bring forth the selection of those best qualified to serve;

Now Therefore, be it resolved, that the Presbytery of Western Carolina overture the General Assembly to re-draft Chapter 14-2 of the *Book of Church Order* to provide for a delegated General Assembly.

Attest: W. Donald Munson, Jr., Stated Clerk

See 14-31, 2, p. 106.

12-10, B, p. 51

Overture 27: From the Presbytery of Delmarva

Whereas, the General Assembly of the Presbyterian Church in America is now potentially composed of voting delegates from each and every particular church, as well as teaching elders serving in other fields, and

Whereas, teaching elders outnumbered ruling elders at the 1983 meeting of the General Assembly, and

Whereas, it is deemed necessary for the effective ministry of our denomination that the highest court be smaller, and

Whereas, it is considered that the logical way to accomplish a streamlined assembly is through delegating voting members and insuring equal representation by both teaching and ruling elders,

Therefore, the Delmarva Presbytery overtures the 12th General Assembly of the Presbyterian Church in America to approve a change to representative General Assemblies, and

Further, that the following amendments to the *Book of Church Order* be adopted, considering the second contingent upon acceptance of the first.

(1) That the *Book of Church Order* 14-2 be amended by substituting for the whole:

"14-2 The General Assembly, which is a permanent court shall meet at least annually upon its own adjournment. The total number of commissioners shall be 600. There shall be an equal number

of teaching and ruling elder commissioners. Each Presbytery shall be entitled to two teaching elder commissioners and two ruling elder commissioners. The remaining commissioners shall be allotted to the presbyteries based on the proportion of the total number of communicant members of the denomination. Each presbytery's allotment shall be equally divided between teaching and ruling elders. The Assembly's Committee on Administration shall make the allotment to each presbytery within 60 days after each regular annual meeting of General Assembly, based on the last annual statistical report of communicant membership. Each presbytery shall develop its own method of selecting its allotted commissioners, providing an equal number of teaching and ruling elders are chosen. Presbyteries shall select alternates for each of the four commissioners to which they may be entitled. Each Presbytery shall select its commissioners and notify the Stated Clerk of the General Assembly at least 120 days prior to the beginning of the next stated meeting of the General Assembly. All teaching and ruling elders in the denomination shall be eligible to attend the General Assembly as observers. Such observers may attend all meetings of the Committees of Commissioners and all sessions of the General Assembly, except for those closed by rules of the assembly or by parliamentary order."

- (2) That the *Book of Church Order* 10-6, be amended by substituting the following for the whole:

"10-6 The General Assembly shall pay all or a portion of the expenses of its commissioners according to the rules set annually by its Committee on Administration. The expenses of teaching and ruling elders occasioned by their attendance at presbytery shall be defrayed by the bodies they respectively represent. Local churches are encouraged to pay the expenses of their observers to General Assembly in order that they may receive instruction, information, and inspiration regarding the work of the denomination."

Attest: Thomas G. Webb, Stated Clerk

See 14-31, 2, p. 106.

12-10, B, p. 59

Overture 48: From the Presbytery of Central Georgia

Whereas, the number of Elders attending the General Assembly has increased substantially and to such an extent and manner that the General Assembly is becoming too large for meaningful and orderly discussion; and **Whereas**, the vast majority of the Elders attending General Assembly and discussing and voting on issues are Teaching Elders a large proportion of whom are not attached to particular churches in the Presbyterian Church in America; and

Whereas, a fundamental principal of the Presbyterian Church in America is representative government with equal representation on the higher courts between Teaching Elders and Ruling Elders,

Therefore, Central Georgia Presbytery overtures the Twelfth General Assembly to amend Section 14-2 of *BCO* as follows:

That the *Book of Church Order* 14-2 be amended by substituting for the whole:

"14-2 The General Assembly, which is a permanent court shall meet at least annually upon its own adjournment. The total number of commissioners shall be _____. There shall be an equal number of Teaching and Ruling Elder commissioners. Each Presbytery shall be entitled to _____ Teaching Elder commissioners and _____ Ruling Elder commissioners. The remaining commissioners shall be allotted to the presbyteries based on the proportion of the total number of communicant members of the denomination. Each presbytery's allotment shall be equally divided between Teaching and Ruling Elders. The Assembly's Committee on Administration shall make the allotment to each presbytery within 60 days after each regular annual meeting of General Assembly, based on the last annual statistical report of communicant membership. Each presbytery shall develop its own method of selecting its allotted commissioners, assuring a reasonable plan of rotation among all eligible Ruling Elders and Teaching Elders and providing an equal number of Teaching and Ruling Elders are chosen. Presbyteries shall select alternates for each of the _____ commissioners to which they are basically entitled. Each Presbytery shall select its commissioners and notify the Stated Clerk of the General Assembly at least _____ days prior to the beginning of the next stated meeting of the General Assembly. All Teaching and Ruling Elders in the denomination shall be eligible to attend the General Assembly as observers. Such observers may attend all meetings of the Committees of Commissioners and all sessions of the General Assembly, except for those closed by rules of the assembly or by parliamentary order."

Attested: Donald D. Comer, Stated Clerk

See 14-31, 2, p. 106.

12-10, B, p. 60**Overture 51: From the Presbytery of Westminster**

Westminster Presbytery overtures the General Assembly to proceed toward the amendment of the *Book of Church Order* as follows:

1. That BCO 14-2 be amended to read, "The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment and shall consist of all teaching elders and ruling elders representing their respective presbyteries. The number of commissioners each presbytery is entitled to send shall be equal to the total number of particular churches in that presbytery as of January 1st of that year. In the event that there be an odd number of churches in the presbytery, one additional may be sent. Of those commissioners entitled to attend from a particular presbytery, half shall be teaching elders and half shall be ruling elders. (Not all those entitled will necessarily attend.) The method for selecting commissioners shall be left to the discretion of each presbytery."
2. That BCO 10-6 be amended to read, "The expenses of ruling teaching elders in their attendance at General Assembly shall ordinarily be defrayed by the church or institution with which the commissioner is associated."

Adopted at the Spring Stated Meeting of Westminster Presbytery on April 14, 1984.

Attest: Larry E. Ball, Stated Clerk

See 14-31, 2, p. 106.

13-57, p. 120

TE Rodney I. King, Chairman of the Committee on Judicial Business Committee, reported for the Committee beginning with prayer. The Assembly voted to receive this response to the constitutional inquiry:

Response to the Report of the Ad-Interim Committee on General Assembly Structure.

A. The proposed new procedure of Judicial Process.

The new procedure raises the constitutional question whether the General Assembly can properly commit matters to a commission, which commission's actions are the actions of the court *without* the option of veto by the court (WCF XXXI:3). The PCA, in its formation, consciously avoided this procedure.

On the other hand, the new process, allows:

- a) appeal to a General Assembly regional judicial commission;
- b) appeal to and review by the General Assembly's Permanent Judicial Commission;
- c) control by General Assembly through the nomination and election procedure which is similar to the control currently exercised over trustees of agencies in the PCA (eg. GA Bylaws IV Section 1-2-d).

Recommendation:

That the General Assembly refer the matter back to the Ad-Interim Committee, that the church at large respond to the committee before January 1, 1986, and that the committee report to the Fourteenth General Assembly.

B. The Proposal for a Representative General Assembly

The Committee on Judicial Business finds no constitutional irregularities with the proposal of the Ad-Interim Committee.

Recommendation:

That the Assembly find the proposal in order.

RE W. Jack Williamson continued the Ad Interim Committee's report. A period of general questioning from the floor was followed by the Assembly moving into a committee of the whole. Straw votes were taken indicating 1) overwhelming support for the concept of a representative assembly and 2) a smaller majority of support for the plan presented by the Ad Interim Committee. The Assembly then moved out of the committee of the whole. Mr. Chewning returned to the chair, and by common consent the Assembly proceeded to the following votes:

Recommendations:

1. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry II (Appendix I, I.C.1, p. 245) from the *Ad-Interim* Committee be ratified; that the proposed amendments touching both judicial process and representative assembly (Appendix P, p. 313) be referred back to the

Ad-Interim Committee; and that it be noted that the proposal of the *Ad-Interim* Committee's report marks a radical departure from the original tenets of the Presbyterian Church in America.
(Clerk's note: By this action the Assembly adopted A and B above.)

2. That the *Ad-Interim* Committee be continued for an additional year to report to the Fourteenth General Assembly, that the Stated Clerk add to the *Ad Interim* Committee four additional members who have some differences with the report and who would bring other perspectives to the Committee, and that all future recommendations of the Committee be communicated to the presbyteries at least 90 days before the next General Assembly.

See 14-37, p. 107.

13-3, p. 41

Overture 4: From the Presbytery of the Ascension

We respectfully overture the General Assembly to restructure the General Assembly meetings so that there would be two levels for consideration of Assembly's business, a first level for careful deliberations of particular matters and a second level to ratify the recommendations of the first level. We would propose that this be accomplished in the following ways.

1. Enlarge the committees of commissioners (CofC's) to become the deliberative level of the Assembly, so that presbyteries would elect an equal number of ruling elders and teaching elders as follows to the CofC's:
 - a. presbyteries under 2,000 members-one representative on each CofC on a paired schedule to balance teaching elder and ruling elder representation;
 - b. presbyteries from 2,000 to 6,000 members-two representatives on each CofC, one teaching elder and one ruling elder;
 - c. presbyteries over 6,000 members-four representatives on each CofC, two each of teaching elders and ruling elders.
2. The ratification level of the Assembly would be constituted as is now provided in the *Book of Church Order*, including those who are on the committees of commissioners, and would have the responsibility to ratify the recommendations of the CofC's. Without the ratification of the General Assembly, recommendations would not be the position of the Church. The broad General Assembly would have the options of:
 - a. adopting the recommendations of the CofC;
 - b. turning down the recommendations;
 - c. returning the matter to the CofC;
 - d. amending the recommendation on a 3/4 majority of the registered commissioners
3. The meeting schedule for the General Assembly would be changed so that general sessions would begin at 1:00 p.m. daily, leaving the mornings free for CofC's meetings, judicial commission meetings, and other meetings.
4. Presbyteries would be required to elect an equal number of ruling elders and teaching elders to serve on the CofC's. All other rules for selection of CofC's would remain the same, including the rules for open meetings in the Assembly's Rules, 8-5.
5. The number of CofC's could be reduced, or the membership could be lower than suggested above, provided an equal number of ruling elders and teaching elders make up the CofC's and provision is made for continuity of representation from the presbyteries. We believe that this approach will provide the forum for full debate of the issues by a representative body as well as the full participation by all of the churches in the PCA in the final ratification process.

Adopted by the Presbytery of the Ascension at its May 4-5, 1984, stated meeting.

Attest: Frank D. Moser, Stated Clerk

See 14-37, p. 107.

13-45, III, 26, p. 105

That Overture 4 (p. 41) from the Presbytery of the Ascension be referred to the appropriate committee for study if the *Ad Interim* Committee's recommendation on a representative assembly is not adopted by this assembly.

See 14-37, p. 107.

13-73, III, 29, p. 139

That Overture #4 be referred as information to the Interim Committee already considering this matter.

See 14-37, p. 107.

13-3, p. 46**Overture 14: From the Presbytery of Covenant**

Whereas, the Presbyterian Church in America needs to provide parity of representation between Ruling Elders and Teaching Elders at General Assembly; and

Whereas, Commissioners attending General Assembly need to be limited so that attendance will be smaller and hence more truly deliberative;

Therefore, Covenant Presbytery overtures the General Assembly of the Presbyterian Church in America to amend Par.14-2 of the *Book of Church Order* by substituting the following for the present Par.14-2:

The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment. Each church with a membership of 50 to 499 shall submit to Presbytery on or before January 31 of each year the names of a Commissioner and alternate to represent the church at the forthcoming General Assembly. Churches having 500 or more members shall submit names of Commissioners and alternates for each full 500 members on or before the same date. Churches with a membership of 49 or less shall be paired by Presbytery with each church in a pair providing a Commissioner in alternate years. Such commissioner and alternate shall be submitted to Presbytery on or before January 31 of each year.

Upon receipt of the names of the Ruling Elders and alternates, Presbytery shall designate an equal number of Teaching Elders at the Spring Presbytery meeting. Presbytery would determine the method of selection of its Commissioners whether through a rotational system or through an election process each year.

Attest: Paul Honomichl, Stated Clerk

See 14-31, 2, p. 106.

13-45, III, 34, p. 106

That Overture 14 (p. 46) from Covenant Presbytery be referred to the proper committee if the Ad Interim Committee's recommendations on a representative assembly are not approved by this assembly.

See 14-31, 2, p. 106.

13-3, p. 50**Overture 29: From the Presbytery of Covenant**

The Presbytery of Covenant overtures that the *Book of Church Order* 14-2 be amended as follows:

The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of Ruling and Teaching Elders from the various Sessions and Presbyteries of the Denomination as set forth below.

1. Each congregation shall be represented by one Teaching Elder or Ruling Elder; this shall be alternated year by year between Teaching and Ruling Elders;
2. Any congregation having more than 500 members shall have an additional Ruling Elder for each 500 members or fraction thereof, but not to exceed 3 Commissioners
3. Any congregation not having a Teaching Elder may send a Ruling Elder;
4. Any Presbytery having a church or churches within its bounds having more than 500 members shall select a number of Teaching Elders in addition to those selected above in an equal number to the total additional Ruling Elders selected in that Presbytery in accordance with Paragraph 2 above;
5. Any Presbytery having congregations with no Teaching Elder shall select one Teaching Elder for every two Ruling Elders selected in Paragraph 3 above;
6. Each Presbytery shall establish a rotations system for the churches within its bounds to ensure an equal amount of Teaching and Ruling Elder Commissioners for that Presbytery;
7. Each Presbytery shall be authorized to choose one additional Teaching or Ruling Elder from within the bounds of the Presbytery to ensure an equal number of Teaching and Ruling Elder Commissioners from the Presbytery;
8. All Commissioners shall be chosen and their names and addresses submitted by the Presbytery to the Stated Clerk of the Denomination at least two months prior to the date of each General Assembly;

9. The expenses of each Commissioner should be borne by his home church, if that church is a member of the Denomination.

Attest: Paul S. Honomichl, Stated Clerk

See 14-31, 2, p. 106.

13-45, III, 38, p. 106

That Overture 29 (p. 50) be referred to the proper committee for study if the Ad Interim committee's recommendations on a representative assembly are not approved by this assembly.

See 14-31, 2, p. 106.

TO THE AD-INTERIM COMMITTEE ON HEROIC MEASURES

12-10, II, B, p. 42

Overture 37: From the Presbytery of Illiana

Whereas, medical/technological advancements have made possible the unprecedented prolongation of life through "heroic" measures; and

Whereas, our modern American society presents conflicting views on the value of human life; and

Whereas, Scripture clearly places the power of life and death in our Lord's hands and therefore makes life and death a spiritual-theological issue; and

Whereas, great financial, social, emotional, mental, and spiritual pressures are brought to bear upon families of patients undergoing such "heroic" measures:

Therefore, be it resolved that the Illiana Presbytery overture the Twelfth General Assembly to establish a committee to study such questions as "What constitutes heroic measures?," "At what point do modern medical approaches attempt to usurp the life/death authority of God?," "When may Christians properly refuse heroic attempts to prolong life?," and to provide helpful Scriptural insight and direction for families finding themselves in this dilemma.

Attest: Thomas Waldecker, Stated Clerk

Carried over to the Fifteenth General Assembly, see 14-36, p. 107.

12-31, III, 5, p. 102

That Overture 37, be answered in the affirmative and that such a study include Dr. C. Everett Koop if possible.

Carried over to the Fifteenth General Assembly, see 14-36, p. 107.

TO THE AD-INTERIM COMMITTEE TO STUDY MASONRY

13-65, III, 4, p. 133

Whereas, several denominations such as the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Christian Reformed Church, and the Lutheran Church Missouri Synod have all officially declared Freemasonry as completely incompatible with Christianity and,

Whereas, these denominations have noted that Freemasonry denies many historic Christian doctrines such as the inerrancy and sole sufficiency of the Bible, the Biblical view of God's attributes, the existence of the Christian Trinity, salvation by grace alone through Jesus Christ, the deity of Jesus Christ, the Biblical teaching of a man's sinful nature, the personal existence of Satan, and

Whereas, Masonry teaches the universal brotherhood of man and that all mankind will be saved eventually, that a man is saved by his own works, and that it (Masonry) also is the one immutable religion upon which all of mankind's religions are built, including Christianity, and

Whereas, it has been noted that Masonry's secrecy and destructive oaths are contrary to Scripture;

Therefore be it resolved that the Thirteenth General Assembly of the Presbyterian Church in America meeting at St. Louis, Missouri, appoint a study committee to thoroughly research Masonic teachings along with these allegations as noted above by other denominations and bring back its recommendations to the Fourteenth General Assembly.

That this Study Committee consist of four (4) members, the convener to be TE John Otis, and that the remaining three be appointed by the Moderator.
That funding of the Study Committee on Masonry be set at a budget limit of \$4,000, to be paid from specifically designated funds given to COA.

Carried over to the Fifteenth General Assembly, see 14-36, p. 107 and 14-87, p. 189.

TO THE AD-INTERIM COMMITTEE ON NUCLEAR WARFARE

12-36, III, 9, p. 105

That, in answer to overture 23 to the 1983 General Assembly, this Assembly direct Christian Education and Publications to establish a study committee to provide a report on the subject of pastoral guidance regarding nuclear armament and nuclear deterrence, and that the Committee be asked to present to the Thirteenth General Assembly any Christian viewpoints consistent with reformed theology.

Carried over to the Fifteenth General Assembly, see 14-36, p. 107.

D. JUDICIAL CASES

- Case #1: Complaint of Kenneth L. Gentry, Jr. *et al.* vs. Calvary Presbytery
- Case #2: TE Vaughn E. Hathaway, Jr., *et al.*, vs. Grace Presbytery
- Case #3: Complaint of RE Henry D. Knight, Jr. vs. Palmetto Presbytery
- Case #4: Appeal of TE Edward A. Steele III vs. Great Lakes Presbytery
- Case #5: Appeal of RE D. Keith Abee *et al.* vs. James River Presbytery
- Case #6: Complaint of TE Carl W. Bogue *et al.* vs. Ascension Presbytery
- Case #7: Complaint of TE William A. Shell vs. Great Lakes Presbytery
- Case #8: Complaint of TE Eric Dye *et al.* vs. Missouri Presbytery

See 14-52, 4, 5, 6, 7, 8, 41, 61, p. 123ff.

E. PERSONAL RESOLUTIONS PRESENTED DURING THE GENERAL ASSEMBLY

Personal Resolution #1 to the Committee of Commissioners on Judicial Business

Whereas, there are from time to time changes which require an amendment or suspension of the Rules of General Assembly; and

Whereas, it is almost impossible to amend the Rules of General Assembly because of the necessity to have a two thirds vote of the total enrollment of commissioners;

Therefore, I move to amend the Rules of Assembly Operations, XIV as follows:

"The Rules of the General Assembly may be amended or suspended only by a two thirds vote of those voting which must also be a majority of the total enrollment of commissioners. A motion to amend is debatable. A motion to suspend is not debatable."

Signed,
TE Donald H. Post, Jr., New River
June 24, 1986

Answered in the affirmative, 14-52, 62, p. 131.

Personal Resolution #2 to the Committee of Commissioners on Bills and Overtures

Whereas the PCUSA has reaffirmed their pro-abortion stand last week at their General Assembly;

And Whereas thousands of innocent babies are being killed daily;

And Whereas the 6th and 8th PCA General Assemblies affirmed our pro-life, anti-abortion stand;

Therefore be it resolved this General Assembly reaffirm our pro-life and anti-abortion stand.

Signed,
Lindsey Sampson

See 14-85, III, 2, p. 187.

14-5 Election of Moderator.

Moderator Chewning opened the floor for nominations to the office of moderator. TEs Frank M. Barker, Jr., J.L. (Jimmy) Lyons, and Morton H. Smith were nominated. TE Frank Barker was elected on the first ballot. He was escorted forward and assumed the chair.

14-6 Partial Report of the Committee of Commissioners on Bills and Overtures.

TE R. Laird Harris led in prayer and presented a partial report of the Committee. Recommendation 1 was handled at this time. See 14-85, p. 186 for the entire report.

14-7 Presentation to Retiring Moderator.

TE William A. Fox, Chairman of the Committee on Administration, presented a plaque and gavel to Retiring Moderator Richard C. Chewning in appreciation of his year of service.

14-8 Discussion of the Ad Interim Committee on the General Assembly.

On motion the Assembly voted to resolve itself into a "quasi committee of the whole" until 5:00 p.m., to hear and discuss the report of the *Ad Interim* Committee to Study and Make Recommendations as to Structure and Procedure, with no motion to amend or vote in order, and with time allotted to each issue as follows: 35 minutes, Philosophical and Theological Basis of PCA Structure; 25 minutes, Representative Assembly; 25 minutes, Judicial Business Procedure.

RE Robert Eberst, chairman of the Committee of Commissioners on Judicial Business, presented a partial report for information, items #21 and 51. (See 14-52, p. 126, 129 for the text.)

RE Julian H. Davis, chairman of the Committee of Commissioners on Administration, presented a partial report for information:

Recommendations:

8. That Overture 17, p. 42, be answered in the affirmative, with the deletion from the "therefore" section of all words following "...confessional standards;"
9. That Overture 20, p. 42, be called to the attention of the Assembly during the discussion as a committee of the whole.

(Presented for information, no action taken.)

The time for concluding the discussion as a committee of the whole was extended to 5:15 p.m., the beginning time having been delayed by the partial reports of the two committees of commissioners. TE R. Laird Harris assumed the chair at the Moderator's request. RE W. Jack Williamson, chairman of the *Ad Interim* Committee, reported for the Committee. Discussion continued until 5:15 p.m., when the committee of the whole voted to rise.

14-9 Recording and Assistant Clerks and Parliamentarians.

The Stated Clerk nominated TE Larry E. Ball and TE Frank D. Moser as recording clerks, RE Walter Lastovica as timing clerk, and TE Henry S. Schum as an assistant clerk. They were elected. The following assistant (floor) clerks nominated by their respective presbyteries were also elected:

Frank E. Smith	Michael Craig	David Dively
Donald Ward	Gene Hayes	Andy Philips
Brad Camper	Charles Turner	Frank J. Smith
Morse UpDeGraff	James Smith	James Singleton
Eddie Spencer	Stephen Stout	James Snyder

The Moderator appointed TE Vaughn E. Hathaway, Jr. and RE W. Jack Williamson assistant parliamentarians.

14-10 Committee on Thanks.

The Moderator appointed TE Morse D. UpDeGraff, TE William A. Fitzhenry, and RE Thomas James as the Committee on Thanks.

14-11 Evening Session.

On motion the Assembly voted to reconvene for business following the special evening service and presentation of the Mission to North America Committee.

14-12 Committee of Commissioners on Administration.

RE Julian H. Davis, chairman, presented a partial report of the Committee.

Recommendation:

2. That TE George Fuller, president of Westminster Theological Seminary be allowed to address the Fourteenth General Assembly for five minutes at a convenient time. (See 14-29, p. 106.) *Adopted*

14-13 Recess.

The order of the day having arrived, the Assembly recessed with prayer by the moderator at 5:35 p.m.

MINUTES—MONDAY EVENING**June 23, 1986****Second Session****14-14 Reconvening.**

The Assembly reconvened at 10:10 p.m. with prayer by TE Frederick C. Fowler III.

14-15 Committee of Commissioners on Judicial Business.

RE Robert Eberst, chairman, presented a partial report of the Committee. Recommendations 4, 5, 6, 7, 8, 40, 41 and 61 dealing with judicial commissions (see 14-52, p. 122, for the text as adopted) were handled at this time.

14-16 Report of Stated Clerk - New Churches Added.

TE Morton H. Smith, Stated Clerk, presented his report. The following list of churches organized or received since the last General Assembly was read to the Assembly. TE Joseph A. Pipa, Jr. led in prayer of thanksgiving for these churches.

Presbytery/Church	Address	Date Rec.	Source
<u>Calvary</u>			
Bullock Creek	Sharon, SC	10-85	PCUSA
Clemson	Clemson, SC	11-17-85	Organized
Heritage	Simpsonville, SC	06-15-86	Organized
Liberty Springs	Cross Hill, SC	04-85	PCUSA
Rock Bridge	Clinton, SC	05-86	PCUSA
<u>Central Carolina</u>			
First	Ellerbe, NC	10-26-85	PCUSA

Presbytery/Church	Address	Date Rec.	Source
<u>Central Florida</u>			
Christ	Jacksonville, FL	05-18-86	Organized
Coquina	Ormond Beach, FL	10-06-85	Organized
Northshore	Jacksonville, FL	01-21-86	PCUSA
<u>Central Georgia</u>			
Americus	Americus, GA	10-20-85	Organized
Friendship	Milledgeville, GA	10-27-85	Organized
Trinity	Elberton, GA	11-10-85	Organized
<u>Covenant</u>			
College Hill	Oxford, MS	10-10-85	PCUSA
Westminster	Greenwood, MS	11-12-85	Independent
<u>Delmarva</u>			
Chesapeake	Dunkirk, MD	04-06-86	Organized
Heritage	Warrenton, VA	06-22-86	Organized
Reformed PC of	Bowie, MD	10-06-85	Organized
<u>Eastern Canada</u>			
Grace and Peace	Scarborough, Ont.	06-23-85	Organized
<u>Evangel</u>			
First	Russellville, AL	02-09-86	PCUSA
Frontier	Birmingham, AL	12-01-85	Organized
Grace Fellowship	Albertville, AL	04-27-86	Organized
<u>Gulf Coast</u>			
Cornerstone	Tallahassee, FL	04-06-86	Organized
First	Panama City, FL	06-04-85	PCUSA
Grace Fellowship	Gulf Shores, AL	07-21-85	Organized
<u>Illiana</u>			
Immanuel RP	Belleville, IL	04-06-86	Organized
<u>James River</u>			
Covenant	Mt. Crawford, VA	09-09-85	Organized
<u>Korean Eastern</u>			
Korean Canaan	Flushing, NY	05-12-86	Kor. PC in E. USA
Korean Central	McLean, VA	06-19-85	Independent
Korean PC of S. NY	Woodside, NY	11-18-85	Organized
Korean PC of Wash.	Burke, VA	02-13-86	Kor. PC in USA
<u>Korean Southwest</u>			
Korean Glory	Cupertino, CA	10-15-85	Independent

<u>Presbytery/Church</u>	<u>Address</u>	<u>Date Rec.</u>	<u>Source</u>
<u>New Jersey</u>			
Covenant	Short Hills, NJ	09-29-85	Organized
<u>North Georgia</u>			
Westminster	Atlanta, GA	07-20-85	Independent
<u>Northeast</u>			
Grace	Braintree, MA	11-03-85	Organized
Grace	Laconia, NH	11-17-85	Organized
<u>Northern Illinois</u>			
Covenant	Macomb, IL	11-24-85	Organized
<u>Pacific</u>			
Christ Community	Walnut Creek, CA	06-09-85	Organized
<u>Philadelphia</u>			
Christ	Norristown, PA	04-13-86	Organized
Faith	Holland, PA	11-03-85	Organized
First Korean	Camp Hill, PA	09-14-85	Independent
<u>Siouxlands</u>			
Trinity	Rochester, MN	11-17-85	Organized
<u>South Texas</u>			
Covenant	Beaumont, TX	10-27-85	Organized
<u>Westminster</u>			
Princeton	Johnson City, TN	10-19-85	PCUSA

14-17 Recess.

On motion the Assembly voted to recess and was led in prayer by TE K. Eric Perrin at 10:40 p.m.

MINUTES—TUESDAY MORNING**June 24, 1986****Third Session****14-18 Reconvening.**

The Assembly reconvened at 8:15 a.m. with the singing of "Praise Ye the Lord, the Almighty" and prayer by TE Jimmy Lyons.

14-19 Report of Stated Clerk, Continued.

TE Morton H. Smith continued his report, reading the names of deceased ministers since the Thirteenth General Assembly as follows: William S. Porter, Central Florida (8-26-85); William McIllwaine, Gulf Coast (11-30-85); and William Earl Johnson, Gulf Coast (2-19-86).

He then presented the proposed amendments to the *Book of Church Order* sent down to the presbyteries by the Thirteenth General Assembly. Actions were taken as follows:

- Item 1: That *BCO* Preface II (1) be amended to read:
 "God alone is Lord of the conscience and has left it free from any doctrines or commandment of men (1) which are in any respect contrary to the Word of God, or (2) which, in regard to matters of faith and worship, are not governed by the Word of God." *Adopted*

	Yes	No	Abstention
1. ASCENSION	41	10	2
2. CALVARY	69	0	0
3. CENTRAL CAROLINA	45	0	1
4. CENTRAL FLORIDA	44	1	4
5. CENTRAL GEORGIA	4	54	3
6. COVENANT	48	0	0
7. DELMARVA	59	0	10
8. EASTERN CANADA	12	0	4
9. EASTERN CAROLINA	11	1	2
10. EVANGEL	28	0	0
11. GRACE	58	0	2
12. GREAT LAKES	34	1	5
13. GULF COAST	36	2	0
14. ILLIANA	11	0	1
15. JAMES RIVER	0	36	0
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	15	5	4
19. MISSISSIPPI VALLEY	75	1	0
20. MISSOURI	23	5	7
21. NEW JERSEY	26	0	4
22. NEW RIVER	23	1	1
23. NORTH GEORGIA	41	2	1
24. NORTH TEXAS	18	1	2
25. NORTHEAST	29	0	1
26. NORTHERN ILLINOIS	15	1	0
27. OKLAHOMA	16	0	0
28. PACIFIC	12	0	1
29. PACIFIC NORTHWEST	17	0	0
30. PALMETTO	65	0	2
31. PHILADELPHIA	25	0	4
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	6	1	3
34. SOUTHEAST ALABAMA	25	2	2
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	36	0	3
37. TENNESSEE VALLEY	12	28	2
38. WARRIOR	22	0	0
39. WESTERN CAROLINA	31	0	1
40. WESTMINSTER	29	11	1

For: 36

Against: 3

Clerk's Note: Overture 32 was read to the Assembly at this time. See 14-52, Recommendation 53, p. 129.

Item 2: That BCO 8-3 be amended by inserting a new sentence five, after the words "... children of the Church." to read:

"They should set a worthy example to the flock entrusted to their care by their zeal to evangelize the unconverted and make disciples."

That BCO 12-5 be amended by inserting the following phrase after the words "... promote World missions;":

"to promote obedience to the Great Commission in its totality at home and abroad;"

Adopted

	Yes	No	Abstention
1. ASCENSION	49	0	1
2. CALVARY	57	0	0
3. CENTRAL CAROLINA	44	0	2
4. CENTRAL FLORIDA	39	6	3
5. CENTRAL GEORGIA	59	0	1
6. COVENANT	52	1	0
7. DELMARVA	22	48	1
8. EASTERN CANADA	12	3	3
9. EASTERN CAROLINA	12	0	2
10. EVANGEL	28	0	0
11. GRACE	55	3	2
12. GREAT LAKES	34	3	3
13. GULF COAST	29	6	0
14. ILLIANA	12	0	1
15. JAMES RIVER	20	5	12
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	24	0	1
19. MISSISSIPPI VALLEY	70	1	0
20. MISSOURI	34	0	1
21. NEW JERSEY	29	0	2
22. NEW RIVER	24	0	1
23. NORTH GEORGIA	43	0	1
24. NORTH TEXAS	15	3	2
25. NORTHEAST	27	3	1
26. NORTHERN ILLINOIS	16	0	0
27. OKLAHOMA	15	0	1
28. PACIFIC	14	0	0
29. PACIFIC NORTHWEST	16	0	1
30. PALMETTO	64	0	0
31. PHILADELPHIA	18	5	6
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	5	2	3
34. SOUTHEAST ALABAMA	32	0	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	34	0	4
37. TENNESSEE VALLEY	39	0	2
38. WARRIOR	21	1	0
39. WESTERN CAROLINA	32	0	0
40. WESTMINSTER	44	0	0

For: 38

Against: 1

Item 3: That *BCO* 13-10 be amended by striking "the condition and progress of religion within its bounds during the year; and"
Adopted

	Yes	No	Abstention
1. ASCENSION	47	0	4
2. CALVARY	58	0	0
3. CENTRAL CAROLINA	45	0	0
4. CENTRAL FLORIDA	49	0	2
5. CENTRAL GEORGIA	59	2	2
6. COVENANT	51	1	0
7. DELMARVA	63	7	8
8. EASTERN CANADA	14	2	0
9. EASTERN CAROLINA	11	2	1
10. EVANGEL	27	1	0
11. GRACE	46	10	4
12. GREAT LAKES	31	2	7
13. GULF COAST	5	30	1
14. ILLIANA	12	0	1
15. JAMES RIVER	0	31	1
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	23	0	1
19. MISSISSIPPI VALLEY	68	5	2
20. MISSOURI	30	7	1
21. NEW JERSEY	23	4	5
22. NEW RIVER	23	1	1
23. NORTH GEORGIA	34	6	4
24. NORTH TEXAS	10	0	7
25. NORTHEAST	27	2	1
26. NORTHERN ILLINOIS	16	0	0
27. OKLAHOMA	15	0	1
28. PACIFIC	6	3	5
29. PACIFIC NORTHWEST	15	0	2
30. PALMETTO	27	35	5
31. PHILADELPHIA	27	0	2
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	2	6	2
34. SOUTHEAST ALABAMA	7	30	0
35. SOUTHERN FLORIDA	15	40	0
36. SOUTHWEST	36	3	1
37. TENNESSEE VALLEY	40	0	0
38. WARRIOR	24	0	0
39. WESTERN CAROLINA	23	6	1
40. WESTMINSTER	43	2	0

For: 32

Against: 7

Item 4: That a new paragraph to be numbered 14-7 be added to chapter 14 of the *BCO*, and that the present paragraph 14-7 be renumbered 14-8. The new paragraph is to read as follows:

"Actions of the General Assembly pursuant to the provisions of *BCO* 14-6 such as deliverances, resolutions, overtures, and judicial decisions are to be given due and serious consideration by the Church and its lower courts when deliberating matters related to such action. Judicial decisions shall be binding and conclusive on the parties who are directly involved in the matter being adjudicated, and may be appealed to in subsequent similar cases as to any principle which may have been decided. (See *BCO* 3-5, 3-6, and *WCF* 31:3.)";

Adopted

	Yes	No	Abstention
1. ASCENSION	49	3	0
2. CALVARY	48	11	0
3. CENTRAL CAROLINA	41	1	4
4. CENTRAL FLORIDA	16	28	7
5. CENTRAL GEORGIA	59	3	1
6. COVENANT	43	2	0
7. DELMARVA	77	2	1
8. EASTERN CANADA	14	2	0
9. EASTERN CAROLINA	9	2	4
10. EVANGEL	28	1	0
11. GRACE	57	2	0
12. GREAT LAKES	29	5	6
13. GULF COAST	7	28	2
14. ILLIANA	2	8	2
15. JAMES RIVER	1	32	3
16. KOREAN EASTERN	16	0	1
17. KOREAN SOUTHWEST			
18. LOUISIANA	7	17	0
19. MISSISSIPPI VALLEY	70	4	0
20. MISSOURI	37	1	0
21. NEW JERSEY	26	4	2
22. NEW RIVER	24	0	1
23. NORTH GEORGIA	28	12	4
24. NORTH TEXAS	9	3	9
25. NORTHEAST	17	13	2
26. NORTHERN ILLINOIS	15	0	1
27. OKLAHOMA	15	0	1
28. PACIFIC	10	1	4
29. PACIFIC NORTHWEST	15	0	3
30. PALMETTO	59	4	7
31. PHILADELPHIA	1	17	11
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	2	6	2
34. SOUTHEAST ALABAMA	27	0	0
35. SOUTHERN FLORIDA	59	3	3
36. SOUTHWEST	34	1	6
37. TENNESSEE VALLEY	11	30	2
38. WARRIOR	23	0	1
39. WESTERN CAROLINA	31	0	1
40. WESTMINSTER	42	0	2

For: 31

Against: 8

Item 5: That BCO 19-7 be amended by deleting "and this internship should normally occur in the presbytery in which he is expected to be ordained."
Adopted

	Yes	No	Abstention
1. ASCENSION	50	0	1
2. CALVARY	58	0	0
3. CENTRAL CAROLINA	45	1	0
4. CENTRAL FLORIDA	44	0	3
5. CENTRAL GEORGIA	55	5	0
6. COVENANT	51	0	0
7. DELMARVA	38	34	8
8. EASTERN CANADA	14	2	0
9. EASTERN CAROLINA	12	1	2
10. EVANGEL	28	0	0
11. GRACE	5	1	1
12. GREAT LAKES	29	5	6
13. GULF COAST	23	0	3
14. ILLIANA	10	0	1
15. JAMES RIVER	23	4	7
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	8	15	0
19. MISSISSIPPI VALLEY	56	11	1
20. MISSOURI	35	2	2
21. NEW JERSEY	30	0	2
22. NEW RIVER	19	3	3
23. NORTH GEORGIA	39	4	1
24. NORTH TEXAS	18	1	2
25. NORTHEAST	20	9	2
26. NORTHERN ILLINOIS	15	0	1
27. OKLAHOMA	15	0	1
28. PACIFIC	11	3	1
29. PACIFIC NORTHWEST	17	0	1
30. PALMETTO	67	1	0
31. PHILADELPHIA	27	4	2
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	8	0	2
34. SOUTHEAST ALABAMA	29	0	0
35. SOUTHERN FLORIDA	64	1	0
36. SOUTHWEST	33	7	3
37. TENNESSEE VALLEY	37	4	6
38. WARRIOR	22	1	0
39. WESTERN CAROLINA	26	6	0
40. WESTMINSTER	29	10	4

For: 37

Against: 2

- Item 6: That BCO 19-11 be amended by deleting the last sentence of current 19-11 ("In such cases, the intern shall also transfer his candidacy and should be licensed by his new Presbytery.") and by adding the following new paragraph:

"When God gives the intern the providential opportunity to serve the church and to receive part of his training within the bounds of a presbytery other than the one in which he has been declared an intern, the presbyteries involved may develop a cooperative agreement to assure the proper training of the intern. In such cases the home presbytery retains the final responsibility for and authority over the internship, but may rely to any extent considered necessary and proper in the circumstances, on the assistance of the sister presbytery. When regular preaching of the Word is involved, care must be taken to comply with BCO 19-1."

Adopted

	Yes	No	Abstention
1. ASCENSION	46	0	1
2. CALVARY	58	0	0
3. CENTRAL CAROLINA	44	0	1
4. CENTRAL FLORIDA	47	0	1
5. CENTRAL GEORGIA	56	2	0
6. COVENANT	47	1	0
7. DELMARVA	65	4	5
8. EASTERN CANADA	14	0	2
9. EASTERN CAROLINA	12	0	2
10. EVANGEL	28	0	0
11. GRACE	57	2	1
12. GREAT LAKES	34	2	4
13. GULF COAST	26	9	3
14. ILLIANA	11	0	1
15. JAMES RIVER	26	2	8
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	10	13	0
19. MISSISSIPPI VALLEY	74	0	1
20. MISSOURI	37	0	3
21. NEW JERSEY	30	0	2
22. NEW RIVER	25	0	0
23. NORTH GEORGIA	41	0	3
24. NORTH TEXAS	14	1	5
25. NORTHEAST	27	3	1
26. NORTHERN ILLINOIS	15	0	1
27. OKLAHOMA	15	0	1
28. PACIFIC	13	2	0
29. PACIFIC NORTHWEST	18	0	0
30. PALMETTO	6	56	6
31. PHILADELPHIA	27	2	3
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	5	2	3
34. SOUTHEAST ALABAMA	31	0	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	45	0	0
37. TENNESSEE VALLEY	49	0	0
38. WARRIOR	24	0	0
39. WESTERN CAROLINA	32	0	0
40. WESTMINSTER	39	2	2

For: 36

Against: 3

Item 7: That a new BCO19-16 regarding internship equivalency be adopted and the remaining paragraphs be renumbered. The new paragraph 19-16 shall read:

“Where circumstances warrant, a presbytery may approve previous experience which is equivalent to internship. This equivalency shall be decided by a three-fourths vote of presbytery at any of its regular meetings. Such equivalent experience shall be decided only after the presbytery’s internship committee has determined and reported that the candidate has met the following requirements:

- a) he has had at least one year of experience in comparable ministry;
- b) he has satisfactorily performed the full scope of ministerial duties;
- c) he has the manifest approbation of God’s people in a local church as having the requisite gifts for the pastoral ministry.”

That BCO 18-2 paragraph 3 line 6 be amended by changing “must” to “may.” (“An applicant for internship is obliged to be under care and *may* be licensed to preach the Gospel;”);

That BCO 19-8 line 1 be amended by the addition of “may be” before “a licentiate.” (“An applicant for internship must be a candidate and *may be* a licentiate....”). *Adopted*

	Yes	No	Abstention
1. ASCENSION	49	0	0
2. CALVARY	36	18	0
3. CENTRAL CAROLINA	40	2	3
4. CENTRAL FLORIDA	44	2	1
5. CENTRAL GEORGIA	56	5	0
6. COVENANT	50	0	0
7. DELMARVA	19	52	8
8. EASTERN CANADA	13	3	0
9. EASTERN CAROLINA	12	0	3
10. EVANGEL	27	1	0
11. GRACE	43	14	3
12. GREAT LAKES	28	2	0
13. GULF COAST	31	5	2
14. ILLIANA	11	0	1
15. JAMES RIVER	23	3	5
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	17	5	1
19. MISSISSIPPI VALLEY	46	27	3
20. MISSOURI	35	0	5
21. NEW JERSEY	31	1	0
22. NEW RIVER	25	0	0
23. NORTH GEORGIA	28	14	2
24. NORTH TEXAS	13	1	7
25. NORTHEAST	10	21	1
26. NORTHERN ILLINOS	15	1	0
27. OKLAHOMA	14	0	2
28. PACIFIC	12	1	2
29. PACIFIC NORTHWEST	18	0	0
30. PALMETTO	64	0	4
31. PHILADELPHIA	29	2	0
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	8	0	2
34. SOUTHEAST ALABAMA	32	1	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	37	1	3
37. TENNESSEE VALLEY	48	0	0
38. WARRIOR	24	0	0
39. WESTERN CAROLINA	32	0	0
40. WESTMINSTER	41	1	0

MINUTES OF THE GENERAL ASSEMBLY

Item 8: That BCO 20 be amended by adding:
BCO 20-12

"A candidate or licentiate found fit and called (in accordance with BCO 20-1) for missionary service by a missionary agency or presbytery shall be examined by presbytery for ordination. If approved the presbytery shall proceed to his ordination."

BCO 20-13

"A missionary candidate who is an ordained Teaching Elder in another denomination found fit and called (in accordance with BCO 20-1) for missionary service by a missionary agency or presbytery shall be examined by presbytery for admission to presbytery in accordance with BCO 13-6. If approved he shall be enrolled as a member of presbytery."

Adopted

	Yes	No	Abstention
1. ASCENSION	45	0	4
2. CALVARY	52	0	0
3. CENTRAL CAROLINA	42	1	2
4. CENTRAL FLORIDA	45	0	1
5. CENTRAL GEORGIA	58	3	0
6. COVENANT	45	0	0
7. DELMARVA	57	0	0
8. EASTERN CANADA	16	0	0
9. EASTERN CAROLINA	13	0	1
10. EVANGEL	28	0	0
11. GRACE	53	5	3
12. GREAT LAKES	35	0	5
13. GULF COAST	25	4	6
14. ILLIANA	10	0	1
15. JAMES RIVER	27	0	8
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	19	1	1
19. MISSISSIPPI VALLEY	70	0	8
20. MISSOURI	33	5	2
21. NEW JERSEY	29	0	3
22. NEW RIVER	24	0	1
23. NORTH GEORGIA	39	4	1
24. NORTH TEXAS	15	0	6
25. NORTHEAST	6	18	6
26. NORTHERN ILLINOIS	16	0	0
27. OKLAHOMA	15	0	1
28. PACIFIC	8	4	3
29. PACIFIC NORTHWEST	18	0	0
30. PALMETTO	66	2	2
31. PHILADELPHIA	31	0	1
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	6	0	4
34. SOUTHEAST ALABAMA	34	0	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	8	29	4
37. TENNESSEE VALLEY	47	0	2
38. WARRIOR	0	25	0
39. WESTERN CAROLINA	32	0	0
40. WESTMINSTER	39	2	2

For: 36

Against: 3

Item 9: That BCO 21-4 be amended by inserting in the second paragraph after the words "the Sacraments," the words "Church History and the history of the Presbyterian Church in America."
Adopted

	Yes	No	Abstention
1. ASCENSION	39	8	3
2. CALVARY	35	18	0
3. CENTRAL CAROLINA	44	1	0
4. CENTRAL FLORIDA	4	41	2
5. CENTRAL GEORGIA	10	52	0
6. COVENANT	39	6	0
7. DELMARVA	45	18	2
8. EASTERN CANADA	15	0	1
9. EASTERN CAROLINA	3	11	0
10. EVANGEL	16	15	0
11. GRACE	14	42	4
12. GREAT LAKES	29	12	0
13. GULF COAST	9	28	0
14. ILLIANA	11	0	1
15. JAMES RIVER	15	19	1
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	6	17	0
19. MISSISSIPPI VALLEY	36	32	1
20. MISSOURI	37	0	3
21. NEW JERSEY	30	0	2
22. NEW RIVER	19	6	0
23. NORTH GEORGIA	18	26	0
24. NORTH TEXAS	16	0	5
25. NORTHEAST	28	1	2
26. NORTHERN ILLINOIS	6	6	4
27. OKLAHOMA	16	0	0
28. PACIFIC	13	1	1
29. PACIFIC NORTHWEST	16	0	0
30. PALMETTO	8	58	3
31. PHILADELPHIA	30	1	0
32. SIOUXLANDS	18	2	2
33. SOUTH TEXAS	6	2	2
34. SOUTHEAST ALABAMA	29	4	0
35. SOUTHERN FLORIDA	11	53	1
36. SOUTHWEST	36	5	2
37. TENNESSEE VALLEY	43	3	0
38. WARRIOR	20	5	0
39. WESTERN CAROLINA	5	25	2
40. WESTMINSTER	24	20	0

For: 27

Against: 12

- Item 10: That the third sentence from the bottom of BCO 24-1 be amended by changing the word "on" to "before" so that it will read: "The session shall examine those nominated and then report to the congregation before election day those eligible for election." *Adopted*

	Yes	No	Abstention
1. ASCENSION	49	0	0
2. CALVARY	42	10	0
3. CENTRAL CAROLINA	45	0	0
4. CENTRAL FLORIDA	43	1	3
5. CENTRAL GEORGIA	52	0	2
6. COVENANT	41	0	2
7. DELMARVA	37	23	2
8. EASTERN CANADA	15	1	0
9. EASTERN CAROLINA	12	2	1
10. EVANGEL	30	0	0
11. GRACE	60	0	0
12. GREAT LAKES	38	0	3
13. GULF COAST	29	8	1
14. ILLIANA	11	0	1
15. JAMES RIVER	27	3	6
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	21	2	0
19. MISSISSIPPI VALLEY	64	9	3
20. MISSOURI	39	0	1
21. NEW JERSEY	26	4	2
22. NEW RIVER	24	0	1
23. NORTH GEORGIA	42	1	1
24. NORTH TEXAS	21	0	0
25. NORTHEAST	27	1	2
26. NORTHERN ILLINOIS	15	1	0
27. OKLAHOMA	13	2	0
28. PACIFIC	11	3	0
29. PACIFIC NORTHWEST	17	0	0
30. PALMETTO	67	0	1
31. PHILADELPHIA	33	0	0
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	6	1	3
34. SOUTHEAST ALABAMA	33	0	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	40	2	1
37. TENNESSEE VALLEY	43	1	2
38. WARRIOR	24	0	0
39. WESTERN CAROLINA	31	0	1
40. WESTMINSTER	42	0	0

For: 39

Against: 0

Item 11: That BCO 38-2 be stricken.

Adopted

	Yes	No	Abstention
1. ASCENSION	52	0	0
2. CALVARY	45	2	1
3. CENTRAL CAROLINA	46	0	0
4. CENTRAL FLORIDA	20	14	12
5. CENTRAL GEORGIA	24	29	4
6. COVENANT	27	3	4
7. DELMARVA	52	2	5
8. EASTERN CANADA	1	12	3
9. EASTERN CAROLINA	11	3	1
10. EVANGEL	1	28	1
11. GRACE	54	4	2
12. GREAT LAKES	35	0	6
13. GULF COAST	15	19	1
14. ILLIANA	11	0	1
15. JAMES RIVER	19	2	11
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	20	2	1
19. MISSISSIPPI VALLEY	66	4	3
20. MISSOURI	26	5	8
21. NEW JERSEY	31	0	2
22. NEW RIVER	17	3	5
23. NORTH GEORGIA	32	5	7
24. NORTH TEXAS	11	0	11
25. NORTHEAST	32	0	1
26. NORTHERN ILLINOIS	16	0	0
27. OKLAHOMA	15	0	1
28. PACIFIC	15	0	0
29. PACIFIC NORTHWEST	17	0	0
30. PALMETTO	3	40	30
31. PHILADELPHIA	19	5	7
32. SIOUXLANDS	25	3	0
33. SOUTH TEXAS	8	0	2
34. SOUTHEAST ALABAMA	24	5	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	36	3	7
37. TENNESSEE VALLEY	46	0	3
38. WARRIOR	23	0	0
39. WESTERN CAROLINA	31	0	1
40. WESTMINSTER	11	21	8

For: 31

Against: 8

- Item 12: That the following preamble be adopted as an amendment to the *BCO* replacing the "Temporary Statement Adopted by the Third General Assembly" presently at the beginning of the *Directory for Worship*, thereby clarifying the constitutional status of the *Directory for Worship*. (This amendment, if adopted, would have the effect of revoking the special status of chapters 56, 57, and 58, and placing them under the terms of the new Preamble.)

"God has called us to special times when we worship as a congregation of the church of Christ, individually, and with our families. To aid us in this worship, to insure Scriptural integrity for our worship, and to promote orderliness within the church, this *Directory for Worship* is provided.

"The *Directory for Worship* is a part of the Constitution of the Presbyterian Church in America. It is the conviction of the Presbyterian Church in America that it is agreeable to the Word of God. Therefore, it should be received as the mind of the church and it must be taken seriously as the application in substance of Biblical principles of worship. However, as the third ordination vow for teaching elders and ruling elders/deacons does not include subscription to the *Directory for Worship* (only to form of government and discipline), and being zealous not to bind the church to liturgical forms, the Presbyterian Church in America has not given to the *Directory for Worship* in its entirety the force of church law.

"Yet for the sake of uniformity and of our witness before God and the world the instructions of certain parts of the *Directory for Worship* are obligatory though there is liberty as to the precise language used. These are: (1) the questions administered at the baptism of children, (2) the questions administered for communicant members, (3) in the fencing of the Lord's Table, and (4) the offering of prayer in the public worship in the language of the people."

Not approved by sufficient number of presbyteries.

Presbytery votes on next page.

	Yes	No	Abstention
1. ASCENSION	31	22	5
2. CALVARY	43	0	2
3. CENTRAL CAROLINA	41	1	4
4. CENTRAL FLORIDA	44	15	6
5. CENTRAL GEORGIA	6	47	4
6. COVENANT	27	9	1
7. DELMARVA	29	30	5
8. EASTERN CANADA	6	8	2
9. EASTERN CAROLINA	14	0	1
10. EVANGEL	22	3	0
11. GRACE	0	58	3
12. GREAT LAKES	8	25	8
13. GULF COAST	9	15	14
14. ILLIANA	9	1	2
15. JAMES RIVER	24	6	6
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	17	2	1
19. MISSISSIPPI VALLEY	74	0	0
20. MISSOURI	36	4	1
21. NEW JERSEY	4	24	4
22. NEW RIVER	22	2	1
23. NORTH GEORGIA	17	26	1
24. NORTH TEXAS	16	5	2
25. NORTHEAST	11	20	2
26. NORTHERN ILLINOIS	0	16	1
27. OKLAHOMA	15	0	1
28. PACIFIC	12	1	2
29. PACIFIC NORTHWEST	14	2	1
30. PALMETTO	6	56	8
31. PHILADELPHIA	37	0	0
32. SIOUXLANDS	22	0	0
33. SOUTH TEXAS	2	6	2
34. SOUTHEAST ALABAMA	2	35	0
35. SOUTHERN FLORIDA	65	0	0
36. SOUTHWEST	43	1	2
37. TENNESSEE VALLEY	45	4	1
38. WARRIOR	25	0	0
39. WESTERN CAROLINA	12	12	8
40. WESTMINSTER	27	3	10

For: 25

Against: 14

MINUTES OF THE GENERAL ASSEMBLY

- Item 13: That the fifth vow of church membership *BCO 57-5.5*, be amended to read:
 "5. Do you submit yourselves to the *Word of God* and to the government and discipline of the Church, and promise to study its purity and peace?"
Defeated, see Communication #3, p. 39 and Overture 24, p. 51.

	Yes	No	Abstention
1. ASCENSION	57	0	1
2. CALVARY	48	0	0
3. CENTRAL CAROLINA	46	0	0
4. CENTRAL FLORIDA	43	0	0
5. CENTRAL GEORGIA	53	0	0
6. COVENANT	46	2	0
7. DELMARVA	16	47	3
8. EASTERN CANADA	15	0	1
9. EASTERN CAROLINA	12	1	1
10. EVANGEL	3	24	0
11. GRACE	40	17	4
12. GREAT LAKES	40	0	1
13. GULF COAST	38	0	0
14. ILLIANA	4	7	1
15. JAMES RIVER	2	31	1
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	9	13	1
19. MISSISSIPPI VALLEY	75	0	0
20. MISSOURI	39	1	0
21. NEW JERSEY	29	0	2
22. NEW RIVER	25	0	0
23. NORTH GEORGIA	34	9	1
24. NORTH TEXAS	19	1	2
25. NORTHEAST	15	14	3
26. NORTHERN ILLINOIS	1	16	0
27. OKLAHOMA	15	0	1
28. PACIFIC	15	0	0
29. PACIFIC NORTHWEST	17	0	0
30. PALMETTO	71	0	0
31. PHILADELPHIA	38	0	0
32. SIOUXLANDS	19	2	1
33. SOUTH TEXAS	7	0	3
34. SOUTHEAST ALABAMA	34	0	0
35. SOUTHERN FLORIDA	64	0	1
36. SOUTHWEST	1	41	4
37. TENNESSEE VALLEY	48	0	0
38. WARRIOR	24	0	0
39. WESTERN CAROLINAS	5	25	2
40. WESTMINSTER	40	0	1

For: 30

Against: 9

Item 14: That BCO 19-11 be amended by deleting the words, "the Sacraments."

Adopted

	Yes	No	Abstention
1. ASCENSION	56	0	0
2. CALVARY	48	0	0
3. CENTRAL CAROLINA	46	0	0
4. CENTRAL FLORIDA	35	2	5
5. CENTRAL GEORGIA	2	54	0
6. COVENANT	19	41	1
7. DELMARVA	14	41	5
8. EASTERN CANADA	15	0	1
9. EASTERN CAROLINA	11	2	3
10. EVANGEL	12	10	0
11. GRACE	49	7	1
12. GREAT LAKES	37	0	4
13. GULF COAST	11	24	1
14. ILLIANA	10	0	1
15. JAMES RIVER	22	3	3
16. KOREAN EASTERN	16	0	0
17. KOREAN SOUTHWEST			
18. LOUISIANA	19	2	2
19. MISSISSIPPI VALLEY	71	0	0
20. MISSOURI	33	2	2
21. NEW JERSEY	28	1	0
22. NEW RIVER	2	21	2
23. NORTH GEORGIA	31	6	7
24. NORTH TEXAS	20	1	0
25. NORTHEAST	19	1	0
26. NORTHERN ILLINOIS	16	0	0
27. OKLAHOMA			
28. PACIFIC	12	1	2
29. PACIFIC NORTHWEST	15	4	0
30. PALMETTO	66	0	0
31. PHILADELPHIA	34	10	0
32. SIOUXLANDS	12	18	0
33. SOUTH TEXAS	8	0	2
34. SOUTHEAST ALABAMA			
35. SOUTHERN FLORIDA	33	34	1
36. SOUTHWEST	42	1	1
37. TENNESSEE VALLEY	48	0	0
38. WARRIOR	20	0	0
39. WESTERN CAROLINA	30	1	1
40. WESTMINSTER	14	19	2

For: 29

Against: 8

The Stated Clerk presented for information the names of churches which had failed to submit their annual statistical reports in time for inclusion in the *Yearbook* (Appendix A, pp. 236).

Mr. Smith read the following statement regarding his continuation in office, which the Assembly ordered spread upon the minutes.

**PERSONAL STATEMENT OF THE STATED CLERK
TO THE FOURTEENTH GENERAL ASSEMBLY**

As you will see on the bottom of page 236, Appendix A, I have reported to you that I have been involved as a consultant to the men in South Carolina, who have announced the intention to set up a new Seminary to serve the PCA in their region. I have also announced my intention to teach there as an adjunct professor as time permits. This type of ministry is specifically permitted by the terms of my original call as a full time Stated Clerk, which reads:

". . . with the additional stipulation that he be free, on a time available basis, to write materials for our Christian Education and Publications Committee and/or other Reformed publications, and to assist the Church at large in a teaching ministry. . . ."

I remind the Assembly of the fact that I was teaching at an independent Seminary when the PCA was first formed. I served in the dual capacity of professor and Stated Clerk for some four years. As I see it, the receiving of Covenant Seminary under the control of the PCA with the joining of the RPCES has not changed the situation. The PCA has not committed itself to having only one Seminary, nor does it restrict its members from serving in other Seminaries. Our Assembly committees cooperate with independent institutions as well as with Covenant Seminary without any restrictions. Men of our church serve on the faculties of Reformed Seminary, Westminster Seminary in Philadelphia, Westminster Seminary in Escondido, Fuller Seminary, Gordon-Conwell Seminary, Birmingham Seminary, Columbia Bible College, Trinity Divinity School and Chesapeake Seminary, and perhaps others of which I am not aware. One can only rejoice in the fact that there are now so many institutions where our men can serve. It has not always been so. A member of the Board of Trustees of Covenant Seminary has fathered an independent, regional seminary and he has not been charged with conflict of interest or removed from the Board.

It seems to me that conflict of interest should only be charged if a man were involved with a Seminary that was not teaching the Reformed Faith or Presbyterian polity as held by the PCA. Thornwell Seminary is being erected specifically for the purpose of training men for the PCA ministry by teaching the Reformed Faith and Presbyterian polity as set forth in our Standards.

Having said this, let me now speak to you about my service to you as your Stated Clerk. One person has come to me criticizing my involvement in Thornwell Seminary, and other previous actions that I have done as Stated Clerk. He has indicated that there is a large segment of the church that is dissatisfied with my service as Stated Clerk, and has suggested that I should resign in order to avoid an open conflict over my continued service in the office. I appreciate his having come to me in this way. I regret the fact that others have not done so, as Matthew 18 teaches us to do. Let me pause and say, if I have offended any of you, my brethren, I ask you to forgive me. All that I have done as your Clerk has been done with a clear conscience before the Lord. I have sought to be even handed with all persons of various persuasions in our Church. If I have failed in this in any way, I regret it, and trust that you will forgive me.

I responded to the man who had approached me that I have been restless about continuing in the office for the last several years. My preparation for the ministry was toward a teaching ministry, and I believe that the Lord has given me gifts in this area. I have found the Office of the Stated Clerk to be very confining in these areas. I personally believe that I would be more useful to the church in a teaching, writing, Bible conference ministry, and have the desire to be able to pursue this type of ministry. To date I have not received a call to such work, and have taken this as the leading of the Lord that I should remain in the office to which my Church has called me. Now it seems to me that this situation has changed sufficiently for me at least to question whether or not I have served my usefulness in the Stated Clerk's office.

I have no desire to become the cause of any conflict in this Church. Thus, in order to avoid open conflict about my continued service as your Stated Clerk, I have indicated to the COA my intention to take early retirement from the office, and now announce the same to you. I would have preferred to have had another call before announcing my intention to leave, but under the possibility of a threatened conflict over my continuation in office, and not desiring to see our Church hurt by such, I am taking the present route.

If you ask what I want to do, I can only reply as I am sure all of you would, that I want to serve the Lord Jesus, wherever He wants me to serve. I am subject to you, my brethren, as the General Assembly of my Church. If you agree that it is time for a change, and that I would be of greater use in a teaching,

writing, Bible and conference ministry, then join with me in my request for early retirement. If not, then I can only continue in office as you mandate it, and until the Lord clearly calls me to another ministry.

The Stated Clerk was excused while the Assembly considered this matter.

14-20 Partial Report of the Committee of Commissioners on Administration.

RE Julian H. Davis, chairman of the Committee of Commissioners on Administration, presented a partial report.

Recommendation 3 was presented. A substitute motion, "that Dr. Smith's resignation not be received by the General Assembly and that he be encouraged to remain in his office", was defeated, 313 in favor, 321 opposed.

TE's Larry E. Ball, Carl W. Bogue, David S. Boxerman, David R. Dively, James A. Jones, Rodney T. King, David G. McKay, Frank D. Moser, and L. Byron Snapp requested their affirmative votes be recorded.

The validity of the count was questioned from the floor, and the moderator ruled that it was valid. The chair was challenged and was sustained, 398 in favor, 227 opposed.

The Recommendation was then amended to add:

- (6): "That Dr. Smith's statement, as spread on the minutes of this Assembly, be taken as a satisfactory explanation concerning reports affecting his Christian character, and that this Assembly completely exonerate Dr. Smith of any charges of impropriety in office."

The amended Recommendation 3 was then adopted as follows:

3. In light of the Stated Clerk's announcement of his desire and intention to retire from his office, the Committee adopted the following recommendation to the Fourteenth General Assembly.
 - a. That Morton Smith be nominated as Stated Clerk until June 30, 1987.
 - b. That, in view of Dr. Smith's long and faithful service to the PCA, he be granted a terminal leave until retirement (Dr. Smith will be 65 in December 1988) with the following provisions:
 - (1) From July 1987 to December 31, 1987 he shall receive full salary and benefits to which he would have been entitled if he were still in the office of Stated Clerk.
 - (2) From January 1, 1988 to December 31, 1988 he shall receive full benefits and his full salary reduced by any earned wages during that year.
 - (3) Beginning July 1, 1987 to December 31, 1988 Dr. Smith may follow any course of service to which he feels called without the loss of salary and benefits except as noted in item (2).
 - (4) From July 1, 1987 until December 1988, if available, he agrees to act, when requested, as consultant, writer, speaker or contributor to any of the committees, agencies or churches of the PCA.
 - (5) Dr. Smith shall be granted a permanent privilege of the floor at any subsequent General Assembly that he may desire to attend. He would be privileged to vote only if he were a duly certified commissioner.
 - (6) That Dr. Smith's statement, as spread on the Minutes of this Assembly, be taken as a satisfactory explanation concerning reports affecting his Christian character, and that this Assembly completely exonerate Dr. Smith of any charges of impropriety in office.

- c. To direct the COA to present a nominee for office of Stated Clerk to the Fifteenth General Assembly.

Adopted - but reconsidered in 14-30, p. 106.

TE's Carl W. Bogue, David S. Boxerman, David R. Dively, David G. McKay, Rodney T. King, and L. Byron Snapp requested their negative votes be recorded.

Mr. Smith returned to the Assembly at this point.

Recommendations 4, 5, and 6 were handled at this time. (See 14-74, p. 169 for the text of the report. See 14-30, p. 106 for final action.)

14-21 Partial Report of the Committee of Commissioners on Judicial Business.

RE Robert Eberst, chairman, presented a partial report to replace original appointees of the judicial commissions who were not able to serve for one reason or another. (See 14-52, p. 122 for the final list of the commissioners.)

14-22 Partial Report of the Committee of Commissioners on Insurance and Annuities.

TE Bruce B. Howes, chairman, led in prayer and presented a partial report of the Committee. Recommendations 12,13,14 of the Board (Appendix G, p. 313) concerning changes in the Bylaws were defeated. 16 was also handled at this time. (See 14-53, p. 131, for the text of the report.)

14-23 Partial Report of the Committee of Commissioners on Mission to North America.

TE Howard Griffith, chairman, presented a partial report of the Committee. A recommendation to hear the director of Bethany Christian Services, Mr. James Haveman, for ten minutes, was adopted, and Mr. Haveman spoke on the agency's ministry.

14-24 Report of the Ad Interim Committee on the General Assembly.

TE Cortez A. Cooper, Jr. assumed the chair at the request of the moderator. RE W. Jack Williamson, chairman, led in prayer and presented the Committee's report (Appendix P, p. 425). Recommendation 1, (see 14-27, p. 103), was moved by the Committee, following which the minority report's Recommendation 1, (Appendix P, p. 448), was moved and seconded in substitute for the Committee's Recommendation. The substitute motion was *defeated* by a vote of 372-373, with the acting moderator casting the deciding vote.

The Assembly returned to the Committee's Recommendation and paused for prayer led by TE R. Laird Harris. (See 14-27, p. 103 for the continuation of this report.)

14-25 Recess.

The order of the day having arrived, the Acting Moderator, TE Cortez Cooper declared the Assembly in recess and led in the closing prayer at 12:00 p.m.

MINUTES—TUESDAY AFTERNOON

June 24, 1986

Fourth Session

14-26 Reconvening.

The Assembly reconvened at 1:30 p.m. with the singing of "Holy, Holy, Holy" and prayer by TE Vaughn E. Hathaway, Jr. The Acting Moderator continued in the chair.

14-27 Report of the Ad Interim Committee on the General Assembly.

The Assembly returned to consideration of the Committee's report.

Recommendations:

1. That the General Assembly approve the final recommendations and concluding proposals of the paper "The Philosophical and Theological Basis for our PCA Structure," Exhibit "A" of this report, as a basis for future clarification, interpretation and refinement of the *Book of Church Order*.

Exhibit A

Final Recommendations: The church session, the presbytery and the general assembly are given certain powers of discipline in the *BCO* chapters 12, 13, and 14 dealing with these specific courts. In addition, *BCO* Part II sets out in detail the Rules of Discipline. There seem to be some conflicting provisions between those powers set out in those *BCO* chapters dealing with the individual courts and those contained in the Rules of Discipline. These need to be reconciled and redrafted where necessary so that they are consistent with the principles set out above.

The Rules of Discipline provide for two types of cases where an individual is involved, i.e. (1) cases of process and (2) cases without process. The difference in the two types is that a "case of process" is where an individual is accused of an offense and a trial is held thereof, and a "case without process" is where an individual comes forward on his/her own and makes his/her offense known to the court and a judgment is rendered without a trial. The *BCO* chapter 30 sets out the judgment or censure the court may render in both types of cases. The court may acquit the accused or it may inflict one of the following judgments or censures, to wit:

- (1) Admonition,
- (2) Suspension,
- (3) Excommunication,
- (4) Deposition.

The *BCO* speaks of a "case of process" as a "judicial case" and we will so use the term herein.

We would like to illustrate the principles of this paper as they apply to a judicial case, indicating the various possibilities while not necessarily approving or sanctioning all of them, especially where the words "possibly" or "might" are used. If a charge is brought by an individual against another individual, it is heard by the session of the accused. If the session inflicts a censure on the accused, the accused (1) ordinarily shall accept the censure or (2) may appeal the judgment of the session to the presbytery or (3) possibly might withdraw his/her membership from the church under its censure or (4) possibly he/she might do nothing. If the accused does nothing, what may the local session do? After seeking to counsel the accused to comply, the local session may terminate the membership of the accused in the local church.¹ If the session acquits the accused, the accuser may (1) accept the judgment or (2) appeal the decision to presbytery. If a minister is accused of an offense, his presbytery shall have original jurisdiction of the case and similar options are open to the accused and accuser on the rendering of a judgment of the presbytery.

The *BCO* further provides, in chapters 39 to 43, modes in which the proceedings of lower courts come under the supervision of higher courts. These are:

- (1) Review and Control,

- (2) Reference,
- (3) Appeal,
- (4) Complaint.

It seems that most confusion has arisen regarding the instances where proceedings of a lower court come under the supervision of a higher court. Appeals and Complaints seem to have been handled without too much difficulty as to procedure. The greatest confusion seems to have arisen under the modes of "Review and Control" and "Reference." Much of this confusion seems to be over what authority the higher court has over the lower court to enforce its judgments and pronouncements.

The courts of the PCA have a spiritual/moral relationship with one another with regard to their separate responsibilities, authority, and accountability but they have *no civil* authority, responsibility, or accountability toward one another even though each of them does have a civil relationship with the state with regard to their property, charters of incorporation, and other state and/or federal laws. The higher courts may not proceed in such a way that would constitute civil action on behalf of a congregation without a formal vote of the congregation. In order to be effective, any such civil action must be with the consent or approval of the congregation, which consent or approval is given in accordance with the civil laws under which the congregation is organized.

Although there have been perennial differences in historical Presbyterian interpretation of the relative authority of church courts, we believe that in the area of spiritual discipline even the Apostle Paul, while able as an apostle to pronounce judgment from a distance, called on the church in Corinth to make and implement the disciplinary decision themselves (I Cor. 5:1-5). Although he could exercise spiritual discipline by virtue of his apostolic authority (II Cor. 13:2,10; 10:2,6), we believe his example of calling on the level of the church with original jurisdiction to carry out the discipline provides the pattern for authority in ecclesiastical courts. This being the case in spiritual matters, much more is it true in civil matters. As *BCO* 11-1 says of the jurisdiction of church courts: "They have no power to inflict temporal pains and penalties, but their authority is in all respects moral or spiritual."

Thus we believe the *BCO* should be elsewhere amended so that the above principles would apply in the area of civil authority, to wit:

- (1) A higher court may not "*act for*"² a lower court.
- (2) A higher court may "*act on*" an issue or case properly before it relating to a lower court. In such instance, the lower court (a) ordinarily shall accept the lawful injunction of the higher court and "*act thereon*", or (b) possibly might withdraw from the fellowship under the higher court's censure; or (c) possibly it might do nothing.
- (3) In the event the lower court does nothing, by virtue of its ecclesiastical authority the higher court may (a) ignore the failure to act, or (b) counsel, advise, exhort, and urge the lower court to comply, or (c) reprimand or rebuke the lower court, or (d) suspend one or all of the ecclesiastical privileges of the lower court with reference to the higher courts—e.g., to overture or reference a matter to the higher courts, to vote upon amendments to the Standards, to vote at the higher courts, or even to have commissioners at the higher courts, or (e) as a last resort "*act*

against" the lower court by dismissing it from the fellowship.³

One Concluding Proposal: Let a provision be framed for the *BCO* for dealing with ruling elders similar to 34-1 dealing with teaching elders. Such a provision would provide that process against a ruling elder would ordinarily begin in his session. However, if such session refuses to act in doctrinal cases or instances of public scandal, presbytery could initiate a case of process against such a ruling elder. If presbytery concluded that the ruling elder is guilty as charged, presbytery could inflict one of the censures of *BCO* chapter 30. If such censure was suspension, excommunication, or deposition, presbytery would instruct the local congregation, through its session, to take such action. Thereupon the local congregation (1) ordinarily shall accept the judgment of the higher court and act thereon or (2) possibly might withdraw from the fellowship under the higher court's censure, or (3) possibly it might do nothing. If the local congregation chose to do nothing, presbytery could (1) ignore the failure of the local congregation to act, (2) counsel, advise, exhort, and urge the local congregation to comply, or (3) reprimand or rebuke the local congregation, or (4) suspend one or all of the ecclesiastical privileges of the local congregation with reference to the higher courts—e.g., to overture or reference a matter to the higher courts, to vote at the higher courts, or even to have commissioners at the higher courts, or (5) as a last resort, act against the local congregation by dismissing it from the fellowship.

FOOTNOTES

¹ Each local church is advised to take congregational action to adopt the *PCA Book of Church Order* as its "governing rules" or "bylaws" as a corporate entity and thereby clearly vest in its session the internal or civil powers that are set forth in the *Book of Church Order*.

² "Act for" = A higher court taking an action on a matter over which a lower court had original jurisdiction, which action is as conclusive of the matter as if it had been made by the lower court and is similarly enforceable.

Illustration: Can a presbytery appoint a commission with authority to act as the session of a local church? Answer: If the the local congregation properly requests the presbytery to do so, a presbytery *can* appoint a commission with authority to act as the session of the local congregation. Without a proper request from the local congregation, the presbytery cannot remove a session of a local church and act for such session. Why? Because such would violate the *BCO* concept of the basis of the relationship between the local church and the higher courts. For the presbytery, by taking over the local session, would be taking effective control of the use and possession of the local church's property. For the presbytery, by taking over the local session, could "act for" it in such matters as control of worship, use of buildings, control of membership, spending of its money, etc. In so doing, presbytery has violated the "solemn covenant" in *BCO* 25-10: "whereby the church as a whole promises never to attempt to secure possession of the property of any congregation against its will." In addition, the presbytery has violated ecclesiastical rights of the local church to choose its own officers, a right presbyterians base on Scriptural authority and the civil rights of the local church to own and control its own local properties.

³ The five options are not necessarily mutually exclusive, but some combination of them may be employed.

Adopted, 454-277

TEs Larry E. Ball, Roland S. Barnes, David R. Dively, Rodney T. King, and Frank J. Smith requested their negative votes be recorded.

14-28 Committee of Commissioners on Judicial Business.

RE Robert Eberst presented the report of the Committee. Recommendations 9 and 10 were handled at this time. (See 14-52, p. 122 for the entire report.)

14-29 Remarks by President of Westminster Theological Seminary.

The 3:00 p.m. order of the day being very near, the Assembly suspended action on the report of the Committee of Commissioners on Judicial Business. TE George C. Fuller, president, spoke briefly to the Assembly, welcoming them to the city of its origin and present location.

The Assembly joined to sing "O Praise Ye the Lord, and Sing a New Song."

14-30 Reconsideration of Recommendation 3, Sec.14-20 of the Report of the Committee of Commissioners on Administration.

The Moderator resumed the chair and TE Jimmy Lyons led the Assembly in prayer. The Assembly adopted the following procedural motion: "that the Assembly request Morton Smith to appear before it to respond, prior to voting on this matter, to the questions: 1, when and under what circumstances did you decide to submit your resignation, and 2, if this Assembly were to refuse to accept your resignation and earnestly entreat you to continue by nominating you again, will you do so willingly and happily?" Mr. Smith returned to the floor and responded to the questions. Following his departure again, the Assembly adopted the motion to reconsider. On motion the Assembly approved as a substitute for Recommendation 3 the Permanent Committee's original Recommendation 9, (Appendix C, p. 251), "That the General Assembly receive in nomination for Stated Clerk the name of TE Morton Smith, and that he be elected to serve through the 1987 General Assembly and that he be highly commended for his excellent and faithful service to the church as a servant of Christ." The substitute was then *adopted* as the main motion.

14-31 Ad Interim Committee on the General Assembly.

TE Cortez Cooper assumed the chair at the request of the Moderator. RE W. Jack Williamson, chairman, led in prayer and continued the report of the Committee.

Recommendations:

2. That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* Section 14-2 as set out in Exhibit "B" of this report (Appendix P, p. 437).
The matter was recommitted to the Ad Interim Committee for report to the 15th General Assembly after the Minority recommendation 3, lost by a vote of 318-321.
3. Recommendation 3, p. 427, was placed before the court. Recommendation 4, p. 448, of the Minority Report was moved and seconded as a substitute, and was *defeated*. A partial report of the Committee of Commissioners on Judicial Business (Recommendation 51, 14-52 p. 129), was presented. The report was amended by deleting either the last three lines or all the words following "...be sustained," which question was left undecided due to the need to move to the order of the day at 5:15 p.m. See 14-37, p. 107, for the completion of this matter and of the report.

14-32 Personal Resolutions Introduced.

Moderator Barker returned to the chair and the following personal resolutions were received and referred by the necessary two-thirds majorities:

- #1, from TE Donald H. Post, Jr., regarding amendments to the "Rules of Assembly Operations" - referred to the Committee on Judicial Business;
- #2, from RE Lindsey Sampson, regarding pro-life and abortion stands - referred to the Committee of Commissioners on Bills and Overtures.

14-33 Recess.

The order of the day having arrived, the Assembly recessed at 5:30 p.m. and was closed with prayer by TE Robert M. Ferguson.

MINUTES—WEDNESDAY MORNING

June 25, 1986

Fifth Session**14-34 Reconvening.**

The Assembly reconvened at 8:15 p.m. with the singing of "When Morning Gilds the Skies" and prayer by TE John W. Buswell.

14-35 Procedural Motion Regarding Reading of Minutes.

On motion the Assembly voted to waive the daily reading aloud of the minutes and instead to request commissioners to present to the clerk errors found in the printed and distributed minutes of the sessions. *Adopted*

14-36 Procedural Motion on Ad Interim Reports.

The Assembly adopted a procedural motion to postpone until the Fifteenth General Assembly all reports of *ad interim* committees except the one on the General Assembly, and that individuals, churches, and presbyteries be encouraged to continue study of and reflection upon the subjects and be welcomed to the committees their opinions and suggestions. *Adopted*

14-37 Ad Interim Committee on the General Assembly.

TE E. Langston Haygood came to the chair at the moderator's request, and the Assembly returned to consideration of the Committee's report. Chairman Williamson led in prayer. The Committee of Commissioners on Judicial Business recommendation to adopt the advice of the Permanent Committee was approved as follows in place of Recommendation 3 of the Ad Interim Committee (see Appendix P, p. 427):

51. That the following report on the Constitutionality of the Report of the Ad-Interim Committee on the General Assembly be received.

Preface

It is the responsibility of the Committee on Judicial Business to examine proposed amendments to the Constitution regarding their "constitutionality." This examination is to evaluate the consistency of the proposed amendments with the existing documents as well as with the principles of those documents. It is *not* the responsibility of the Committee to speak to the merits of the proposed changes.

Exhibit B: Proposed Amendment to BCO 14-2

Currently a Ruling Elder is a representative of a congregation to the Presbytery and the General Assembly. In a purely delegated Assembly, the members are delegates of the Presbytery. The proposed "Other Years Assembly" (III) may be composed of both. This arrangement is internally inconsistent, and does not deal with responsibility for expenses (BCO 10-6).

Exhibit C: Proposed Amendments to BCO 15

1. There is a major constitutional change involved in the election of a commission (which acts on behalf of a court) which may be composed of men not members of that court (New 15-6) elected by a body (bodies) other than that court (New 15-5). Thus decisions may be rendered (to the point of their approval by the Assembly) by a body other than the Assembly.
2. The proposed 15-3 takes the Assembly procedure for commission reports (RAO 12-5) and makes this procedure constitutionally required for presbyteries.
3. Presently BCO 14-1-9 provides a general guide for constitution of committees to include proportional representations of all Presbyteries "whenever possible." Proposed 15-4 makes this a constitutional rule in relation to the proposed permanent judicial commission.
4. The proposed "Regional Judicial Commissions" introduce a regional level of judicial authority without corresponding regional courts.

Exhibit A and Minority Report

Since no specific amendments to the Constitution were proposed, the Committee on Judicial Business was unable to evaluate the recommendations of Exhibit A or the Minority Report. (See 14-52, III, 51, p. 129) *Adopted*
 A motion to amend the *Rules of Assembly Operations*, X. Judicial Commissions, by adding the following new paragraph (as amended) was *defeated* for lack of the required two-thirds of the registered commissioners (538 in favor).

C. Prior to the end of each General Assembly, four standing judicial commissions made up of fifteen (15) members and four (4) alternates each shall be elected on the floor of the General Assembly from names nominated by the Committee of Commissioners on Judicial Business (with nominations allowed from the floor). Nominees for those standing judicial commissions shall be limited to representatives of presbyteries of four geographical regions as recommended by the Committee of Commissioners on Judicial Business. Any judicial reference arising to the level of General Assembly between meetings of the General Assembly will be assigned to a standing judicial commission and, if found in order by it, will be adjudicated. Each standing judicial commission will operate and report the result of their work to the next General Assembly in accordance with sections "A" and "B" above.

A motion was made and seconded to refer the defeated motion and all matters concerning regional judicial commissions to the *Ad Interim* Committee on the General Assembly.

Adopted

4. That the Ad Interim committee be continued for an additional year to report to the 15th General Assembly. *Adopted*

5. That the report of the Committee be received as a whole. *Adopted*

See also paragraphs 14-8, p. 81; 14-27, p. 104; 14-31, p. 107.

The Moderator resumed the chair and the Assembly paused to sing "All Hail the Power of Jesus' Name."

14-38 Committee of Commissioners on Interchurch Relations.

TE Don K. Clements, chairman, led in prayer and presented the Committee's report. Recommendations 1-9 were handled at this time. The entire report is given here for easy reference.

The Assembly voted to hear the fraternal delegates of sister Churches and representatives of the Reformed Episcopal Church at this time, and TE Henry L. Smith, chairman of the permanent Committee on Interchurch Relations, read a letter of greeting from the Associate Reformed Presbyterian Church. He introduced the fraternal delegates: Christian Reformed Church - TE Robert DeVries; Orthodox Presbyterian Church - TE Clair Davis; Reformed Presbyterian Church, North America - TE Jonathan Leach; Reformed Episcopal Church - TE Neil Beck, TE Allen Guelzo. All but Mr. Beck addressed the Assembly. On motion the fraternal delegates were seated as visiting brethren and accorded the privilege of the floor.

I. Business Referred to the Committee

- A. Report of the Permanent Committee (Appendix H, p. 321).
- B. Supplemental Report of the Permanent Committee (Appendix H, p. 321).
- C. Communication No. 1 from the Presbyterian Church in Uganda (14-4, A, 1, p. 34).
- D. Minutes of the Permanent Committee for Nov. 19-20, 1985; March 5, 1986; June 17, 1986.
- E. Letter from the Fiftieth General Assembly of the Orthodox Presbyterian Church over the signature of Stated Clerk John P. Galbraith (p. 39).
- F. Overture No. 48 (14-4, B, p. 47).
- G. Business carried over from previous Assemblies (14-4, C, p. 66).

II. Statement of the Major Issues Discussed

- A. The rejection of Joining and Receiving by the Fiftieth General Assembly of the Orthodox Presbyterian Church and our future relations with the OPC.
- B. The advisability of membership in the National Association of Evangelicals.
- C. The communication from the Reformed Episcopal Church regarding the development of fraternal relations between the REC and the PCA.

III. Recommendations

1. That the Minutes of the Permanent Committee for Nov. 19-20, 1985 be approved with the following notations:
 - a. The minutes do not specify if this is a called or a stated meeting (RAO 8-13.3).
 - b. On No. 6 and 7 the names of those making and seconding motions ought not to be recorded (RAO 9-14-6a). *Adopted*

2. That the Minutes of the Permanent Committee for March 5, 1986 and June 17, 1986 be approved without exception or notation. *Adopted*
3. That the Assembly ask NAPARC to define the phrase "to refrain from enlisting members" and the words "communicate" and "community" so that the PCA will be better able to act upon the NAPARC request for identical comity agreements. *Adopted*
4. That your committee be given permission to seek a joint meeting with the Interchurch Relations Committee of the Reformed Presbyterian Church of North America to discuss mutual relations and areas of cooperation, with the possibility of proposing next year a plan for joining and receiving for consideration by the 1987 General Assembly. *Adopted*
5. That the General Assembly instruct the committee to prepare a statement of guiding principles for ecumenical relations. *Adopted*
6. That at this time the PCA continue the policy approved by the Twelfth General Assembly (M12 GA, 11-29, III, 10, pp. 96, 345) regarding relations towards churches outside the United States and Canada. *Adopted*

As commissioners were being called into the floor, the report was interrupted and RE Robert Liken, Philadelphia Presbytery, was elected an alternate member of the judicial commission to handle Case #1.

7. That the Presbyterian Church in America now enter into full membership in the National Association of Evangelicals. Your committee has thoroughly studied the matter over the course of several years, and wishes to fully inform you of reasons advanced for and against this proposal. Attached are these papers: (See Appendix H, p. 321)
 Paper A - Reasons Favoring Affiliation with the National Association of Evangelicals
 Paper B - Statement of Faith of NAE
 Paper C - Projected Annual Expense to the PCA for Membership in NAE
 Paper D - Minority Report, opposing joining NAE *Adopted* 352-274
 A motion that matters of funding the membership of the PCA in the NAE be referred to the Committee of Commissioners on Administration for their recommendation was *adopted*. See 14-74, III, 63, p. 175

The following requested that their negative votes be recorded: TE's Larry E. Ball, Roland Barnes, David Boxerman, Eugene C. Case, David Dively, Bob L. Dunn, Eric R. Dye, Howell Gerow, David W. Hall, Curtis Lovelace, Edward T. Noe, Daniel G. Osborne, William H. Rose, Frank J. Smith, Stephen Stout, Thomas B. Sullivan, Jr., Chris Tindall, Larry W. Wilson, and RE's Robert K. Ashbaugh, John Bradshaw, John Hill, Lloyd B. Moore, James Routszong, John G. Thompson, and Walter F. Zumbach.

The following protest to the joining of the NAE was received and ordered spread upon the minutes.

We, the undersigned commissioners to the Fourteenth General Assembly of the Presbyterian Church in America, do most solemnly enter our protest against the action of the General Assembly, meeting at Philadelphia on the 25th day of June, 1986, in its vote to associate with the National Association of Evangelicals. It is the conviction of the undersigned that said action of the Assembly is mischievous and erroneous for the following reasons:

First, that in its action, the Assembly refused to delay such association until a study could be made to arrive at principles upon which such an association might be concluded, if, indeed, it should be concluded.

Secondly, and more grievously from our point of view, the Assembly, by its action, has bound brothers who do not wish to be associated with the National Association of Evangelicals to that organization irrespective of their convictions; and this in total disregard for the fact that any individual whose convictions allow him to be a member of the NAE is perfectly free to conclude that association. Thus, the Assembly has placed us in a position which, though not completely analogous to the embarrass-

ment felt by many in this Assembly who were involuntarily associated with such organizations as the World and National Councils of Churches in former ecclesiastical connections, is still acutely embarrassing to us and contrary to our firmly held convictions.

When we associated ourselves with the Presbyterian Church in America, we associated ourselves with its presbyteries and with the General Assembly. We did not contract to either the presbyteries or the General Assembly the right to make for us any other associations, least of all to extra-ecclesiastical organizations.

Therefore, we present this protest and request of the General Assembly that it be recorded according to the terms of the *Book of Church Order* 45-3.

Eugene C. Case	James A. Jones, Jr.	Vaughn E. Hathaway, Jr.
J. Curtis Lovelace	Thomas T. Ellis	Anthony R. Dallison
Tom B. Sullivan, Jr.	Larry W. Wilson	William H. Rose
Mitchell J. Byers	David S. Boxerman	Lawrence B. Oldaker
Larry E. Ball	Daniel G. Osborne	Lloyd B. Moore
David R. Dively	James M. Bowen, Jr.	Edward T. Noe
Seth Skolnitsky	Gerald Malkus	David F. Coffin, Jr.
Nelson Malkus	George Bragdon	James Gary Aitken
Thomas G. Cross	J. W. White	Peter Stazen II
S. Edd Cathey	Russell R. Doig	Rodney King
Thomas A. Fortney	Chris Tindall	David Hall
John P. MacRae	Darwin Jordan	Steve Wilkins
Morton H. Smith	Howard Griffith	

8. a. That the Fourteenth General Assembly reissue the invitation of the PCA to the OPC to join and be received on the basis of the joint statement adopted by the Eleventh General Assembly (*MIIGA*, p. 127-128).

Adopted

- b. That the Permanent Committee on Interchurch Relations continue to be the appropriate representative of the PCA for any discussion pursuant to Joining and Receiving.

Adopted

The Stated Clerk was directed to include the vote of the Orthodox Presbyterian Church General Assembly of 78-68 in the communication to the presbyteries regarding this matter.

Reason: The Committee felt that continued discussion of ecumenical relations between the OPC and PCA is warranted. The Committee also feels that the process of Joining and Receiving remains the best vehicle to achieve this.

9. a. That the Communication from the Reformed Episcopal Church regarding the development of fraternal relations be referred to the Interchurch Relations Committee for study.

Adopted

- b. That the previously appointed representative of the Reformed Episcopal Church be given the privilege of the floor to bring informal greetings.

Adopted

10. That Communication No. 1, p. 34, from the Presbyterian Church in Uganda be referred to the Interchurch Relations Committee for their standard response to such communications (cf. Rec. No. 6 above).

Adopted

11. That Overture No. 48, p. 47 be answered by reference to Recommendation No. 7.

Adopted

12. That the policy statement contained in Item 13-44, III, 7 (see 14-4, C, p. 66) is understood to be replaced by the policy statement contained in Recommendation No. 6.

Adopted

13. That the report as a whole be approved.

Adopted

Commissioners Present:

Presbytery
Ascension

Commissioner
TE Thomas M. Gregory

Central Georgia	RE	J. Lawrence Cavanah
Covenant	TE	Tim Starnes
Eastern Canada	TE	Michael Goheen
Grace	TE	Eugene Case, Secretary
New River	TE	Don K. Clements, Chairman
Philadelphia	RE	Thomas Albrecht
Siouxlands	TE	Edd Cathey
Warrior	TE	Bill Rose

Clerk's Note: Recommendations 10, 11, 12 were handled in 14-41, p. 112. They are included here for easier reference.

14-39 Recess.

The time for recess arrived and the Moderator concluded the morning session at 12:10 p.m. with prayer.

MINUTES—WEDNESDAY AFTERNOON

June 25, 1986

Sixth Session

14-40 Reconvening.

The Assembly reconvened at 1:30 p.m. with the singing of "O the Deep, Deep Love of Jesus" and prayer by TE Todd W. Allen.

14-41 Committee of Commissioners on Interchurch Relations.

TE Don K. Clements, chairman, led in prayer and continued the Committee's report. Recommendations 10, 11, and 12 were handled at this time. See 14-38, p. 111 for the text.

TE Morton H. Smith introduced TE Peter Kim, retiring moderator of the Korean American Presbyterian Church, who brought greetings to the Assembly from this sister Church.

14-42 Committee on Judicial Business.

TE Rodney T. King, chairman, led in prayer and presented a brief report of the Committee.

- Constitutional Inquiry from the Commission to adjudicate case No. 4:
"What constitutes 'appearance' under the terms of BCO 42-11? For example, if an appellant or his counsel is in the Assembly but does not appear before the commission appointed to adjudicate the case by the end of business on the second day, is it to be considered that he has not appeared?"

Answer:

That "appearance" shall be defined as the personal presence of the parties (or counsel) before the adjudicating body after reasonable notice has been given by that body. *Adopted*

14-43 Committee of Commissioners on Mission to North America.

TE Howard Griffith, chairman, led in prayer and presented the Committee's report.

I. Business Referred to the Committee

- Minutes of the Permanent Committee

- B. Report of the Permanent Committee
- C. Overtures 3, 9, 10, 14, 22, 30, 33, 36, 38, 39, 45, 50 (p. 53ff)

II. Major Issues Discussed

- A. Coordinator's verbal report.
- B. Minutes
- C. Presbytery Boundaries
- D. Building matters
- E. Mercy ministries
- F. Salary pattern for organizing pastors
- G. International Student Ministries
- H. Financial reporting of Reformed University Ministries
- I. MNA's plan for westward movement of the church
- J. Chaplain's endorsement
- K. Membership status of baptized servicemen
- L. Assembly sponsorship of the Bible Study Hour
- M. Proposal for a new Coordinator
- N. Development of a new Canadian denomination. The Committee of Commissioners wishes the Assembly to note that (agreeably to the Coordinator) a more felicitous statement of Section L (p. 602) of the Permanent Committee's report would be:

The Canadian members of the Presbytery of Pacific Northwest have agreed to propose no other denominational name for use in Canada. Meetings were held with the Presbytery of Eastern Canada, as ordered by the 13th General Assembly (*M13GA*, p. 132). The Canadians agree to the goal of forming a new Canadian denomination, sister to the PCA, by the end of this century. To accomplish this, they will need the special attention of the church planting arm of the GA, and a generous, loving commitment from the churches in the USA.

- O. Budget

III. Recommendations

- I. That the Assembly receive the paper entitled "Deaf Ministry: A Guide for Churches" which includes an annotated bibliography of materials for ministries with the deaf as requested by the 13th GA and leave with CE/P the responsibility to "assemble these materials and make them available to local churches." (Appendix J, Attachment A as amended as follows):
 - I. Change heading to "Outline for Integrating Deaf Persons Into Church."
 - A.3 Replace second sentence with the following: Become aware of the opposing approaches to communication and education known as Oralism and Manualism. Within the manual approach, learn the differences between American Sign Language and Signed English.
 - Add B.1.f.
 - Make your church accessible to the deaf persons in the community by purchasing a TDD (Telecommunications Device for the Deaf) and provide training in its use.
 - Add B.3.
 - Develop a relationship with local interpreters or interpreter referral agencies to ensure proper coverage of services and events.
 - Add B.4
 - Church bulletins, as well as any publicly circulated announcements

of Church services, should advertise that interpreter services may be arranged if requested, giving the name of the contact person and date by which notification should be made. This will preclude unnecessary contracting of interpreter services.

After C.4.c add

NOTE: Congregations should be aware that there is a substantial body of opinion among professionals in this field, with regard to the question of “subcongregations, mission churches, or autonomous churches” for the deaf, arguing that such structures are harmful to the best interests of the deaf, and their integration into the Body of Christ.

Add C.5

To promote integration of deaf persons into your congregations, offer Sign Language classes for all interested persons. Any deaf members may assist in the organization and instruction of the class.

RESOURCES

Add a Sign Language text. Gallaudet College book store has many to choose from. *Basic Course in Manual Communication II*, or *The Joy of Sign* might be good choices. Charlotte Baker and Robbin Battison, editors of *Sign Language and the Deaf Community*, National Association of the Deaf. Also available at the Gallaudet College book store. *Adopted*

Grounds: These are helpful additions which do not conflict with the MNA proposal

2. With reference to A.2 (Appendix J, p. 351), Overture 3 (p. 53) and Overture 36 (p. 56) that:
 - a. (1) That the General Assembly receive the “Biblical Guidelines for Mercy Ministry in the Presbyterian Church in America” from its permanent Committee on Mission to North America as information for our presbyteries and congregations, so that our people might grow in their informed involvement in this important area of ministry; and
 - (2) That the moderator appoint a study committee to define diaconal responsibilities both within and without the Body of Christ, in the light of Scriptures and of the history of the Reformed family of Churches:

Clerk’s Note: This study Committee consists of TE Tim Keller, Philadelphia; TE Fred Marsh, Mississippi Valley; TE Edmond Clowney, James River; TE James Hatch, North Georgia; Deacon Frank Harder, Tenth PC; RE Hadley T. Mitchell, Tennessee Valley; and TE Jimmy Lyons, Evangel.

- (3) That this study committee report to the Fifteenth General Assembly;
- b. That the study committee is to be funded by MNA with a maximum limit of \$5,000.
- c. That “Love Expressed: Resources for Deacons” not be used as an approved guide to the office of deacon until the work of the study committee is accomplished, but that the Christian Education & Publications Committee be allowed to continue to distribute this work. *Adopted*

Grounds:

- a. Overture 36 raises significant questions about the Mercy Ministry guidelines.

- b. The relationship of the diaconate to Mercy Ministries needs to be addressed. The current report does not mention deacons.
 - c. It is appropriate that MNA fund this study as a continuation of the study already begun.
3. That the Assembly note the employment of a Disaster Services Coordinator, as ordered, and urge that presbyteries proceed to identify area coordinators and train disaster response teams. That the Administrative policies of the "Disaster and Diaconal Fund" (Appendix J, Attachment C, p. 367) be approved provisionally, for the use of MNA in decision-making in the administration of this fund, until those policies are received and reported on by the Study Committee on Diaconal and Mercy Ministry. *Adopted*
 Grounds: This deals with some of the same issues as those to be addressed by the study committee.
 4. That the Assembly again approve an annual one day emphasis on mercy at the discretion of the church session and that an offering be encouraged for the Assembly's Mercy Ministries. *Adopted*
 5. That the Assembly recognize the Revolving Building Fund, operated as a trust, as ordered, but under the name "Investors Fund for Building and Development, Presbyterian Church in America." (Appendix J, Attachment D, p. 369) *Adopted*
 6. That the Assembly accept the salary study done by IA&R as satisfactorily answering its request for such a study and approve the guidelines for setting organizing pastor salaries as listed under III H in the permanent committee report (Appendix J, p. 350). *Adopted*
 7. *That the Assembly answer the overture from the Presbytery of Eastern Canada (M13GA, p. 132, III Recommendation 3) by permitting the Canadians to take a name, or names, acceptable to Canadians without attempting to disavow their international relationships. The Assembly on its part will order its Committee on Mission to North America, and encourage its other presbyteries and churches, to offer the Canadians all possible aid for the development of a Canadian national church. The goal of a Canadian denomination by the year 2000 is hereby declared.*

The recommendation was further amended by adding to Attachment G (Appendix J, p. 375), "Western Expansion of PCA," a new 3.e:

"that the General Assembly order the Mission to North America Committee to give greater effort in building PCA churches in Canada, and that the General Assembly encourage its other presbyteries and churches to offer the Canadians all possible aid for the development of PCA churches in Canada;" *Adopted*

See Appendix J, Attachment G, p. 375 for the full text.

8. a. That the Assembly adopt the following as the meaning of "endorse"
 - (1) Endorsement includes accreditation. The agency is declared a valid and worthy ministry. Endorsement goes beyond accreditation, however.
 - (2) Endorsement of any agency is a statement that the General Assembly will not duplicate the agency's service and will seek to actively support it from its resources.
 - (a) Individual donor level: an endorsed agency shall have access to the denomination's mailing list on a schedule approved by the

Committee on Administration which shall also approve the content of the mailing with the concurrence of GA MNA.

- (b) Local church level: The GA MNA Committee shall formally recommend that the endorsed agency receive support from local churches and presbyteries.
- (c) General Assembly Level: develop a plan of cooperation with the endorsed agency to aid its expansion in areas of PCA strength." (See Attachment C,II,c,1,a. p. 368) *Adopted*
- b. That Bethany Christian Services be considered an endorsed agency under this definition. *Adopted*
- c. The Assembly is asked to hear a ten-minute report on Bethany Christian Services from Mr. James K. Haveman, Bethany's new Executive Director. *Adopted*

Ground: It will be clearer for the Assembly to consider the permanent committee's recommendations in this form.

- 9. The Assembly is asked to recognize the development of International Student Ministries and approve the policy found in Attachment F (Appendix J, p. 373) to cover missionaries with International Student Ministries and Ethnic Church Development. *Adopted*

Grounds: This policy is modeled on tested MTW policies. The MNA Committee expressed its intention to include Ethnic Church Development under these policies.

- 10. The Assembly is asked to review the plan of MNA and the three western presbyteries to accomplish the Assembly's wishes for emphasis on western expansion and support the concept of a western office to facilitate this emphasis over a period of five years. (Attachment G, Appendix J, p. 375 *amended as follows*)

3.a.4) insert "offer to" before "provide" and *strike 3.e.* *Adopted*

Grounds:

- 1. on 3.a.4) This is to make clear that primary responsibility for church planting within the bounds of presbyteries remains with the presbyteries.
- 2. Strike MNA's 3.e - this is covered by recommendation 7.
- 11. That MNA's recommendation B.4 (Appendix J, p. 352) be referred to the Permanent Committee on Judicial Business. *Adopted*
- Grounds: MNA's recommendation was seen to contradict BCO 46-4. The Committee of Commissioners did not have time to consider the constitutional issues adequately.
- 12. That the Joint Commission on Chaplains have its constitution amended under Article III (*as follows*):

"The Commission may serve as the endorsing agency for applicants on non-member denominations which are in doctrinal agreement with the standards of the member denominations. Formal applications from non-member denominations will be handled on a case by case basis and will be subject to approval at the next meeting of the Commission. *Adopted*

- 13. The Assembly is asked to approve the use of the Bible Study Hour broadcast of TE James Boice and recommend that its Committee on Mission to North America, presbyteries and churches sponsor the broadcast as a means of making the PCA known, for the development of the church and of new

congregations, and recommend that its Committee on MNA, presbyteries, and churches consider sponsoring the broadcast. *Adopted*

Grounds:

1. To specify the radio ministry of the Bible Study Hour.
2. That sponsorship be left up to the individual judicatories.
14. The budget and income of MNA has grown at a steady pace; the percentage is approximately twice that of communicant growth. For this we thank God. The budget request for the new fiscal year is directly in line with this steady development and we recommend it to the Assembly for its approval and support. *Deferred, see 14-74, III, 44, p. 173*
15. (See MNA Report, Appendix J, Recommendation No. 9, p. 353) Because of the increasing number of requests for changes in Presbytery boundaries it is recommended that a section be added to the Rules for Assembly Operations, possibly numbered X, moving the subsequent sections back by one number:
 - 10-1 It is the responsibility of the General Assembly to determine presbytery boundaries but only with the concurrence of those existing presbyteries affected and usually as a result of their initiative.
 - 10-2 In order that changes in presbytery boundaries may be made in an orderly way and new presbyteries created after due consideration, the stated clerk shall respond to any request for a change in a *presbytery's* boundaries, or for a new presbytery, by referring the matter to a Subcommittee on Boundaries to be appointed by and under the jurisdiction of the permanent Committee on Mission to North America.
 - 10-3 The subcommittee will report to the permanent Committee on Mission to North America which will report its recommendation, together with all pertinent material, to the General Assembly through the Committee of Commissioners on Mission to North America.

Grounds: A sentence was removed from 10-3 which spoke of developing criteria. This would be out of place in a permanent rule.

Carried over to the next General Assembly due to the fact that there were not 2/3 of the Assembly present.

16. That Mission to North America be authorized to operate under this procedure proposed under the above recommendations until it can be acted upon by the Fifteenth General Assembly. *Adopted*
17. That Overtures 9 and 15, p. 54 dealing with Newport, TN be answered in the affirmative. *Adopted*
18. That Overtures 22, p. 54, 33, p. 55, and 44, p. 60, dealing with Catawba Co., NC, be answered in the affirmative. *Adopted*
19. That Overture 39, p. 59 dealing with Philadelphia Presbytery be answered in the affirmative. *Adopted*
20. That Overture 10, p. 54 dealing with the boundary status of Kansas be referred to the proposed subcommittee on presbytery boundaries. *Adopted*
21. That Overture 38, p. 58 be answered in the affirmative and Texas be added into Korean Central. *Adopted*
22. That Overture 45, p. 60 regarding policies for division of presbyteries be referred to the proposed subcommittee on presbytery boundaries. *Adopted*

23. That Overture 50, p. 60 regarding the extension of presbyteries to include all of geographical U.S. be referred to the proposed subcommittee on presbytery boundaries. *Adopted*
24. That Overture 30, p. 55 dealing with the Five Million Fund, be answered in the affirmative after substituting the following for point 4: "That the GA request the Coordinator to make the building needs of our churches known on a regular basis through the *Messenger*." *Adopted*

Grounds:

1. There has not been adequate response from direct mail efforts.
 2. Point 4 as originally proposed might require additional staff.
25. (See Report, Appendix J, recommendation 8, p. 352)
That TE Terry Gyger be elected Coordinator of the Committee on Mission to North America for the coming year beginning on July 15, 1986. Mr. Gyger was born in Glendale, Arizona and is 52 years of age. He is a graduate of the University of Arizona where he also received his Masters Degree in Education. The Masters in Theology was earned at the Conservative Baptist Theological Seminary in Denver. Terry was founder of Men in Action (later Ministries in Action), and served as its president from 1961 to 1975. In 1975 he was ordained by the South Florida Presbytery of the PCA and was called to Immanuel Church, PCA, which he served for five years. From 1981 until 1984 he served the Committee on Mission to North America as Assistant Coordinator for Church Development. For two years he has been the Assistant Pastor of Perimeter Church in Atlanta. Mr. Gyger was chosen by a search committee comprised of TE Frank Barker (chairman), TE James Baird, RE Gordon Shaw, RE David Graves, and RE Bob Ranson. He was approved by the MNA Committee on June 6 and that Committee now offers his name in nomination. *Adopted*
26. (See recommendation 10, Appendix J, p. 353) Recommend to the GA that it "Receive MNA Supplemental Report Attachment I (p. 378) and approve it as a standard format whereby the Reformed University Ministries of the Committee on Mission to North America can report its ministries, staff and finances. The Assembly's auditors believed that a simple report of financial activity to the Assembly was all that was necessary, rather than a separate (from MNA) audited statement. The GA committee in the area of campus ministries acts as an administrative channel for the funds for the presbyteries and provide an audited report of the funds to the presbyteries involved. *Adopted*

NOTE: this only has changes in the order of sentences.

27. That the General Assembly encourage local churches to give serious consideration to making a contribution to the diaconal fund of Siouxlands Presbytery for the relief of farm families in their churches who have been hurt by the farm crisis. *Adopted*
28. That the Minutes identified above be approved with notations. *Adopted*

MINORITY REPORT

That the minutes of the Permanent Committee on Mission to North America for 6/17/85, 9/5/85, 12/5/85, 3/6/86, 6/5/86 be approved with the following exceptions.

1. Exception is taken to the minutes of 9/5/85 (9-85-34) and 3/6/86 (3-86-38) where the Committee approves the concept of placing a lien on property for

which MNA has provided funds when repayment is six months in arrears.
 Grounds:

- a. These actions are contrary to BCO 14-1-7 in that the General Assembly has not approved the concept.
- b. These actions raise serious questions in regard to BCO 25-8.

Defeated

- 2. Exception is taken to the minutes of 9/5/85 (9-85-38) and 12/5/85 (12-85-32) where an interest-free loan is taken from the Five Million Fund to develop the Revolving Building Fund.

Defeated

TE D. A. Codling requested that his affirmative vote on Recommendation 2 be recorded.

Grounds:

- a. Such action violates the original purpose of the Five Million Fund, which was to provide interest-free money to new churches to build necessary buildings.
- b. Such action violates the implied trusts of those who contributed to the Five Million Fund as an interest-free fund.
- c. Such action takes money that should be available to churches, interest-free, out of circulation.

Signed,

Brent Bradley, Carl Bogue

Jim Fletcher, Bob Hezlep, Dale Smith

- 29. That the audit of MNA (available in the Office of the Stated Clerk) be approved.

Adopted

- 30. With grateful praise to God we commend Dr. J. Philip Clark, the staff of MNA, and the permanent committee for their diligence and selfless service throughout the past year, and ask that the Chairman of MNA be given a brief time for the purpose of expressing our gratitude for Philip Clark's service to MNA for the past eleven years. That Dr. Clark continue as interim coordinator until July 15, 1986.

Adopted

- 31. That the report be received as a whole.

Adopted

Following a brief recognition of Dr. Clark for his years of faithful and inspiring leadership, and the introduction of the new MNA Coordinator, TE Terry Gyger, the Assembly was led in prayer by TE Cortez A. Cooper, Jr., chairman of the permanent Mission to North America Committee.

Commissioners Present:

Presbytery

Ascension
 Central Carolina
 Central Georgia
 Covenant
 Delmarva
 Eastern Canada
 Eastern Carolina
 Evangel
 Grace
 James River
 Korean Eastern

Commissioner

TE Carl W. Bogue
 TE L. Kenneth Hash
 RE John T. Bailee, Jr.
 TE R. C. Cannada, Jr.
 RE David Coffin, Jr.
 TE Robert A. McPherson
 TE James K. Workman, Secretary
 RE Bob Hezlep
 TE Walt Shepard
 TE Howard Griffith, Chairman
 RE Chi Wan Kim

Presbytery

Mississippi Valley
 Missouri
 New Jersey
 North Georgia
 North Texas
 Northeast
 Philadelphia
 Siouxlands
 Southwest
 Warrior
 Westminster

Commissioner

RE Jack C. Treloar, Jr.
 RE Jack Carran
 RE Dennis Lytle
 TE Jim Fletcher
 TE Dale L. Smith
 TE John L. Vance
 RE Len Buckman
 TE Stan Sundberg
 TE Bob Stuart
 TE William (Billy) Joseph
 TE G. Brent Bradley

During this report, the Assembly paused for intercessory prayer for one covenant child seriously ill with a kidney problem.

14-44 Committee on Judicial Business.

TE Rodney King, chairman, made a partial report for the Committee on Judicial Business. Recommendation #52 was handled at this time. See 14-52, p. 122 for the entire text of the report.

Constitutional Inquiry from the Commission to adjudicate case No. 5:

“What constitutes a judicial commission under the terms of *BCO* 15-2? Specifically, must a presbytery act to ‘clothe’ a commission with judicial authority in order to meet the constitutional requirements of 15-2 as a ‘judicial commission.’ If the presbytery must act, what action must be taken?”

Answer:

“A judicial commission is a commission appointed in accordance with *BCO* 15-2 with instructions to adjudicate a matter. Such a commission may only be appointed after the charges have been approved for process by the court under *BCO* 32-3.”

Adopted

14-45 Committee of Commissioners on Judicial Business.

Recommendation 62 was handled at this time. See 14-52, p. 122 for the entire report.

14-46 Committee of Commissioners on the PCAF Foundation.

TE Todd W. Allen, chairman, led in prayer and presented the Committee’s report.

TE Edmund P. Clowney assumed the chair at the request of the moderator.

I. Business Referred to the Committee

- A. Report of the Permanent Committee
- B. Minutes of the Permanent Committee
- C. Business Carried Over - method of funding

II. Major Issues Discussed

- A. Report of the Permanent Committee
- B. Method of Funding

III. Recommendations

1. Jack Hudson be commended for his diligent work as PCAF director, and that he, the director, be given 5 minutes to report on the work before the General Assembly. *Adopted*
2. The Budget of 133,804.00 for the PCAF be approved for 1986-1987 year (Appendix C, p. 293). *Deferred to 14-74, III, 46, p. 173*

3. The two (2) regular vacancies of the board be filled. *Deferred to 14-60, p. 140*
4. Each church be encouraged to consider the various ways the Foundation can serve them, such as: seminars, literature and audio-visual materials to educate their people in effective giving (See Appendix M, p. 421). *Adopted*
5. Each church be encouraged to participate in the Memorial Gift Program (Appendix M, p. 421). *Adopted*
6. Ridge Haven's unpaid share of the PCAF's support be carried as "accounts receivable," and that Ridge Haven be directed by GA to begin payment as soon as possible. *Adopted*
7. Ridge Haven was permitted to withdraw from its participation in the PCA Foundation. *Adopted*
8. As per the directives of the 13th General Assembly the Foundation Board of Directors has considered the current method of funding its annual budget by the four committees and two agencies of the PCA. Any undesignated gifts received by the Foundation are distributed equally to the four committees and two agencies. *Adopted*
9. That the report as a whole be adopted. *Adopted*

Commissioners Present:

Presbytery

Ascension
 Central Florida
 Central Georgia
 Grace
 Great Lakes
 James River
 Mississippi Valley
 North Georgia
 Philadelphia
 Southeast Alabama
 Southern Florida
 Southwest
 Tennessee Valley
 Westminster

Commissioner

TE Robert Eickelberg
 RE Chuck Black
 RE Harry Broadman Jr.
 TE Dan Thompson
 RE Tom Stein
 TE Joe Mullen
 RE Robert Gillespie
 TE Todd Allen
 TE Willard Lutz
 TE Bill Dever
 TE Jim Bland
 TE Charles Turner
 RE Bill Smith
 TE Tom Sullivan

14-47 Recess.

The Assembly voted to reconvene at 9:40 p.m. following the evening service and program presentation and recessed at 5:30 p.m. with prayer by TE Roland Barnes.

MINUTES—WEDNESDAY EVENING

June 25, 1986

Seventh Session

14-48 Reconvening.

The Assembly reconvened at 10:00 p.m., following the evening service and program presentations, being led in prayer by TE Henry S. Thigpen. RE Jack Williamson assumed the chair.

14-49 Committee of Commissioners on Judicial Business.

TE J. Steven Wilkins continued the Committee's report. Recommendations 11 and 12 were handled at this time. Negative votes of recommendation 10 were entered at this time. See 14-52, p. 122 for the entire report.

14-50 Recess.

The order of the day for recess having arrived, the Assembly recessed at 10:45 p.m. and was led in prayer by TE William A. Fox, Jr.

MINUTES—THURSDAY MORNING**June 26, 1986****Eighth Session****14-51 Reconvening.**

The Assembly reconvened at 8:15 a.m. in the Tenth Presbyterian Church, Philadelphia, PA. Following the singing of "O Thou That Hear'st When Sinners Cry" and prayer by the Moderator, TE James M. Boice introduced RE C. Everett Koop, Surgeon General of the United States of America, who addressed the Assembly on the subject of pornography and prostitution, especially as they affect the emotional, moral, physical, and spiritual health of our citizenry. The special order concluded with all joining to sing "Christian, Dost Thou See Them" and prayer by TE Boice. A brief recess was taken while the commissioners moved to a temporary meeting room in the annex of the Academy of Music.

14-52 Committee of Commissioners on Judicial Business.

Commissioners reassembled in the Rehearsal Hall of the Academy of Music. TE Mack F. Harrell led in prayer. RE W. Jack Williamson came to the chair at the request of the moderator, and the Committee's report continued. Recommendations 13-20, 22-28, 30-33, 42-49, 54-59 were handled at this time. The entire report is presented here for easy reference.

Recommendations

1. That the response of the Permanent Committee to the General Assembly assignment proposing an amendment to *BCO 45* to clarify the issue of acceptable dissents be sustained as amended as follows:
 - 45-1 Any member of a court who had a right to vote on a question, and is not satisfied with the action taken by that court, is entitled to have a dissent or protest recorded. Written notice of such dissent or protest shall be filed with the clerk of the court no later than the end of the next stated meeting of the court.
 - 45-2 A dissent is a declaration on the part of one or more members of a minority, expressing a different opinion from the majority in its action on any issue before the court, and may be accompanied with the reasons on which it is founded.
 - 45-3 A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem an improper or erroneous action on any issue before the court, and is generally accompanied with the reasons on which it is founded.
 - 45-4 If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed

necessary, put an answer to the dissent or protest on the records along with it. Here the matter shall end, unless the parties obtain permission to withdraw their dissent or protest absolutely, or for the sake of amendment.

- 45-5 None can join in dissent or protest against an action of any court except those who had a right to vote in the case.

Adopted and sent down to presbyteries for advice and consent

2. That the response of the Permanent Committee to the General Assembly assignment to review the Minutes of Palmetto Presbytery for 1984 be sustained. *Adopted*
3. That the response of the Permanent Committee to the General Assembly assignment to review the action of Central Carolina Presbytery regarding an exception to their Minutes of 1983 be sustained. *Adopted*
4. That Case 1, the Complaint of TE Gentry *et al.* against the Presbytery of Calvary, be found in order, and that a Commission be appointed to adjudicate the matter. The committee nominates the following commissioners:

Teaching Elders

1. Palmer Robertson, Delmarva
2. Scott Reiber, Central Georgia
3. Bill Dever, SE Alabama
4. Irwin Morrison, Philadelphia
5. Alan Storey, New Jersey
6. Dale Smith, N. Texas, Convener
7. Brent Bradley, Westminster
8. Tim Fortner, Covenant
9. James Meek, Louisiana

Ruling Elders

- C. E. Hornsby, Warrior
 Bob Steadman, Siouxlans
 Howard Elams, Central Florida
 Charles Roberts, Grace
 Ed Robeson, W. Carolina
 William Russell, James River
 Frank Brock, Tennessee Valley
 alt. Robert King, Evangel
 alt. O.H. Smith, Gulf Coast

Adopted

(See 14-91, p. 224, for the adjudication.)

5. That Case 2, the Complaint of TE Hathaway *et al.* against the Presbytery of Grace, be found in order, and that a Commission be appointed to adjudicate the matter. The committee nominates the following commissioners:

Teaching Elders

1. Joseph Ryan, J. River, Convener
2. Alfred Saleeby, C. Carolina
3. R. C. Sproul, Central Florida
4. Mike Sartelle, Covenant
5. Gerald Malkus, Palmetto
6. Tom Barnes, Southeast Alabama
7. David Brown, Pacific
8. alt. Robert Rayburn, Pacific NW
9. alt. James Richwine, S. Florida

Ruling Elders

- Ira Burton, Calvary
 Harry Broadman, Central Georgia
 Robert Oldaker, Ascension
 Mike Waddell, W. Carolina
 Bill Smith, Tennessee Valley
 Andrew Belz, Siouxlans
 Don Moore, Great Lakes
 Frank Oaks, Gulf Coast
 alt. Don Long, New Jersey

Adopted

(See 14-68, p. 148 for the adjudication.)

6. That Case 3, the Complaint of RE Knight against the Presbytery of Palmetto, be found in order, and that a Commission be appointed to adjudicate the matter. The committee nominates the following commissioners:

Teaching Elders

1. Steven Christian, C. FL, Convener John Ramirez, James River

- | | |
|-------------------------------------|-----------------------------------|
| 2. Morton Whitman, Missouri | James Haber, Delmarva |
| 3. William Stanway, Grace | Richard Tyndall, W. Carolina |
| 4. Jim Bland, S. Florida | William Montgomery, Southwest |
| 5. Art Brodwick, Ascension | William Fairies, Sr., E. Carolina |
| 6. Don Clements, New River | Winster Traynham, Calvary |
| 7. Randy Davis, Tennessee Valley | Gerald Sovereign, Gulf Coast |
| 8. Robert Schwanebeck, Miss. Valley | alt. George Nottingham, C. GA |
| 9. Timothy Starnes, Covenant | alt. Walter Zumbach, Philadelphia |

Adopted

See 14-71, p. 163 for the adjudication.)

7. That Case 4, the Appeal of TE Steele against the Presbytery of Great Lakes, be found in order, and that a Commission be appointed to adjudicate the matter. That Case #7 of TE Shell vs. Great Lakes Presbytery be found not in order. If the Assembly find the appeal not in order, we recommend that this complaint then be found in order. The committee nominates the following commissioners:

Teaching Elders

1. Carol Smith, C. FL, Convener
2. Eugene Case, Grace
3. Bob Cargo, North Georgia
4. John Debardeleben, Philadelphia
5. Mike Sanders, SE Alabama
6. Jim Jones, Westminster
7. Ron Parrish, North Georgia
8. Michael Ahlburg, Covenant
9. John Hall, Calvary

Ruling Elders

1. Robert Ransom, James River
2. Claude Vernon, Palmetto
3. Thomas Dizer, Delmarva
4. Roger Ingalsen, Tennessee Valley
5. Byung Oh, Korean
6. Thurston Futch, C. Georgia
7. Robert Badoux, Ascension
- alt. Bill Gates, Grace
- alt. Ben Camp, Evangel

Adopted

(See 14-70, p. 161 for the adjudication.)

8. That Case 5, the Appeal of RE Abee *et al.* against the Presbytery of James River, be found in order, and that a Commission be appointed to adjudicate the matter. The committee nominates the following commissioners:

Teaching Elders

1. John Ropp, Palmetto, Convener
2. Phil Douglas, Delmarva
3. Bailey Cadman, Ascension
4. Cortez Cooper, Pacific
5. Joe Grider, Covenant
6. Robert G. Rayburn, Missouri
7. George Brengle, S. Florida
8. Dana Stoddard, Tennessee Valley
9. alt. Thomas Cheeley, Evangel

Ruling Elders

1. James Cavanah, Central Georgia
2. Virgil Roberts, New River
3. George Gullely, Grace
4. A. W. Pearson, Calvary
5. William Harris IV, Gulf Coast
6. Richard Springer, New Jersey
7. George Harris, Philadelphia
- alt. John Forman, Central Florida
- alt. Lindsey Sampson, S. Florida

Adopted

(See 14-84, p. 179 for the adjudication.)

9. That the following be adopted by the Assembly as the response to Constitutional Inquiry 1 from Gaineville Presbyterian Church, Gaineville, VA, (regarding several pastors on church staff). (Appendix I, I.C.1, p.329).

“The PCA BCO 4-3 reads ‘Its jurisdiction, being a joint power, is lodged

in the church session, which consists of its Pastor, Pastors, its Associate Pastor(s) and its Ruling Elders.' *BCO* 12-1 (4) reads 'The church Session consists of the pastor, associate pastor(s), if there be any, and the Ruling Elders of a church.' Thus the *BCO* is not consistent.

PCA practice has been to recognize one pastor as the 'senior pastor' in churches served by multiple pastors. (See *BCO* 12-1 and 23-1,3)

Since the *BCO* makes no specific provision for co-pastors, various sections which clearly envision a single pastor would cause difficulties for which the *BCO* provides no solution (e.g. the Moderator of the Session, succession to the Senior Pastor).

On the principle of plurality of elders, the concept of co-pastor would not be enimical to presbyterianism. That 'multiple pastors' or 'co-pastors' have historical precedent in presbyterianism is found in *What is Presbyterian Law?*, J.A. Hodge, 1903 ed., p.49. 'What are co-pastors? Ministers associated as pastors over one or more churches, having equal authority.' The *BCO* of the PCUS, 1932, XIV. 64 reads 'In churches where there are 2 or more Pastors, they shall, when present, alternately preside' (at a session meeting).

Therefore, the General Assembly instructs the Committee on Judicial Business to prepare language to clarify the procedures for utilizing co-pastors in a manner consistent with Biblical teaching on the plurality of elders as has been recognized in Presbyterian polity."

GROUND: The recognition of ambiguity in the *BCO* and the absence of specific provisions for the functioning of co-pastors is insufficient reason to advise against the practice of co-pastors which both the majority and minority reports recognize as having Biblical warrant and historical Presbyterian precedent. The *BCO* Chapter 1 specifically addresses the priority of Scripture and the obligation of church courts to uphold the laws of Scripture.

10. That the General Assembly answer Constitutional Inquiry #2 from Westminster Presbyterian Church Godfrey, IL, (regarding participation in the Lord's table) (Appendix I, I.C.2, p. 330) by saying, "This matter should be left to the spiritual discernment of the Session." *Adopted*

The following commissioners requested that their negative votes be recorded: TEs Carl W. Bogue, David Dively, Howard Griffith, Lawrence B. Oldaker, Robert C. Peterson, Peter Stazen II and RE Robert L. Oldaker.

"add following the word 'Session.' 'Sessions are to be guided in this matter by decisions of the Eleventh General Assembly (in Case 2, *M11GA*, p. 139ff) and the Twelfth General Assembly (in Cases 4, 5, and 7, *M12GA*, p. 173ff) which address this issue. Such actions of previous General Assemblies are to be understood in light of *BCO* 14-7 as it has been adopted by this Assembly.'" *Defeated*

TE David Dively requested his affirmative vote be recorded.

11. That the answer of the Permanent Committee concerning Constitutional Inquiry #3 from the Presbytery of North Texas, (Regarding judicial procedure in a particular case.) (Appendix I, I.C.3, p. 330) be ratified. *Adopted*
12. That the answer of the Permanent Committee concerning Constitutional Inquiry #4 from the Abbott Memorial Church, Baltimore, MD (Regarding discipline of church members, *BCO* 4) (Appendix I, I.C.4, p. 330) be ratified.

Adopted

13. That the answer of the Permanent Committee concerning Constitutional Inquiry #5 from the Gainesville Presbyterian Church, Gainesville, VA (Regarding men who have taken exception with the Constitutional Standards) (Appendix I, I.C.5, p.331) be ratified as amended as follows:

"When a man is ordained with the allowance of exceptions to his full accep-

tance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance of exceptions, however, does not warrant his teaching or preaching of that matter so as to disturb the peace and purity of the church. The court of jurisdiction must determine in each situation whether such unwarranted actions have occurred.” *Adopted*

14. That the answer of the Permanent Committee concerning Constitutional Inquiry #6 from the Stoney Point Reformed Presbyterian Church, Bon Air, VA (Regarding removing members from rolls) (Appendix I, I.C.6, p. 331) be ratified. *Adopted*
15. That the answer of the Permanent Committee concerning Constitutional Inquiry #7 from the Missouri Presbytery, (Regarding procedure in the course of a trial) (Appendix I, I.C.7, p. 331) be ratified. *Adopted*
16. That the answer of the Permanent Committee concerning Constitutional Inquiry #8 from the Trinity Presbyterian Church, Statesboro, GA (Regarding powers of a Congregation and Session) (Appendix I, I.C.8, p. 331) be ratified. *Adopted*
17. That the answer of the Permanent Committee concerning Constitutional Inquiry #9 from the Covenant Presbyterian Church, Columbia SC (Regarding nominations and elections of elders) (Appendix I, I.C.9, p. 332) be ratified. *Adopted*
18. That the answer of the Permanent Committee concerning Constitutional Inquiry #10 from the Presbytery of Eastern Canada, (Regarding the refusal of the Thirteenth GA to accept a judicial reference.) (Appendix I, I.C.10, p. 332) be ratified. *Adopted*
19. That the answer of the Permanent Committee concerning Constitutional Inquiry #11 from the Presbytery of the Ascension, (Regarding BCO 19-2.D sermons presented to presbytery.) (Appendix I, I.C.11, p. 333) be ratified. *Adopted*
20. That the answer of the Permanent Committee concerning Constitutional Inquiry #12 from the Great Lakes Presbytery, (Regarding suspension of one who has appealed to GA) (Appendix I, I.C.12, p. 333) be ratified. *Adopted*
21. That the advice of the Permanent Committee to the Stated Clerk regarding the possible conflict between RAO 6-1 and 8-1 (Appendix I, I.D.1, p. 333) be amended and ratified as follows, “Regarding the possible conflict between RAO 6-1 and 8-1. The Committee of Commissioners advises the Assembly that it sees no conflict. Reports from Ad Interim committees go directly to the assembly, to be followed immediately and prior to the Assembly’s vote by a report of the appropriate Committee(s) of Commissioners.” *See 14-8, p. 81*
22. That Overture 1, p. 48 from Central Georgia Presbytery be answered by the action on Overture 4. *Adopted*
23. That Overture 2, p. 48 from the Presbytery of Western Carolina be answered by Recommendation #37. *Adopted*
24. That Overture 6, p. 48 from Northern Illinois Presbytery be referred to the Ad-Interim Committee on the General Assembly with no recommendation. *Adopted*
25. That Overture 4, p. 48 from Louisiana Presbytery be found in order and adopted. *Adopted*
26. That Overture 11, p. 49 from Eastern Carolina Presbytery be denied. Grounds: It is unnecessarily restrictive and the BCO provides for cases of abuse. *Adopted*

27. That Overture 13, p. 50 from Pacific Northwest Presbytery be denied. *Adopted*
28. That the General Assembly refer action on Overture 12, p. 49 from Pacific Northwest Presbytery to the Committee on Paedocommunion to be considered after their study report has been received by a subsequent General Assembly. *Adopted*
29. That Overture 24, p. 50 from Northern Illinois Presbytery, regarding *BCO* 57 be found in order and that it be reported to the Assembly at the time of voting on *BCO* amendments. *Adopted*
30. That Overture 26, p. 51 from Pacific Presbytery be joined to and answered by Recommendation #52. *Adopted*
31. That Overture 25, p. 51 from Evangel Presbytery be answered by action on Overture 4 (See Rec. #25 above). *Adopted*
32. That in regards to the assignment by General Assembly to examine the response of Western Carolina Presbytery to an exception to their minutes — that their response be found satisfactory. *Adopted*
33. That in regards to the assignment by General Assembly to develop unified language for licentiates and ordinands to record scruples (14-4, C, p. 67) that the Permanent Committee on Judicial Business be dismissed from this assignment with thanks. *Adopted*
34. That the proposed Directory of Worship be referred back to the Presbyteries for study and that the General Assembly direct the Presbyteries to meet and docket for study the Directory of Worship by January 31, 1987 and that the presbyteries submit their evaluations in writing to the Committee on Judicial Business by February 28, 1987. *Adopted*
35. That the General Assembly assignment to study the possible amendment of *BCO* 19-9 be answered by the action of the Assembly on Overture 4 sustaining the advice of the Permanent Committee. (See Recommendation 25) *Adopted*
36. That the assignment of the General Assembly regarding Overture 23 to the Thirteenth General Assembly that the recommendation be answered by the action of the Assembly on Overture #4, Recommendation 25. *Adopted*
37. That the response of the Permanent Committee to the Constitutional Inquiry raised under the report of Review and Control of Presbyteries at the Thirteenth General Assembly (Appendix I, 37, p. 346) be sustained. *Adopted*
38. That the response of the Permanent Committee to evaluate the response of the North Texas Presbytery to previous exceptions to its minutes be sustained. *Adopted*
39. That the response of the Permanent Committee to evaluate the response of the Korean Eastern Presbytery to previous exceptions to its minutes be sustained. *Adopted*
40. That the complaint of TE Shell be found not in order. (See Recommendation 7 above). *Adopted*
41. That Case 8, the six complaints of TE Dye *et al.* vs. Missouri Presbytery be found in order and that a single commission be appointed to adjudicate all the complaints. The committee nominates the following commissioners:

Teaching Elders

1. David Bryson, Evangel, Convener
2. Harry Reeder, Central Carolina
3. William H. Smith, Miss. Valley

Ruling Elders

- Al Yancey, James River
- Robert Ragland, Pacific Northwest
- Leighton Shutes, W. Carolina

Teaching Elders

4. Steve Bostrum, Calvary
5. Steve Jakes, SE Alabama
6. Frank Boswell, South Texas
7. Richard Burgett, Grace
8. Robert Auffarth, Delmarva
9. James Workman, E. Carolina
10. Wilson Smith, C. Georgia

Ruling Elders

- Crawford Nevens, Evangel
- John Goodman, Palmetto
- Harry Folwell, North Georgia
- Charles Lowrey, Westminster
- James Ruark, Great Lakes
- William Swain, S. Florida

Adopted

(See 14-89, p. 212 for the adjudication.)

42. That the answer of the Permanent Committee concerning Constitutional Inquiry #13 from the Faith Presbyterian Church, Akron, OH (regarding a church calling an assistant pastor from another denomination who has not yet been approved by presbytery) (Appendix I, I.C.13, p. 335) be ratified. *Adopted*
43. That Constitutional Inquiry #14, Question 1 from the Palmetto Presbytery, (Regarding visitation of a church by a commission of presbytery) (Appendix I, I.C.14, p. 336) be answered in the following way:
 "1. No. It would be improper to appoint a judicial commission in the absence of 'strong presumption of guilt' (BCO 31-2 2)."
 That the answer of the Permanent Committee concerning Question 2 be ratified. *Adopted*
44. That the answer of the Permanent Committee concerning Constitutional Inquiry #15 from Covenant Presbyterian Church, Columbia, SC (Regarding dissolving of a session) (Appendix I, I.C.15, p. 336) be ratified. *Adopted*
45. That Constitutional Inquiry #16 from Faith Presbyterian Church, Brandon, MS (Appendix I, I.C.16, p. 336) be answered as follows:
 "1. 'The BCO 4-3, 12-1, 22-2 lists the members of the Session which include Pastors, and Ruling Elders. Every member of the Session, including the moderator, is entitled to vote by virtue of his membership in the Session. The moderator may vote on all issues, not only in breaking or creating a tie vote.' *M13GA* p. 242, item 10.
 2. The BCO is not explicit on this matter of changes in terms of call. Since BCO 20-6 requires that terms of call be determined by the congregation (including financial stipulations) any changes in those terms must also be approved by the congregation."

Grounds: This response is supported by the prior action of the General Assembly in the parallel matter of presbytery approval of changes in the terms of call: BCO 20-1 indicates that Presbytery must approve the call of a pastor. The call establishes the relationship of the pastor to the calling body. The BCO is silent concerning amending the call; however, inasmuch as the initial relationship must be approved by Presbytery, it would follow that if any changes are made in the original call, the Presbytery would necessarily have to approve the changes in the call for the protection of both the pastor and the calling body.' (*M11GA*, p. 101, item 55.)

Adopted

46. That the answer of the Permanent Committee concerning Constitutional Inquiry #17 from Ascension Presbytery, (Regarding BCO 13-9, the review of the records of church sessions) (Appendix I, I.C. 17, p. 336) be ratified.

Adopted

47. That the answer of the Permanent Committee concerning Constitutional Inquiry

- #18 from Stoney Point Reformed Presbyterian Church, Richmond, VA (regarding willful neglect) (Appendix I, I.C.18, p. 337) be ratified. *Adopted*
48. That the answer of the Permanent Committee concerning Constitutional Inquiry #19 from Southeast Alabama Presbytery, (Regarding presbytery dividing into sections to hear several sermons) (Appendix I, I.C.19, p. 337) be ratified. *Adopted*
49. That Constitutional Inquiry #20 from the John Knox Presbyterian Church Ruston, LA, (Regarding congregational approval of change in financial package of the pastor) be answered by action on Constitutional Inquiry #16. (See Recommendation 45.) *Adopted*
50. That the advice of the Permanent Committee to the Stated Clerk regarding a communication from former members of Eastern Canada Presbytery (Appendix I, I.D.2, p. 337) be ratified. *Adopted*
51. That the advice of the Permanent Committee on Judicial Business as regards the report of the Ad Interim Committee on the General Assembly be sustained. See 14-37, p. 107 for text of the advice as presented to the Assembly. *Adopted*
52. That the Advice of the Permanent Committee to MNA regarding a proposed amendment of BCO 6-5 be ratified as amended:
 "That the proposed amendment be found not in order.
 Grounds:
 1. BCO 46-4 requires that an associate member of a church must hold membership in another church.
 2. The proposed amendment does not properly belong in BCO 6 but in chapter 12 (as does 46-4).
 3. The question revolves around their reception as members, not as associate members.
 We recommend that the General Assembly refer it to the Committee on Judicial Business to consider the matter." *Adopted*
53. That Overture 32, p. 52 from James River Presbytery be read and received as information at the time of the Stated Clerk's report on the presbytery voting on BCO changes.
 Presented to the Assembly at the time of voting on BCO amendments. *Adopted*
54. That Overture 28, p. 51 from the Session of Southeast Presbyterian Church, Baton Rouge, LA, be referred to the Permanent Committee on Judicial Business and be reported back to the Fifteenth General Assembly. *Adopted*
55. That Overture 31, p. 52 from Missouri Presbytery be referred to the Committee on Judicial Business for study and reported back to the Fifteenth General Assembly. *Adopted*
56. That Overture 29, p. 52 from Eastern Carolina Presbytery be found not in order.
 Grounds: Not in format of an Overture. *Adopted*
57. That Overture 37, p. 53 from Ascension Presbytery be adopted as amended as follows:
"Whereas discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare (BCO 27-11), and
Whereas its ends are, among others, the promotion of the purity and general

edification of the Church (*BCO* 27-3), and

Whereas oftentimes notices of appeal or complaint to a court are found out of order solely on the ground of the lapse of the fifteen day filing period, and

Whereas the fifteen day filing period does not allow sufficient time for proper preparation and counsel and may encourage rashness, and

Whereas many, if not most, of our communicant members are not well acquainted with the technical details of the *BCO*, and many times with the basic rights of complaint and appeal, thus essentially depriving them of the due process intended for them by the framers of our *BCO*; and

Whereas the refusal to hear the appeal or complaint solely on the reason of the lapse of such a short period neither edifies the church, redresses the issues, nor promotes the spiritual good of the offenders, and in fact often contributes to the frustration and ill will of those affected;

Be it resolved that the Presbytery of the Ascension overtures the Fourteenth General Assembly:

1. to instruct the Committee on Judicial Business to prepare an amendment to *BCO* 42-4, 43-2, and 43-3 by changing the filing limit of appeals and complaints to within sixty days, and to report back to this General Assembly,
2. to refer to the Committee on Judicial Business to propose some effective means whereby every person affected by disciplinary process is guaranteed to receive an understandable statement of his rights under the *BCO* whether by admonishing the courts of the church to undertake this themselves or by providing some simple, printed statement which would so set forth the needed information and to report back to the Fifteenth General Assembly."

Clerk's Note: This matter was referred to the Committee for responses to this Assembly. See 14-66, p. 144 for its response. *Adopted*

58. That Overture 43, p. 53 from Western Carolina Presbytery (See 14-66, p. 144 for report of Judicial Business Committee) be referred to the Committee on Judicial Business for interpretation as to application of extraordinary clause. *Adopted*
59. That the Judicial Business Committee be instructed to prepare language to clarify the role of Assistant Pastor. (See also Rec. #42 above.) *Adopted*
60. That the General Assembly express their appreciation to the Permanent Committee and their Chairman, Rodney King, for their diligent and excellent work the past year. *Adopted*
61. That the Case 6, Complaint of TE Bogue *et al.* vs. Ascension be found in order and that a Commission be appointed to adjudicate the matter. The committee nominates the following commissioners:

Teaching Elders

1. Rodney Stortz, MO, Convener
2. Frank E. Smith, Northeast
3. Walt Shepard, Grace
4. Laurence Snapp, Westminster
5. Raymond Fell, Gulf Coast
6. Rod Mays, New River
7. Christian Keidel, Philadelphia

Ruling Elders

- Randy Hickman, Central Georgia
 Rene Schmidt, Southern Florida
 Joe Glenn, Calvary
 John Farmer, Palmetto
 Dennis Mehall, South Texas
 George Gillespie, Miss. Valley
 Rupert Green, SE Alabama

Teaching Elders

- 8. Joel Beezley, Evangel
- 9. alt. Daniel Sulc, W. Carolina

Ruling Elders

- alt. Patrick Vaughn, Southwest
- William Adkins, James River

Adopted

(See 14-69, p. 152 for the adjudication.)

- 62. That Personal Resolution #1 by Don Post be referred to the Permanent Committee on Administration to report back the Fifteenth General Assembly and to further instruct the COA to have the matter brought before the Assembly immediately following the election of the Moderator of the Fifteenth General Assembly.
- Adopted*

Commissioners Present

Teaching Elders

- Palmer Robertson, Delmarva
- Lee Ferguson, Palmetto
- Ed McClurken, Calvary
- Steve Wilkins, Mississippi Valley
- James Bordwine, Philadelphia
- Donald Aven, Pacific
- Gary Englestad, New Jersey
- H.M. Whitman, Missouri
- Sang Il Park, Korean Eastern
- Albert Russell, Central Florida
- David Dively, Great Lakes
- Hank Schum, Central Georgia
- Alan McCall, South Texas

Ruling Elders

- Carey Hauenstein, Grace
- Robert Eberst, So. Florida
- Leland Nichols, James River
- Clyde W. Powell, Westminster
- Jack Blackerby, Southwest
- Gene Parks, Central Carolina
- Gerry Caffee, Western Carolina

Clerk's Note: Recommendations 21 and 51 were handled in 14-8, p. 81. Recommendations 4, 5, 6, 7, 8, 40, 41, 61 were handled in 14-15, p. 82. Recommendations 29, 53 were handled in 14-19, p. 84. Recommendations 9, 10 were handled in 14-28, p. 105. Recommendation 52 was handled in 14-44, p. 120. Recommendation 62 was handled in 14-45, p. 120. Recommendation 11, 12 were handled in 14-49, p. 122. Recommendations 1, 2, 3, 34-39, 50, 60 were handled in 14-63, p. 144. They are included here for easier reference.

14-53 Committee of Commissioners for Insurance, Annuities, and Relief.

The Moderator returned to the chair and TE Bruce B. Howes, chairman, led in prayer. RE James L. Hughes, Director of the IAR Funds gave a brief report on the affairs of IAR during the past year. Then TE Howes presented the Committee's report.

I. Business Referred to the Committee

- A. The minutes of the Board of Trustees meeting for June 17, 1985; August 9-10, 1985; November 8-9, 1985; and March 7-8, 1986. Through an apparent clerical oversight the attachments were not provided in advance. These attachments were reviewed at the meeting.
- B. Audit Report.
- C. Report of the Board of Trustees to the 14th General Assembly.

II. Major Issues Discussed

- A. The above items were discussed with the Permanent Board Chairman RE John Todd and the staff of the IAR. Questions were raised and satisfactorily answered by the IAR staff.

III. Recommendations

1. That the General Assembly strongly encourage all congregations and all denominational committees and agencies to participate in the retirement and insurance programs of the PCA on behalf of their ministers, staffs and lay employees. *Adopted*
2. That the General Assembly strongly encourage all PCA presbyteries to *require* that retirement, health, life and disability insurance benefits be included in all pastoral calls. *Adopted*
3. That the General Assembly strongly encourage all PCA churches to complete their annual budgeting by December 15 so as to expedite the handling of annual billing for IAR plans to the churches. *Adopted*
4. That the General Assembly strongly encourage all PCA congregations to support the annual Christmas Gift which funds retirement and ministerial relief activities. *Adopted*
5. That the General Assembly continue to authorize the Board of Trustees to enhance the Plans and set premium rates for all insurance programs administered by the Trustees to become effective January 1 of each year. Premium rates each year will reflect the best judgment of the Trustees based on claims experience and all other appropriate factors. Rates will normally be changed no more often than once per year, except when necessary to maintain the viability of an insurance plan, and then no more often than once each six months. *Adopted*
6. That all General Assembly Committee and Agency budgets be automatically adjusted to compensate for increases in health insurance premiums not anticipated in those budgets and that such increases be absorbed at no income loss to the individuals affected. Further, that PCA churches be encouraged to do the same. *Adopted*
7. That the General Assembly remind its Nominating Committee that deacons may be elected to the Board and that Assembly rules do not require a specific balance of ruling and teaching elders, that "geographical balance" is not required, and that the primary consideration for election of the Board of Trustees of the Insurance, Annuity and Relief Funds should be qualification by background, training, and experience for the responsibilities assigned the Board. *Adopted*
8. That the Minutes of the Board meetings of June 17, 1985; August 9 and 10, 1985; November 8 and 9, 1985; and March 7 and 8, 1986 be approved with this exception: that attached exhibits were not provided to the Committee of Commissioners in advance. In the future such exhibits and/or exhibit summaries should be provided in advance of the Committee meeting. *Adopted*
9. That the audit report dated December 31, 1985 by Kent, Nobles and Martin Certified Public Accountants, be received. *Adopted*
10. That the revised 1986 budget be received. *Adopted*
11. That the 1987 budget be received with the understanding that this budget is a spending plan and that adjustments will be made during the year, if necessary, by the Trustees. Such adjustments will be reported to the next General Assembly. *Adopted*
12. That the First Amendment to the Presbyterian Church in America Health and Welfare Benefit Trust be adopted. (See Appendix G, Attachment C, p. 312) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*

13. That the First Amendment to the Trust Agreement of the Presbyterian Church in America Money Purchase Pension Plan (See Appendix G, Attachment D, p. 315) and the Second Amendment to the Trust Agreement of the Presbyterian Church in America Tax-Sheltered Annuity Plan be approved. (See Appendix G, Attachment E, p. 316) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
14. That the Fourth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan be approved. (See Appendix G, Attachment F, p. 317) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
15. That the resolution regarding the Annuity Fund for Ministers, and the Employees' Annuity Fund of the Presbyterian Church in America and the RPC,ES Pension Fund Plan be approved. (See Appendix G, Attachment G, p. 319) *Adopted*
16. That the General Assembly direct its Committee on Judicial Business to prepare wording to allow for a designation of "Medically Disabled" (in BCO 23-2 and 3 and/or elsewhere as appropriate), and to report back to this General Assembly and that the General Assembly direct its Stated Clerk's office to begin using this designation immediately, as appropriate. *Adopted*
17. That the report as a whole be approved. *Adopted*

Respectfully Submitted,

Bruce B. Howes
Chairman

S. James Bachmann, Jr.
Secretary

Commissioners Present:

Presbytery

Ascension
Calvary
Central Florida
Delmarva
Evangel
Great Lakes
Mississippi Valley
New Jersey
North Georgia
Philadelphia
Southern Florida
Southwest
Tennessee Valley

Commissioner

RE Robert Oldaker
TE Gaynor Phillips
TE Russ Toms
TE Bruce Howes
TE Taylor McGown
TE David McKay
TE James Shull
TE Roy Wescher
RE Harry Folwell
TE Robert Swayne
RE William Swain
RE Leonard Brown
TE Jim Bachmann

Clerk's Note: Recommendation 16 was handled in 14-22, p. 102. It is included here for easier reference.

14-54 Committee of Commissioners on Ridge Haven.

TE J. Archie Moore, Jr., chairman, led in prayer and presented the Committee's report.

I. Business Referred to the Committee

- A. Report of the Permanent Committee
- B. One additional recommendation of the permanent committee concerning PCA Foundation
- C. Minutes of the Board

II. Statement of Major Issues Discussed

Contribution to PCA Foundation

The past history of this arrangement was discussed along with possible options. The relevant issues are Ridge Haven's ability to meet its obligation, the amount received from the Foundation, and the percentage of Ridge Haven's budget this obligation requires.

III. Recommendations

1. That sessions and churches be encouraged to pray for the ministry of Ridge Haven, and to take advantage of its programs and facilities. *Adopted*
2. That sessions and churches be encouraged to acquaint their congregations with the ministry of Ridge Haven and the need for its financial support. *Adopted*
3. That sessions and churches be *encouraged* to include Ridge Haven in their annual budgets. *Adopted*
4. That Ridge Haven's 1986-1987 budget be approved as submitted through the Committee on Administration. *Deferred to COA, see 14-74, III, 51, p. 173.*
5. That Ridge Haven withdraw its participation in the PCA Foundation. *Already handled in 14-46, p. 120.*
6. That the minutes of Sept. 26, 1985, February 20, 1986, and May 2, May 1986 be approved with notations. *Adopted*

The audit of Ridge Haven has been received by the committee.

Respectfully submitted for the committee,
J. Archie Moore, Jr., Chairman

Commissioners Present:

Presbytery

Calvary
Central Georgia
Evangel
Grace
New Jersey
South Texas
Tennessee Valley
Western Carolina

Commissioner

TE Mark Duncan
TE J. Archie Moore, Jr.
TE Bill Hay
RE Ray Little
TE Elwin Jewell
TE Bill Willisford
TE Craig Bowden
RE Roy Morgan

14-55 Theological Examining Committee

RE Bruce Kitchen, chairman, led in prayer and presented the Committee's report (Appendix O, p. 424). The report was approved, with an amendment that in the future the Committee report on the areas of examination. *Adopted*

I. Business Referred to the Committee

- A. Examination of Mr. Robert Sweet of Insurance, Annuities, and Relief, appointee as Coordinator of Ministerial Relief.
- B. Examination of Mr. Don Gahagen of Mission to the World, appointee as Coordinator of Latin American Missions.
- C. Examination of Mr. John Rollo of Mission to the World, appointee as Coordinator of Personnel.
- D. Examination of Mr. Dan Porter of Mission to the World, appointee as Coordinator of SIMA.

II. Committee Action

The Committee examined the four above mentioned appointees and sustained the examination of each.

RE Bruce Kitchen, Chairman

TE Robet S. Rayburn, Secretary

14-56 Committee of Commissioners on Covenant College.

RE Ben Camp led in prayer and presented the Committee's report.

I. Business Referred to the Committee

The following papers were received from Covenant College through the Stated Clerk's Office and were considered by the committee:

1. Report of Covenant College to the Fourteenth General Assembly of the PCA.
2. Minutes - Board of Trustees, Covenant College dated October 24-25, 1985; March 20-21, 1986.
3. Minutes - Board of Trustees (Executive Session) April 19, 1986.
4. Covenant College Statement of Purpose (adopted March 21, 1986).
5. Covenant College Statement on Policy of Divorce.
6. Articles of Incorporation by State of Georgia.
7. Bylaws of Covenant College (Passed March 22, 1986).
8. 1986-87 Proposed Budget.
9. Audits of balance sheets of June 3, 1985 and 1984 and accompanying information sheet.

II. Major Issues Discussed

Sub-committee #1 reported on Minutes of board of Trustees dated October 24-25, 1985; March 20-21, 1986; April 19, 1986 (Executive Session). The committee also reported on the Covenant Statement of Purpose (adopted March 21, 1986) and the Policy of Divorce (adopted March 21, 1986).

Sub-committee #2 reported on the Articles of Incorporation, State of GA, Bylaws of Covenant College (adopted March 22, 1986); the financial audit and accompanying information; and finally the proposed 1986-1987 budget.

III. Recommendations

1. That the Fourteenth General Assembly designate Sunday, October 12, 1986 as Covenant College Sunday throughout the denomination and encourage the churches to remember the College with prayer and an offering on that day. *Adopted*
2. That the operating budget of Covenant College of \$6,379,340 for the 1986-87 fiscal year be approved at the appropriate time. *Deferred to 14-74, III, 49, p. 173.*
3. That the 14th General Assembly request the Covenant College Board of Trustees to re-examine numbers 3 and 8 of the guidelines on page 10 of the October 24-25, 1985 Board of Trustees minutes, with respect to the issue of the re-instatement of an employee at Covenant College dismissed on account of putative doctrinal deviation or moral failure who has been exonerated by the courts of the church. *Adopted*
4. That the 14th General Assembly request Covenant College Board of Trustees to further perfect their minutes as previously requested by the GA Committee of Commissioners. *Adopted*
5. That the 14th GA respectfully request the Board of Trustees to carefully consider the impact of the divorce policy in relation to the offended party, specifically in regards to the provisions for leave of absence. *Adopted*

6. That the 14th GA request the Board of Trustees of Covenant College in its communications with Presbyteries, and the GA Nominating Committee, in regard to prospective nominees for membership on the Board of Trustees, to include all of the responsibilities of members of the Board of Trustees, listed in the Bylaws of the corporation and not be restricted to the items mentioned in the Board of Trustees minutes dated October 24-25, 1985 Page 4, 85-27A. *Adopted*
7. That the 14th GA approve the Bylaws of Covenant College dated March 22, 1985. *Adopted*
8. That the 14th GA take note of the fact that presently only 25% of young people coming from PCA homes are taking advantage of and pursuing higher education in Christian institutions, and recommend that the 14th GA request the committees of the church to emphasize Christian education, specifically Covenant College, and a formation of a Biblical World and Life View. *Adopted*

Roll of Commissioners Present:

Presbytery

Central Carolina
 Central Georgia
 Covenant
 Eastern Canada
 Evangel
 Grace
 Mississippi Valley
 New Jersey
 New River
 North Georgia
 Philadelphia
 Pacific Northwest
 SE Alabama
 Tennessee Valley
 Western Carolina
 Westminster

Commissioners

TE Eulice Thomas
 RE Randy Hickman
 TE David Harrell
 TE Gene Haas
 RE Ben Camp
 TE Richard Burguet
 RE George E. Gillespie
 RE Donald Long
 TE Lonnie W. Barnes
 TE Charles G. Debardeleben
 RE Ray Doreian
 TE Mark F. Harrell
 TE John M. McArthur, Jr.
 RE Roger Ingralson
 TE John Neville
 TE James A. Jones

14-57 Committee of Commissioners on Covenant Theological Seminary.

TE David H. Bryson, chairman, led in prayer and presented the Committee's report (Appendix F, p. 309).

I. Items of Business

1. The Administration's Report
2. Minutes of the Board of Trustees
3. Minutes of the Executive Committee
4. The 1984-85 Audit and the 1986-87 Budget.

II. Subjects Discussed

1. The caliber and quality of Covenant Theological Seminary, its administration, faculty and staff, and its ministry to the PCA. The Committee expressed high satisfaction with this agency of the PCA.
2. Exceptions made by the accounting firm regarding the Plant Fund and Lamb Fund were discussed.

3. CTS has employed a different accounting firm from other PCA agencies. The committee discussed this deviation from PCA General Assembly By-laws, Article V, Section 1 (Appendix W, p. 538).
4. We discussed curriculum changes, academic affairs and curriculum review, financial affairs, student affairs, and development.
5. A document entitled "Guidelines For a Working Relationship and Due Process between Covenant Theological Seminary and the Courts of the PCA" came under review.
6. We discussed the need for PCA congregations to subscribe to COA's budget askings for CTS.

III. Recommendations

1. That the 14th General Assembly of the PCA express its deep gratitude to the faculty and staff of CTS for its diligence and faithfulness in serving the church of our Lord Jesus Christ. *Adopted*
2. That Minutes of Board of Trustees and of September 27, 28, 1985; of January 31-February 1, 1986; of May 16-17, 1986, be approved with notations, and that the Minutes of the Executive Committee of December 6, 1985, and of March 7, 1986, be approved with notations. *Adopted*
3. That the 1985-86 Audit of CTS be approved with notations. *Adopted*
4. That the 1986-87 Budget be approved. *Deferred to 14-74, III, 50, p. 173.*
5. That the churches of the PCA be encouraged to support CTS by praying for its ministry and commending it to their prospective students. *Adopted*
6. That the Presbyteries be advised of matching scholarship grants through CTS and be encouraged to assist the students under their care by meeting their matching fund challenges. *Adopted*
7. That the churches of the PCA be encouraged to send CTS their membership directories in order for them to receive six month's free subscriptions of the devotional guide *Timeless Insights*, with the provision that the directories be used exclusively by the Seminary. *Adopted*
8. That the General Assembly thank the Women In the Church for their 1986 Love Gift, and accept the \$75,000 challenge to be matched by a \$25,000 gift, if met by December 31, 1986. *Adopted*
9. That the GA strongly urge the churches to meet COA's annual askings per communicant member. *Adopted*
Reasons:
 - (a) CTS is the seminary of the GA; GA is therefore responsible before God for its seminary's financial support.
 - (b) GA's financial support has grown in the past year, but still falls far short of the approved askings. *Adopted*
10. That all policies, curriculum revisions, and documents referred to in the Minutes of the Board of Trustees and Executive Committee be appended to their Minutes and supplied to the Committee of Commissioners through the Stated Clerk's Office. *Adopted*
11. That the churches and presbyteries be encouraged to use CTS students and graduates in their internship programs and pastorates. *Adopted*
12. That the Fourteenth General Assembly designate Sunday, November 9, 1986, as Covenant Seminary Sunday throughout the denomination and encourage the churches to remember the Seminary with prayer and offering on that day. *Adopted*

13. That the report be approved as a whole.

Adopted

Respectfully Submitted,

TE David Bryson, Chairman

TE Byron Curtis, Secretary

Commissioners present:

Presbytery

Calvary
 Eastern Carolina
 Evangel
 Grace
 Great Lakes
 James River
 Korean Eastern
 Louisiana
 Mississippi Valley
 New Jersey
 Palmetto
 Philadelphia
 Southeast Alabama
 Southwest
 Tennessee Valley
 Western Carolina

Commissioner

TE David Sinclair
 TE Byron Curtis
 TE David Bryson
 RE George Gulley
 TE Petros Roukas
 RE William Mitchell
 TE Taek Yong Kim
 TE Robert E. Bell
 TE Paul Zetterholm
 TE D. Worth Carson
 TE W. Barnwell Heyward, Jr.
 TE Christopher Tindall
 RE Rupert Greene
 RE Patrick Vaughn
 TE David Hall
 RE Paul Tyndall

14-58 Recess.

The order of the day having arrived, recess was taken at 12:10 p.m. and the Assembly recessed with prayer by TE John M. Montgomery, Jr.

MINUTES—THURSDAY AFTERNOON

June 26, 1986

Ninth Session

14-59 Reconvening.

The Assembly reconvened at 1:30 p.m. with the singing of "Not to Us Be Glory Given" and prayer by TE R. Laird Harris.

14-60 Nominating Committee.

TE Robert J. Ostenson, chairman, led in prayer and presented the Committee's report.

Committee on Administration

Class of 1990

Teaching Elders

William S. Henderson, Northeast
 Harold R. Patteson, Palmetto

Ruling Elders

Anderson Q. Smith, Western Carolina

Alternates

John D. Love, Calvary

Robert L. Liken, Philadelphia

Committee on Christian Education and Publications**Class of 1989****Teaching Elders**

Don K. Clements, New River
Morse Up De Graff, Westminster

Ruling Elders

Michael Littlejohn, Eastern Carolina
Bobby G. Blaylock, Louisiana

Alternates

Glen A. McClung, Western Carolina Stanley D. Wells, Oklahoma

Mission to North America**Class of 1990****Teaching Elders**

R. Lynn Downing, Southern Florida
John C. Pickett, Pacific Northwest

Ruling Elders

Paul Anthony, Ascension
Eugene K. Betts, Philadelphia

Alternates

Charles McGowan, SE Alabama Charles McEwen, Evangel

Mission to the World**Class of 1990****Teaching Elders**

Robert G. Rayburn, Missouri
R. Laird Harris, Delmarva

Ruling Elders

L. B. Austin III, Tennessee Valley
William J. Gordy, SE Alabama

Alternates

Tom Ramsey, Pacific Northwest J. L. Thompson III, TN Valley

Assembly Theological Examining Committee**Class of 1987****Teaching Elders**

Douglas F. Kelly, Mississippi Valley
(to replace TE R. C. Sproul, who resigned during the Assembly. See 14-75, p. 176)

Ruling Elders**Class of 1989**

Peter R. Doyle, Tennessee Valley V. Stephen Overstreet, Great Lakes

Alternates

Paul Kooistra, Warrior Thomas M. McCallie III, TN Valley

Committee on Interchurch Relations**Class of 1989****Teaching Elders**

William J. Larkin, Jr., Palmetto

Ruling Elders

Donald A. Boerema, Central Florida

Alternates

[REDACTED] Great Lakes

Leland L. Nichols, James River

Committee on Judicial Business**Class of 1990****Teaching Elders**

Vaughn E. Hathaway, Grace

Ruling Elders

Mark Belz, Missouri

Alternates

David Dively, Great Lakes

Joseph D. Phelps, Southeast Alabama

Board of Directors for Insurance, Annuities and Relief Fund**Class of 1991**

RE Ronald Horgan, Oklahoma

RE J. Edmund Johnston, Jr., Mississippi Valley

Board of Directors for the Presbyterian Church in America Foundation**Class of 1990**

Samuel Bartholomew, Western Carolina

John Albritton, Southeast Alabama

Board of Trustees for Ridge Haven**Class of 1991****Teaching Elders**

George W. Long, Tennessee Valley

Ruling Elders

Rene Schmidt, Southern Florida

Board of Trustees for Covenant College**Class of 1988****Teaching Elders**

(to replace TE Douglas Murphy who had resigned)

Ruling Elders

James Kenneth Day, Grace

Class of 1990

William Barker, Western Carolina
 Thomas G. Kay, Warrior
 C. Al Lutz, Great Lakes
 Morton H. Smith, Western Carolina
 Robert Bowman, Central Florida

Richard Chewning, North Texas
 Hugh O. McClellan, Tennessee Valley

**Board of Trustees for Covenant Theological Seminary
 Class of 1990**

Teaching Elders

John A. Grauley, Central Georgia

Ruling Elders

Arthur C. Stoll, Northern Illinois
 Robert Morrison, Delmarva
 Will Huisingh, Pacific Northwest
 Herbert A. Hollender, W. Carolina
 Vernon Pierce, Central Florida

14-61 Protest Entered.

The following protest was received by the Assembly. On motion the Assembly directed that the moderator appoint someone to write a response to the protest. Moderator Barker appointed TE R. Laird Harris, chairman, TE John D. Holmes, and TE Robert M. Ferguson. (See 14-81, p. 178, for the text of the response.)

Whereas, the General Assembly at the opening session determined to depart from the established practice of worship elements into the evening presentations by Assembly agencies;

Therefore, we protest the impropriety of incorporating non-Reformed worship principles and practices into these services in such a predominant way that the clear distinctives of our Reformed worship, as set out in *Book of Church Order*, chapters 47 and 49, were obscured, if not excluded.

We offer the following reasons for this protest:

1. It is the responsibility of all agencies of the Church together with Church courts to ensure that worship be conducted in accord with our constitution (*BCO* 47 and 49).
2. That specifically this requirement to conform to our constitution was not observed at the worship services on Monday and Tuesday evenings, June 23 and 24, 1986. To wit
 - a. That the preaching of the Word occupied a minor place in the program of worship each evening.
 - b. That the predominant position was given to musical and choral presentations.
 - c. That this preponderance of musical presentations encouraged applause on both Monday and Tuesday evenings, and a standing ovation on Monday evening; practices which are in conflict with the Reformed understanding of worship, where recognition is given to God, not man.
 - d. That the overall effect of these worship services was to produce approval and acceptance of non-Reformed traditions of worship, rather than to reflect the biblical basis and strength of our own distinctive theology and practice of worship.

We, therefore, the undersigned commissioners to the Fourteenth General Assembly, present this protest and request of the General Assembly that it be recorded according to the terms of *Book of Church Order* 45-3.

David Coffin
 Darwin Jordan
 Jerry I. Maguire
 James Gary Aitken
 Thomas T. Ellis
 Joe Easterling
 John G. Thompson
 Ted Lester

Steve Wilkins
 David C. Lachman
 Peter Stazen II
 John Otis
 Anthony R. Dallison
 Frank J. Smith
 James A. Jones, Jr.
 Randall G. Richmond

Michael Coleman
 Vaughn E. Hathaway, Jr.
 Robert Peterson
 Kenneth L. Gentry, Jr.
 Robert L. Dunn
 Thomas F. Barnes
 Raymond B. Fell
 Lloyd B. Moore

Daniel G. Osborne
 Scott Murphy
 John Harley
 Warren E. Gardner
 Dennis Mehall
 Garry L. Knabel
 Dale L. Smith
 Frank E. Smith
 Dale White

Robert L. Oldaker
 Byron Snapp
 Gary Englestad
 Alan McCall
 Eugene C. Case
 Donald S. Stone
 Harry Brodman
 William Harrell
 Roland Barnes

Lawrence B. Oldaker
 Ross Lindley
 Seth Skolnitsky
 Ed Vaughn
 David R. Brown
 Morton H. Smith
 Scott L. Reiber
 Jack Unangst

TEs Donald Codling and Howard McPhee asked that their names be added to this protest with the exception of 2a, b, & d.

14-62 Committee of Commissioners on Mission to the World.

TE E. Langston Haygood, chairman, led in prayer and presented the Committee's report.

I. Business Referred to the Committee

- A. Review of the minutes of the Permanent Committee of MTW dated September 13, 1985; November 15, 1985; February 14, 1986; and May 9, 1986.
- B. Report of the Permanent Committee on MTW to the Fourteenth General Assembly
- C. Overtures to the Fourteenth General Assembly
 1. Overture #53 from Ascension Presbytery, p. 62
 2. Overture #34 from Delmarva Presbytery, p. 62
 3. Overture #54 from Philadelphia Presbytery, p. 63
 4. Overture #18 from Westminster Presbytery, p. 61

II. Major Issues Discussed

- A. All the matters of Business referred (A, B, and C above)

III. Recommendations

1. That the General Assembly express its gratitude to God for each missionary and candidate and ask His continued provision for their spiritual, physical, and emotional needs. *Adopted*
2. That the General Assembly express its appreciation to the presbyteries, churches, and individuals who give prayerful and financial support to the missionary family and the work of Mission to the World. *Adopted*
3. That the General Assembly commend the work of Paul McKaughan and that he be reelected to the office of Coordinator. *Adopted*
4. That the General Assembly express its appreciation to Coordinator of Overseas Operations Carl Wilhelm, to Administrative Director Gerald D. Longe, to Coordinator of Personnel John Rollo, to Pastor-at-Large Donald B. Patterson, to Missionary-Evangelist Jimmy Lyons, to SIMA Coordinator Dan Porter, and to the entire MTW staff for their exemplary service to our Lord in behalf of our denomination and its missionaries. *Adopted*
5. That the General Assembly express its appreciation to TE Jayson D. Kyle, who served as SIMA Coordinator from the inception of the Servants in Missions Abroad (SIMA) program in 1980 and as Coordinator of Personnel and SIMA Coordinator from 1983 through December 1985, for the excellent job he has done and wish him and his family God's richest blessings as they prepare to return to foreign mission service in Mexico City as a part of a church-planting team. *Adopted*

6. That the General Assembly call our denomination to prayer to the "Lord of the Harvest to send forth laborers into His harvest," and that the day of May 17, 1987, be observed as a day of prayer for world evangelization. *Adopted*
7. That the General Assembly urge the churches to set aside a portion of their giving for the suffering peoples of the world and that, to that end, it be recommended that a special offering for world relief be taken during the Easter season of 1987. *Adopted*
8. That the presbyteries and churches be urged to challenge their gifted men to serve the cause of Christ in world evangelization and particularly that this need be published for ordained teaching elders to serve on Mission to the World church-planting teams. *Adopted*
9.
 - a. That the cooperative agreements with Chinese Church Research Center, Mafrag Sanatorium Association, Seminario Presbiteriano do Norte, and World Concern, be approved. *Adopted*
 - b. That the MTW Committee be directed to ask the Liebenzell Mission to rethink its statement of faith regarding regeneration through faith." *Adopted*
10. That the proposed budgets for MTW and SIMA be approved in connection with report of the Committee on Administration. *Adopted*
11.
 - a) That the Committee on Mission to the World endorse and seek approval from the General Assembly in June 1986 to commission the development of a detailed plan that would define factors relevant to the incorporation of a tentmaking program into MTW's strategic plan.
 - b) That said approval from the General Assembly would give necessary authority to the Committee on Mission to the World to approve such an experimental plan and administer it for a two-year period; and that such plan would include the possibility of formation of a separate nonprofit corporation or foundation with ultimate control being maintained by Mission to the World. *Such a corporation will place men and women from the PCA and other NAPARC churches who personally subscribe to the Westminster Standards in acceptable service opportunities in countries otherwise inaccessible.*
 - c) That the experimental program be brought to the 1989 General Assembly for final approval. *Adopted*
Anthony R. Dallison requested that his negative vote be recorded.
12. That the minutes of the Permanent Committee of September 13, 1985; November 15, 1985; February 14, 1986; and May 9, 1986 be approved. *Adopted*
13. That Overture #53 from Ascension Presbytery, p. 62 be answered in the negative and not adopted. *Adopted*
Grounds: The Permanent Committee at its meeting on May 9, 1986, amended its Handbook, Section 6.02.1(1)c by adding:
"If either party shall not concur in such a proposed modification, then the other party may request that General Assembly resolve the disagreement, whereupon the issue shall be presented by Mission to the World to the next General Assembly for instruction and resolution."
14. That Overture #34, p. 62 from Delmarva Presbytery be returned back to Delmarva Presbytery for further study and documentation. *Adopted*

15. That Overture #54, p. 63 from Philadelphia Presbytery be answered in the negative and not adopted. *Adopted*
16. That Overture #18, p. 61 from Westminster Presbytery be answered by approving the third plea - "3) that missionaries seconded to other agencies not be sent to the field until such time as their cooperative agreements be approved by the General Assembly." *Adopted*
17. That the report as a whole be adopted, pending adoption of the Budget. *Adopted*

Respectfully Submitted.
Langston Haygood, Chairman
John Ropp, Jr., Secretary

Commissioners Present:

Presbytery

Ascension
Central Georgia
Delmarva
Evangel
Grace
James River
Louisiana
Missouri
New Jersey
North Georgia
North Texas
Palmetto
Southern Florida
Tennessee Valley

Commissioner

RE R. Ashbaugh
TE B. Konopa
TE L. Wanaselja
TE L. Haygood
RE C. Holcomb
RE J. Adkins
TE C. Rodriguez
TE D. Winecoff
TE K. Smith
RE G. Hayes
TE G. Soltau
TE J. Ropp, Jr.
RE R. Andrea
TE M. Cushman

14-63 Committee of Commissioners on Judicial Business.

RE Richard C. Chewning came to the chair at the request of the moderator. The Committee's report continued following prayer. Recommendations 1, 2, 3, 34-39, 50, 60 were handled at this time. An attempt to amend Recommendation 10 was made at this time. See 14-52, p. 122.

14-64 Recess.

The Assembly recessed at 5:30 p.m. and was closed with prayer by the moderator.

MINUTES—THURSDAY EVENING

June 26, 1986

Tenth Session

14-65 Reconvening.

The Assembly reconvened at 7:30 p.m. with the singing of "Our God Is Mighty" and prayer by TE William J. Stanway.

14-66 Committee on Judicial Business.

TE Rodney T. King, chairman, led in prayer and presented a brief report in response to 14-52, III, 57, p. 129 recommending that the *Book of Church Order* be amended as follows:

- 42-4 change "fifteen (15)" to "thirty (30)"
- 43-2 change "fifteen (15)" to "thirty (30)"
- 43-3 change "fifteen (15)" to "thirty (30)"

Adopted and sent down to presbyteries for advice and consent.

14-67 Committee of Commissioners on Christian Education and Publications.

TE Frederick S. McFarland, chairman, led in prayer and presented the report of the Committee.

I. Business Referred to the Committee

- A. Overture #41, p. 46 from Tennessee Valley Presbytery
- B. Overture #55, p. 46 from TE Vaughn Hathaway
- C. Business Carried Over from the 13th GA, p. 65
- D. Report of the Permanent CE/P, Appendix D, p. 297
- E. Ad Hoc Communications Committee Report, Appendix D, p. 299
- F. Audit Report for June 30, 1985 and Budget for FY 86, p. 276
- G. Minutes of the CE/P of 6/17/85; 9/5-6/85; 12/5-6/85; & 2/20-21/86

II. Statement of the Major Issues Discussed

The Committee was quite concerned that there is no mechanism in place for the GA to review the audit reports or status of Great Commission Publications, Inc. There is further no mechanism in place which permits the GA to be aware of the accumulated debt status of the CE/P to that corporation. The audit reports for CE/P are accurate but do not address the issue of debts incurred as a result of the contractual agreement between the PCA and the OPC. It is necessary to review the audit report of GCP itself in order to appreciate the gravity, complexity and magnitude of the problem. The Committee commends the work of the CE/P Coordinator, Mr. Dunahoo, and of the GCP Executive Director, Mr. Patete in their fine efforts to deal with and diminish this situation. The Committee is convinced that the debt is a result of the poorly constructed contract between the parties which must be renegotiated. While the debit, well in excess of \$600,000 is a "paper" debt, it is, none-the-less binding on the parties to the agreement.

The Committee was also concerned with a recommendation for "leniency" in the matter of requirements of the BCO internship program. We feel that the current language of BCO in this matter is sufficiently flexible to address the concerns brought to our attention.

Finally, the Committee perceives that there may be a growing tension among some of the Permanent Committees of the GA in matters of over-lap. We are of the opinion that COA must act to coordinate areas of responsibility where the Permanent Committees share common activities. This will tend to reduce duplication of effort and expense while minimizing perceptions of committees encroaching on the responsibilities of others.

III. Recommendations:

1. That the minutes of June 17, 1985; September 5-6, 1985; December 5-6, 1985 and February 20-21, 1986 be approved by the General Assembly with notations. *Adopted*
2. That the audit report for June 30, 1985 (available in the Stated Clerk's Office) be approved by the General Assembly. *Adopted*
3. That the budget for FY 1986, p. 000 be approved by the General Assembly as presented. *Deferred to COA, 14-74, p. 173*

4. That the General Assembly approve the Statement of Philosophy for Communications, Appendix D, p. 299 in principle, to be used by the Ad Hoc Committee as a guideline until it completes its assignment, as partial fulfillment of the Business Carried Over, p. 65. *Adopted*
5. That the General Assembly receive a progress report from the Ad Hoc Communications Committee's activities, and continue the Committee for at least one more year, as partial fulfillment of the Business Carried Over, p. 65. *Adopted*
6. That the General Assembly appoint the editor of the Messenger as the News Officer of the Presbyterian Church in America and allocate appropriate funds for his activities, as partial fulfillment of the Business Carried Over, p. 65. *Adopted*

Clerk's Note: No action was taken on the funding.

7. That the General Assembly take the address of Dr. Everett Koop on obscenity and pornography as partial fulfillment of CE/P's assignment, and that local leaders continue to remind their members of the PCA's concerns in this area. *Adopted*
8. That the 14th General Assembly encourage the local churches to support CE/P in meeting its approved budget in order that present programs might not be interrupted. *Adopted*
9. That the Coordinator and his staff be thanked for their diligent and effective work in the area of Christian Education and Publications. *Adopted*
10. That the TE Charles H. Dunahoo be reelected Coordinator for CE/P for the next year. *Adopted*
11. That the General Assembly join together in expressing gratitude to the WIC for their generous support of the 1985 COA (Archives) Love Gift. A total of \$55,321 was contributed. *Adopted*
12. That the Assembly approve the 1987 WIC Love Gift directed to the CE/P and that it be used for the expansion of the WIC ministry in the PCA. *Adopted*
13. That the Assembly approve the WIC "*Resources for Women in the Church*" (distributed last summer), *deleting the introductory article*, as a replacement of the "old" WIC Constitution and that local sessions and WIC's be encouraged to utilize its ideas. *Adopted*
14. That the General Assembly thank CE/P's Women's Advisory Sub-Committee and staff for their part in planning the program for the women at this Fourteenth General Assembly. *Adopted*
15. That the Assembly recommend that local churches continue to encourage their members to receive and read the *PCA Messenger* and that prayers and financial support for its ministry be increased in order to insure a maximum readership; that the editor and all who work with him be commended for their work of expanding the *Messenger* in format and content. *Adopted*
16. That the General Assembly through its Stated Clerk express its appreciation to the staff of Great Commission Publications for their effective and efficient development of Sunday School curriculum and that the Assembly notice the increase of sales support for that ministry. *Adopted*
17. That in the light of several previous overtures from presbyteries regarding the denominational hymnal, that the Assembly encourage local churches to designate funds to CE/P to assist in the Trinity Hymnal revision. *Adopted*
18. That the Assembly take this opportunity to express encouragement in the

development of CE/P's alternative training programs via video and urge local churches to take advantage of their availability from the CE/P office.

Adopted

19. That the Assembly continue to offer the services of the CE/P to presbyteries in their role of encouraging, equipping and ministering to their pastors, wives and other leaders. *Adopted*
20. That in the light of the positive response to the regional music conference jointly sponsored by CE/P and GCP that local churches and presbyteries be urged to schedule this unique training program in their areas. *Adopted*
21. That the General Assembly urge local churches to use the Children's mission Packet (ages 4-12) produced jointly by CE/P, MTW and MNA. *Adopted*
22. That the General Assembly urge CE/P as it develops its cross cultural training and curriculum programs that CE/P work closely with MNA's Special Ministries personnel in coordinating a strategic plan and making itself available to the MNA staff for implementation. *Adopted*
23. That the paper "*Defining the State of the PCA Internships in 1986*" be distributed at the end of this report. *Adopted*
24. That the Assembly through the offices of the Stated Clerk and CE/P urge local sessions and presbyteries to utilize the continuing education and training programs offered by CE/P as an attempt to minister to the needs of pastors and wives, *and that CE/P continue to cooperate in the area of Church Growth and Revitalization with MNA as they work in the area of church planting.* *Adopted*
25. **Whereas**, the PCA has entered into a contractual relationship with the Orthodox Presbyterian Church in the matter of the incorporation of Great Commission Publications, and,
Whereas, that contractual relationship has accumulated an indebtedness to the PCA in excess of \$600,000, and,
Whereas, that indebtedness is not fully disclosed in the annual audit of the books of the CE/P, since it is not a proper subject of that audit,
Therefore, the 14th General Assembly of the PCA requests that the CE/P include in its audit report for fiscal 1987, at the 15th General Assembly, a summary audit of the Great Commissions Publications Corporation for that same or analogous fiscal year, together with explanatory and interpretive information, and further that the CE/P report on the status of its relationship with GCP, and the status of the contractual agreements including cumulative contribution and cumulative debt liability charts for the past eleven years. The 14th General Assembly also request that GCP audit reports be included with the CE/P audit report for each year thereafter. *Adopted*
26. That the Assembly answer Overture #41, p. 46 in the negative.
 Grounds:
 That the Committee sees no violation of *BCO* regarding the Presbytery's responsibility in oversight of a man's preparation for the gospel ministry. *Adopted*
27. That the Assembly answer Overture #55, p. 46 in the negative, on the grounds that the reference to "approved or recognized seminaries" is not appropriate. There are none, with exception of Covenant Seminary which is the denominational seminary. *Adopted*
28. That the Assembly direct the CE/P, through its Theological Certification Committee, to undertake a study of seminaries being used by our presbyteries

- to determine whether or not their curricula conform to the General Assembly's Uniform Curriculum, and that those findings be made available to the presbyteries to assist them in guiding candidates for the gospel ministry. These findings will also be communicated to those seminaries. *Adopted*
29. That the Assembly direct that all GA Committees and Agencies coordinate through CE/P the ordering of audio and video training materials. *Adopted*
30. That the General Assembly approve in principle the concept of a single communications instrument for public relations, solicitations for financial and spiritual support, and news of all PCA Permanent Committees.
Referred to the Ad Hoc Committee on Communications
31. That the transcript of Dr. Koop's message be printed in the Minutes. (See Appendix D, Attachment B, p. 300) *Adopted*
32. That the report as a whole be adopted. *Adopted*

Members of the Committee of Commissioners are:

Presbytery

Ascension
Central Carolina
Central Georgia
Delmarva
Evangel
Grace
James River
Mississippi Valley
New Jersey
New River
North Georgia
North Texas
Northern Illinois
Philadelphia
South Texas
Southern Florida
Southwest

Commissioner

TE Larry R. Elenbaum
TE Steve Robinson
TE Scott Reiber
RE Richard Baker
RE Crawford Nevins
TE Timothy Dye
TE Frank P. Crane
RE Henry Fair
RE Richard Springer
TE Thomas Fortney
TE Don Mountain
TE Howard Kelley
TE Ted Powers
RE George Harris
RE Dennis Mehall
TE Jim Bowen
TE Fred McFarland

Respectfully submitted,
TE Fred McFarland, Chairman
RE Richard Springer, Secretary

Clerk's Note: Recommendations 28, 29, 30, 31, 32 were handled in 14-80, p. 178
They are included here for easier reference.

14-68 Report of Judicial Commission Adjudicating Case #2.

Moderator Barker called RE W. Jack Williamson to the chair. TE Thomas Barnes, chairman, led in prayer and presented the report. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. RE David Lachman requested his negative vote be recorded.

Adopted

Judicial Case #2: TE Vaughn E. Hathaway, Jr., et al., vs. Grace Presbytery

And now this sixteenth day of October, 1985, comes Vaughn E. Hathaway, Jr., a Teaching Elder of Grace Presbytery, and complains against the action of Grace Presbytery in an adjourned meeting on the thirtieth day of August, 1985, wherein said presbytery did approve the ordination trials of a candidate, and voted to proceed to his ordination to the gospel ministry, and his installation as the pastor of a particular church of said presbytery; and in support of said complaint sets forth the following reasons:

- 1) That said action is contrary to the Word of God in that
 - a) the candidate, by his own admission, informed presbytery that his former spouse had obtained a divorce from him on the grounds of his infidelity, and that he has since remarried;
 - b) while Scripture (Matthew 5:31,32; Matthew 19:9; Mark 10:11; and Luke 16:18) states that a divorce may be obtained on the grounds of such infidelity, it nowhere states that the guilty party in such a divorce has the right to remarry, and, in fact, to the contrary states that whoever marries such a spouse put away for the cause of adultery commits adultery; therefore
 - c) there is a question as to the biblical legality of the candidate's present marital situation.
- 2) That said action is contrary to the *Westminster Confession of Faith*, Chapter XXIV, Section V, which gives permission for remarriage only to the innocent party in a divorce obtained on Biblical grounds, which dispensation does not apply to the candidate for the reasons stated above.
- 3) That said action is contrary to *Book of Church Order* 16-3, which states that "besides possessing the necessary gifts and abilities, natural and acquired, every one admitted to an office should be sound in the faith, and his life be according to godliness;" in that by virtue of the very nature of his marital situation as outlined above, the candidate is inhibited in meeting the higher standards required of office bearers, both in this section of the *Book of Church Order*, and in Scripture (cf. I Timothy 3:1-13).
- 4) That said action is contrary to the advice adopted by the Seventh General Assembly in the report of the Ad-Interim Theological Committee on Divorce, in that:
 - a) the candidate does not fall into any category of recommendation four of the report for reasons cited in number one above;
 - b) the candidate does not fall into the category of recommendation five of the report, since he was divorced by his spouse on Biblical grounds, and, in any case, made no acknowledgment of guilt, neither expressed repentance for the sin of infidelity;
 - c) Presbytery did not give sufficient heed to recommendation six and seven of the report, in that the Presbytery failed to inquire fully into the circumstances of the candidate's marriages and the charge of infidelity;
 - d) Presbytery exhibited manifest impatience with brethren who sought to make such inquiries; and
 - e) Presbytery failed to consider the advisability of delaying the candidate's ordination and installation until these matters could be satisfactorily addressed and resolved.

Signed: Vaughn E. Hathaway, Jr.
 Eugene C. Case
 Roy D. Martin
 George G. Felton, Sr.
 King A. Counts

NOTE: The names of the candidate and the church in which he subsequently was installed as pastor are not stated so as to grant him as much protection of his person may be allowed. If necessary, or if required by the General Assembly, the complainant will provide the information.

NOTE: This complaint was originally filed with Grace Presbytery, September 11, 1985, and was denied by the Presbytery at its Stated Meeting on October 8, 1985.

ADJUDICATION OF CASE 2

I. Statement of Facts

A. On August 13, 1985, Grace Presbytery proceeded to examine a candidate for ordination. The examination was concluded, and he was approved, at an adjourned meeting on August 30, 1985.

B. On September 11, 1985, a complaint against Grace Presbytery was recorded, giving as grounds, the Word of God, the *Westminster Confession of Faith*, the *Book of Church Order*, and the Advice Statement on Divorce adopted at the 7th General Assembly.

C. On October 8, 1985, Grace Presbytery (48th Stated Meeting) failed to pass a motion to ignore the complaint. The complaint was denied on its merits, without debate.

D. A commission of Grace Presbytery did ordain and install the candidate as pastor September 15, 1985.

E. On October 16, 1985, a complaint was submitted to the 14th General Assembly and subsequently assigned to this Commission for adjudication.

II. Statement of Issues

The issue is:

A. Whether a man, previously married and divorced, and now remarried, may be ordained to the Gospel Ministry, and especially if the former marriage was dissolved on less than Biblical grounds. What action and conduct is required prior to remarriage?

B. Did Grace Presbytery properly proceed in its examination of the candidate concerning the above issue?

In essence, do we have in the Presbyterian Church in America a specific constitutional statement dealing with this issue?

III. Judgment of the Case

The Commission voted not to sustain the complaint on each point on grounds that there is no explicit explanation of our constitutional statements of the Presbyterian Church in America concerning divorce and remarriage, particularly in reference to those who hold office in the Church. We realize and admit that there is a wide difference of Biblical interpretation across this Assembly concerning this most important issue, and understand the dilemma of those who labor in ministry. This Commission feels that the time is overdue for sincere and devoted study to

be given this issue which strikes at the very heart of our people and the Church of our Lord Jesus Christ.

Adopted

Members of the Commission:

Teaching Elders

Robert Rayburn, Pacific Northwest, Alt.

Joseph Ryan, James River

Tom Barnes, Southeast Alabama

James Richwine, South Florida, Alt.

Mike Sartelle, Covenant

David Brown, Pacific

Alfred Saleeby, C. Carolina

Gerald Malkus, Palmetto

R. C. Sproul, Central Florida

Ruling Elders

Don Moore, Great Lakes

Andrew Belz, Siouxlands

Robert Oldaker, Ascension

Bill Smith, Tennessee Valley

Mike Waddell, W. Carolina

Minutes of Judicial Commission of Case 2

At 5:40 P.M. on June 24, 1986, Judicial Committee convener Joseph Ryan opened meeting with prayer. Committee members present were as follows: Al Saleeby, Robert S. Rayburn, Joseph F. Ryan, Tom Barnes, Donald C. Moore, Jim Richwine, Mike Sartelle, David Brown, Robert Oldaker and Mike Waddell. A quorum was present. Tom Barnes was elected chairman. Mike Waddell was elected clerk. Meeting was recessed with prayer until approximately 8:30 A.M. Wednesday morning, June 25, 1986.

Meeting was reconvened Wednesday morning, June 25, 1986, at 8:45 A.M. with prayer by Mike Sartelle. Vaughn Hathaway was introduced as the complainant. Roy Taylor was introduced as the respondent. Harry Broadman was excused from serving because he was the roommate of the complainant.

The entire record of the complaint was read. This is stated in a letter dated October 16, 1985, to Dr. Morton H. Smith from TE Vaughn Hathaway. Copy attached. The respondent objected to Items 1-A, and 4-C, and D.

The following also were read to the commissioners by the clerk:

Copy of other signatures to the complaint.

Copy of complaint lodged with Grace Presbytery.

Extract from draft of minutes of the forty-seventh stated meeting.

Extract from draft of minutes of the adjourned meeting.

Extract from draft of minutes of the forty-eighth stated meeting.

Extracts from examining and candidates files regarding individual.

At approximately 9:15 A.M., June 25, 1986, the Commission recessed, at the request of the General Assembly Moderator, to return to the floor to vote. At 10:00 A.M., the Commission reconvened.

The opening argument for the complainant was given by TE Vaughn Hathaway.

The opening argument for the respondent was given by TE Roy Taylor.

After the commissioners questioned Mr. Hathaway and Mr. Taylor at length, the two gave their closing arguments with the respondent first and then the complainant. The two were then dismissed and the Commission went into closed session.

After considerable time was spent in discussion and all commissioners who wished to speak had spoken, it was moved and seconded that each specification, one through four, not be sustained. The motion passed by a vote of fourteen for and none against.

It was further moved and seconded that the lower court's decision be upheld. The motion passed by a vote of fourteen for and none against.

At 12:26 P.M., the meeting was recessed with prayer by Andrew Belz.

The Commission was reconvened with prayer by David Brown at 3:07 P.M., June 25, 1986.

The final report was read and approved. Minutes of the meeting were read and approved. The meeting was adjourned with prayer by Bob Oldaker at 3:22 P.M. June 25, 1986.

Respectfully Submitted,

Tom Barnes, Chairman

Mike Waddell, Clerk

14-69 Report of Judicial Commission Adjudicating Case #6.

RE George Gillespie, chairman, led in prayer and called upon TE Byron Snapp, who presented the report of the Commission. Mr. Snapp then yielded to RE Patrick Vaughn, who presented the dissent submitted by six of the Commission members. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. It was to be noted in the minutes the understanding of the chairman of the Commission was that the Committee on Judicial Business was simply to receive the report of the Presbytery of the Ascension by November 10, 1986, and to report to the Fifteenth General Assembly. The vote on the Commission report was 205 in favor, 192 opposed. The following commissioners requested their negative votes be recorded.

Adopted, then reconsidered

K. Eric Perrin, Robert Hopper, R. C. Sproul, Patrick J. Vaughn, John Woll, David H. Clelland, Randall C. Martin, Robert E. Bell, Timothy B. Dobbins, Donald Beebe, Richard M. Gray, William P. McColley, Jim Baird, Jim Shannon, Jack Adkins, Fred J. Muse, Larry C. Mills, Tim Diehl, G. Mark Cushman, James L. Moss, Bobby Farmer, Henry Mueller, Walter W. Wood Jr., Thomas R. Caradine Jr., H. Cobb Ware, Terry L. Jones, Thomas L. Wenger, W. Thomas Farr, Robert Rogland, Robert B. Louthan, Stephen Smallman, Richard C. Chewing, John P. MacRae, Brad Camper, James L. Thomas, David A. Stockment, Paul E. Zetterholm, Carl D. Chaplain, William C. Hughes, T. C. Albrecht, G. Dae Lim, John Bumgardner, Edward L. Satterfield, Tom Schneider, Jim High, Steve Robinson, [REDACTED], William Barker, James Perry, Peter R. Vaughn, Ron Lutjens, Byron J. Curtis, Jonathan Seda, Kenneth E. Hines, Roy C. Wescher, Thomas E. Nicholas, Thomas F. Leopard, L. Roy Taylor, Frank P. Crane, Leon F. Wardell, Thomas Holliday, Don Gabagen, Robert Bradsher, Timothy Dye, Henry Hope, J. Lewis Baker, James L. Moore, Richard Lindsay, Terry Traylor, Mike Goheen, Randall P. Pope, Randy Q. Smith, James W. Young, James W. Hatch, James A. Smith, Ronald L. Bossum, Steven Stout, Thomas J. Stein, Donald J. MacNair, Lawrence C. Roff, Corbett Heimburger, Charles H. Morrison III, David M. Frierson, George Brengle, Glen Parkinson, Brad D. Evans, William S. Henderson, Walter Shepard, Daniel C. Broadwater, Harry D. Long, William V. Campbell, David Currence, Phil Stogner, Robert S. Rayburn, Fred S. McFarland, Ken Smith, Gregory E. Mott, D. Worth Carson, George M. Stulac, James K. Workman, Curt Lovelace, Stephen Rarig, John L. Vance, Dennis Eide, Floyd Haan, David C. Moore, Dennis Lytle, Darwin Jordan, Jack Totherow, Charles W. Hainline, Craig W. Garriott, Doug Griffith, Darrell McIntyre.

A motion was adopted to reconsider the vote just taken. The Assembly then voted not to receive, approve, and accept the report of the Commission. The vote was recorded as 158 in favor, 204 opposed. The following commissioners requested their affirmative votes be recorded:

Adopted

Eugene C. Case, Scott L. Reiber, Ross Lindley, Byron Snapp, James Gary Aitken, Joel Beezley, Henry E. Johnson, Ted Lester, Raymond B. Fell, Randy Hickman, George A. Crocker, Larry E. Ball, Steve Wilkins, Alan McCall, J. G. Thompson, James A. Jones Jr., G. Brent Bradley, Seth Skolnitsky, Dennis Mehall, Kenneth L. Gentry Jr., David Dively, Vaughn E. Hathaway Jr.

The Assembly then voted that Walter Shepard, Patrick Vaughn, Byron Snapp, and Dennis Mehall be appointed a nominating committee to report Friday and to nominate members of a new judicial commission to be elected to adjudicate Case #6 in the intervening year and to report to the Fifteenth General Assembly.

Adopted

Case 6: Complaint of TE Carl W. Bogue et al. against the Presbytery of the Ascension

Whereas, the Eleventh General Assembly sustained a complaint against the Presbytery of the Ascension in sustaining the trials for ordination of Mr. Kurt Lutjens, annulling that action; and

Whereas, the Presbytery was directed to correct the trials or proceed to orderly discipline "if his views continue to fail to conform with the Word of God, the Standards of this Church, and *The Book of Church Order*;" and

Whereas, the Eleventh General Assembly defined failure to so conform as views which (1) take "exception to BCO 58-4 'which restricts the invitation given at the

Lord's Supper to session-approved persons or professing Christians who are communicants in good standing in any evangelical church.' He believes it is illegitimate to include church membership as a requirement for one to participate in the Lord's Supper," and (2) refusal to "deny baptism to an allegedly professing adult who would not become a member of the visible church upon baptism;" and

Whereas, the Twelfth General Assembly sustained a subsequent complaint, the Judicial Commission unanimously specifying "continued non-compliance with the directives of the Eleventh General Assembly;" and

Whereas, in conjunction with a reexamination in September, 1984, Mr. Lutjens stated his views to still be those expressed in a paper from the Spring of 1984, which paper was before the Twelfth General Assembly as primary evidence on which to base their specification of continued non-compliance; and

Whereas, the Presbytery of the Ascension sustained his reexamination in spite of this continued failure to conform, refusing also to interpret the vote to mean either approval in spite of unchanged views or approval because of changed views; and

Whereas, in November, 1984, the Presbytery refused to begin orderly discipline as directed by the Twelfth General Assembly; and

Whereas, the Review and Control of Presbyteries Committee at the Thirteenth General Assembly noted an exception to the Presbytery's Minutes in regard to this continued non-compliance, noting the ambiguity of the minutes on the reexamination (cf. *Minutes*, p. 142-143); and

Whereas, in the action of the Presbytery of the Ascension of the Presbyterian Church in America, at a Stated Meeting January 10, 1986, in Murrysville, PA., respecting the following approved response to the above noted exception to the minutes,

In reply to the exception 1.b (1) taken by the Assembly's Committee on the Review and Control of Presbyteries to our minutes of September 8-9, 1984, that "It is not clear whether the Presbytery's action in sustaining the reexamination of Mr. Kurt Lutjens is indicative of a change in his views or of the Presbytery's intention to accept Mr. Lutjen's views as they are.", the Presbytery respectfully answers in clarification that our minutes in section 84-88 mean that the reexamination revealed (as did the examination of the Pastoral Committee) a change in Mr. Lutjen's views that brought him into agreement with the standards of the PCA to the satisfaction of the Presbytery and on this basis his examination was sustained.

is contrary to fact,

Therefore, the undersigned hereby complain to the Presbytery of the Ascension of the Presbyterian Church in America against this response to the General Assembly noted exception to the minutes.

Reasons for the Complaint

1. It is contrary to fact.
2. It has the effect of rewriting the minutes long after an action has been taken, making a substantive change via interpretation, which interpretation the Presbytery specifically refused to make at the time of the action in September of 1984.

As in the past, the undersigned complainants come now professing our commitment to the peace and unity of the Church of Jesus Christ, as well as its purity. We plead with the Presbytery of the Ascension to correct this misstatement of fact, and comply with the letter and the spirit of past General Assembly directives, demonstrating submission to the brethren in their legitimate exercise of ecclesiastical authority.

For Christ the King,
 The Session of Faith Presbyterian Church
 TE Carl W. Bogue, Moderator
 RE James R. Bruder, Clerk
 RE George R. Caler
 RE Robert L. Oldaker
 RE Gary L. Spenser
 RE Keith M. Wing

JOINING IN THE COMPLAINT WITH FAITH SESSION

TE Bailey C. Cadman
 TE Earl F. Fair
 TE Robert C. Paterson
 TE Peter Stanzen, II

ADJUDICATION OF CASE #6

Complaints of TE Carl W. Bogue *et al.* against the Presbytery of the Ascension

I. Statement of the Facts

- A. The 13th General Assembly via the Committee on Review and Control made exception to the minutes of the Presbytery of the Ascension stating "It is not clear whether the presbytery's action in sustaining the reexamination of Mr. Kurt Lutjens is indicative of a change in his views or of the presbytery's intention to accept Mr. Lutjens' views as they are."
- B. Presbytery of the Ascension responded to the Committee on Review and Control in its action of January 10, 1986, stating, "The Presbytery respectfully answers in clarification that our minutes in section 84-88 mean that the reexamination revealed (as did the examination of the pastoral committee) a change in Mr. Lutjens' views that brought him into agreement with the standards of the PCA and on this basis his examination was sustained."
- C. A complaint was filed by Carl W. Bogue, *et al.* against the above actions of the Presbytery of the Ascension.

II. Statement of the Issues

- A. Is the response by the Presbytery to General Assembly's noted exception contrary to fact?
- B. Are the Presbytery's stated reasons for denying the complaint in contradiction to the response approved by Presbytery for the General Assembly's noted exception?
- C. Has the answer to the General Assembly's noted exception had the effect of rewriting the minutes?
- D. Has the answer to the General Assembly's noted exception had the effect of rewriting the minutes, which interpretation the Presbytery specifically refused to make at the time of its action in September, 1984?
- E. Has the Presbytery illegitimately interpreted BCO 58-4?

III. Judgment of the Case

- A. Specifications of Error
 1. The Presbytery's response to the General Assembly's noted exception is contrary to fact.

2. The Presbytery's stated reasons for denying the complaint are in contradiction to the response approved by Presbytery for the General Assembly's noted exception.
3. The answer to the General Assembly's noted exception had the effect of rewriting the minutes.
4. The answer to the General Assembly's noted exception had the effect of rewriting the minutes, which interpretation the Presbytery specifically refused to make at the time of its action in September, 1984.
5. The Presbytery has illegitimately interpreted *BCO 58-4* (*MIIGA*, p. 140).

B. Recommendations

1. The Presbytery of the Ascension is instructed to reexamine TE Kurt Lutjens on the question of the relationship of the sacraments and church membership, and that a full and complete transcript of this examination be included in the minutes of the Presbytery. Reason: the transcript of the reexamination of Kurt Lutjens in September, 1984, which was required by the 11th General Assembly is unavailable due to mechanical failure. Both complainant and defendant agree that neither malice nor negligence was involved in the lack of transcript.
2. The Presbytery of the Ascension is instructed to complete the above action and report to the Permanent Committee on Judicial Business no later than November 10, 1986.
3. The Presbytery of the Ascension is instructed that conformity in the matter of the relationship of the sacraments and church membership is defined as compliance with the ruling of the 11th General Assembly in this matter:

"The General Assembly directs the Presbytery of the Ascension to correct the aspects of the trial for ordination which are contrary to the constitutional standards of the PCA" (*MIIGA*, p. 141)

The following were found to be contrary to the constitutional standards of the PCA by the 11th General Assembly

"The candidate took exception to *BCO 58-4* 'which restricts the invitation given at the Lord's Supper to session-approved persons or professing Christians who are communicants in good standing in any evangelical church. He believes it is illegitimate to include church membership as a requirement for one to participate in the Lord's Supper.

Under examination the candidate refused to affirm that he would deny baptism to an allegedly professing adult who would not become a member of the visible church upon baptism. The constitutionality of this is denied." (*MIIGA*, p. 140)

Furthermore, *BCO 14-7* as adopted by the 14th General Assembly (see p. 88) says,

"Actions of the General Assembly pursuant to the provisions of *BCO 14-6* such as deliverances, resolutions, overtures, and judicial decisions are to be given due and serious consideration by the Church and its lower courts when deliberating matters related to such action. Judicial decisions shall be binding and conclusive on the parties who are directly involved in the matter being adjudicated, and may be appealed to in subsequent similar cases as to any principle which may have been decided. (See *BCO 3-5, 3-6.* and *WCF 31:3.*)"

4. The Presbytery of the Ascension is instructed that if TE Kurt Lutjens continues to be in nonconformity to the PCA constitutional standards (see number 3 above) as shown by his examination that the Presbytery is to proceed with orderly discipline after due pastoral counsel.
5. The Presbytery of the Ascension is admonished by this General Assembly that this matter has been before the last four General Assemblies, and that it should exercise due care to avoid further delay in the expeditious conclusion of this in accordance with the directives of the 11th General Assembly.

IV. Conclusion

We, as a Commission appreciate the cooperation of both the complainants and respondents in this case. It is our hope and prayer that this matter can be concluded in a spirit of unity and peace for the purity and advancement of the Church of Jesus Christ. *Adopted, then reconsidered and recommitted, p. 152.*

The following commissioners were present:

Teaching Elders

Rodney Stortz, Missouri
 Walt Shepard, Grace
 Lawrence Snapp, Westminster, Asst. Chm.
 Raymond Fell, Gulf Coast
 Rod Mays, New River, Clerk
 Joel Beezley, Evangel
 Daniel Sulc, W. Carolina

Ruling Elders

Jack Adkins, James River
 Randy Hickman, Central Georgia
 John Farmer, Palmetto
 Dennis Mehall, S. TX, Asst. Clerk
 George Gillespie, MS Valley, Chm.
 Rupert Green, SE Alabama
 Patrick Vaughn, Southwest

The following commissioners were absent:

Frank E. Smith, Northeast
 Christian Keidel, Philadelphia

Rene Schmidt, Southern Florida
 Joe Glenn, Calvary

Dissenting Report

I. History of the Case

A. The 12th General Assembly (GA) in adjudication of Case #7 regarding the ordination examination of TE Kurt Lutjens, recommended to Ascension Presbytery several things, including a pastoral counseling committee, a reexamination of Mr. Lutjens and a transcript of the trials to be preserved by the Presbytery's Stated Clerk.

They recommended further that if his views failed after due counseling to conform with the Word of God, the Standards of the Church and the BCO, the Presbytery through its Pastoral Committee should commence orderly discipline by a stated time.

Mr. Lutjens' views expressed in his initial examination September 11, 1982, revealed exceptions in five areas:

1. Sabbath observance,
2. possible ordination of women as deacons,
3. immersion as an alternative form of baptism,
4. possible willingness to baptize persons who would not be able to become members of a visible church,
5. possible administration of communion in unusual situations to persons not members of a visible church.

B. Presbytery of the Ascension conducted the reexamination of TE Kurt Lutjens September 7 and 8, 1984. Because of mechanical failure, the transcript was incomplete. Of the five points of exception

the issues related to Sabbath observance, mode of baptism and views regarding women deacons had been allowed by previous GA actions. Regarding issues 4 and 5 related to membership and baptism and the communion, Presbytery by vote of 52 to 16 voted to sustain the reexamination.

C. The Thirteenth GA Committee of Commissioners on Review and Control, June 1985, found exceptions to the Presbytery of the Ascension's minutes and requested clarification as to whether Presbytery's vote to sustain Mr. Lutjens' examination was based on a change in Mr. Lutjens' views or on willingness of the Presbytery to accept Mr. Lutjens' views as they were.

D. Response to this request for clarification was formulated and approved by the Presbytery of the Ascension in January, 1986. (A copy of the response is Exhibit A.) The Presbytery states that Mr. Lutjens' views have changed and that his views are now in conformity to the standards of the Church.

E. Complaint against the Presbytery's response is the subject of this adjudication. (The text of the complaint is Exhibit B.) The complaint, in essence, states that the Presbytery's response is not true to fact. In the elaboration by the complainants, they indicate that there is no change in Mr. Lutjens' views.

II. Issues Involved

A. The integrity of the Presbytery of the Ascension is at stake, in that it is accused of making a report which is contrary to fact and of willfully distorting minutes.

B. The ability of the Presbytery to make a valid judgment on the examination of its candidates is at stake.

C. The view of the Standards adhered to by the majority (52 to 16) of the Presbytery of the Ascension is at stake.

D. Disturbance of peace within the Presbytery of the Ascension continues.

E. The issue continues whether or not TE Kurt Lutjens' current views and practices regarding church membership and the sacraments are in acceptable conformity with the Church's Standards.

F. Debate by the Assembly at large on the application of the Standards to these issues has continued as a topic of this meeting.

III. Conclusions

A. The majority of the Judicial Commission holds that issue E above is of over-riding importance. They derive from the evidence that Mr. Lutjens' views have not changed sufficiently to bring him into conformity with a "proper" view of the Standards.

B. The dissenting view holds that the Presbytery, through its Pastoral Committee, through Presbytery action and affirmative vote; through its response to Review and Control Committee; and by direct testimony before our Judicial Commission have effectively shown that TE Kurt Lutjens' views have changed and are now in conformity to the Church's Standards.

C. Further, the minority view holds that the specific charges made in this complaint cannot be supported by the evidence presented and issues A, B, and C, stated above, must be decided in favor of the Presbytery.

D. The issue of peace within the Presbytery must be considered in the overall context. If a decision could be made which will achieve this end, it would be highly desirable.

E. Therefore, in light of the above considerations, the minority of the Judicial Commission assigned to hear this case recommends that the complaint be not sustained.

Jack Adkins	RE
George Gillespie	RE
Walter Shepard	TE
Rodney Stortz	TE
Dan Sulc	TE
Patrick Vaughn	RE

EXHIBIT A

Response of Presbytery of the Ascension to the GA Committee
on Review and Control

In reply to the exception 1.b (1) taken by the Assembly's Committee on the Review and Control of Presbyteries to our minutes of September 8-9, 1984, that

"It is not clear whether the Presbytery's action in sustaining the reexamination of Mr. Kurt Lutjens is indicative of a change in his views or of the Presbytery's intention to accept Mr. Lutjens' views as they are.",

the Presbytery respectfully answers in clarification that our minutes in section 84-88 mean that the reexamination revealed (as did the examination of the Pastoral Committee) a change in Mr. Lutjens' views that brought him into agreement with the standards of the PCA to the satisfaction of the Presbytery and on this basis his examination was sustained.

In reply to the exception 1.b. (2) taken by the Assembly's Committee on the Review and Control of Presbyteries to our minutes of September 8-9, 1984, in sections 84-89 and 84-94 that

"Presbytery failed to provide the 'attested transcript' of the reexamination trials directed to be made by the General Assembly. When the attempt to record the examination on tape failed, the Presbytery by vote at the same meeting specifically refused the recommendation of the Pastoral Committee to provide a written reconstruction of the record, choosing instead merely to send a letter of explanation and apology to the General Assembly,"

we would respectfully answer that a technical failure of the recording equipment made it impossible for us to provide the required transcript (see letter of October 15, 1984, to GA).

(This amended response was adopted, with TE's Robert Peterson, Larry Oldaker, and Peter Stazen requesting the recording of their negative votes.)

EXHIBIT B

FAITH PRESBYTERIAN CHURCH
2540 South Main Street
Akron, Ohio 44319

March 19, 1986

The Rev. Frank D. Moser, Clerk
Presbytery of the Ascension
398 Hochberg Road
Monroeville, PA 15146

Dr. Morton H. Smith
P.O. Box 1428
Decatur, GA 30031

Whereas in the action of the Presbytery of the Ascension of the Presbyterian Church in America, at the Stated Meeting March 8, 1986, in Valencia, Pa., our complaint against the presbytery's response to the General Assembly noted exception to the presbytery minutes was denied, the undersigned hereby complain to the General Assembly of the Presbyterian Church in America against this action of the Presbytery of the Ascension.

REASONS FOR THE COMPLAINT

1. The answer to the General Assembly noted exception is contrary to fact.
2. The presbytery's stated reasons for denying the complaint are in contradiction to the response approved by presbytery for the General Assembly's noted exception, and in fact it acknowledges the complainants' contention that Mr. Lutjens' views are substantially the same as those which caused the Eleventh General Assembly to declare Mr. Lutjens' ordination exam annulled.
3. The answer to the General Assembly noted exception has the effect of rewriting the minutes long after an action has been taken, making a substantive change via interpretation, which interpretation the presbytery specifically refused to make at the time of the action in September of 1984.
4. The presbytery did not consider or act upon reason #2 of the complaint (same as reason #3 above).
5. The presbytery illegitimately reinterprets the *BCO* 58:4 which requires membership in an evangelical church, declaring its "intent" is to not require membership in an evangelical church.

With heavy hearts, but more convinced than ever we must pursue a just resolution of this unresolved issue, the undersigned continue their complaint, now to our fathers and brothers in the General Assembly of our Church, pleading with you to correct these errors and to enforce the directives of the Eleventh and Twelfth General Assemblies.

For Christ the King,
The Session of Faith Presbyterian Church

TE Carl W. Bogue, Moderator
RE James R. Bruder, Clerk
RE George R. Caler
RE Robert L. Oldaker
RE Gary L. Spencer
RE Keith M. Wing

JOINING IN THE COMPLAINT WITH FAITH SESSION

TE Bailey C. Cadman
TE Earl F. Fair
TE Robert C. Peterson
TE Peter Stazen, II

Cf. Original complaint to Presbytery of the Ascension attached.

**MINUTES OF JUDICIAL COMMISSION OF CASE #6
THE COMPLAINT OF BOGUE *ET AL.* VS PRESBYTERY OF THE ASCENSION**

The judicial commission appointed to adjudicate Case #6, Complaint of Bogue *et al.* vs. Ascension Presbytery met at the call of the convener at 4:45 p.m. on June 24, 1986 at the General Assembly, Academy of Music. Present were: TE Rodney Stortz, TE Walt Shepard, TE Lawrence Snapp, TE Raymond Fell, TE Rod Mays, TE Daniel Sulc, RE Jack Adkins, RE Randy Hickman, RE John Farmer, RE Dennis Mehall, RE George Gillespie, RE Rupert Green, RE Patrick Vaughn. Absent were TE Frank Smith, TE Christian Keidel, TE Joel Beezley, RE Joe Glenn.

The meeting was called to order with prayer by the convener TE Rodney Stortz. It was moved, seconded, carried to elect RE George Gillespie chairman and TE Rod Mays clerk by acclamation. A quorum was declared. The chairman requested the commission to pick up the record of the case and to read and study it by 8:15 a.m., June 25, 1986. The meeting was recessed by the call of the chairman with prayer by TE Raymond Fell at 5:15 p.m.

The commission reconvened June 25, 1986 at 8:15 a.m. at the Academy of Music. Present were teaching elders Walt Shepherd, Rod Mays, Dan Sulc, Rodney Stortz, Raymond Fell, Lawrence Snapp, Joel Beezley, Frank Smith, and ruling elders Jack Adkins, Randy Hickman, John Farmer, Dennis Mehall, George Gillespie, Rupert Green, Patrick Vaughn. The chairman called the meeting to order with prayer. The chairman presented the following agenda and assignments for the day.

AGENDA

8:15-10:15 — organizational work
10:15-10:30 — break

10:30-12:00 — to hear complainants and respondents
 12:00- 1:30 — lunch
 1:30- 3:00 — to hear complainants and respondents
 3:00- 3:15 — break
 3:15- 5:15 — deliberations
 5:15- 7:30 — dinner
 7:30- — continue until we reach a conclusion

ASSIGNMENTS

Byron Snapp to serve as assistant chairman
 Dennis Mehall to serve as assistant clerk
 Rodney Stortz and Rupert Green to serve as sergeants at arms
 Joel Beezley and Dan Sulc to serve as parliamentarians
 Brad Fell to serve as interrogator.

The General Assembly requested the commission to be called to the floor of General Assembly at 9:30 a.m. for other business. The commission reconvened at 10:30 with the following in appearance before the commission.

COMPLAINANTS

Bob Peterson
 Carl Bogue
 Peter Stazen

RESPONDENTS

Tom Gregory
 Charles Winkler
 Charles Holliday
 Robert Eickelberg
 Arnold Frank
 Dale Welden

The complainants were given the floor to present their opening arguments. They distributed two documents; (1) Chronology of Actions, (2) transcript of their opening arguments.

The commission recessed at 11:45 a.m.

The commission reconvened at 1:00 p.m. and was led in prayer by Randy Hickman.

The respondents were given the floor to present their opening arguments. The transcript of that argument was distributed.

The complainants and respondents were dismissed at 2 p.m.

The commission began discussion of questions that needed to be asked of the complainants and respondents. After a series of questions to both complainants and respondents, the respondents were given the floor for their closing arguments which were distributed in transcript form. The commission then granted the floor to the complainants for their closing argument. The complainants and respondents were dismissed. The commission recessed with prayer by Pat Vaughn at 4:50 p.m.

The commission reconvened at 7 p.m. with prayer by Dan Sulc. The clerk of the commission read from the Commissioner's Handbook the guidelines for judicial commissions to adjudicate complaints. At this time extended discussion took place concerning the issue. Each member of the commission was given two minutes to sum up his opinion. The commission then entered into a season of prayer before voting on each specification. The commission voted to sustain each specification of the complainants as follows:

1. The answer to the General Assembly's noted exception is contrary to fact. 8-6-0
2. The presbytery's stated reason for denying the complaint are in contradiction to the response approved by presbytery for the General Assembly noted exception, and in fact it acknowledges the complainants' contention that Mr. Lutjens' views are substantially the same as those which caused the Eleventh General Assembly to declare Mr. Lutjens' ordination exam annulled. 8-6-0
3. The answer to the General Assembly noted exceptions has the effect of rewriting the minutes long after an action has been taken, making a substantive change via interpretation, which interpretation the presbytery specifically refused to make at the time of the action in September of 1984. 8-6-0
4. The presbytery did not consider or act upon reason #2 of the complaint (same as reason #3 above). 8-6-0
5. The presbytery illegitimately reinterprets the BCO 58:4 which requires membership in an evangelical church, declaring its "intent" is to not require membership in an evangelical church. 8-6-0

It was moved, seconded, carried that a subcommittee be appointed by the chairman, to be composed of two majority members and one minority member, in order to develop a report of the commission and its recommendations. The chairman appointed Walt Shepard, Brad Fell and Joel Beezley.

The commission recessed with prayer by Dennis Mehall at 10:30 p.m. The commission reconvened at 9:30 a.m., June 26, 1986 at the Tenth Presbyterian Church with prayer by Dennis Mehall. The clerk read

the minutes up to this point and they were approved as read. Brad Fell was called upon to present the report of the subcommittee (see Commission report). The Statement of Facts was moved, seconded, carried unanimously. It was moved, seconded, carried to approve the Statement of Issues and the Judgments of the Case. The subcommittee recommendations were approved as recommendations of the Commission (see Commission report).

The minutes of today's proceedings were read and approved. A motion was made to adjourn at 11:40 a.m. with prayer led by Joel Beezley.

Respectfully submitted,
TE Rod Mays

14-70 Report of Judicial Commission Adjudicating Case #4.

TE Eugene C. Case, chairman, led in prayer and presented the report. The Assembly voted to receive and adopt the Commission's report that the case had been abandoned and that there would therefore be no judgment. The Minutes were approved and ordered spread upon the Minutes of the Assembly as its own. *Adopted*

Case #4: Appeal of TE Edward A. Steele III vs. Great Lakes Presbytery

To the Rev. William A. Shell, Stated Clerk of the Great Lakes Presbytery, the Presbyterian Church in America:

And now, this 20th day of December, A. D. 1985, comes Teaching Elder Edward A. Steele, III and appeals from the judgment of the Great Lakes Presbytery in the case of divesting him without censure without judicial process at its Stated Winter Meeting on December 7, 1985, and in support of said appeal sets forth the following specifications of error:

The Great Lakes Presbytery of the Presbyterian Church in America erred in divesting the Appellant without censure in the following ways:

(1) The Presbytery misinterpreted *BCO* 34-10, first paragraph, first sentence, in that it did not institute judicial proceeding against the Appellant when it accused him of habitually failing to be engaged in the regular duties of his official functions. It did not have the prerogative of acting as it did without the aforesaid process, especially since the Appellant has either attended or been excused from the Stated Presbytery Meetings.

(2) Since no charges were pending against the Appellant and he was a teaching elder in good standing in the Great Lakes Presbytery, his request that his name be erased was denied because of his alleged non-participation in Presbytery and in his not serving in a ministerial office.

(3) No attempt was made by Presbytery or its representatives to collect evidence for or against the ministry the Appellant presently has as being in conformity to the responsibilities of a Teaching Elder in the PCA.

(4) The Appellant has been discriminated against because other candidates, licentiates, and teaching elders who have a history of non-attendance and non-reporting have not been disciplined in any way.

(5) The Appellant has been discriminated against because another Teaching Elder, Phillip E. Poe, had his name erased at his request, thereby being dismissed "to independency" without any attempt at divestiture without censure.

(6) The Appellant has been injured pastorally because upon his divestiture Presbytery did not act to have him assigned to the closest PCA church as a communicant member.

The Appellant respectfully requests that the 14th General Assembly appoint a Commission to investigate this appeal, and that it direct Presbytery to rescind its action

of divestiture without censure and proceed either to judicial proceedings at which proper evidence will be presented or to erase the Appellant's name from its rolls.

Respectfully submitted,
Edward A. Steele, III

ADJUDICATION OF CASE #4

In view of the fact that no one was present to represent the appeal, it is judged to be abandoned. *Adopted*

E.C. Case, Chairman
James Jones, Secretary

Commission Members:

Ruling Elders

Robert Baudoux, Ascension
Thomas Dizer, Delmarva
Bill Gates, Grace
Roger Ingalsen, Tennessee Valley
Robert Ransom, James River

Teaching Elders

Michael Ahlberg, Covenant
Robert Cargo, North Georgia
E. C. Case, Grace, Chairman
John DeBardeleben, Philadelphia
John Hall, Calvary
James Jones, Westminster
Michael Saunders, Southeast Alabama
Carl Smith, Central Florida

Minutes of the Commission
To Deal with the Appeal
of Teaching Elder Edward A. Steele, III
to an Action of Great Lakes Presbytery

CONVENING:

The Commission was convened at 5:30 P.M. June 24, 1986, in the backstage area of the Academy of Music in Philadelphia, PA, and called to order by the convener, T.E. Carl Smith. Present were Teaching Elders Carl Smith, Eugene C. Case, James Jones, John DeBardeleben, Michael Ahlberg, and John Hall; and Ruling Elders Thomas Dizer, Robert Ransom, Robert Baudoux, and William Gates.

Also present were T.E. David McKay and R.E. Tom Stein, Respondents for Great Lakes Presbytery.

QUORUM:

It was determined that a quorum was present to do the business of the Commission.

PRAYER:

The meeting was opened with prayer by T.E. Case.

ELECTION OF OFFICERS:

T.E. Case was elected Chairman of the Commission.

T.E. Jones was elected Secretary of the Commission.

RECESS:

The Commission recessed at 6:00 P.M., with direction to reconvene following the evening worship service of the Assembly.

RECONVENE:

The Commission reconvened at 9:55 P.M., backstage at the Academy of Music, and opened with prayer by T.E. DeBardeleben.

The Chairman indicated that he and T.E. Rodney King, Chairman of the Assembly's Permanent Committee on Judicial Business, had contacted Mr. Edward Steele, III by telephone during the recess, and had ascertained that neither he nor anyone representing him would be present, and that he (Mr. Steele) anticipated that T.E. William Shell would be present at the Assembly to prosecute a complaint in connection with the case. A previous telephone conversation with someone at Mr. Shell's residence by T.E. King revealed that Mr. Shell was in China.

RECESS:

The meeting was recessed at 10:15 P.M., with prayer by T.E. Smith.

RECONVENE:

The Commission reconvened at 8:45 A.M., June 25, 1986, in Room 20 at the Academy. The meeting was moved to Room 22 for the convenience of the Commissioners. It was opened with prayer by R.E. Tom Dizer. R.E. Roger Ingalsen and T.E. Michael Saunders were also present for the first time. T.E. Robert Wildeman, Sr., representative for T.E. Shell in his complaint related to the appeal was introduced.

The Commission was informed by the Chairman that a constitutional inquiry would be necessary to determine whether or not the appearance of counsel for the Appellant at the Assembly was timely if he had not presented himself to the Commission before the close of business on the second day.

RECESS:

The Commission recessed until 10:00 A.M.

RECONVENE:

The Commission reconvened at 10:00 A.M. with prayer by T.E. Robert Cargo. There still had been no word from the Permanent Committee on Judicial Business with regard to the Constitutional inquiry.

The Commission proceeded to deal with the appeal until some direction was given. The propriety of the appeal being before us, since there was no one to defend it, was challenged by the respondents for the Great Lakes Presbytery. The challenge was sustained by the Commission, and the Commission moved to deal with the complaint by T.E. Shell, who was represented by T.E. Wildeman. In the course of the discussion, the Commission was informed by T.E. Smith that he had learned from T.E. King, Chairman of the Permanent Committee, that the Complaint could be brought before the Commission only at the express direction of the Assembly. By vote of the Commission, T.E. Smith was directed to bring this matter before the Assembly, and to see that sufficient copies of a summary of the case as well as the complaint be obtained for the Commission.

RECESS:

The Commission recessed at 10:30 to await further direction from the Assembly.

RECONVENE:

The Commission reconvened at 11:50 A.M., having been instructed by the Assembly not to proceed with hearing the complaint, as it was out of order under terms of *Book of Church Order* 43-1.

In view of the fact that no one had come forward to represent the Appellant, a motion was entertained, seconded and carried, to recommend to the General Assembly that the appeal be denied on this ground.

The Commission was dismissed with prayer by T.E. DeBardeleben.

Respectfully Submitted,
James Jones, Secretary

14-71 Report of Judicial Commission Adjudicating Case #3.

TE Arthur C. Broadwick led in prayer and presented the report. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. The Minutes of the Commission were approved and ordered spread upon the Minutes of the Assembly as its own.

Adopted

Case #3: Complaint of RE Henry D. Knight, Jr. vs. Palmetto Presbytery

Supporting Reasons for Complaint

I am a Ruling Elder of Covenant Presbyterian Church, Columbia, South Carolina, and a communing member of that church in good standing. As such, I am subject to the jurisdiction of Palmetto Presbytery. This is not a complaint in a judicial case in which any appeal has been taken.

The attached complaint dated October 14, 1985, was filed with the Stated Clerk of Palmetto Presbytery, Columbia, South Carolina, against an act of the court that I, along with Tony E. Pepper, also a communing member of Covenant Presbyterian Church, alleged to be in error. [Please see attached Complaint - Exhibit A - for the complaint and supporting reasons and the minutes of the September 30, 1985 Special-Called Meeting of Palmetto Presbytery with attachments (excluding the letter in question) along with transmittal letter, map and proposed docket - Exhibit B - which were

mailed by Presbytery on October 11, 1985. *NOTE*: I have excluded the letter in question because of my concern that the opinions expressed in the letter may be found to be libelous and, in my opinion, it should not be further published; therefore, I have only reproduced the heading as it originally appeared in the minutes].

The written complaint, with supporting reasons, was filed with the Clerk of Palmetto Presbytery within fifteen (15) days following the act complained of.

At the Stated Fall Meeting of Palmetto Presbytery on October 24, 1985, the minutes of the July, 1985 meeting were approved and, at that time, copies of the complaint were passed out to the Commissioners. The Chairman of the Administration Committee then encouraged the Commissioners to read and consider the complaint and the approval of the minutes of the September 30, 1985 Special-Called Meeting was postponed until the Administration Committee report that afternoon in order that Commissioners would have time to read and consider the complaint.

That afternoon, when the matter of the complaint was mentioned, a motion was made and passed that we go into executive session to consider it.

The Chairman of the Administration Committee made a motion that the court was not prejudiced in its ability to consider the finding of the investigative committee investigating charges against Teaching Elder James Gary Aitken by the publication of this letter. After some discussion of the motion, a Commissioner made a motion not dealing with the subject of the complaint, which motion in amended or substituted form was voted on and passed. When the discussion returned to the topic of the complaint, a motion was made that, since it was "closely connected" to the investigation of the charges against Teaching Elder Aitken, consideration of it be tabled until the time that the investigating committee reported its findings.

During the discussion of the motion to table, I vehemently spoke against the Presbytery tabling and not considering the complaint. I explained that the complaint had absolutely nothing to do with the investigation of the charges by the committee, but simply addressed the apparent impropriety of including a letter in the official minutes of the Special-Called Meeting as an attachment to those minutes when it had not been discussed, considered or even mentioned at that meeting. I further explained that the complaint did not address the contents of the letter attached to the minutes, but simply the fact that *anything* included in the minutes of a meeting that is not discussed, considered or even mentioned at that meeting would be wrong and, therefore, improper. A Commissioner, to the best of my recollection, then called for the question. The question was called, the motion to table consideration of the complaint was voted on and passed.

COMPLAINT

1. That a copy of this letter was sent to every Session and Teaching Elder in Palmetto Presbytery as an "attachment: Third Called Meeting Palmetto Presbytery, September 30, 1985" as though it was presented and discussed at that meeting, when, in fact, not only was it *clearly* not discussed, considered, or even mentioned, but, on the contrary, the court publicly refused at the meeting to consider the same subject as contained in this letter.

2. That Palmetto Presbytery, after considering the complaint set forth in one (1) above at its Stated Fall Meeting on October 24, 1985, failed to act on that complaint and, therefore, violated the provisions of the *Book of Church Order*, Section 13-10, which requires in pertinent part that "The Presbytery shall keep a full and *accurate* record of its proceedings... [Emphasis added].

3. That the inability and/or unwillingness of Palmetto Presbytery to take action to correct its minutes and delete this letter makes the letter available [*Roberts Rules of Order* Art. VII, 41] to anyone interested in further publishing it. That it affords such person a means to justify its further publication if they obtain it or already have it based on the fact that, by remaining in the minutes, it purports to have been discussed at the September 30, 1985 meeting and to be a legitimate addition to those official meeting minutes. That by being an attachment to open minutes, it appears to indicate that, in the opinion of this Presbytery, the opinions expressed in this letter are suitable and appropriate for public consideration.

4. That because of the constraints of executive session, the inability and/or unwillingness of this Presbytery to act on my complaint and my vow as a Ruling Elder [Question 5] within this Presbytery, I am presently prohibited from explaining the insertion of this letter in the official minutes of Presbytery to those under my care at Covenant Presbyterian Church.

5. That since I believe that the provisions of executive session mandate that these issues not be discussed [I have asked for a clarification and have not been informed otherwise], Tony E. Pepper is not a party to this complaint. That for the same reason, this complaint is being addressed by me alone before the Lord and against my own personal conviction that it is better that such matters be entered into by wise and Godly counsel.

CONCLUSION

The basic impropriety alleged by the complaint is, in my opinion, probably the simplest to address and deal with that could ever come before this Presbytery - or any group of individuals where official minutes of that group are taken, reported and approved. The basic action required is equally as simple and uninvolved. Only one question must be asked and the answer to that question determines what *must* be done. That question is:

“Was the letter attached to the minutes of the September 30, 1985 Special-Called Meeting of Palmetto Presbytery as an ‘attachment: Third Called Meeting Palmetto Presbytery, September 30, 1985’ discussed, considered or mentioned at that meeting?”

If the answer to that question is “no” then the minutes must be corrected to delete any reference to the letter.

In the present circumstances and given the contents of that letter, the failure of this Presbytery to act is nothing less than reprehensible! I believe this action by the Presbytery to be wrong, vehemently spoke against it at the meeting and sincerely believe that God is not pleased when believers, even unwittingly, conduct His work in such a manner.

I am not a negative person. I have just received my evaluation report after one year at my new job. In the nine page evaluation of my attitude and job performance, the only negative comment was that I should use adjectives more precisely in reports to our executive office. It stated that I routinely exhibit initiative and industry far beyond requirements; that my attitude, morale and team spirit are unexcelled; that I maintain a positive attitude even when under much pressure; and that I am an inspiration to others in the office. Prior to filing the complaints with Presbytery and this one, I had never, to the best of my knowledge and present recollection, personally filed a formal complaint against anything before. I share this information as a testimony to God’s sustaining Grace in my life; because very few people in the Presbytery and, to my knowledge, no one in General Assembly knows me; and because I am having to file a third complaint against actions of this Presbytery in less than three weeks.

Since this complaint deals with matters that were discussed in executive session, I would expect that it will be given only to those that were present at the October 24, 1985 meeting and only to members of the General Assembly that have a "need to know" in order to effectively deal with this complaint. I would also ask that since my understanding of the terms of executive session is that we are not to discuss the business transacted among ourselves [I have asked for a clarification on this and, to date, have not been advised otherwise] that this complaint not be discussed either. By that, I am not asking that those present at the meeting or those at General Assembly that have a "need to know" not be given a copy, but only that they not discuss the contents of this complaint. If my understanding of the terms of executive session is not correct, please advise me otherwise so that I may seek Godly counsel in this matter.

This Presbytery continues in its inability and/or unwillingness to act upon my complaint of October 14, 1985. By so doing, it continues to allow a letter that contains opinions that may be determined to be libelous to be a part of the official minutes of its September 30, 1985 meeting as an "attachment: Third Called Meeting Palmetto Presbytery, September 30, 1985." That those minutes have been published to Sessions and Teaching Elders within this Presbytery by this Presbytery all around our State. This letter, by being attached to the minutes, purports to be a matter that was discussed or at least mentioned at that meeting and a proper letter to be inserted in the open minutes of that meeting. Therefore, because of the alleged impropriety of all of the above, I am requesting that the General Assembly of the Presbyterian Church in America immediately consider this complaint. Further, I am requesting that the General Assembly of the Presbyterian Church in America also investigate fully the inability and/or unwillingness of this Presbytery to act upon my complaint of October 14, 1985.

Very truly yours,
Henry D. Knight, Jr.

ADJUDICATION OF CASE #3

I. Statement of the Facts

- A. On or about October 10, 1985, the stated clerk of Palmetto Presbytery sent out to the constituent churches and teaching elders the minutes of the special called meeting of September 30, 1985. Included along with those minutes was a copy of a letter of concern registered with the presbytery by some members of the Covenant Presbyterian Church, Columbia, South Carolina against the Session of that church, which letter had never been discussed by the Presbytery.
- B. On October 14, 1985, Mr. Henry D. Knight, Jr., a ruling elder of the Covenant Church, registered a complaint with Palmetto Presbytery asking it to rectify the error by deleting that letter from the September 30 Presbytery record.
- C. At the next regularly scheduled meeting (October 24, 1985) the Presbytery dealt with the complaint by referring it to its Shepherding Committee. However, the Presbytery's minutes do not clearly reflect this action.
- D. Since the complaint was not disposed of at the October 24 meeting, Mr. Knight filed a complaint with the Fourteenth General Assembly against Palmetto Presbytery, which complaint was dated November 1, 1985. The complaint was received by the Assembly and assigned to a designated Commission for adjudication. For the record it should be noted that the Presbytery did

vote to delete the “concerned members’ letter” from the September 30, 1985 record at its January 23, 1986 meeting and took action to prevent such a problem from occurring again at its April 24, 1986 meeting.

II. Statement of the Issues

The key issue is the question of whether the Presbytery acted on the substance of Mr. Knight’s complaint, that is, the propriety of including the letter registered with the Presbytery by the “concerned members” of Covenant Presbyterian Church against the Session of that church, with the distributed minutes of its September 30, 1985 meeting.

III. Judgement of the Case

Specification #1 - sustained

Specification #2 - not sustained

Specification #3 - sustained

Specification #4 - not sustained

Specification #5 - not considered to be a part of the complaint

It is the judgement of the Commission that the matter be sent back to Palmetto Presbytery to conduct a new hearing on specifications #1 and #3 of the complaint.

IV. Explanatory Opinion:

Specification #1:

The Commission feels that Palmetto Presbytery has not yet taken clear action to find that publishing the letter concerning the Session of Covenant Church as an appendix to the minutes of its September 30, 1985 meeting was in fact in error.

Specification #2:

It was not sustained because Palmetto Presbytery did act by referring the complaint to its Shepherding Committee at the first called meeting following the receipt of the complaint. However, it is noted that the Presbytery did not keep an accurate record of its proceedings in regard to its action to refer the complaint to a committee.

Specification #3:

The Commission finds that the publishing of the letter in question had the potential to bring harm to the reputation of the Session of Covenant Church and that Palmetto Presbytery consider carefully any needed redress of that potential harm.

Specification #4:

It was not sustained because the Commission feels that Palmetto Presbytery acted in good faith.

Adopted

Members of the Commission:

Teaching Elders

- Stephen Christian, Cent. Fl., Chairman
- Morton Whitman, Missouri
- William Stanway, Grace
- James Bland, Southern Florida
- Arthur Broadwick, Ascension, Secretary
- Don Clements, New River
- Randy Davis, Tennessee Valley
- Timothy Starnes, Covenant

Ruling Elders

- John Ramirez, James River
- James Haber, Delmarva
- William Montgomery, Southwest
- William Faires, Sr., E. Carolina
- Gerald Sovereign, Gulf Coast
- George Nottingham, Central Georgia

MINUTES OF THE JUDICIAL COMMISSION OF CASE #3

All parties to the case being present, the convener Stephen Christian, called the meeting to order at 2:30 on June 24, 1986 at the Academy of Music, Philadelphia, Pennsylvania, with prayer.

The following Commissioners were present:

Presbytery

Central Florida
Missouri
Grace
Southern Florida
Ascension
New River
Tennessee Valley
Covenant
James River
Delmarva
Southwest
Eastern Carolina
Gulf Coast
Central Georgia

Commissioner

TE Stephen Christian
TE Morton Whitman
TE William Stanway
TE James Bland
TE Arthur Broadwick
TE Don Clements
TE Randy Davis
TE Timothy Starnes
RE John Ramirez
RE James Habler
RE William Montgomery
RE William Faires, Sr.
RE Gerald Sovereign
RE George Nottingham

The convener stated that a quorum was present.

Stephen Christian was elected chairman; Arthur Broadwick was elected secretary.

Introduced as parties to the complaint were RE Henry D. Knight, Jr. and his counsel, TE Vaughn Hathaway.

Respondent for Palmetto Presbytery was TE Joseph Novenson.

Also present was TE Gary Aitken, pastor of Covenant Presbyterian Church, Columbia, South Carolina.

The following documents were presented and reviewed by the Commission:

1. Minutes of the third called meeting, Palmetto Presbytery, Sept. 30, 1985 including the letter of "concerned members" against the Session of Covenant Presbyterian Church, Columbia, South Carolina dated September 4, 1985.
2. Complaint to Palmetto Presbytery concerning that body's September 30, 1985 minutes by RE Henry D. Knight, Jr., dated October 14, 1985.
3. Minutes of the Eighth Stated meeting of Palmetto Presbytery, October 24, 1985.
4. Complaint to the 14th General Assembly against Palmetto Presbytery by Henry D. Knight, Jr., dated Nov. 1, 1985.
5. Minutes of the ninth stated meeting of Palmetto Presbytery, January 23, 1986.
6. Minutes of the Fourth Called meeting of Palmetto Presbytery, February 22, 1986.
7. Minutes of the Tenth Stated Meeting of Palmetto Presbytery, April 24, 1986.

Following discussion of procedure, the Commission proceeded with hearing the case.

Henry Knight spoke as the complainant.

Joseph Novenson spoke on behalf of the Presbytery as the respondent.

Following an extended time of questioning by commission members, closing arguments were made.

By motion the Commission moved into executive session, and then discussed the case at length. The four specifications of the complaint (specification #5 was not considered to be a part of the complaint.) were decided as follows:

- Specification #1 - sustained (13-1)
- Specification #2 - not sustained (12-1-1)
- Specification #3 - sustained (12-2)
- Specification #4 - not sustained (14-0)

By motion the Commission determined to send the matter back to Palmetto Presbytery to conduct a new hearing on specifications #1 & #3 of the complaint.

Explanation:

a) Specification #1:

The Commission feels that Palmetto Presbytery has not yet taken clear action to find that publishing the letter concerning the Session of Covenant Church as an appendix to the minutes of its September 30, 1985 meeting was in fact in error.

b) Specification #2:

It was not sustained because Palmetto Presbytery did act by referring the complaint to its Shepherding Committee at the first called meeting following the receipt of that complaint. However, it is noted

that the Presbytery did not keep an accurate record of its proceedings in regard to its action to refer the complaint to a committee.

c) Specification #3:

The Commission finds that the publishing of the letter in question had the potential to bring harm to the reputation of the Session of Covenant Church and that Palmetto Presbytery consider carefully any needed redress of that potential harm.

d) Specification #4:

It is not sustained because the Commission feels that Palmetto Presbytery acted in good faith.

By motion Steve Christian, Art Broadwick and Bill Stanway were appointed to draft the commission report.

By motion the meeting was recessed with prayer by RE Gerald Sovereign at 5:35 P.M.

The Commission was reconvened with prayer by TE Randy Davis at 3:30 P.M. on June 25, 1986 at the Academy of Music.

The draft of the report was read and approved as amended. Minutes of the meeting were read and approved as amended.

On motion the Commission went out of executive session and then adjourned with prayer by TE Don Clements at 3:55 P.M.

Respectfully submitted,
 Stephen Christian, Chairman
 Arthur Broadwick, Secretary

14-72 Recess.

The Assembly recessed at 12:40 a.m. Friday morning and was led in prayer by the Moderator.

MINUTES—FRIDAY MORNING

June 27, 1986

Eleventh Session

14-73 Reconvening.

The Assembly reconvened at 8:15 a.m. with prayer by TE Grady Love.

14-74 Committee of Commissioners on Administration.

RE Julian Davis, chairman, led in prayer and presented the report of the committee (Appendix C, p. 247). Recommendations were acted upon as follows:

I. Business Referred to the Committee

- A. Minutes of the Committee on Administration:
 June 15-20, 1985; September 6-7, 1985; December 6-7, 1985; March 13-14, 1986.
- B. Minutes of Board of Directors:
 June 15-20, 1985; September 7, 1985; December 7, 1985.
- C. Minutes of the Board of Trustees of Investors Fund for Building and Development of the Presbyterian Church in America, Inc.:
 January 17, 1986; February 20, 1986; March 12, 1986.
- D. Report of the Stated Clerk to the General Assembly (Appendix A, p. 236):
- E. Report of the Archives to the 14th General Assembly of the PCA (Appendix A, p. 239).
- F. Archives Position Paper (Appendix A, p. 241).
- G. Report and Recommendations of the Committee on Administration (Appendix C, p. 247).
- H. Business carried over from previous assemblies (p. 63)
- I. Budgets of All Committees, Ridge Haven, Insurance Annuities and Relief, Covenant College, Covenant Seminary, PCA Foundation, SIMA, and Investors' Fund (p. 274).

II. Major Issues Discussed

- A. Status of present Stated Clerk
- B. Investors' Fund for Building and Development
- C. General Assembly Rules Change
- D. Purchase of Land or Building to suit need of PCA
- E. General Assembly Worship Services

III. Recommendations:

1. That in conformity to Rules for Assembly Operations 4-2 the proposed docket be amended Tuesday through Friday sessions to recess at 11:25 a.m. with worship services conducted from 11:30 a.m. to 12:00 noon.

Eliminated by a procedural motion from the floor which superseded it. See 14-4, 4, p. 33.

2. Handled in 14-12, p. 82 and 14-29, p. 106 where the text is found.
3. Handled in 14-20, p. 101 and 14-30, p. 106 where the text is found.
4. That the Rules for Assembly Operations be amended as follows:

Insert a new 4-1, and renumber the remaining items under IV:

4-1 There shall be a General Assembly Arrangements Committee, which shall function under the COA. Final approval of all decisions regarding the Assembly shall rest in the COA in accordance with the Rules for Assembly Operations. COA must approve any non-PCA speaker at the Assembly. The Committee shall be constituted as follows:

1. The Chairman of the local arrangements committee, who is appointed by the host presbytery, and serves as chairman of the full committee.
2. The treasurer of the local arrangements committee.
3. One other member of the local arrangements committee.
4. One member from each of the four permanent committees.
5. The Stated Clerk of the General Assembly.
6. The Coordinator of the Committee on Administration. The Assembly's Committee and the Local Arrangements Committee shall operate under a Manual approved by the GA.

Carried over to the Fifteenth General Assembly due to the fact that 2/3 of the Assembly were not present.

5. That recommendation 27b, (Appendix A, p. 252) be answered in the negative.

Adopted

Note: If the General Assembly desires the Presbytery to handle the statistical report then it must be directed to the Judicial Business Committee to prepare language for insertion into the *BCO*.

6. That RAO 11-1, carried over from the Thirteenth General Assembly, be adopted in the following amended form:

11-1 Each congregation of the denomination shall be *encouraged* each year to make a specific subscription donation to assist in the defraying the expenses of the General Assembly whether a commissioner is sent to the Assembly or not. Such subscription donation shall cover the registration for one representative from the congregation. All other commissioners shall be encouraged to make a similar donation. A copy of the *Minutes* and the *Handbook* will be sent to the donors and those paying the subscription donation/registration fee without additional charge Churches are encouraged to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the amount of the subscription donation/registration

for the next General Assembly.

Carried over to the Fifteenth General due to the fact that 2/3 of the Assembly were not present

7. That Overture 16 (p. 41) be answered by our action in recommendation 4.
Adopted
8. Handled in 14-8, p. 81, where the text is found.
Presented for information, but no action taken
9. Handled in 14-8, p. 81, where the text is found.
Presented for information, but no action taken
10. That Overture 8 (p. 40) be answered by reference to Bylaws IV 10 F which already require this.
Adopted
11. That Overture 14 (p. 40) be answered in the negative.
Grounds: Sets impractical limits.
Adopted
12. That Overture 19 (p. 42) be approved.
Adopted
13. That Overture 21 (p. 43) be approved.
tabled
14. That the Manual for General Assembly Arrangements, Attachment A, p. 254, be approved with the following amendments: That the word "net" be inserted after "Assembly" and before "costs", line one, and after the word "proposed" and before "costs", line two of III Financial Arrangements and that the following section be added under II Location of Assemblies.
II D. The cost of items included in C above shall be submitted to a previous General Assembly.
Adopted
15. That Overture #7 (p. 40) be approved and be referred to the Permanent Committee on Judicial Business to draft the language for inclusion in the Rules for Assembly Operation.
Adopted
16. That the recommendation of the COA "that the denomination purchase building or land and build to suit the needs of the PCA" be deferred to the 15th General Assembly and further that requirements of the 12th General Assembly, M12GA, p. 164, 12-90, III 13 relating to a series of studies to justify such proposed action be completed and presented to the 15th General Assembly as instructed by the General Assembly.
Adopted
17. That the Report of the Archives (Appendix A, p. 239) to the General Assembly be received.
Adopted
18. That the General Assembly adopt the Archives Position Paper (Appendix A, p. 241) be approved.
Adopted
19. That Overture #27 (p. 43) and Overture #47 (p. 43) and Overture #52 (p. 44) be answered by Committee Recommendation #14.
Adopted
20. That the Assembly adopt the Basic Policy Guidelines for Revolving Building Loans (Appendix C, p. 273) as a portion of the policy manual required by the 13th General Assembly (M136A, p. 115, 17b.(4)) and that the Trustees of the Investors' Fund for Building and Development be directed to complete the policy manual and submit it to the 15th General Assembly.
Adopted
21. That the Recommendation of the Trustees of the Investors' Fund for Building and Development for the addition of the words "as well as the general public" (Appendix C, p. 262 IV.B) be denied.
Failed. No further action was taken on this matter.
22. That the Minutes of the Board of Trustees of the Investors' Fund for Building and Development of the PCA, Inc. (Appendix C, p. 263) be approved with the following exception: That the action of the Board of Trustees under item

- "H" borrowing of funds from the 5 Million Fund without approval of the General Assembly be noted by the General Assembly. *Adopted*
23. That the Articles of Incorporation (Appendix C, p. 265) of Investors' Fund for Building and Development of the PCA, Inc. be approved. *Adopted*
 24. That the Bylaws of Investors' Fund for Building and Development of the PCA, Inc., (Appendix C, p. 269) be approved. *Adopted*
 25. That the minutes of the COA, June 15-20, 1985, be approved. *Adopted*
 26. That the minutes of the COA, September 6-7, 1985, be approved. *Adopted*
 27. That the minutes of the COA, December 6-7, 1985, be approved with exception that no quorum noted. *Adopted*
 28. That the minutes of the COA, March 13-14, 1986, be approved. *Adopted*
 29. That the minutes of the Board of Directors of the PCA, June 15-20, 1985, be approved. *Adopted*
 30. That the minutes of the Board of Directors of the PCA, September 7, 1985, be approved with exception that no quorum noted. *Adopted*
 31. That the minutes of the Board of Directors of the PCA, December 7, 1985, be approved with exception that no quorum noted and no chairman's signature. *Adopted*
 32. That the minutes of the Board of Trustees of the Investors Fund for Building and Development of PCA, January 17, 1986, be approved. *Adopted*
 33. That the minutes of the Board of Trustees of the Investors Fund for Building and Development of PCA, February 20, 1986 and March 12, 1986, be approved. *Adopted*
 34. That the action taken by the Board of Directors of the PCA meeting June 20, 1986, "That the General Assembly accept the report of the Board of Directors that they have completed their assignment by the 11th General Assembly (and continued by the 12th and 13th Assemblies) 'to establish guidelines for a working relationship and due process between Covenant College and Covenant Theological Seminary and the courts of the PCA' (M11GA, 11-36, III, 54, p. 101)" be approved. *Adopted*
 35. That the publication of a list of PCA churches and/or ministers including the Yearbook contain a statement restricting its use to PCA congregations, presbyteries, and agencies be approved. *Adopted*
 36. That a salary compensation package of \$45,365 for FY87 be approved for coordinators and stated clerk with an allowable salary package range of 15 percent below or above the approved figure. *Adopted*
 37. That October 1986 be recommended as stewardship season. *Adopted*
 38. That October 6-11, 1986 (Monday-Saturday) be recommended as the Assembly-wide week of prayer with Dr. Richard C. Chewning, moderator of 13th General Assembly, as chairman. *Adopted*
 39. That with reference to business carried over from previous assemblies,
 - A. 13-73, III, 35, p. 139 was taken care of by item #6 of Committee of Commissioners partial report. *Carried over to the next General Assembly*
 - B. 13-73, III, 39, p. 140 To extend to the 15th General Assembly. *Carried over to the next General Assembly.*
 - C. 13-49, III, 17, p. 115 Dealt with by 13th General Assembly, p. 114, Recommendation #17, and Committee of Commissioners COA, Item #20. *Adopted*

40. That a COA budget (p. 274) of \$829,889 be approved for FY87 with an askings of \$740,122. *Adopted*
41. That the General Assembly receive in nomination for Coordinator of COA, RE Earl Witmer and that he be elected to serve through the 1987 General Assembly and that he be highly commended for his excellent and faithful service to the church as a servant of Christ. *Adopted*
42. That the General Assembly approve the proposed FY87 budget for CEP (p. 276) of \$1,153,028 with askings of \$1,125,591. *Adopted*
43. That the General Assembly approve the proposed FY87 budget for IAR (p. 292) of \$548,150 with no askings. *Adoption*
44. That the proposed FY87 budget for MNA (p. 277) of \$2,122,180 with askings of \$1,959,302. *Adopted*
 In connection with the MNA budget the following motion was proposed: To appoint a study committee to assess the validity and biblical basis of testing techniques and career counselling practices utilized at the Assessment Center and report its findings to the 15th General Assembly. The study committee expenses to be underwritten by voluntary contributions and coordinated through COA office. Study committee to consist of five (5) members appointed by the Stated Clerk. *Defeated*

The following commissioners requested their affirmative vote be recorded: TE James A. Jones, Jr. and TE John Otis.

45. That the General Assembly approve the proposed FY87 budget for PCA Investors' Fund (p. 275) of \$152, 122 with no askings. *Adopted*
46. That the General Assembly approve the proposed FY87 budget for PCA Foundation (p. 293) of \$133,839 with no askings. *Adopted*
47. That the General Assembly approve the proposed FY87 budget for MTW (p. 281) of \$8,891,884 with askings of \$8,654,889. *Adopted*
48. That the General Assembly approve the proposed FY87 budget for SIMA (p. 285) of \$1,575,737 with no askings. *Adopted*
49. That the General Assembly approve the proposed FY87 budget for Covenant College (p. 287) of \$6,382,596 with askings of \$953,186. *Adopted*
50. That the General Assembly approve the proposed FY87 budget for Covenant Seminary (p. 289) of \$1,837,244 with askings of \$1,042,286. *Adopted*
51. That the General Assembly approve the proposed FY87 budget for Ridge Haven of \$295,403 with askings of \$240,885. *Adopted*
52. That the "shortfall formula" for undesignated gifts be approved for FY87 to help subsidize the PCA Messenger. *Adopted*
53. That the auditing firm of Kent, Nobles, and Martin be approved for the FY86 audit. *Adopted*
54. That the auditing firm of Arthur Young International be approved for the FY87 audit. *Adopted*
55. That the Church/State sub-committee report, (Appendix U, p. 493), be received and implemented as outlined below:
 (a) that the report be received by the 14th General Assembly as information and for study, (b) that the report be sent to each church by October 1, 1986, by inclusion in the GA Minutes or by special mailing, if time so requires, (c) that churches and/or individuals be requested to study the report and submit questions, suggestions or objections to COA by January 1, 1987, (d) that the Church/State subcommittee prepare its final report to COA by February 15, 1987, (e) that such final report shall be mailed to COA members for study

and comment, (f) that COA shall complete the report at its March 1987 meeting, making appropriate recommended answers to the various overtures relating to the subject matter, and (g) that COA submit its recommendations concerning the final report to the 15th GA for action thereon. *Adopted*

- 56. That the subscription/donation for the 15th General Assembly be no more than \$45.00. *Adopted*
- 57. That the FY85 audits for all PCA boards, committees, and agencies except IAR be approved. *Adopted*
- 58. That the calendar year '85 audit of IAR be approved. *Adopted*
- 59. That the bylaws be amended to rearrange materials presently in the bylaws for easier reference, placing under IV, H, Exceptions, the parts dealing with the election of the boards of the following agencies:
 - a. Covenant College
 - b. Covenant Theological Seminary
 - c. IAR
 - d. Ridge Haven *Adopted*
- 60. That the exceptions to the bylaws of Investors' Fund for Building and Development of PCA, Inc. be incorporated into the PCA bylaws as Article IV, Section 10, H5.

"Each member of the board of trustees must be either a TE or RE in the PCA. A trustee shall not be eligible for re-election to the board until 1 year after his term expires, except that, if a trustee has not served a full term or for at least two years of a two or three year term, he shall be eligible for immediate re-election at the end of such term; a trustee may otherwise serve non-consecutive terms without limit. Trustees shall be elected by a majority vote of the members of the General Assembly of the PCA in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operations and the BCO of the PCA, all as duly amended from time to time. Nominations for the board of trustees shall be presented to the General Assembly by the nominating committee of the PCA." *Adopted.*

- 61. That since the General Assembly has mandated that all of its Committees and Agencies must preserve all their records, which necessarily involve considerable expense to the various Committees and Agencies (i.e. properly maintained records cost \$15.85 per cubic foot per year), therefore:
 - a. That all Committees and Agencies are to transfer non-current records (i.e. all records five years and older, in accordance with M12GA, 12-90, p. 184-187, recommendation 20) to the PCA Archives.
 - b. That each Committee and Agency bear the cost for its own materials at the cost of approximately \$30 per cubic foot delivered and processed, and \$5 per year per processed cubic foot for maintenance; and that these costs will apply to all materials that have been or will be processed.
 - c. That whatever the COA contributes towards the Archives is to be considered as payment for processing and maintaining the Stated Clerk's and COA's records. *Adopted*

Clerk's note: The effect of this motion was to add the following amounts to the budgets of the following Committees and Agencies:

COA	None
CE/P	\$2,415.00
MNA	865.00

MTW	6,995.00
Covenant College	70.00
Covenant Seminary	305.00
PCA Foundation	35.00

These figures appear as a supplemental line on the budgets affected, Appendix C., p. 274ff.

- 62. That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.* *Adopted*
- 63. That should the recommendation from the Inter-church Relations Committee for the PCA to join the NAE be approved, the cost of annual dues be divided proportionately among the *permanent* committees of the PCA based upon the overall budgets of the *permanent* committees. *Adopted*
- 64. That the General Assembly approve the following invitations to host future General Assemblies:
 - A. That the 17th General Assembly be held on the campus of Biola University in La Mirada, California, June 19-23, 1989, pending request of Pacific Presbytery.
 - B. That the General Assembly approve Overture 46, p. 43, from the North Georgia Presbytery regarding the 18th General Assembly in 1990, in accordance with the manual for General Assembly arrangements.
 - C. That the General Assembly accept the invitation of the Session of the Briarwood Presbyterian Church, Birmingham, Alabama to host the 19th General Assembly in 1991, in accordance with the manual for General Assembly arrangements.
 - D. That the General Assembly accept the invitation of the Palmetto Presbytery and the Fellowship of Presbyterian Ministers of Columbia, South Carolina to host the 21st General Assembly in 1993, in accordance with the manual for General Assembly arrangements. *Adopted*
 - E. 1988 General Assembly date set for June 6-10, 1988.
- 65. That the Committee consider the teaching of the Scripture with regard to the nature and duties of Deacon and other ministries of mercy be funded by including a budgetary amount of \$5,000 to the MNA FY87 budget. *Adopted*
- 66. That the report as a whole be approved. *Adopted*

Respectfully submitted,

RE Julian H. Davis, chairman
 TE Paul O. Honomichl, secretary
 TE Richard L. Gillen, secretary

Roll of Commissioners present:

Presbytery

Central Carolina
 Central Florida
 Central Georgia
 Covenant
 Delmarva
 Eastern Canada
 Evangel

Commissioner

TE Dewey Murphy
 RE Howard Elems
 RE Julian H. Davis, Chairman
 TE Paul O. Honomichl, Secretary
 RE Jim Haber
 TE Donald Codling
 RE Tom Leopard

Presbytery

Grace
 Great Lakes
 James River
 Missouri
 New Jersey
 New River
 North Georgia
 Northeast
 Pacific Northwest
 Philadelphia
 Siouxlans
 Southern Florida
 Western Carolina
 Westminster

Commissioner

TE French Tripp
 RE Don Moore
 TE Lawrence C. Roff
 RE Hal Kennedy
 RE Andy Grinstead
 TE Donald H. Post, Jr.
 TE Cecilio N. Lajara
 TE Frank E. Smith
 TE Robert A. Bonner
 RE Walter Zumbach
 TE Dennis Eide
 TE Richard Gillen, Secretary
 TE Dan Sulc
 TE John Otis

Clerk's Note: Recommendation 2 was handled in 14-12, p. 82 Recommendations 3-6 were handled in 14-20, p. 101. Recommendation 3 was reconsidered in 14-30, p. 106. Recommendations 8 and 9 were handled in 14-8, p. 81. They are included here for easier reference.

14-75 Nominating Committee.

The Stated Clerk announced that he had received the resignation of TE R. C. Sproul from the Theological Examining Committee. The Nominating Committee was directed to bring in a nominee to this Assembly to replace Mr. Sproul.

TE Robert Ostenson led the Assembly in prayer and presented the following report:

The Committee met at the instruction of the General Assembly at 10 a.m. on Friday, June 27, 1986, to nominate a replacement for TE R. C. Sproul (resigned) on the Assembly Theological Examining Committee in the Class of 1987.

The meeting was opened with prayer offered by TE Richard Trucks. Present were RE Robert Ostenson (SE Alabama), Chairman, TE Donald Codling (Eastern Canada), TE William A. Fitzhenry (South Texas), TE Richard Trucks (Evangel), RE Kerry Black, (Ascension), RE Don Stark (Eastern Carolina), RE W. J. Montgomery (Southwest), TE Stephen Wood (Central Florida), TE W. J. Stanway (Grace).

TE Douglas Floyd Kelly (Mississippi Valley) was nominated to replace R. C. Sproul on the Assembly Theological Examining Committee in the Class of 1987. Biographical sketch of Douglas F. Kelly: Graduate of University of North Carolina, Union Theological Seminary of Virginia (BD), University of Lyon (France), University of Edinburgh (PhD), Tubingen University. Former asst. pastor, First PC, Raeford, NC; former pastor, First PC, Dillon, SC. Professor of Systematic Theology, Ref. Theological Seminary, 83 -;

A motion to adjourn was passed. The meeting concluded with prayer offered by TE Donald Codling.

Robert Ostenson, Chairman

William J. Stanway, Acting Secretary

Mr. Kelly was elected by acclamation.

14-76 Special Nominating Committee

TE Byron Snapp led the Assembly in prayer and gave the following report of the special nominating committee to nominate the judicial commission to handle the As-

cension Presbytery case.

The Nominating Committee recommends the following be constituted as a Judicial Commission to hear judicial case #6 (Carl W. Bogue *et al.* vs. the Presbytery of the Ascension)

Teaching Elders

Don Stone, Phila., Convener
 Steve Smallman, Delmarva
 Jim Hope, Palmetto
 Ted Lester, North Georgia
 John Vance, Northeast
 Will Barker, W. Carolina
 Don Post, New River

Ruling Elders

Richard Chewning, North Texas
 John Van voorhis, Calvary
 Lin Buckman, Philadelphia
 Mark Elam, South Texas
 Bob Ranson, James River
 Joe Reynolds, Westminster
 Andy Grinstead, New Jersey
 Rene Schmidt, South Florida

Alternates

J. Philip Clark, Pacific
 David Dively, Great Lakes
 Harry Jennings, Great Lakes
 Richard Springer, New Jersey

The Committee feels that it would be improper for any member of this Commission to have been a member of the Presbytery of the Ascension in the last four years. We ask that you take this into consideration.

Respectfully Submitted,

TE Byron Snapp
 TE Walt Shepard
 RE Dennis Mehall
 RE Patrick Vaughn

The Commission was elected as nominated.

14-77 Partial Report of the Committee of Commissioners on Bills and Overtures.

TE R. Laird Harris led the Assembly in prayer and presented Recommendation 2 at this time. See 14-85, p. 186 for the entire report.

14-78 Dissent Regarding PCA Investors' Fund

I respectfully request that my negative vote be recorded with regard to all matters dealing with Assembly action involving the PCA Investors' Fund for Building and Development for the PCA.

The whole concept of this fund as a church interest-bearing, lending institution is a violation of my conscience with regard to Scriptural prohibition of the same.

TE Warren E. Gardner
 TE Bruce Gardner

14-79 Dissent Regarding the Use of Five Million Fund Monies to Set Up the Revolving Building Fund.

We, the undersigned commissioners to the Fourteenth General Assembly of the Presbyterian Church in America, hereby enter our dissent from the action of the General Assembly, meeting on the 26th day of June, 1986, in its vote to sustain the permanent MNA Committee's action in taking an interest-free loan from the Five Million Fund in order to develop the Revolving Building Fund.

The original purpose of the Five Million Fund was to provide interest-free money to new churches to build necessary buildings. The committee's action takes money that should be available to churches—and currently is not,— interest-free, out of

circulation for the intended purpose and thereby violates the implied trust of those who contributed to the Five Million Fund.

While we do not, question the good intentions of the MNA Committee, we remember that no end, however good, justifies the use of illegitimate means.

We believe that the monies illegitimately taken from the Five Million Fund should be promptly returned thereunto with all earned interest and would urge the Committee to maintain more carefully the strict propriety in financial dealing which ought always to attend the work of the church.

David C. Lachman
Seth Skolnitsky
Frank J. Smith
Jim Fletcher
Warren E. Gardner
Bruce Gardner
Darwin Jordan
Joe Grider
Michael Ahlberg

Thomas E. Graham
Chris Tindall
Frank E. Smith
Robert G. Herrmann
G. Brent Bradley
Vaughn E. Hathaway, Jr.
John Otis
John Harley
William H. Moore

14-80 Committee of Commissioners on Christian Education

Recommendations 28, 29, 30, 31 and 32 were handled at this time. See 14-67, p. 145.

14-81 Report of the Ad Hoc Committee Appointed by the Moderator to Draft a Response to the Protest of Certain Members of the Fourteenth General Assembly Who Protested Over the Monday and Tuesday Worship Services (June 23 and 24, 1986).

The protest (14-61, p. 141) lodged concerns the character of the Monday and Tuesday evening programs alleging that they did not represent the worship of reformed character with which the General Assembly usually begins its morning sessions.

In answer it may at first be said that the usual morning worship services are not long — about twenty minutes. The evening programs were intended to combine a worship time with programs which would illustrate and advance the great commission through the committees of the General Assembly. The programs were to include worship, but were not intended to be exclusively worship.

The protest said that the programs were not reformed in character, and that the preaching of the Word of God occupied a minor place in the worship. We reply that the proper elements of reformed worship were included: On Monday, after two well-known hymns from the *Trinity Hymnal* came a Scriptural anthem, the sermon text was presented, and was followed by a full expository sermon by TE Clowney on that Scripture passage. On Tuesday, likewise, there were hymns, prayer, sermon, and benediction. The parts of the programs that presented choral and instrumental music were Biblical in character, and the films were instructive in the work of the great commission.

Exception was taken to the clapping during some of the singing and the applause after some performances. It should be remembered that these were part of the program emphasizing ethnic missions. If the tempo would be not attractive to some, our tempo and customs may not be attractive abroad where bongo drums may be the usual accompaniment, (*BCO* 47-6).

The applause was a natural response of appreciation for a good presentation of Scripture truth. The human singing voice is a marvelous gift of God and to applaud

it when used in Scriptural song is both to show appreciation to the singer and thanks to God the author of all our gifts. To show respect and appreciation of fellow Christians is a debt of honor and respect. Romans 13:8 commands us not to leave such a debt outstanding. The Psalmist, after having listed many instruments and various modes of worship, including dancing in the assembly of his people, invites his people to join the Lord in delighting in his people's worship (Psalm 149). One mode by which the Psalmist expressed this "delight," elsewhere, was to join in clapping with the assembled people of God (Psalm 47).

The programs included the appropriate elements of reformed worship and added to the appreciation and understanding of the work of the Great Commission through our committees.

Insofar as the evening program contained worship, that worship was agreeable to Scripture, was a Biblical expression of the Regulative Principle of Worship, and conformed to *BCO* 47 & 49.

TE R. Laird Harris, Chairman
 TE Robert M. Ferguson
 TE John D. Holmes

Adopted

14-82. Recess

The Assembly recessed to return at 12:45 p.m. The Assembly was led in prayer by RE Don Ward.

MINUTES—FRIDAY AFTERNOON

June 27, 1986

Twelfth Session

14-83 Reconvening.

The Assembly reconvened at 12:45 p.m. with the singing of "Be Thou My Vision" and prayer by TE Cobby Ware.

14-84 Report of Judicial Commission Adjudicating Case #5

At the request of the Moderator, TE Frank Barker, TE R. Laird Harris took the chair. RE Richard Springer, chairman, led in prayer and presented the report of the Commission. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. Minutes of the Commission were approved and ordered spread upon the minutes of the Assembly as its own. TE Frank Barker resumed the chair. *Adopted*

Case #5: Appeal of RE D. Keith Abee et al. vs. James River Presbytery

This communication is a formal appeal of the five undersigned defendants, in accordance with the *Book of Church Order*, Chapter 42, of the findings of a Judicial hearing of a Commission of James River Presbytery appointed to consider a Reference from Evangelical Presbyterian Church, Chesapeake, Va., concerning disturbances within said church. See enclosure 1.

This hearing extended over a period of three nights beginning November 21, 1985 at 7:00 P. M. at Eastminster Presbyterian Church, Virginia Beach, Virginia and the two remaining nights at Evangelical Presbyterian Church, Chesapeake, Virginia, ending at approximately 1:00 A. M., November 27, 1985.

The grounds of our appeal are such as the following:

1. At the beginning of the hearing, the Commission did not give us any explanation as to why our Session was unable to discharge its duties of exercising discipline, Chapter 4, Section 4, concerning suspected delinquent members. Chapter 31, Section 1.

We believe the proper procedure should have begun with a hearing of charges by our Session, judged and resolved at that level if at all possible. None of these charges were heard by our Session except those recorded toward Mr. Miller which were resolved by the Session. At no time did our Session call to a hearing any of the accused concerning any of the charges listed in the indictment. The record shows these charges were actually secret until after Reference was filed with the Presbytery. The accused did not know of the charges until notified by the Commission, and then the source of specific accusations and the occasions of such offenses were not revealed.

2. At the first meeting, November 21, 1985, the proceedings, as far as we know, were proper according to *BCO* 32-3 except on one point which was objected to by several of the accused. The Commission was informed at that time that we were unable to prepare a defense because we were not knowledgeable of most of the suggested offenses. We had not been made aware of or faced by our accusers and the occasions of our offenses. There was insufficient indulgence on the part of the Commission to allow us to cite our witnesses by the authority of the Church, in order to defend ourselves against blanket charges and blanket witnesses.

3. On the final night of the hearings we believe there was undue pressure on us to allow a hurried decision in order to complete the hearing that night. Our defense was almost completely established by the incompetency and the inability of the prosecution's witnesses to sustain their accusations under cross examination. The defense called no witnesses after the final witness for the prosecution was finished, because we were led to believe by the Commission that sufficient defense had been offered.

4. We believe there were manifestations of prejudice in the case because three men were singled out from among many as withholding financial support, and five men were falsely accused of not accepting an inter-racially married couple as full members when the identified couple themselves testified that their inter-racial marriage was not a factor of discontent between them and any member of the congregation.

5. We believe that

- a) in light of the obvious errors committed by the Session and Commission in administering the procedures of the *BCO*;
- b) the confused position of the prosecution's witnesses, in light of the charges brought against the accused;
- c) the failure of all the prosecution's witness to testify;
- d) the failure of Rev. Gary Englestad to testify;
- e) and only one member of the Session was called to testify, and he testified that he had no charge to make against any of the accused, except one, and that was disallowed;

that the strong presumption of guilt on the part of the Commission was brought about by the inadequacies of a biased Commission to see through unscaled eyes the motivations of all of the accusers against the accused.

The strong censure of Mr. Roche and Mr. Sawyer offends the very nature of our Church's testimony to the world, whose belief is that we, our congregation and their activities are not hidden from the all-seeing eye of God. The housing of the scouts and the activities of mature women in the same part of the building in a program of exercise, predicated on the premise of aerobic dancing and gyrations to the sound of

extremely loud music, heard even to the extreme end of the sanctuary to the annoyance of a practicing choir, is enough to make the most sinful unbeliever content with his despair of unbelief.

6. We believe that in light of the apparent straying from the *BCO* procedures, the failure of seven of the prosecution's witnesses to testify including the pastor, Rev. Gary Englestad, and only one member of the Session, who testified that he had no charge to make against any of the accused except one, which charge was not allowed, that justice has not yet been brought to bear in these hearings.

We feel our particular church has suffered severely over the past two years (according to recorded testimony). Justice will only see our Lord and Savior honored within the body as responsible government is exercised and orderly, God-fearing intent and procedures are pursued.

The accusers must see justice and repentance exercised as well as all other parties involved. Accusations which were dropped have served as vessels or inroads by Satan to further divide our congregation, which has suffered severely from unrestrained gossip, malice and suspicion.

We hope that the conclusion of this matter will be that the stigma of "ungodly behavior" will be removed from the person of Mr. Roche and Mr. Sawyer, and that the remaining three censures against Mr. Abee, Mr. Baines and Mr. Miller, who were conscience bound to act as they did, will be resolved to the glory of God.

Respectfully submitted,

D. Keith Abee
James S. Baines
C. E. Miller
J. P. Roche
Irving R. Sawyer

ADJUDICATION OF CASE #5

I. Statement of the Facts

- A. On August 29, 1985 a letter was written by the Clerk of the Session of Evangelical Presbyterian Church to James River Presbytery requesting "...assistance...to examine us, and examine those who oppose us,..." in resolving some problems in the Church.
- B. On October 12, 1985 a Commission was elected by James River Presbytery to "...investigate and resolve problem (sic) in the congregation of Evangelical Church..."
- C. On October 24, 1985 the commission elected by Presbytery when meeting with the Session proceeded to elect a Prosecutor, a Moderator, and a Clerk thus constituting themselves, in their opinion, a judicial commission.
- D. On November 8, 1985 indictments were sent by the commission to the appellants (the accused) citing them to appear for trial.
- E. On November 21, 25, 26, and December 2, 1985 the Appellees (Presbytery's Commission) adjudicated a case formulated by charges presented by the prosecutor.
- F. On December 8, 1985, the appellees met at the Evangelical Presbyterian Church and pronounced censure from the pulpit on the appellants.

- G. On December 9, 1985 the appellants sent an appeal to the Office of the Stated Clerk.

II. Statement of the Issues

- A. This Commission considers that the failure to apply the principles of Matthew 18:15-20 by both the Session of the EPC and the Commission of James River Presbytery is in error. Specifically, Matthew 18 expects and requires, out of respect and obedience to the Word of God (which respects all brethren in the Lord) that any offense between brethren first be acknowledged personally prior to involving the Church-at-large.
- B. This Commission considers that the authority of the Commission established by the Presbytery of James River was not specified according to constitutional requirements. Specifically, the appointment of the Commission by James River Presbytery "...to investigate and resolve the problems..." did not grant the authority of the commission to initiate judicial process.

GROUNDS: Constitutional Inquiry regarding Judicial Commission, 14-44, p. 120.

"What constitutes a judicial commission under the terms of *BCO* 15-2? Specifically, must a presbytery act to 'clothe' a commission with judicial authority in order to meet the constitutional requirements of 15-2 as a 'judicial commission.' If the presbytery must act, what action must be taken?"

Answer:

"A judicial commission is a commission appointed in accordance with *BCO* 15-2 with instructions to adjudicate a matter. Such a commission may only be appointed after the charges have been approved for process by the court under *BCO* 32-3."

- C. The Commission considers that the issues of original jurisdiction and responsibility for oversight of church members, as described in *BCO* were not applied in this case. Specifically, "Process against all church members...shall be entered before the Session of the Church to which such members belong..." *BCO* Par. 33-1.
- D. The Commission believes that the appropriate application of a reference to a higher court was not followed. Specifically, *BCO* 41-5 states, "... Although references are sometimes proper, in general it is better that every court should discharge the duty assigned it under the law of the Church. A higher court is not required to accede to the request of the lower, but it should ordinarily give advice when so requested." Further, *BCO* 41-6 states, "...When a court makes a reference, it ought to have all the testimony and other documents duly prepared, produced and in perfect readiness, so that the higher court may be able to fully consider and handle the case with as little difficulty or delay as possible."
- E. This Commission considers that the status of the current of censures must be reversed. Specifically, it seems to this Commission that since the procedures followed by both the Session and appellees were deficient that any censures derived therefrom must be set aside.

III. Judgment of the Case

- A. Specifications
1. Specification 1. Sustained, due to procedural deficiencies by the appellees.
 2. Specification 2. Sustained, due to procedural deficiencies by the appellees.
 3. Specification 3. Sustained, due to procedural deficiencies by the appellees.
 4. Specification 4. Sustained, due to procedural deficiencies by the appellees.

5. Specification 5. Sustained, due to procedural deficiencies by the appellees.
6. Specification 6. Sustained, due to procedural deficiencies by the appellees.

B. Minute Explanatory

This Commission wishes to make clear to the Assembly that the above actions on the six specifications do not exonerate the appellants from any wrongdoing that may have occurred. This action indicates the position of this Commission that the rights of the appellants were violated by the improper action of the appellees and the Session of EPC.

C. Statements of Deficiency

This Commission specifies the improper procedures of the appellees and the Session as follows:

1. That the Presbytery of James River erred in responding to the letter of August 29, 1985 from the Session of Evangelical Presbyterian Church, by erecting a commission (*BCO* 41-5 & 6).
2. That the Commission of the Presbytery of James River erred in acting as a judicial commission and as a court of original jurisdiction. (*BCO* 15-2 and GA response to constitutional inquiry, 14-44, p. 120)
3. That the commission of the Presbytery of James River erred in not remanding the matter back to the Session of EPC as a matter of original jurisdiction (*BCO* 31-1).
4. That the Session of EPC erred in requesting action by the Presbytery of James River prior to any original action or specification of charges (*BCO* 32-2 and 33-1).

IV. Opinion

It is the opinion of this Commission that the matter be found procedurally deficient and remanded to the Presbytery of James River. These deficiencies are in the areas specified in the "*Judgment of the Case*", above. It is further the opinion of this Commission that the Presbytery of James River direct the Session of EPC to act with respect to any appropriate charges, when specified, in accordance with Matthew 18 and *BCO*. The Presbytery is further charged to assist the Session, if, and when, requested to do so, in the process of any proceedings.

The Commission disagrees with the opinion of the Presbytery Commission that the Session was "unable" to act under the provisions of *BCO* 31-1. That provision may be invoked to empower Presbytery to act only in the event that the Session is unable to "try" the person or persons accused. This Commission sees no evidence in the record that the persons were ever accused or charged with any offense by the Session. (*BCO* 33-1) Absent charges, no Presbytery is empowered to create a commission to adjudicate a matter (*BCO* 32-2).

As to the matter of censure, it is the opinion of the Commission that the deficiencies in procedure mitigate to the reversal of the action of the Presbytery Commission. While the instant Commission did not consider the guilt or innocence of the appellants, it did appreciate that any action taken based on flawed procedure is not enforceable. Since the censures were publicly administered, it is the opinion of this Commission that they be removed publicly by the presbytery in a Sunday morning worship service at EPC.

This Commission deeply desires that a reconciliation may be effected among the brethren in this matter. It is further concerned with the consequences of this situation on Evangelical Presbyterian Church. We pray that the appellants may come to repentance and obedience in any area of wrong—if there be such—and

to submit to the loving instruction and discipline of the brethren. We pray that the appellees may look graciously on these offended brethren and treat them with loving kindness and mercy as members of the flock for whom Christ shed His precious blood. We pray that the church may see healing of these deep wounds and that the Name and Cause of Christ will be served in all that is done. Commission calls the attention of all parties of the case to the prayer of Paul in Ephesians:

“For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.” (Ephesians 3:14-21)

This is truly the prayer of this Commission for all parties to the Case.

Adopted

Members of the Commission:

Presbytery

Ascension
Central Florida
Covenant
Delmarva
Grace
Missouri
New Jersey
New River
Pacific
Palmetto
Philadelphia
Southern Florida
Southern Florida
Tennessee Valley

Commissioner

TE Bailey Cadman
RE John Forman
TE Joe Grider
TE Philip Douglas
RE George Gulley
TE Robert Rayburn
RE Richard Springer, Chairman
RE Virgil Roberts
TE Cortez Cooper
TE John Ropp, Jr.
RE George Harris
TE George B. Brengle, Secretary
RE Lindsey Sampson
TE Dana L. Stoddard

MINUTES OF JUDICIAL COMMISSION OF CASE #5

All parties being present the Commission convened on June 24, at 2:30 P.M. in Room #22 of the Academy of Music in Philadelphia, PA, being called to order by the Convener John Ropp with the reading of James 3:13-18 and prayer.

Those present were:

Presbytery

Ascension
Central Florida
Covenant
Delmarva
Grace
Missouri
New Jersey
New River
Pacific
Palmetto

Commissioner

TE Bailey Cadman
RE John Forman
TE Joe Grider
TE Philip Douglas
RE George Gulley
TE Robert Rayburn
RE Richard Springer
RE Virgil Roberts
TE Cortez Cooper
TE John Ropp, Jr.

Presbytery

Philadelphia
 Southern Florida
 Southern Florida
 Tennessee Valley

The Appellants

C. H. Hollingsworth for
 J. P. Roche & Rex Sawyer
 James S. Baines
 D. Keith Abec
 E. E. Miller

Commissioner

RE George Harris
 TE George B. Brengle
 RE Lindsey Sampson
 TE Dana L. Stoddard

The Appellees

TE William Harrell
 TE Joseph Mullen
 TE Russell Flaxman
 RE Dale White

Quorum:

It was determined that a quorum was present to do the business of the Commission.

Organization:

The Commission proceeded to elect Richard Springer as Chairman and George Brengle as Secretary.

Preparation:

The Chairman read pertinent portions of *BCO* regarding the purpose and use of church discipline, Par. 27-3, 27-4 as well as *BCO* Chapter 42 regarding the procedures for adjudicating appeals. Particularly, the responsibility of the Commission according to *BCO* 42-9 were recognized along with the responsibility of the Commission to read the entire record of the Case.

Recess:

The Commission recessed at 4:18 P.M. with prayer voiced by Bailey Cadman.

Reconvene:

The Commission reconvened at 5:30 P.M. in the Reception Room of the Academy of Music in Philadelphia, PA with prayer voiced by Richard Springer. The roll was called, and a quorum was present.

Charge:

The Chairman charged the Commission according to *BCO* Par. 32-12. The Court proceeding immediately with Appellants and Appellees present to read the entire record of the case.

Argumentation

It was decided that the Appellants and the Appellees would each have 30 Minutes to present their arguments.

The Court heard the presentation of the Appellants.

The Court questioned the Appellants, concerning their oral presentation and the Record of the Case.

The Court excused Robert G. Rayburn to participate in the evening program. The Chair ruled that Mr. Rayburn would no longer participate in the deliberation of the case.

A quorum still present, the Court heard the presentation of the Appellees.

The Court questioned the Appellees, concerning their oral presentation and the Record of the Case.

Summation of Argumentation:

It was decided that the Appellants and Appellees had 10 minutes to present summation statements.

The Court heard summation statements of the Appellants.

The Court heard summation statements of the Appellees.

Executive Session:

The Court moved to executive session by proper motion after which its members discussed the merits of the appeal, the accuracy of the record, the propriety of the information presented during argumentation as it related to the record of the case. After considerable discussion regarding the issues as well as various responses called for, the Commission recessed at 9:40 p.m. with prayer voiced by Chairman Richard Springer.

Reconvene:

The Commission reconvened in executive session on June 25 at 9:08 A.M. in the Reception Room of the Academy of Music with prayer voiced by John Forman. The roll was called and a quorum was present.

It was MSC unanimously (11-0-0) that the written statements of the appellants be admissible evidence since they were read as part of the oral arguments of the appellants.

It was MSC Unanimously (11-0-0) not to render as admissible to the record letters submitted by the

appellants inasmuch as this material was not stipulated (agreed upon) by the appellees.

After considerable discussion regarding the essential issues pertaining to the case it was MSC unanimously (11-0-0) to draft a Constitutional Inquiry regarding the empowerment of Judicial Commissions.

It was MSC (11-0-0) to Inquire of the Judicial Business Committee the following:

“What constitutes a judicial commission under the terms of BCO 15-2? Specifically, must a presbytery act to ‘clothe’ a commission with judicial authority in order to meet the constitutional requirements of 15-2 as a ‘judicial commission.’ If the presbytery must act, what action must be taken?”

Recess:

The Commission recessed at 10:50 A.M. with prayer voiced by Lindsey Sampson to be reconvened at the call of the chairman.

Reconvene:

The Commission reconvened at 11:13 A.M. with prayer voiced by Virgil Roberts. A quorum was present.

The Commission discussed at length the pertinent issues of the case after which it appointed TE George Brengle, TE Bailey Cadman, RE Richard Springer, TE Dana Stoddard and as a sub-committee to draft a summary statement of the facts and issues pertinent to the case.

Recess:

The Commission recessed 12:00 p.m. with prayer voiced by Joe Grider to reconvene at the call of the chairman on or before 7:30 P.M.

Reconvene:

The Commission reconvened at 7:35 P.M. in the Reception Room with prayer voiced by Richard Springer.

The Commission reviewed the essential facts of the case pertaining to a decision, the issues apparent, and the ruling of the Assembly to the Constitutional Inquiry, after which it was determined ready to render a decision regarding the specifications of error.

The Commission voted on the Specifications of error, and all were sustained by the same vote, 11-0-0.

The Commission reviewed and revised the draft regarding Facts, Issues, Judgment and Opinion.

Recess:

The Commission recessed at 9:42 P.M. to reconvene at 1:30 P.M. on June 26 in the Reception Room to review and approve the minutes of the Commission and to consider the Report. Dana Stoddard closed with prayer.

Reconvene:

The Commission reconvened on June 26 at 1:30 p.m. in the Reception Room with prayer voiced by Chairman Richard Springer. A quorum was present. After review of the Report it was M/S/C to adopt the Report as a whole as amended. 11-0-0

After review of the minutes it was M/S/C to adopt the minutes of June 24, June 25 and June 26 as revised. 11-0-0

Adjournment:

The Commission was adjourned at 3:35 p.m. with a season of prayer.

Respectfully submitted,

Richard Springer, Chairman

George Brengle, Secretary

14-85 Partial Report of the Committee of Commissioners on Bills and Overtures.

TE R. Laird Harris, chairman, led the Assembly in prayer and presented the report. Recommendations 3-7 were handled at this time but the entire report is presented here for easy reference.

I. Business Referred to the Committee

1. Overture 5, p. 44.
2. Overture 23, p. 44.
3. Overture 38 to the Thirteenth General Assembly, p. 63.
4. Overture 40, p. 45.
5. Overture 42, p. 45.
6. Overture 49, p. 45.

7. Overture 51, p. 46.
8. Personal Resolution 2, p. 80.

II. Major Issues Discussed

Overtures and Personal Resolution listed above.

III. Recommendations:

1. That Overtures 23, p. 44 and 51, p. 46 be answered in the affirmative.
 Grounds: To save the Fourteenth General Assembly time by giving the Assembly the option to decide whether or not to hear the Ad Interim Committee on the General Assembly's report in a single test vote. *Defeated*
 2. Response of the Committee of Commissioners on Bills and Overtures to Personal Resolution #2 from Lindsey Sampson, p. 80
Whereas both the 6th and 8th General Assemblies of the Presbyterian Church in America affirmed our pro-life, anti-abortion stand;
And Whereas thousands of unborn babies are still being killed daily;
Therefore, be it resolved that this, the 14th General Assembly of the Presbyterian Church in America, reaffirms our church's pro-life and anti-abortion stand, and that we communicate our position to the President of the United States, the Supreme Court, and the United States Congress; further, that we encourage our pastors and sessions to emphasize this position of our church in the congregations and communities in which they serve. *Adopted*
 3. That Overture 5, p. 44 from Delmarva be adopted as amended by the Committee of Commissioners, to wit: *add* under the therefore clause, sixth line, after the phrase "shall publish the study" the words "when funds are available."
Adopted
 4. Overture 40, p. 45 from Philadelphia
 It was moved and recommended that this overture on how to raise the moral standards of television programs be answered by the adoption of the following statement:
 "The 14th General Assembly of the PCA goes on record in stating that:
 1. It deplores the continued disregard for the name of God and Scriptural values in the entertainment media, and that
 2. We encourage our presbyteries, congregations, and members to become active in resisting such trends, and that
 4. A copy of this recommendation be sent to the National Federation for Decency."*Adopted*
 5. Overture 42, p. 45 from Illiana
 It was moved that this overture dealing with the name Rameses in Exodus 1:11 be answered in the negative because it is in the area of textual criticism and is a matter of individual scholars to discuss, but that Illiana be commended for their stand on the inerrancy of Scripture. *Adopted*
- TE Vaughn E. Hathaway requested that his affirmative vote be recorded for the following amendment: That the recommendation be amended by striking all following the word "because" and inserting the following: "matters which may involve doctrinal error should be handled by judicial process."
6. Overture 49, p. 45 from Siouxlands be answered with the following responses.
 1. That part one concerning prayer be amended to read: "a day of prayer for those individuals and churches who are experiencing *economic crises in Siouxlands Presbytery, and others who are experiencing economic*

crises in various parts of the country, and continue to uphold them in prayer."

2. That part two concerning a specific request for financial aide on the part of Siouxlands Presbytery be referred to the Permanent Committee of the MNA for immediate consideration. *Adopted*
7. Overture 38, (M13GA, 13-3, p. 41) from North Texas be answered in the negative because items 1 and 2 are unnecessary, item 3 can be satisfied by our present rules of discipline which can be amended in detail by regular amending procedures, and item 4 comprises too great a task. *Adopted*

Respectfully submitted,
R. Laird Harris, Chairman
Dave Johnson, Secretary

Roll of Commissioners present:

Presbytery	Commissioner
Ascension	RE Bob Baudoux
Central Carolina	RE Glenn Owen
Central Georgia	TE Randy Smith
Delmarva	TE R. Laird Harris
Evangel	TE Dave Johnson
Grace	RE Bill Gates
Great Lakes	TE David Stockment
Gulf Coast	TE Jack Waller
James River	RE Al Yancy
Mississippi Valley	TE Bob Swaneback
New Jersey	TE Allan Story
Northern Illinois	RE Fred Muse
Pacific Northwest	RE Bob Rogland
Palmetto	TE H. R. Patteson
Philadelphia	TE Harold D. Hight
South Texas	TE Terry Traylor
S. E. Alabama	RE Irv Wicker
Southwest	RE Bob Montgomery
Tennessee Valley	TE Bob Lucking
Western Carolina	RE Leighton Shutes
Westminster	TE Ken Gentry

Clerk's Note: Recommendation 1 was handled in 14-6, p. 81. Recommendation 2 was handled in 14-77, p. 177. They are included here for easier reference.

14-86 Committee on Thanks

TE William Fitzhenry led the Assembly in prayer and presented the report.

"It is good to give thanks to the Lord..." (Psalm 92:1a) "Always giving thanks for all things in the name of our Lord Jesus Christ to God..." (Ephesians 5:20).

On behalf of the Fourteenth General Assembly, we enjoin all who have been a part of this assembly to give praise and glory to the Lord for His sovereign grace in enabling us to worship and serve Him.

In addition to enjoining this assembly to give praise and glory to the Lord by personal and corporate prayer, we also invite the assembly to join us in giving thanks to our moderator, TE Frank Barker, for his wise, sensitive, and caring leadership; our

many clerks and administrating assistants for their faithful labors; and our many committees and their chairmen for their diligent, thorough, and patient efforts in bringing all important matters before us.

Additionally we give our thanks to all who have so selflessly ministered to us and served us in making our time in Philadelphia memorable and pleasant, especially Westminister Seminary in their provision of refreshments.

Last, but not least, we commend this year's assembly's commissioners for their loving and faithful perseverance and cooperation. May the Lord of heaven and earth be pleased with and receive all that we have done for His eternal glory in the name of the Father, the Son, and the Holy Spirit. Amen. *Adopted*

TE Morse Up De Graff

TE Bill Fitzhenry

14-87 Committee to Study Free Masonry

TE John Otis, chairman led the Assembly in prayer and presented the report as found in Appendix R, p. 462. The Committee was, by common consent, extended for another year.

Adopted

14-88 Committee on Review and Control

TE Roland Barnes, chairman, led the Assembly in prayer and presented the report.

I. A List of the Presbytery Minutes received by the Committee

(See III below.)

II. A List of the Presbyteries which have not submitted Minutes.

Central Georgia - Minutes of April 8, 1986

James River - Minutes of Fall 1985; January 1986

Mississippi Valley - Minutes of June 14, 1985; October 15, 1985; and February 18, 1986

New Jersey - Minutes of March 15, 1986

Northern Illinois - Minutes of January 1986

III. A Report concerning the Minutes of each Presbytery

A. Report on minutes submitted to the Fourteenth General Assembly and reviewed by the Committee

Recommended:

1. That the minutes of the Presbytery of **Ascension**:

a. be approved without exception - September 20, 1985

b. be approved with the exceptions stated:

May 3-4, 1985

-85-60 minutes are not signed

-85-47 and 85-50 Standing Rules amended with no indication of the requisite 2/3 majority (Standing Rules, VII-3, B)

-85-53.1.4 Appointment of commissions without establishing quorums (BCO 15-2). See also 85-68, 85-112, etc.

July 13, 1985

-page 1 meeting of Presbytery not opened with prayer (RAO 9-14.4.1, BCO 10-5)

-85-80 Standing Rules amended without indication of requisite 2/3 majority.

November 9, 1985

-85-112, 115, 123 Standing Rules amended without indication of requisite 2/3 majority

January 10-11, 1986

-page 1 opening worship service did not include preaching of the Word (Standing Rules, I-3)

-page 5 no reason given for ruling a motion out of order (RAO 9-14-5)
 -86-8, 10, 13, 15, 16 Committee reports did not open with prayer
 (See *Minutes*, 85, 115).

February 11, 1986

-86-22, 24, 26, etc. no indication of Committee reports opening with prayer

-86-22 not clear that candidate met membership requirements in a PCA Church (*BCO* 18-2)

March 8, 1986

-minutes not submitted

GENERAL - no report on "condition of religion" in the Presbytery
 (*BCO* 13-10). *Adopted*

2. That the minutes of **Calvary** Presbytery:

a. Be approved without exceptions:

December 12, 1985; July 27, 1985

b. Be approved with the exceptions stated:

June 6, 1985

-page 1 no indication as to the churches represented by the Teaching and Ruling Elders in attendance (*RAO* 9-14-3f).

-page 4 it was not stated that one who originally voted in the affirmative made the motion for re-examination.

October 24, 1985

-page 10 no indication that the candidates were endorsed by their Sessions (*BCO* 18-2).

January 25, 1986

-page 8 Commission uses "Rev."

-page 14 no indication that the candidates were endorsed by their Sessions (*BCO* 18-3).

GENERAL - no report on progress of religion (*BCO* 13-10).

No list of candidates and licentiates

No up-to-date Presbytery Standing Rules

Adopted

3. That the minutes of **Central Carolina** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

July 27, 1985

-no report on interns (*BCO* 19-12)

October 26, 1985

-no report on interns (*BCO* 10-12)

December 17, 1985

-no record of unexcused absent TE's and churches (*RAO* 19-14-3g)

January 25, 1986

-no report on interns (*BCO* 19-12)

GENERAL - no list of candidates and licentiates

Adopted

4. That the minutes of **Central Florida** Presbytery:
 - a. Be approved without exceptions:
April 20, 1985; July 16, 1985; October 19, 1985; January 21, 1986.
 - b. Be approved with exception: none *Adopted*
5. That the minutes of **Central Georgia** Presbytery:
 - a. Be approved without exceptions:
May 25, 1985, January 11, 1986
 - b. Be approved with the exceptions stated:

April 9, 1985
-page 14 Minutes of Commission to receive Lakemont Church describe Commission examination of Session rather than of the individual elders; for a Commission to "hear no negative responses" from a Session is not the same as "Making certain that the Elders understand and can sincerely adopt" the PCA's doctrine and polity (BCO 13-8).

July 13, 1985
-page 9 no mention of Candidate Homeyer being examined in the area of Sacraments

October 8, 1985
-page 5 Presbytery improperly received a complaint which was lodged not against a Church court (BCO 10-3, 43-1)
-page 13 minutes do not show that Presbytery approved the exception in Gillikin's ordination requirements by a 3/4 majority (BCO 21-6)

April 8, 1986
-minutes not submitted *Adopted*
6. That the minutes of **Covenant** Presbytery:
 - a. Be approved without exceptions: none.
 - b. Be approved with the exceptions stated:

June 4, 1985
-pages 3, 8 Commission minutes received, but not included in Minutes (BCO 15-1)
-page 8 report of R.U.M. not attached (RAO 9-14-6e).
-pages 8-9 no indication of what the commission's quorum should be (BCO 15-2)

October 1, 1985
-page 11 Presbytery divided to hear sermons which were presented as part of the ordination exam (BCO 21-4)
-page 12 no indication of what the commission's quorum should be (BCO 15-2)
-Commission report not approved (BCO 15-1)
-no record of minutes being approved (RAO 9-14-3e).

October 10, 1985
-page 15 no indication of what the commission's quorum should be (BCO 15-2)
-Commission report not approved (BCO 15-1).

November 12, 1985
-page 2 Commission report not approved (BCO 15-1)
-Minutes not signed (RAO 9-14-7)
-Minutes not approved (RAO 9-14-3e)

MINUTES OF THE GENERAL ASSEMBLY

-page 1 the portion of the call stating the purpose of the meeting not recorded verbatim (RAO 9-14-4b)

March 4, 1986

-page 15 Sessional endorsement as prerequisite for a man applying as a candidate (BCO 18-2)

-page 8 Commission minutes were received but not attached (BCO 15-1)

-page 20 Commission's quorum not established (BCO 15-2)

April 1, 1986

-page 1 the portion of the call stating the purpose of the meeting not recorded verbatim (RAO 9-14-4b)

-Commission appointed but no indication of what the quorum shall be (BCO 15-2)

-Minutes not signed (RAO 9-14-7)

Adopted

7. That the minutes of **Delmarva** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

May 14, 1985

-XII, p. 65 name of person leading in prayer not stated
page 1 Presbytery divided to hear sermons (BCO 21-4)

June 18, 1985

-meeting should be described as a "called meeting" (RAO 14-9-3c)

July 27, 1985

-meeting should be described as a "called meeting"

-no appendices, thus no reports or documents mentioned (RAO 9-14-6e)

-no listing of the call for the meeting because there is no appendix (RAO 9-14-6b)

September 21, 1985

-page 73 Presbytery divided to hear sermons (BCO 21-4)

-page 78 exceptions to WCF on divorce by a licentiate

November 12, 1985

-page 81 Presbytery failed to examine the transferring TE in all the required areas (BCO 13-6)

-page 82 not clear that Presbytery examined the candidate in all the required areas (BCO 21-4)

January 4, 1986

-no listing of call for this meeting because there is no appendix (RAO 9-14-4b)

-IV.A.1 not clear that Presbytery examined transferring TE in all the required areas (BCO 13-6)

February 8, 1986

-XV.A. not clear that Presbytery examined in all the required areas (BCO 13-6)

-XVIII.B. BCO does not make allowance for a borrowed session (BCO 5-3). In a mother-daughter relationship, the session of the mother church is the temporary governing body of the mission church.

-missing appendices B-G (RAO 9-14-6e)

-XXI.A.1. not clear that Presbytery examined the candidate in all

the required areas (*BCO* 21-4)

-XXI.D.1., XXI.C.1. not clear that Presbytery examined the transferring TE's in all required areas (*BCO* 13-6)

GENERAL - no list of candidates and licentiates *Adopted*

8. That the minutes of **Eastern Canada** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

April 13, 1985

-no record as to whether churches without RE representation were excused or not (*RAO* 9-14-3g)

September 5-7, 1985

-no record as to whether churches without RE representation were excused or not (*RAO* 9-14-3g)

-page 5, Item XI regarding examination of candidate for ordination, the minutes did not include a reference to examination in English Bible or theology and did include examination on apologetics and church history.

March 20-22, 1986

-Appendix Document 86-1-A, Commission Minutes, Item III use of commission to extend licensure

GENERAL - no up-to-date copy of Presbytery's Standing Rules

Adopted

9. That the minutes of **Eastern Carolina** Presbytery:

a. Be approved without exceptions: April 20, 1985; July 20, 1984; October 26, 1985; November 11, 1985; January 18, 1986

b. Be approved with exceptions: none

GENERAL - no list of candidates and licentiates

Adopted

10. That the minutes of **Evangel** Presbytery:

a. Be approved without exceptions: April 23, 1985; August 22, 1985; October 22, 1985; January 28, 1986

b. Be approved with exceptions: none

GENERAL - no report on "progress of religion" (*BCO* 13-10)

Adopted

11. That the minutes of **Grace** Presbytery:

a. Be approved without exceptions: June 11, 1985; August 30, 1985; October 8, 1985

b. Be approved with the exceptions stated:

May 14, 1985

-Communications, Item 8 the Advisory Committee acted as a commission with only three (3) members, which is not a quorum

-page 79, Item 5 sessional endorsement for Mr. Pluckett not shown (*BCO* 18-3)

August 13, 1985

-page 51 examinations of Counts, Burguet, and Thompson show no examination on Church Government and Sacraments, and no reason why (*BCO* 13-6)

January 14, 1986

-page 20 not clear that a quorum had been established or that a commission was established

GENERAL - no list of candidates and licentiates

no up-to-date copy of Presbytery's Standing Rules

Adopted

MINUTES OF THE GENERAL ASSEMBLY

12. That the minutes of **Great Lakes** Presbytery:
- Be approved without exceptions: none
 - Be approved with the exceptions stated:
March 8-9, 1985; April 27, 1985; September 13-14, 1985; December 6, 1985 minutes not signed by Clerk *Adopted*
13. That the minutes of **Gulf Coast** Presbytery:
- Be approved without exceptions:
January 12, 1985; April 9, 1985
 - Be approved with the exceptions stated:
June 4, 1985; October 12, 1985 minutes not signed by Clerk
GENERAL - no up-to-date copy of Presbytery's Standing Rules *Adopted*
14. That the minutes of **Illiana** Presbytery:
- Be approved without exceptions:
January 11, 1986
 - Be approved with the exceptions stated:
September 7, 1985
-page 1 BCO does not recognize the concept of a "borrowed elder"
-page 1 pro-re nata is not a recognized kind of meeting (RAO 9-14-3a)
-page 2 examination of TE Dermeyer did not include his Christian experience (BCO 13-6), nor did he sign the ministerial obligation (BCO 13-7)
October 12, 1985
-page 1 no record of election or appointment of TE Finch as moderator
-page 2 copy of docket not attached (RAO 9-14-6e)
-page 5 TE George's communication not attached
-page 8 at licensure exam, no record of examination in Christian experience and inward call, nor any record of written sermon being provided (BCO 19-2)
February 22, 1986
-page 2 it is improper to receive a licentiate prior to exam (BCO 19-5, 19-11)
-page 3 Church history is not a requirement of examinations for ministers or candidates (BCO 21-4, 19-2)
-page 4 no record that Mr. Zeller signed the ministerial obligation (BCO 13-7)
GENERAL - no report of "progress of religion" (BCO 13-10)
no up-to-date copy of Presbytery's Standing Rules *Adopted*
15. That the minutes of **James River** Presbytery:
- Be approved without exceptions: none
 - Be approved with the exceptions stated:
January 11-12, 1985
-page 1 time of recess and reconvening cannot be the same
-page 2 lack of date of minutes being approved (RAO 9-14-3e)
-page 3 recorded vote on BCO amendments lacks record of abstentions (RAO 9-14-6b)
-page 6 Clerk's signature missing (RAO 9-14-7)
-Appendix C an ordained minister was installed by prayer and the

laying on of hands

-Appendix K this may be a report to the Presbytery, but it is not in proper form to be the minutes of the commission hearing a judicial appeal

April 12-13, 1985

-page 1 time of recess and reconvening the same

-page 2 date of minutes being approved not stated (RAO 9-14-3e)

-page 3 approval of excuse not recorded (RAO 9-14-3g)

-page 3 Clerk's signature missing (RAO 9-14-7)

-Appendix B it does not have a title; it is described in the Minutes as the report of the Commission to organize All Souls Church in Richmond, but there is nothing in Appendix B about organizing a congregational meeting to elect, ordain, and install officers

-Appendix C a TE, already ordained was installed by laying on of hands and prayer

-Appendix D These minutes do not record anything happening except that the commission met, elected officers, and adjourned. The purpose was to dissolve a pastoral relationship which could have been done by the Presbytery. Why a Commission?

-Appendix F TE Robert Horner was listed as a member of the commission, but he does not appear on Presbytery rolls - he could be invited to sit with the Commission, but not as a member. The minutes do *not* show that the candidate was ordained by prayer and laying on of hands by Presbytery.

July 26-27, 1985

-page 3 dates of minutes being approved not listed (RAO 9-14-3e)

-page 4 Clerk's signature missing

GENERAL - no record of compliance with 1985 GA exceptions.

That Presbytery be cited for not providing minutes from Fall 1985 and January 1986 for review. *Adopted*

16. That the minutes of **Korean Language** and **Korean Eastern** Presbyteries:

a. Be approved without exceptions:

Korean Language - June 16, 1982; February 8, 1983; June 14, 1983

Korean Eastern - June 15, 1983, February 7, 1984

b. Be approved with the exceptions stated:

June 18, 1984

-page 1 there are no ruling elders present, therefore there is not a quorum (BCO 13-4). This situation was true for all meetings of the Korean Language Presbytery, and for all but one of the Korean Eastern Presbytery

-page 2 the person elected moderator, TE Sang Ho Nam, does not appear on the roll for the meeting. Is he a member of the Presbytery?

-page 4 *New Business*: the Presbytery has formed four "Stewardship Committees" to handle specific matters in four geographical areas of the presbytery. These committees seem to function as Commissions, and are called Oversight Committees in the June 18-21, 1985 minutes, page 3. These should be called commissions, and perhaps appointed annually.

February 4-8, 1985

-page 1 no ruling elders enrolled

June 18-21, 1985

-page 1 only one ruling elder present

-page 3 it appears that three TE's, Yoo-Kwang Ahn, Yang Boo Jhun, and Wan Sang Lee have applied to join the Presbytery, but they also appear on the roll on page 1

-page 4 *Membership Committee* items 6, 7 it appears that two ministers were received without examination (BCO 13-6)

GENERAL - no list of candidates and licentiates

-no up-to-date copy of Presbytery's Standing Rules *Adopted*

17. That the minutes of **Korean Southwest** Presbytery:

a. Be approved without exceptions:

June 13, 1985

b. Be approved with the exceptions stated:

July 26, 1983

-identification of churches represented not shown

-the roll does not distinguish TE's and RE's; Treasurer's report refers to "dues"

-Page 2 candidates and licentiates described as "full members of Presbytery"

February 10, 1984

-time of meeting not shown page 3,

-item 5 inadequate report of ordination: were the constitutional questions propounded?

October 16, 1984

-minutes of previous meeting not read or approved

January 29, 1985

-page 1 no account given of the call for this "called meeting"

-page 2 TE Yong Man Chung was received without "necessary documents" and without "thesis"

-minutes of previous meeting not read or approved

February 5, 1985

-reports of several oversight committees not included

-minutes of previous meeting not read or approved

GENERAL - no list of candidates and licentiates

-no up-to-date copy of Presbytery's Standing Rules *Adopted*

18. That the minutes of **Louisiana** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

May 25, 1985

-Commission acted beyond its authority in receiving the Oakdale Church

July 25, 1985

-TE Ken Counts should have been examined on his views only and it should have been stated so in the minutes

-page 4 quorums not established for the commissions (BCO 15-2)

October 12, 1985

-Ken Counts, already ordained, was installed by the laying on of hands and prayer

-page 6 The Deridder Church cannot be under the oversight of Bethel Church.

-Appendices II and III - order of service not approved by the Commissions

November 2, 1985

-page 9 Presbytery may not amend a call (BCO 20-10)
 -page 10 quorum not established for a commission (BCO 15-2)

February 15, 1986

-page 12, 11.e. a church was placed under the oversight of another session (BCO 12-1)
 -Appendix V, page 2 no quorum was established for the commission (BCO 15-2)

-Appendix VII, para. 8 date and time of installation was to be December 1, 1985, at 6:30 PM and actual installation was January 12, 1986 at 6:00 PM. Also, there is no mention in commission as to who is being installed.

-RE W. Bradford is listed as a member of the commission rather than as a visitor.

GENERAL - All TE's should have their calls listed in the roll call
 no record of excused absences from churches
 no report on interns, licentiates, or candidates
 no list of candidates and licentiates

no up-to-date copy of Presbytery's Standing Rules *Adopted*

19. That the minutes of **Mississippi Valley** Presbytery:

a. Be approved without exceptions:

April 30, 1985

b. Be approved with exceptions: none *Adopted*

20. That the minutes of **Missouri** Presbytery:

a. Be approved without exceptions: none.

b. Be approved with the exceptions stated:

May 25, 1985

-page 129 BCO does not recognize a corresponding member
 -page 129 BCO does not recognize the concept of a borrowed elder
 -page 130 document #5 not included (RAO 9-14-6e)
 -page 130 members of a court are limited by BCO 130-1

July 19-20, 1985

-page 131 BCO does not recognize the concept of a borrowed elder
 -page 132 documents A2 and A3 are not included (RAO 9-14-6e)
 -page 133 document 7 not included
 -page 134 no indication that Chris Yates was examined regarding Christian experience and call to preach the Gospel (BCO 19-5)
 -page 135 no indication that Candidate Yates was examined in writing or orally concerning his inward call, prior to approval of internship (BCO 19-9)

August 31, 1985

-pages not numbered (RAO 9-14-4a)
 -meeting not closed with prayer (RAO 9-14-4a)

September 20-21, 27, 1985

-page 146 meeting not closed with prayer

October 18-19, 1985

-pages 147, 150 no indication that ministerial obligation was signed (BCO 13-7)

-page 150 not clear that motion to grant exception passed by 3/4 vote (BCO 23-1)

-page 151 no record that John Rug was examined for ordination (BCO 21-4) prior to May 25, 1985; no indication that ministerial obligation was signed (BCO 13-7)

January 17-18, 1986

-page 153 meeting not opened with prayer (RAO 9-14-4a)

-page 156 not clear that examination included all parts (BCO 13-6)

-page 156 no indication ministerial obligation was signed (BCO 13-7)

-page 157 no record Scott Kroeger was examined for ordination prior to May 25, 1985. Is he to be a member of Missouri Presbytery? Did he sign the ministerial obligation (BCO 13-7)?

GENERAL - no report on "progress of religion" (BCO 13-10)

no directory of Presbytery

no roll of presbytery

no list of candidates and licentiates

no up-to-date copy of Presbytery's Standing Rules

Adopted

21. That the minutes of **New Jersey** Presbytery:

a. Be approved without exceptions: none.

b. Be approved with the exceptions stated:

February 23, 1985

-no quorum set for commission (BCO 15-2)

March 23, 1985

-page 2 minutes do not indicate what type of exam was being conducted

May 18, 1985

-page 5 type of exam not noted

-page 5 no evidence of the intern having fulfilled certain requirements, viz.: college and seminary degrees, Greek and Hebrew exams, theological thesis, exegesis paper, and preaching a sermon; also, was he asked as to his view regarding the PCA Constitution (BCO 21-4)?

-page 5 no call issued to Mr. Stringer prior to ordination (this could be done by Presbytery itself)

-pages 8,9 quorums not established for the commissions (BCO 15-2)

-page 9 a non-elder was placed on the commission

-page 10 reason not given for dropping a man from the Ministerial Training Program

-page 11 commission did not approve order of service, and did not meet to approve its minutes

July 12, 1985

-page 1 use of "Rev."

-page 2 quorum not established for commission (BCO 15-2)

-page 2 a full statement of the facts not made (BCO 38-1)

September 21, 1985

-page 4 Presbytery divided to hear candidates' sermons

-page 9 commission to ordain Worth Carson and its quorum not listed (BCO 15-2)

-page 10 not installation of TE John Stringer as Associate Pastor

-page 11 order of service and minutes not approved by commission
September 27, 1985

-page 1 an adjourned stated meeting - but no indication at September 21, 1985 meeting that this meeting was to take place
 -page 3 "Moderator will make arrangements for installation" does not meet requirements of BCO 15
 -page 5 though the commission minutes are appended, they were not approved

November 16, 1985

-page 6 Short Hills Commission - order of service and minutes not approved by commission; use of "Rev."
 -page 3 commission appointed by moderator not listed in minutes
 -page 8 no indication of action on motion to elect Mr. Payne to Examination Committee
 -pages 10-13 commissions (four of them) - order of service and minutes not approved by commissions; minutes not approved by Presbytery

January 18, 1986

-page 11 committee was never elected by Presbytery
 GENERAL - docket never listed
 minutes not signed, nor in proper order
 no signing of ministerial obligation

Adopted

22. That the minutes of **New River** Presbytery:
- a. Be approved without exceptions:
 November 8, 1985; March 14, 1986
 - b. Be approved with the exceptions stated:

July 8-9, 1985

-not opened with prayer (BCO 10-5)
 -page 5 quorum for commission not established (BCO 15-2)
 English Bible dropped from licensure exam of ordained minister from another denomination, but no extraordinary condition mentioned (BCO 19-2)
 -Candidate not shown to have met PCA membership requirements (BCO 18-2)
 -page 6 no quorum set for commission (BCO 15-2)
 -no mention of majority vote to approve Standing Rules

September 17, 1985

-page 2 no quorum set for commission

October 4, 1985

-page 1 not stated if examinee for ordination served an internship (BCO 19-7)
 -page 2 no quorum set for commission

July 13, 1985

-not re-opened with prayer (BCO 10-5)
 -page 4 candidate not examined in Christian experience on licensure exam (BCO 19-2)
 -page 6 no quorum set for commission

Adopted

23. That the minutes of **North Georgia** Presbytery:
- a. Be approved without exceptions:

July 20, 1985; August 17, 1985; October 19, 1985; November 16, 1985; January 18, 1986

- b. Be approved with the exceptions stated:
April 20, 1985
 -pages 4,5 candidates referred to by first name only
 -page 5 last paragraph motions improperly listed *Adopted*
24. That the minutes of **Texas** and **North Texas** Presbyteries:
- a. Be approved without exceptions:
 January 28, 1983; October 1, 1983; June 25, 1985
- b. Be approved with the exceptions stated:
March 31, 1984
 -page 1 No motion to receive these men; no record of their having signed the Ministerial Obligation
October 26-27, 1984
 -pages 2-3 Full Statement of the facts not recorded
January 25, 1985
 -Attachment #2 Elements of worship not prescribed in *WCF* used in installation service
July 26-27, 1985
 -pages 1-2 Use of "Rev."
 -page 2 Docket not printed
October 25-26, 1985
 -page 2 Docket not printed
 -Attachment #7 Use of "Rev."
January 24-25, 1986
 -page 2 Docket not printed

Exceptions to Minutes of North Texas Presbytery

January 25-26, 1986

1. North Texas Presbytery improperly modified the judicial commission's report originally approved on October 25-26, 1985.
2. The judicial commission failed to deal with matters committed to its charge, namely
 - a. One of the charges raised regarded an allegedly illegal or improper congregational meeting. It was alleged that there were irregularities in the enrollment of voting members, in the election of a "new session," and in voting to withdraw from the PCA.
 - b. The commission failed to deal with allegations by a group of elders and members of the congregation that a presbytery commission (committee) had acted improperly.
3. Presbytery and its commission refused to deal with matters occurring before the congregations withdrew from the denomination, arguing that the church has now withdrawn, when the issue was whether the congregation had in fact withdrawn properly (i.e. by a majority vote at a properly called and constituted meeting of the congregation).
4. At the January 25, 1986 meeting presbytery dissolved its judicial commission with thanks but failed to deal with previous allegations made against another presbytery commission (committee). (see 2b, above).

Source of additional information: See chronology of events in "Report of Committee to respond to protest dated April 5, 1986." *Adopted*

25. That the minutes of **Northeast** Presbytery:
 - a. Be approved without exceptions:
 - March 8-9, 1985**
 - b. Be approved with the exceptions stated:
 - May 10-11**
 - page 9, item 13 no indication if vote to amend manual satisfied majority requirement
 - July 20, 1985**
 - minutes not signed by Stated Clerk
 - October 11-12, 1985**
 - minutes not signed by Stated Clerk page 11, items 9 and 10
 - Moderator ordered actions without Presbytery vote
 - page 19, item 7c no indication that 3/4 majority approved invoking the extra ordinary clause (*BCO* 21-4)
 - January 10-11, 1986**
 - page 6, item 5, 9; page 7, item 18; page 11, item 5; documents not attached
 - page 11 TE Robert Milliken received as member of Presbytery. The only views stated by him on the Sabbath are contrary to *WCF*, *WSC*, and *WLC*. He believes that the Lord's Day is not the Christian Sabbath, and we can observe the Lord's Day on any day of the week! See *WCF* XXI.7-8; *WSC* 58-61; *WLC* 116-119 for direct conflict. The minutes do not state how Mr. Milliken clarified his views - or *if* he did - when re-examined.
 - page 12, items 7, 8 no indication of quorum being set for commissions
 - page 12, item 8 no record of Presbytery's inquiry of candidate's position on PCA Constitution (*BCO* 21-4)
 - page 12, item 8 no copy of call to Mr. Kwong in the minutes
 - page 13 dissolution of pastoral relation between TE Jim Griffith and Park St. Church not formally effected by Presbytery before transferring him to Southwest Presbytery (*BCO* 23-1)
 - page 15 page is missing
 - minutes not signed by Stated Clerk
 - GENERAL - no report of "progress of religion" (*BCO* 13-10)
- Adopted*
26. That the minutes of **Northern Illinois** Presbytery:
 - a. Be approved without exceptions: none
 - b. Be approved with the exceptions stated:
 - July 26, 1985**
 - minutes not signed (RAO 9-14-7)
 - minutes not approved (RAO 9-14-3e)
 - October 26, 1985**
 - minutes not approved (RAO 9-14-3e)
 - page 5, item 13.f. commission appointed was unnamed
 - page 7, item 18.A. commission appointed was unnamed
 - December 7, 1985**
 - minutes not approved (RAO 9-14-3e)

GENERAL - that Presbytery be cited for not supplying for review the minutes of January, 1986 Stated Meeting
no up-to-date copy of the Standing Rules *Adopted*

27. That the minutes of **Oklahoma** Presbytery:

- a. Be approved without exceptions: none
- b. Be approved with the exceptions stated:

October 11-12, 1985

-page 5, section (7) (b) Presbytery did not examine candidate in Greek and Hebrew, citing as the reason, the previous licensure exam. But, there is no language exam for licensure. A 3/4 vote to waive this requirement would have been necessary (*BCO* 21-4)

-page 1 ruling elder roll does not include the name of the churches they represent

-page 4 additional ruling elders are apparently added to the roll of this meeting of Presbytery, noting their respective churches, but not their names

-page 6 no establishment of quorum for the commission (*BCO* 15-2)

-page 11 a change in their bylaws with no indication of the necessary 2/3 majority

November 18, 1985

-minutes of a called meeting do not include the call stating verbatim the purpose of the meeting (*RAO* 9-14-4b)

-no indication that meeting was called at the request of or in concurrence with 2 TE's and 2 RE's from at least 3 different churches (*BCO* 13-11)

-no declaration of quorum-pages are not numbered

-the roll of TE's and RE's fails to note their respective churches

GENERAL - no up-to-date copy of Presbytery's Standing Rules *Adopted*

28. That the minutes of **Pacific** Presbytery:

- a. Be approved without exceptions: none
- b. Be approved with the exceptions stated:

April 26-27, 1985

-page 6, section 19-2 Presbytery sustained exam for ordination of candidate who stated exception to *BCO* in areas of Sabbath keeping and mode of baptism

-page 11, section 30 Presbytery sustained exam for ordination of candidate who stated exception to *Westminster Confession* on Sabbath-keeping

-no record of report on interns (*BCO* 19-12)

May 31 - June 1, 1985

-page 3, section 9-1 Presbytery sustained exam for licensure of candidate who stated exceptions to *WCF* on Sabbath recreation, and *BCO* on mode of baptism

-page 4, section 9-2 Presbytery sustained exam for licensure of candidate who stated exceptions on continuing validity and obligation of Sabbath observance, and on time framework of creation

-page 6, section 15-2 no record or approval of candidate's sermon on exam for licensure (*BCO* 19-20)

-page 9, section 19-1 Presbytery sustained exam for licensure of

candidate who stated exception to *WCF* on recreation on the Sabbath
 -page 11, section 24-1 no record of approval of TE to labor outside
 bounds of Presbytery (*BCO* 13-2)
 -page 13 minutes not signed by clerk (*RAO* 9-14-7)

September 27-28, 1985

-page 2 no record is made of whether churches not represented by
 RE's were excused or not (*RAO* 9-14-3g)
 -page 5, section 16-c Presbytery sustained exam for ordination of
 candidate who stated exception to *WLC* on Sabbath observance.
 -no record of report on interns (*BCO* 19-12)
 -minutes not signed by clerk (*RAO* 9-14-7)

October 26, 1985

-minutes not signed by clerk (*RAO* 9-14-7)

January 24-25, 1986

-page 2 no record is made of whether or not churches not represented
 by RE's were excused (*RAO* 9-14-3g)
 -page 3, section 12 no record is made of Presbytery action to receive
 the report of the commission (*RAO* 9-14-4c)
 -page 6, section 16c Presbytery sustained exam for ordination of
 candidate who stated exceptions to *WCF* on Sabbath and civil magis-
 trate
 -page 7, section 16e Presbytery sustained exam for reception of TE
 who stated exception to *WCF* on reprobation of non-elect
 -none of the appendices mentioned in the minutes were attached
 (*RAO* 9-14-6e)
 -minutes not signed by clerk (*RAO* 9-14-7)

GENERAL - no record of review of sessional minutes (*BCO* 40-3)
 no report on "progress of religion" (*BCO* 13-10)
 no up-to-date copy of Presbytery's Standing Rules *Adopted*

29. That the minutes of **Pacific Northwest** Presbytery:

- a. Be approved without exceptions: May 3, 1985; May 30, 1985; July 25, 1985
- b. Be approved with the exceptions stated:

March 22-23, 1985

-page 1 no declaration of quorum
 -page 2 no quorum set for commission to ordain J. Cameron Fraser
 (*BCO* 15-2)
 -page 2 no quorum set for commission to dissolve pastoral relationship
 (*BCO* 15-2)
 -page 4 no indication of 2/3 majority for change in Standing Rules

September 27-28, 1985

-page 14 no declaration of quorum
 -page 15 Mr. Linden resigned *from what?* (Committee, we assume.)
 Should this not be stated? It appears, in context, that he was resigning
 from Presbytery and joining the Brethren Church.
 -page 15 no record of proceedings of commission to ordain Mr.
 Fraser, nor of approval of report by Presbytery (*BCO* 15-1)
 -page 18 quorum not set for commission to ordain Mr. Smed

November 7, 1985

-page 22 no quorum set for commission to install Mr. Harrell

GENERAL - no report on "progress of religion" (BCO 13-10)
no up-to-date copy of Presbytery's Standing Rules *Adopted*

30. That the minutes of **Palmetto** Presbytery:
- a. Be approved without exceptions: January 26, 1984; March 10, 1984; April 26, 1984; October 25, 1984; July 25, 1985
 - b. Be approved with the exceptions stated:
 - November 18, 1983**
-purpose of called meeting not stated
 - July 26, 1984**
-page 12, #3-36 no mention made of the amount of compensation or, from what source
 - January 24, 1985**
-page 1 written notice of place of meeting not included in minutes; the October 25, 1984, meeting was adjourned without a determination as to where to meet (Presbytery Manual, I. 1.B.)
-page 17 Presbytery transgressed its jurisdiction by granting permission for an organization to approach its churches
 - March 12, 1985**
-no indication if notice was sent 10 days in advance
 - April 25, 1985**
-page 20 no record to ascertain if complaint was received by Moderator or Clerk
 - September 30, 1985**
-no record to show if presbyters received letter of called meeting in time.
 - October 24, 1985**
-page 4 approval of minutes of September 30, 1985, was postponed until after the response of the Administration Committee; but, Presbytery failed to do so
 - page 19 motion should have been a substitute motion, rather than "the above motion was held in abeyance;" 8-68 would then be unnecessary
 - February 22, 1986**
-page 4 no mention made of a motion to adjourn this called meeting *Adopted*
31. That the minutes of **Philadelphia** Presbytery:
- a. Be approved without exceptions: none
 - b. Be approved with the exceptions stated: September 13, 1985
 - city in which Presbytery met is omitted
 - page 1 date of previous minutes is omitted
 - page 1 Attachment #6 is from Calvary Presbytery; no apparent correspondence from Covenant Presbyterian Church, Ambler, is attached
 - page 2 Attachment #8 refers to two meetings of Presbytery at General Assembly at which actions or agreements were made (3rd paragraph), yet no call or minutes are available. Such minutes could not have previously been approved. The context of the attachment supports meetings of the Presbytery since the report indicates that the committee is following Presbytery's action or desires
 - page 22 the reason for transfer and dropping should be noted

November 18, 1985

- location of church is not recorded
- page 1 no *date* of minutes that were approved
- page 1 commission should be dissolved
- page 2 all commissions should be dissolved (no indication of permanent commissions). Reports #7 and #9 do not list members, no report reflects any minutes of commission action. #7 is a report by bulletin only.
- page 6 approval of call of TE Na is recorded; however, there is no commission report, only a reference to it in the AbM report in Attachment #15. That same attachment also indicates the installation of TE Yoast, yet there again is no commission report to the Presbytery. The AbM report also recommends receiving TE Moore and TE Rah; no action is taken until March 14, 1986, on Moore and any action related to Rah is not found, including his not being listed in the roll of Presbytery.

January 10, 1986

- page 1 the *date* of the minutes approved not listed

March 14, 1986

- page 1 the *date* of the minutes approved not listed
- page 2 the disposition of an amendment is not recorded
- page 2 no reference to commission report or any authority to organize church

GENERAL - no list of candidates and licentiates

no up-to-date copy of the Presbytery Standing Rules *Adopted*

32. That the minutes of **Siouxlands** Presbytery:
- a. Be approved without exceptions: none.
 - b. Be approved with the exceptions stated:

April 25, 1985

- page 2 minutes identified as 13th stated meeting but not by *date*
- page 4 Presbytery reconvened but no indication of the change in *date*
- pages 3,4 Korzep and Cathey present for ordination exams "brought a devotional" whereas the *BCO* requires that a sermon be preached
- pages 5-7 no calls attached for Cathey, Korzep, Smith, or Lee
- page 6 no record of exam of TE John Smith
- Korzep and Cathey present for ordination exams should have been included in the roll as candidates present for examination.

June 17, 1985

- page 1 impossible to determine if subscribers to the call represented three different churches

September 26, 1985

- page 2 the date of the minutes is not given
- page 3 written request for Mission status should be an attachment
- pages 9-10 no record of action on exam of TE Dark or his acceptance into Presbytery
- page 13 person not named for closing prayer

January 24, 1986

- page 2 date of meeting not included
- page 8 no approval for the formation of a commission to organize

Trinity PC as a particular church and install TE Smith as pastor. A Commission was appointed at the September 25, 1985 meeting to install TE Smith as Evangelist and organizing pastor; however, it was dissolved at the September 16, 1985 meeting.

GENERAL - Stated Clerk's report should have been in the minutes
no list of candidates and licentiates

no up-to-date copy of Standing Rules

Adopted

33. That the minutes of **South Texas** Presbytery:

a. Be approved without exception:

October 27, 1984; July 26-27, 1985; October 25-26, 1985; January 24-25, 1986

b. Be approved with exceptions: none.

GENERAL - all minutes need to have pages numbered, no list of candidates and licentiates

Adopted

34. That the minutes of **Southeast Alabama** Presbytery:

a. Be approved without exceptions: none.

b. Be approved with the exceptions stated:

June 4, 1985

-page 1 moderator not elected to a definite term (*BCO* 10-3)85-4-8
appendices not attached as stated.

-on Ministers and Candidates report, failure to provide sufficient information (*BCO* 23-1, *RAO* 9-13-3)

October 22, 1985

-85-5-1 meeting not opened with prayer

-pages of minutes not numbered

December 17, 1985

-pages not numbered

-recognition of quorum not complied with absences and excuses not recognized

January 28, 1986

-86-1-1 pages not numbered

GENERAL - no list of candidates and licentiates

no up-to-date copy of Standing Rules

Adopted

35. That the minutes of **Southern Florida** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

April 16, 1985

-page 4, #7B, 1, 2 reports of commissions merely received, not approved (*BCO* 15-1)

-page 5, #10, B no indication requirement of *BCO* 21-4 regarding "Confession of Faith, Catechisms, and *BCO* PCA" was met

-page 5, #10, B "Rev." used repeatedly

-page 6, #14 identical to 4/16/85, p. 9, #24

-minutes not signed

July 16, 1985

-page 4, #9 there is no written report, which complicates the problem

-#9B does not reflect action by 13th GA "Exception 1/15/85 (6)."

-#9C adds 2 TEs and 1 RE, while #9F removes 1 RE; but, a complete list is not given

-#9E is not in conformity with *BCO* 15-2 regarding setting the quorum

-page 7, #8, C, 6 Presbytery divided to hear sermons

-page 8, #8, H Session and Presbytery did not technically follow procedure of *BCO* 23-1, in that there was no record of the Session requesting and receiving from Presbytery an exception.

-page 10, #14, C Christian Ed Committee report not attached

-page 11, #17, B Judicial commission is not identified; the vote was on a motion to "receive" the report, whereas *BCO* 15-1 requires either approving or disapproving. Motion was defeated. Did Presbytery not hear the report, or did it disapprove the report?

October 15, 1985

-page 3, #4 corrections made to 7/16 minutes, but no indication they were then approved

-page 4, #7 no indication that Stated Clerk's report was approved by Presbytery neither the changes nor the exception to GA's exception

-page 9, #20, Is not clear that Session and Presbytery followed procedure of *BCO* 23-1

-page 10, #23 lacking minutes read and approved by the judicial commission, and lacking a written report to Presbytery other than the attached statement and Mr. Maddox's letter, it is not clear exactly what the Presbytery approved in #23 D. No indication that *BCO* 33 and 36 were followed, and in light of the appended letter from Mr. Maddox there is no reason given for not applying provisions of *BCO* 37.

January 26, 1986

-page 8, #7, B,1 commission minutes do not show nor does the incomplete copy of service bulletins indicate that *BCO* procedure was followed.

-pages 8-9, #8, B, 1-7 no indication that specific requirements of *BCO* 21-4 were met.

-page 10, #12, F by approving MTW committee minutes "as a whole," did Presbytery intend to implement Item #3 of the attached MTW minutes? *Adopted*

36. That the minutes of **Southwest** Presbytery:

a. Be approved without exceptions:

September 26-27, 1985

b. Be approved with the exceptions stated:

April 25-26, 1985

-page 85-18 meeting should dismiss with prayer

-page 85-25 Presbytery invited to preach a minister who is a member of a denomination that is under our discipline (*MIGA*, "Address to All Churches...")

January 25, 1986

-page 86-5, Item 4 Substitute motion made, but second passed not clear. *Adopted*

37. That the minutes of **Tennessee Valley** Presbytery:

a. Be approved without exceptions:

- April 8, 1986
- b. Be approved with the exceptions stated:
July 9, 1985
 -page 2 Reports of commission to install TE Cushman and TE Baden not included (RAO 9-14-6e)
 -page 3 Quorum for commission not specified (BCO 15-2)
 -page 4 It does not appear that candidate was charged
 -page 4 Commission required to dissolve a pastorate; no report attached; whole procedure is in question (BCO 23-1; RAO 9-14-6e)
October 8, 1985
 -page 5 No record of TE Campbell's release from Siouxlands Presbytery (BCO 20-9); he was not examined or approved by Tennessee Valley Presbytery - at least no record in previous minutes
 -page 5 No indication Mr. Willicombe was charged
November 12, 1985
 -page 2 Quorum not specified (BCO 15-2)
January 11, 1986
 -page 6 Quorum not specified (BCO 15-2)
 -page 5 Presbytery should have stated reasons for omission of parts of exam (BCO 19-1)
 -page 5 Presbytery has not stated if TE Long resigned from Presbytery and, if not, is he laboring inside or outside Presbytery bounds. Person closing in prayer is not named.
 GENERAL: no list of candidates and licentiates
 no up-to-date copy of Standing Rules
 no "progress of religion" report (BCO 13-10) *Adopted*
38. That the Minutes of **Warrior** Presbytery:
- a. Be approved without exceptions:
 September 5, 1985
- b. Be approved with the exception stated:
April 16, 1985
 Date not given for minutes approved (RAO 9-14-3e)
July 16, 1985
 13.205 Church not received in orderly fashion
 13.210 Appendix b is missing
 13.228 Improper use of "Rev."
October 15, 1985
 13.415 Records are to be kept of communing and non-communing members, not active and inactive (BCO 12-8)
 13.430 No quorum stated for commission (BCO 15-2)
January 21, 1986 No mention of approval of previous minutes
 GENERAL: No report on "progress of religion" (BCO 13-10)
 pages of minutes are not numbered
 General Assembly guidelines for keeping presbytery minutes as printed in Warrior Presbytery's minutes is not up-to-date *Adopted*
39. That the Minutes of **Western Carolina** Presbytery:
- a. Be approved without exceptions:
September 12, 1985
- b. Be approved with the exceptions stated:
April 20, 1985

-page 34 Candidate and Exam Committee Report not included
July 16, 1985

-page 58, #5 Setting up of quorum as "any four members" is not in compliance with *BCO* 15-2

November 9, 1985

-page 83, #5 *BCO* 15-2 requires a minimum of two TEs and two REs.

GENERAL: No list of candidates and licentiates *Adopted*

40. That the Minutes of **Westminster** Presbytery:
 - a. Be approved without exceptions:
 July 20, 1985, October 19, 1985; December 10, 1985, January 18, 1986, March 18, 1986
 - b. Be approved with exceptions: None *Adopted*
- B. A Report on Exceptions Taken by Previous General Assemblies and Presbytery Responses
 1. Recommend that the General Assembly approve the following presbyteries' responses to the exceptions taken by the Thirteenth General Assembly (and prior Assemblies where not previously dealt with):
 Calvary, Central Carolina, Central Florida, Central Georgia, Eastern Canada, Grace, Great Lakes, Gulf Coast, Illiana, Korean Language/Korean Eastern, Louisiana, Missouri, New Jersey, New River, North Texas, Northern Illinois, Oklahoma, Pacific, Pacific Northwest, Philadelphia, Southwest, Tennessee Valley, Western Carolina, Westminster *Adopted*
 2. Recommend that the General Assembly approve the responses of the following presbyteries with the exceptions stated, or with the special notations set out:
 - a. **Ascension:** That the Presbytery be cited for not furnishing a "progress of religion" report.
 It is hereby noted that Ascension Presbytery did respond to the exception regarding b. (1)(a) noted last year, but that its acceptability will be determined by the action on the judicial case, Bogue *et al.* vs. Ascension Presbytery
 - b. **Eastern Carolina:** That the Presbytery be cited for not having responded satisfactorily to exception to minutes of January 28, 1984.
 - c. **Evangel:** That the Presbytery be cited for not responding satisfactorily to the exception regarding "progress of religion."
 - d. **Korean Southwest:** That the Presbytery be directed to correct exceptions (5), (7), and (8) from last year's General Assembly.
 - e. **Northeast:** That the Presbytery be cited for failure to correct exception taken on October 12-13, 1984, regarding *BCO* 7-3; and on January 11-12, 1985, regarding *BCO* 13-10.
 - f. **Warrior:** That the Presbytery be cited for failure to report on "progress of religion." *Adopted*
 3. Recommend that the General Assembly cite the following presbyteries for failure to respond to exceptions taken by the Thirteenth General Assembly:
 Delmarva, James River, Mississippi Valley, North Georgia, Palmetto, South Texas *Adopted*
 4. Recommend that the General Assembly cite the following presbyteries for inadequate or unsatisfactory response to exceptions taken by the Thir-

teenth General Assembly:

- a. **Covenant:** unsatisfactory
 GROUNDS: It is not clear that Presbytery acted on this report: the clerk said, "The response should have been mentioned by the Administration Committee, however was left out of their report on the floor of presbytery and subsequently left out of the minutes."
- b. **Siouxlands:** inadequate
- c. **Southeast Alabama:** unsatisfactory in that no specific action to each exception was taken.
- d. **Southern Florida:** unsatisfactory response to exception taken regarding *BCO 21-4* *Adopted*

- C. A Report on Presbyteries failure to provide minutes: That the following Presbyteries be cited regarding these minutes:
 1. **Central Georgia** - April 8, 1986
 2. **Mississippi Valley** - June 14, 1985, October 15, 1985, February 18, 1986
 3. **New Jersey** - March 15, 1986 *Adopted*

IV. A Report Concerning Items Forwarded to the Committee, and General Recommendations:

- A. Regarding Communication #2 p. 34 - recommend the following response: With regard to the Communication assigned to Review and Control from Judicial Business:

Whereas, Elders F. Stefani and Robert A. Oderkirk, by their own summary of events, indicate they "renounce the communion of this church by joining some other evangelical church" (*BCO 38-4*); and

Whereas, Eastern Canada Presbytery corrected improper suspension and rescinded subsequent suspensions by withdrawing charges; and

Whereas, Eastern Canada Presbytery answered the position papers that were subsequently transmitted by Stefani and Oderkirk to the Stated Clerk and were judged by the presbytery to be without basis except where suspensions were rescinded and charges were withdrawn; and

Whereas, there are no references, complaints, appeals, memorials, etc. from any PCA officers or members;

Be it resolved that the Review and Control Committee request Eastern Canada Presbytery to evaluate whether or not the Grace Church Session, Nov. 16, 1985, exceeded the permissible response of *BCO 38-4* and take appropriate action;

Be it further resolved that the Committee on Review and Control recommend no further notice be taken of the communication from Elders F. Stefani and Robert A. Oderkirk. *Adopted*
- B. General Recommendations
 1. Recommend that a general reminder be made to all Presbyteries of their obligation to record specific exceptions to Session minutes (*BCO 40-3*). *Adopted*

V. A Report on Miscellaneous Items

- A. Recommend that all Presbyteries whose minutes were approved without exception be commended.

- B. Recommend that the Assembly acknowledge the receipt of these minutes with the understanding that they will be reviewed by the Fifteenth General Assembly:

Calvary:	4-24-86
Eastern Carolina:	5-03-86
Illiana:	4-12-86
Missouri:	4-18,19-86
North Texas:	4-25,26-86
Oklahoma:	4-11,12-86
	5-23-86
Siouxlands:	4-24-86
South Texas:	4-25,26-86
Tennessee Valley:	5-20-86
Westminster:	4-19-86
	5-13-86

GROUNDS: RAO 9-11-2 excludes from review all minutes of meetings held after the 75 days prior to the Assembly. *Adopted*

- C. Items referred to the Permanent Committee on Judicial Business (PCJB)
1. Recommend to refer the North Texas Presbytery minutes which refer to the North Dallas Presbyterian Church matter to the PCJB for thorough investigation, specifically with reference to the alleged congregational meeting which instituted these actions referred to in the minutes. *Adopted*
 2. Recommend that the matter of the Judicial Commission of Southern Florida regarding RE Maddox be referred to the PCJB for proper investigation. *Adopted*
 3. Recommend that Korean SW and Korean Eastern Presbyteries be directed by the 14th GA to meet with the proper quorum and to ratify actions and minutes of meetings listed in Part III, A, 16-17 of this report. *Adopted*

Respectfully submitted,
 Roland Barnes, Chairman
 Frank J. Smith, Secretary

Commissioners Present:

Presbytery

- Ascension
- Central Florida
- Central Georgia
- Eastern Canada
- Eastern Carolina
- Gulf Coast
- Louisiana
- Missouri
- New Jersey
- New River
- North Georgia
- Northeast
- Northern Illinois
- North Texas

Commissioner

- TE Lawrence B. Oldaker
- TE A. Carlton Heil
- TE Roland S. Barnes
- TE Howard McPhee
- RE Bobby Farmer
- RE Julian Gibson
- RE Bobby G. Blaylock
- TE Lawrence Lunceford
- TE James Smith
- RE Virgil Roberts
- RE R. Ferguson
- TE Frank J. Smith
- TE E. Crowell Cooley
- TE Seth Skolnitsky

Presbytery

Palmetto
 Southeast Alabama
 Southern Florida
 Tennessee Valley
 Westminster

Commissioner

TE James M. Hope
 TE Tommy James
 RE David Sincere
 TE David G. K. Howe
 TE James E. Richter

TE R. Laird Harris resumed the chair.

14-89 Report of Judicial Commission to Adjudicate Case #8

TE William H. Smith, chairman led the Assembly in prayer and presented the report of the commission. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, including the advice, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. The Minutes were amended to include reference to telephone call to the chairman of the Judicial Business Committee by members of the Commission.

Adopted

Case #8: Complaint of TE Eric Dye et al. against Missouri Presbytery

The undersigned elders of Missouri Presbytery complain against the following actions of Missouri Presbytery and its officers and defense lawyers in connection with the case of the Rev. George Stulac and do so in terms of the specific complaints listed below:

Complaint #1. The action of the moderator in ruling a motion to dismiss the charge to be in order before the mandated judicial procedure had been completed and of the court in sustaining such a ruling (this action took place before the defense witnesses had been examined and cross-examined, and before the arguments of the prosecutor, the accused and the response of the prosecutor had even been heard; this action took place on Saturday, September 21, 1985, see the typed transcript of the trial, the remarks of the moderator and prosecution [inaccurately labeled defense] on page 98, the question put and voted on pages 99-100, the remarks of the prosecution on page 96, in the context of pages 95-100, and also refer to the remarks of the defense on page 7).

- a. *BCO* 32-15 mandates that "the following order shall be observed,"
- b. The advice of the Stated Clerk of the General Assembly given after consultation with the Chairman of the Judicial Committee, and previously requested by the Prosecutor in anticipation of this motion which had been previously indicated as contemplated by the Defense lawyers, was read to the court (see attached),
- c. The principles of *BCO* 42-3 were brought to the attention of the court which indicate the grounds for an appeal (and presumably also for a complaint) such as, "any irregularity in the proceedings of the lower court; ...declining to receive proper evidence; hurrying to a decision before all testimony is taken.; manifestation of prejudice in the case; and mistake or injustice in the judgment...."
- d. The court found it in order to vote on the charge even though the witnesses for the defense had not been examined or cross-examined, the prosecutor had not been heard, the accused had not been heard, and the closing presentation of the prosecutor had not been heard, and furthermore the mandated order is that the vote shall be taken after these items have occurred and the members may express their opinion (*BCO* 32-15).

Complaint #2. The action of the court in dismissing the charge “with respect to statements involving (1) doctrinal deviation and (2) harmful vacillation concerning the continuation of the (revelatory) gift of prophecy, which are contrary to the Word of God...” (this action took place by motion on Saturday, September 21, 1985; see pages 106 and 107, the remarks of the moderator and the actual vote, in the context of pages 95-107 of the transcription).

- a. The court acted procedurally contrary to the provisions of the *Book of Church Order* as indicated by the aforementioned items listed under our first complaint,
- b. The court dismissed a charge which it had accepted from the Ad Hoc Committee on the basis of which, and without exception or alteration, it had entered into judicial process (see the minutes of this meeting),
- c. The accused acknowledged in his defense paper that this charge represented his position, namely, that the gift of prophecy continued (see the defense paper of the accused, the last two paragraphs on the bottom on page 3 and the third paragraph on the bottom of page 4 of the section on “Prophecy” of “Responses to Missouri Presbytery’s Ad Hoc Committee Report...July, 1985”),
- d. The accused neither denied the reality or truthfulness of the charge nor indicated any change with regard to his position, and yet the court dismissed the charge,
- e. The court gave no ground or basis for its action in the motion it adopted so that there is no stated reason for such an action,
- f. The mover of the motion (please refer to the transcription record at this point, Saturday, September 21, 1985, namely, the remarks of Mr. Akin on pages 95, 96) appealed to *BCO* 34-5 as a grounds for dismissing charge. In heeding the motion of the mover and the grounds he cited, the court determined that if a charge is not heresy or schism which would warrant deposition, or if it did not strike at the vitals of religion and was not industriously spread, it should not be adjudicated at all. This is contrary to the *Book of Church Order’s* own determination of what is “an offense, the proper object of judicial process,” namely, “anything in the doctrine or practice of a church member professing faith in Christ which is contrary to the Word of God” (*BCO* 29-1) and which may not be heresy or schism, etc., and which may receive a lesser censure than deposition (*BCO* 30). The court substituted its evaluation of the seriousness of the offense and how it should be evaluated and censured for the question before the court, namely, whether it was an offense contrary to the Word of God. The court thereby failed to carry out its prescribed duty according to *BCO* 29-1.

Complaint #3. The accusatory line of questioning by the defense ruled in order by the moderator several times and sustained at least once by the court when the witnesses were those members of the Session of Memorial Church who had expressed concern to the Presbytery about the matters under adjudication (see the proceedings of Friday night, September 20, 1985, and questionings, responses and objections on pages 43, 44, 50, 51, 53, 54, 57, 58, and pages 60 through 67 of the transcription).

- a. *BCO* 31-3 indicates that “the original and only parties in a case of process are the accuser and the accused.” It goes on to indicate that the accuser

“is always the Presbyterian Church in America” and says further that “the prosecutor...is always the representative of the Church and as such has all its rights in the case.” *BCO* 32-19 allows the accused to be represented by any member of the court. When representing the accused he acts for and in the name of the accused. *BCO* 31-11 says explicitly that “in the discussion of all questions arising in his own case, the accused shall exercise the rights of defendant, not of judge.” Therefore, whether the accused or the one representing him questions witnesses, those questions must only bear upon whether or not the accused is innocent, not upon some other guilt that he wants to bring before the court by means of his question and by means of which he is acting in the role “of judge.”

- b. *BCO* 35-5 says explicitly that “the court shall not permit questions frivolous or irrelevant to the charge at issue.” *BCO* 32-13 says that “any questions asked must be pertinent to the issue.” The particular charge before the court had to do with the accused’s belief or doctrine concerning the gift of prophecy. No insinuation of wrong on the part of the defense in its questioning of a witness proves the innocence of the accused and his belief because his belief does not depend upon the supposed guilt of a witness. But such line of questioning does seek to redirect (and even misdirect) the focus of the court from the charge itself. Furthermore, it seeks to evoke sympathy for the accused so that the court is prejudiced for the accused. This prejudicing of the court seeks to bring the court to vote on the basis of feeling and emotions rather than on the question of guilt or innocence in terms of the charge itself. Such irrelevant, non-pertinent, and accusatory questions are ruled out by the *BCO* because they have the potential of producing a miscarriage of justice.

Complaint #4. The ruling of the moderator and the decision by the court to uphold the moderator which required a witness to answer only in the categories and with the terms prescribed by the moderator (Friday and Saturday, September 20, 21, 1985, see the comments of the moderator on the bottom of page 57, the interchange on the top of page 58, the remarks of the moderator on page 61, the remarks of the moderator, the actual vote, the remarks of the defense and of Mr. Robertson on page 62);

- a. Although it is true that the *BCO* 35-5 indicates that “no question shall be put or answered except by permission of the Moderator, subject to the appeal of the court,” this proviso itself is given in the light of the teaching of Scripture and the provisions of the constitutional standards of the Presbyterian Church in America. Nowhere does the *Book of Church Order* give to the moderator or the court the absolute right to set the categories and terms by which a witness must answer. Contrariwise, the *Westminster Confession of Faith*, XX, ii says that “God alone is the Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; ... So that...to obey such commands, out of conscience, is to betray true liberty of conscience, and the requiring of...an absolute and blind obedience, is to destroy liberty of conscience, and reason also.”

The undersigned complain against the Presbytery in terms of the above complaints and consider the complaints of such importance and their substance as such evidence against a fair and impartial hearing and adjudication of the case that they also complain,

as Complaint #5, against the adjudication of the case by the Presbytery and do thereby urge that it be heard and adjudicated by the General Assembly without being remanded again to the Presbytery.

Eric Dye
George Knight
William Dare
George Devlin
Barry Gillette
John Hill

Oscar Koirtyohann
William Linton
Donald McCoy
James Routszong
Steve Skees
Morton Whitman
David Winecoff

The undersigned elders of Missouri Presbytery add to the five complaints submitted on September 27, 1985, the following complaint against the action of Missouri Presbytery in connection with the case of the Rev. George Stulac:

Complaint #6. The ruling of the moderator and the action of the presbytery in upholding the ruling that disallowed the vote and suspension provision of *BCO* 43-4 to any and all the complaints before the presbytery (*BCO* 43-4 states: "Notice of complaint shall not have the effect of suspending the action against which the complaint is made, *unless one-third of the members present when the action was taken shall vote for its suspension, until the final decision in the higher court;*" the action hereby complained against was the first ruling and vote on Friday September 27, 1985, see the request for a vote on pages 150 and 151, the ruling by the moderator denying the request on page 151, which ruling was sustained by the presbytery on pages 154, 155, in the context of pages 146-155 of the transcript);

- a. *BCO* 43-1 states that "a complaint is written representation made against *some act or decision* of a court of the Church. It is the right...to make complaint against *any action* of a court to whose jurisdiction he is subject ..." The proviso of the *Book of Church Order* allows a complaint against "some act or decision," indeed against "any action." The complaints were clearly therefore in order.
- b. *BCO* 43-4 makes specific provision for a large minority of the court, i.e., "one-third of the members present when the action was taken" to vote for the suspension of that action, "against which the complaint is made," and the action is to be suspended "until the final decision in the higher court." *BCO* 43-4 provides for this vote and suspension with reference to any complaint that is made. And *BCO* 43-1 has indicated that a complaint can be brought against "any action of the court."
- c. The ruling of the moderator and the action of the court in upholding the ruling was to disallow that vote to be taken on any or all the complaints filed in written form and also to disallow the possibility of any suspension of any action of the court even if one-third of the members present desired to vote for a suspension of the action. If ever rights of a large minority, i.e., one-third of the members present, had a right to be exercised being made in a judicial case. But they were denied.
- d. On several of the actions against which complaints were filed, e.g., complaints #1 and #2, the roll call vote showed a vote of 28 for and 17 against with the moderator abstaining. The total vote was then 45 or 46. The number 17, being more than one-third of the members present

when the action was taken, gave warrant for the complainants to ask for a one-third vote to suspend the action.

- e. The vote of the court on the ruling of the moderator to disallow the votes of the one-third minority and thus the disallowance of the application of the provisions of *BCO* 43-4 was itself a vote of 32 for and 19 against the ruling of the moderator. Here again, one-third of the court was opposed to this action and should have been permitted to have the provision of *BCO* 43-4 apply to this vote also. But since the presbytery was then and there disallowing the one-third vote provision of *BCO* 43-4, it seemed hopeless to ask for its application against that action itself.

The complainants are frustrated and dismayed at what they consider to be failures to follow the agreed upon procedures of the *Book of Church Order* and finally even the denial of rights of a sizeable minority, namely, one-third of the members present, to exercise its right of voting and of thereby suspending the action of the court until the final decision on the matter is given in the higher court.

The complainants believe that these items have merit in their own right for the ongoing issues of fairness, order, and compliance with the agreed upon procedure of the *Book of Church Order* and ask that they be addressed and dealt with regardless of how the charges in the trial have been or may be regarded or adjudicated.

Signatures:

Eric Dye

George Knight

William Dare

George Devlin

Barry Gillette

John Hill

Oscar Koirtyohann

Robert Korljan

William Linton

Walter Lorenz

Donald McCoy

James Routszong

Wilbur Siddons

Steve Skees

Dwayne TerMaat

Morton Whitman

David Winecoff

Attachment

September 16, 1985

To: Dr. George Knight III

From: The Stated Clerk of the General Assembly

Subject: Opinion Regarding the Force of *BCO* 32-15

This is in response to your request for an opinion regarding whether it would be proper during a trial for a motion to dismiss a part of the indictment, that has been previously drawn.

First, let me indicate in writing as I did orally, the Stated Clerk does not give official interpretations of the *Book of Church Order*. If such is required, the Judicial Business Committee of the General Assembly is authorized to give official interpretations, which are binding until the next meeting of the General Assembly. The Assembly either endorses or rejects the opinions of the Committee. Official opinions may be requested only by a court of the Church, not by an individual. If your Presbytery or a Session desires an official interpretation, they may request it in writing from the Judicial Business Committee. The Committee may be addressed in care of the Rev. Rodney King, Chairman, 8300 N. LaCanada, Tucson, Arizona 85704.

At your request, I will give you my personal opinion on the subject. I took time to check this with Mr. King. We are both agreed that there is no provision in the *BCO* for the dismissal of parts of the indictment. *BCO* 32-15 gives the prescribed way in which a trial is to be conducted. It says, "the following order shall be observed ..." We are both of the opinion that this is mandatory. A motion to dismiss a portion of the indictment in the midst of the trial would serve to interrupt the prescribed order, without a full hearing of the case as set forth in *BCO* 32-15.

If the Presbytery should allow such a motion for dismissal, it is conceivable that it would become grounds for complaint to General Assembly against the presbytery for not following the *Book of Church Order*, especially if the result of such a motion was to remove parts of the indictment from the trial, without sufficient hearing by the Presbytery.

I trust that this may be of help to you and the defense in your handling of the judicial case that is before the Presbytery.

Copy to: Rev. Ronald Lutjens
Mr. Mark Belz
Rev. Egon Middelmann
Rev. David Winecuff

ADJUDICATION OF JUDICIAL COMMISSION #8

I. Statement of the Facts

1. The Missouri Presbytery received the report of its Ad Hoc Committee, including charges against TE George Stulac, at a called meeting on May 25, 1985, and appointed a prosecutor so that an indictment could be drawn.
2. The Presbytery conducted a trial on September 20, 21, 27, 1985.
3. In the trial, following the testimony of witnesses for the prosecution, a motion was made to withdraw charge #1. A point of order was raised by the prosecution that the motion was out of order on the basis of *BCO* 32-15.
4. The chair ruled the motion out of order. The ruling of the chair was appealed to the body, which sustained the ruling of the chair.
5. There was an amendment to motion to withdrawn the charge which allowed the prosecution to make closing arguments.
6. After the closing arguments, a vote was taken on a motion to withdraw charge #1, and the motion carried.
7. A complaint was filed in writing concerning alleged irregularities in the trial.
8. A request was made to suspend the court's action on the basis of *BCO* 43-4. The moderator ruled the motion to suspend out of order, the ruling was appealed, and the ruling of the chair was sustained.
9. Subsequently, the remaining charges were withdrawn.
10. The complaints were acted on and denied by Missouri Presbytery at a stated meeting on April 18-19, 1986, and were forwarded to the Stated Clerk GA on April 29, 1986.

II. The Statement of the Issues

1. "The action of the Moderator in ruling a motion to dismiss the charge to be in order before the mandated judicial procedure had been completed, and of the court in sustaining such a ruling."
2. "The action of the court in dismissing the charge with respect to statements

involving (1) doctrinal deviation and (2) harmful vacillation concerning the continuation of the (revelatory) gift of prophecy, which are contrary to the Word of God..."

3. "The accusatory line of questioning by the defense ruled in order by the moderator several times and sustained at least once by the court when the witnesses were those members of the Session of Memorial Church who had expressed concern to the presbytery about the matters under adjudication."
4. "The ruling of the moderator, and the decision by the court to uphold the moderator, which required a witness to answer only in the categories and with the terms prescribed by the moderator."
5. "The adjudication of the case by the Presbytery, and the request that it be heard and adjudicated by the General Assembly without being remanded again to the Presbytery."
6. "The ruling of the moderator, and the action of the presbytery in upholding the ruling that disallowed the vote and suspension provision of *BCO* 43-4 to any and all the complaints before the presbytery."

III. Judgment of the Case and Amends

A. The Judgment of the Case

1. The first specification is sustained on grounds that *BCO* 32-15 mandates an order for trial once charges have been received, but the trial did not proceed to verdict. We find no evidence in *BCO* that a trial process may be suspended without coming to verdict.
2. The second specification is sustained on grounds that *BCO* 32-15 mandates an order for trial once charges have been received, but the trial did not proceed to verdict. We find no evidence in *BCO* that a trial process may be suspended without coming to verdict.
3. The third specification is *not* sustained on grounds that the question of the credibility of the witness was raised by the witness and the prosecution by the defense (*BCO* 35-1);
Further, that the prosecution failed to object to the alleged "accusatory" line of questioning of the witness on the first day of trial, and then in re-direct examination the next day, the prosecution went fully into the event about which the complainants claim the defense had no right to go (*BCO* 35-5).
4. The fourth specification is sustained on grounds that the moderator exceeded his authority as provided in *BCO* 35-5 by stipulating in what terms the witness must respond to a question. We do not understand *BCO* 35-12 to require a witness to answer a question in terms prescribed by the moderator.
5. The fifth specification is *not* sustained on grounds that it does not specify an error, but rather asks for Amends.
6. The sixth specification is sustained on grounds that *BCO* 43-4 is designed to protect a substantial minority from irretrievable action by the court, but the moderator made an improper application of *BCO* 43-4 and thereby failed to protect the interests of the minority in a ruling based on an improper distinction between different actions of the presbytery (*BCO* 43-1); further, that the Presbytery sustained the ruling of the moderator.

B. The Amends

The Commission annuls the trial (the Presbyterian Church in America vs. TE George Stulac) and remands the case to Missouri Presbytery.

IV. Advice

The Commission advises Missouri Presbytery that it might respond to this order in one of the following three ways:

1. The Presbytery may conduct a trial as recommended by its Ad Hoc Committee. Should the Presbytery follow this course of action, the commission recommends that the Presbytery (a) seek to elect a new moderator who will be acceptable to all parties; (b) appoint new prosecutor(s); (c) follow carefully all the required procedures of *BCO*; or
2. The Presbytery may request the General Assembly to assume original jurisdiction in the case if there is appeal to *BCO* 44-3; or
3. The Presbytery may consider having a called meeting for the purpose of amending or rescinding its action of May 25, 1985, in receiving the report of the Ad Hoc Committee which presented the charges. Should the Presbytery follow this course of action, it is advised to follow carefully the required rules of parliamentary procedure and the *BCO*. *Adopted*

Members of the Commission:

Teaching Elders

William H. Smith, MS Valley, Chairman
 Wilson Smith, Central Georgia
 Steve Bostrom, Calvary
 Steve Jakes, SE Alabama
 Richard Burquet, Grace
 Harry Reeder, Central Carolina

Ruling Elders

Charles Lowry, Westminster
 Al Yancey, James River
 Robert Ragland, Pacific NW
 Leighton Shutes, W. Carolina
 Crawford Nevins, Evangel
 William Swain, New River
 Jim Ruark, Great Lakes, Clerk

Respectfully Submitted,
 William H. Smith, Chairman
 James E. Ruark, Clerk

Dissent

While we would support the majority of the commission's decisions and all of the Amends with thanksgiving to our Lord for the integrity, manner, and method of our deliberations we the undersigned would dissent on the findings of the commission in two of the six complaints. Specifically we could not vote to sustain complaints one and two for the following reasons:

1. While *BCO* 32-5 does give in mandated form the order and content of a full judicial process, it does not prohibit proper motions and pleas which might arise in process because of procedure, repentance or valid pastoral concerns.
2. The Presbytery by sustaining a motion to withdraw the charges did in fact come to a verdict and judgment that the specific charge undue process could not be upheld by the evidence which had been presented by the prosecution.
3. All the parts of a full judicial process described in *BCO* 32-15 were in fact present. The only ones missing were presentation of witnesses for the accused and a closing statement by the defense. This was at the discretion of the defense, who did not choose to present witnesses nor conclude with a closing statement which is allowed under the provisions of *BCO* 35-1.

TE Harry Reeder III
 RE Robert Ragland

**Minutes of the Commission To Deal with Case #8
 Complaint of TE Eric Dye et al. vs. Missouri Presbytery**

The Commission was convened by TE Wm. H. Smith with prayer at 7:30 p.m. Tuesday, June 24, 1986.

Present: Commissioners TE Wm. H. Smith, S. Bostrom, S. Jakes, R. Burquet, RE C. Lowry, A. Yancey,

R. Rogland, C. Nevins, J. Ruark, W. Swain; Complainant Eric Dye; Co-Respondents L. Lunceford (TE), M. Belz (RE); Observers Jack Carram (RE), Ron Lutjens (TE) of the Missouri Presbytery; for portions, TE V. Hathaway, Parliamentarian.

Mr. Smith was elected chairman by white ballot.

Mr. Ruark was elected clerk by white ballot.

The clerk declared a quorum present (10).

The chairman presented the guidelines (Assembly Rules X.A) and parliamentary and procedural questions were discussed and resolved.

The evidence (record) was received from the Stated Clerk Pres. as follows:

Document A: cover page, pages A1-A22

Document B: Pages B1-B6

Document C: Pages C1-C162, cover page

Document D: Pages D1-D4

Document E: Page E1

The respondent and complainant concurred that there are gaps in DOCT.C (Trial transcript) and were willing to proceed, reserving the right to ask the Commission to seek to recover missing material that seems essential to either case.

It was reported that the following documents were not received from the Stated Clerk Presbytery but are designated by him as part of the record of the case: Minutes of the Missouri Pres. for meetings of April, May, July, August, Sept. (Trial), October, 1985 and January and April 1986 (see A17). It was determined that all but April 1985 may be available from the Stated Clerk General Assembly.

The Commission with the concurrence of complainant and respondent determined which parts of record to have read aloud (parts of A, all of B, D, E). (A1-6, 16, 19-22 to be read.)

Further discussion ensued regarding the record, namely whether the minutes when available will complete the record. The parliamentarian was consulted about questions and options.

M/S/C - that the commissioners be permitted to read the designated parts of the record individually before the next session.

M/S/C - that the Commission reconvene at 9:30 a.m. June 25 unless the minutes of the Presbytery are not yet available, in which case the Commission will be reconvened at the call of the chairman.

The Commission recessed with prayer by Mr. Nevins at 9:50 p.m.

The Commission was called to order by the chairman at 10:00 a.m. on June 25, 1986 with prayer by S. Bostrom.

Present: Commissioners as before, and H. Reeder (TE), Wilson Smith (TE), L. Shutes (RE); complainant Dye and respondent Lunceford and Belz; observer (TE) Stephen Christian, Central Florida Presbytery.

The Clerk declared a quorum present (13).

The minutes of the Session of June 24 were read and approved as amended.

Additional parts of the record were received from the Stated Clerk of Presbytery, as follows:

Doc. F:	Minutes of Pres.	April 19, 1985
Doc. G:	" " "	April 25, 1985
Doc. H:	" " "	July 19-20, 1985
Doc. I:	" " "	August 31, 1985 (which include the corrected minutes of July 19-20)
Doc. J:	Minutes of Pres. (the trial)	Sept. 20-21, 27, 1985
Doc. K:	" " "	Oct. 18-19, 1985
Doc. L:	" " "	January 17-18, 1986
Doc. M:	" " "	April 18-19, 1986
Doc. N:	Indictment against George Stulac	
Doc. O:	Report of the Ad Hoc Committee of Presbytery	
Doc. P:	Letter of George Stulac to the Presbytery	

All the above are minutes and papers attached to the minutes. Still missing is the report of the Candidates and Credentials Committee of Presbytery

M/S/C - that we seat no other members of Commission from now on in the Commission deliberations

M/S/ - that the Commission recess at 5:00 p.m. and reconvene at 8:15 a.m. on the next day.

M/S/C- that the motion be tabled.

M/S/C- that the Commission recess until 1:00 p.m.

The Commission recessed at 11:00 a.m.

The Commission was called to order at 1:00 p.m. by the chairman, with prayer by Mr. Yancey.

The Commission received Document Q for the record: 5 pages consisting of the minutes of the Candidates and Credentials Committee of the Presbytery of April 9 and 13, 1986.

All commissioners, complainant, and respondent were present.

The clerk declared a quorum present (13).

The Commission proceeded to hear the opening statement of the complainant by Mr. Dye.

Complaint #1 - action against the Moderator of the Presbytery on grounds he ruled a motion to dismiss the charges in mid-trial in violation of *BCO* 32-15 (see A1).

Complaint #2 - action against the court on grounds it dismissed the charge in violation of *BCO* 29-1 (see A1-2).

Complaint #3 - action against Moderator and the Court in ruling and sustaining the ruling, that an accusatory line of questioning by the defense be upheld (see A2-3); i.e.; questions on issues not related to the charges.

Complaint #4 - action against Moderator and the court on grounds that a ruling was made and upheld requiring a witness to answer in categorical terms (see A3).

Complaint #5 - action against Presbytery on grounds that the case was not adjudicated fairly and impartially; which also asks that the case be adjudicated by the GA rather than the Presbytery (see A3-4). Additional arguments (see Doc. d) regarding prejudice (D1-2; Doc P); undue haste by the Court (D2-3); and the defense having misdirected the Court as to the charges against the accused (e. g., relational as against doctrinal) (D 3-4).

Complaint #6 - Action against Moderator and the Court on grounds of suspending the process of the Trial, in violation of *BCO* 43 (see A4-5) and denying a right of due process to a sizable minority of the membership of the court.

The opening statement concluded after approximately 1 hour 20 minutes.

The Commission recessed at 2:50 p.m.

The Commission was reconvened by the chairman at 3:10 p.m., with prayer by Mr. Jakes.

All commissioners were present, with complainant and respondent.

The Commission received Document R: Proposed response of the Presbytery to Complaint #6.

The Commission proceeded to hear the opening statement of the respondent by Mr. Belz.

First, response (see R) to the "additional arguments" of the complainant (expressed in Doc. D).

The arguments dealt with each point of each complaint in turn, with recommendations as follows:

That Complaint #1 not be sustained on the grounds it is based on incorrect interpretations and applications of the *BCO* and misunderstanding of the actions of the Court;

That Complaint #2 not be sustained on the grounds of insufficient evidence, fallacious reasoning, and factual misstatements;

That Complaint #3 not be sustained on the grounds that the Moderator and Court acted within their rights, the line of questioning would have elicited pertinent information, and one specification imputed hypothetical misconduct;

That Complaint #4 not be sustained on the grounds of misstatement and logical fallacy;

That Complaint #5 not be sustained on the grounds it is out of order. Next, a response to the six complaints as follows (see Doc. B):

A summary of the events preceding the Trial and of the Trial itself (B, Sec. A);

A general response (B, Sec. B), that all the complaints deal with procedures and not doctrine;

Responses to Complaints #1 and #2 (see B, Sec. C), that *BCO* 32-15 has been misapplied; that the ends of justice were well served in the disposition of the prosecution; that any errors, if made, were "harmless;" and that the complaints erroneously contend the charges were "dismissed" rather than "withdrawn;"

Responses to Complaints #3 and #4 (see B, Sec. D), that the charges were interpreted and prosecuted properly;

that the Moderator's conduct was induced by impaired credibility of the witness; that the prosecution did not respond properly to the defense line of witnessing as regards the complaint.

Response to Complaint #5 (see B, Sec. E) that the complaint is cumulative and therefore in violation of *BCO* 43.

Response to Complaint #6 (see B, Sec. F), that *BCO* 43-4 does not preclude suspension of the Court's proceedings under the circumstances; that the minority's interpretations of *BCO* 43 would have frustrated the business and progress of the Court and the adjudication of the case;

Further response to Complaint #1, regarding interpretation of *BCO* 43 in the right of appeal.

The opening statement of the respondent concluded after approximately 55 minutes.

The Commission proceeded to questioning the complainant and respondent for about 50 minutes.

The motion to recess was removed from the table. It was amended to provide for the Commission to reconvene at 8:30 a.m. the next day. The motion carried as amended.

The Commission recessed at 5:00 p.m.

The Commission was reconvened by the chairman at 9:35 a.m. on June 26, 1986, with prayer.

The clerk called the roll. Commissioners Shutes and Burquet were absent. A quorum was declared present (11).

M/S/C - to postpone further deliberations for 5 minutes because of the absence of two commissioners.

It was noted that because of the change in arrangements the Commission could not reconvene at the earlier time and place.

It was noted that Mr. Burquet arrived during the reading of the minutes of June 25, 1986.

The clerk read the minutes of June 25. They were approved as read, and it was noted that both complainant and respondent acknowledge that the minutes fairly summarize the substance of their opening statements.

The Commission resumed the questioning of the complainant and the respondent. The questioning continued for about 1 hour and 5 minutes.

The Commission recessed at 10:50 a.m.

The Commission reconvened at 11:00 a.m.

The Commission proceeded to hear the closing statement of the respondent by Mr. Belz, as follows:

He referred us to DOC. B as a resource in our deliberations;

He discussed the Matthew 18:18 principle as not being an issue in this case;

He dealt with *BCO* 32-15 as it pertains to the case, particularly whether the proceedings fulfilled the mandate;

He dealt with *BCO* 29 as it pertains to the substance of offenses and the continuation of the prosecution of them;

He argued whether the words "the defense does not choose to call witnesses" are significant to the disposition of the trial;

He referred the Commission to Doc. K (Minutes of Presbytery, Oct. 85), specifically Resolutions 5 and 6, expressing also these as the view of the Presbytery that, if the complaints are upheld, the Commission not recommend that the case be retried by the Presbytery; he further stated that there is no desire in the Presbytery to renew charges; he asks that the Commission not ask for retrial out of pastoral concern.

The closing statement was concluded after 15 minutes.

The Commission proceeded to the closing statement of the complainant by Mr. Dye, as follows:

He stated that there are divisions in Presbytery because of the conduct of the trial and procedural matters, such as application of *BCO* 32-15;

He asserted there was a misdirection of the charges as being relational and not first of all doctrinal;

He asserted that the Matthew 18 principle is relevant to the context of the case;

He dealt with the matter of "withdrawal"/"dismissal" as it relates to *BCO* 32-15;

He argued that the defense was not treated fairly in the suspension of the proceedings of the trial;

He argued that the charges had not been adequately argued (specifically, the charge regarding prophecy) prior to withdrawal of the charges;

He referred to *BCO* 43 as it was interpreted and applied

He argued that Resolutions 5 and 6 (Doc. K) are inadequate to effect full reconciliation, with matters still unresolved as indicated by the complainant

He stated that the complainants do not want the case retried by the Presbytery and asked the Commission to determine, whatever its decision, to consider how reconciliation can be promoted in the Presbytery, even to fully adjudicating the case if necessary.

The statement lasted about 15 minutes.

The Commission dismissed the complainant and respondent and proceeded to executive session.

The Commission recessed until 1:00 p.m.

The Commission was reconvened by the chairman at 1:05 p.m. with prayer by Wilson Smith.

The Clerk took the roll. All commissioners were present except Mr. Shutes, who will not be seated at any further proceedings of the commission due to his present absence. A quorum was declared present (12).

The chairman proposed that the complaints be handled as one complaint with six specifications, since all deal with procedural matters.

M/S/C - that the Commission discuss the issue as one complaint with six specifications. (For the record, the specifications may still be referred to as "Complaint #1, "Complaint #2", etc.)

Complaint #1 was discussed.

#1. "The action of the Moderator in ruling a motion to dismiss the charge to be in order before the mandated judicial procedure had been completed, and of the court in sustaining such a ruling."

The Chairman asked, "Shall the specification be sustained?"

The Commission voted to sustain the specification (10 for, 2 against).

On grounds that *BCO* 32-15 mandates an order for trial once charges have been received, but the trial did not proceed to verdict. We find no evidence in *BCO* that a trial process may be suspended without coming to verdict.

Complaint #2 was discussed.

#2 "The action of the court in dismissing the charge with respect to statements involving (1) doctrinal deviation and (2) harmful vacillation concerning the continuation of the (revelatory) gift of prophecy, which are contrary to the Word of God..."

The Chairman asked, "Shall the specification be sustained?"

The Commission voted to sustain the specification (10 for, 2 against)

On grounds that *BCO* 32-15 mandates an order for trial once charges have been received, but the trial did not proceed to verdict. We find no evidence in *BCO* that a trial process may be suspended without coming to verdict.

Complaint #3 was discussed.

#3 "The accusatory line of questioning by the defense ruled in order by the moderator several times and sustained at least once by the court when the witnesses were those members of the Session of Memorial Church who had expressed concern to the Presbytery about the matters under adjudication."

The Chairman asked, "Shall the specification be sustained?"

The commission voted *not* to sustain the specification (11 against, 1 abstention)

On grounds that the question of the credibility of the witness was raised by the witness and the prosecution before any questions were asked of the witness by the defense (*BCO* 35-1);

further, that the prosecution failed to object to the alleged "accusatory" line of questioning of the witness on the first day of trial, and then on re-direct examination the next day the prosecution went fully into the event about which the complainants claim the defense had no right to go (*BCO* 35-5).

Complaint #4 was discussed.

#4 "The ruling of the moderator, and the decision by the court to uphold the moderator, which required a witness to answer only in the categories and with the terms prescribed by the moderator."

The Chairman asked, "Shall the specification be sustained?"

The Commission voted to sustain the specification (10 for, 2 abstentions) on grounds that the moderator exceeded his authority as provided in *BCO* 35-5 by stipulating in what terms the witness must respond to a question. We do not understand *BCO* 35-12 to require a witness to answer a question in terms prescribed the moderator.

Complaint #5 was discussed.

#5 "The adjudication of the case by the Presbytery, and the request that it be heard and adjudicated by the General Assembly without being remanded again to the Presbytery."

The chairman asked, "Shall the specification be sustained?"

The commission voted not to sustain the specification (0 for, 12 against) on grounds that it does not specify an error, but rather asks for Amends.

Complaint #6 was discussed.

A phone call was placed to TE Rodney King, chairman on Judicial Business, for the purpose of soliciting historical information.

#6 "The ruling of the moderator, and the action of the presbytery in upholding the ruling that disallowed the vote and suspension provision of *BCO* 43-4 to any and all the complaints before the presbytery."

The Chairman asked, "Shall the specification be sustained?"

The Commission voted to sustain the specification (12 for, 0 against) on grounds that *BCO* 43-4 is designed to protect a substantial minority from irretrievable action by the court, but the moderator made an improper application of *BCO* 43-4 and thereby failed to protect the interests of the minority in a ruling based on an improper distinction between different actions of the presbytery (*BCO* 43-1); further, that the Presbytery sustained the ruling of the Moderator.

M/S/C - that the Commission recess until 7:30 p.m.

The Commission recessed at 5:10 p.m.

The Commission was reconvened by the Chairman at 7:35 p.m. with prayer by Mr. Reeder.

The Clerk called the roll. All commissioners were present. The Clerk declared a quorum (12).

The Commission prepared the "Statement of the Facts."

The Commission prepared the "Statement of the Issues."

The Commission prepared its statement on the "Judgement of the Case and Amends." this was approved, (12 for, 0 against).

The Commission prepared a statement of "Advice." This was approved (12 for, 0 against).

The Report was read into the Minutes.

M/S/C - that the commission adopt the report.

M/S/C - that the commission receive the dissent.

The Clerk read the minutes of June 26, 1986.

M/S/C - that the Commission approve the minutes as read.

The Commission adjourned with prayer by Mr. Ragland at 9:15 p.m., June 26, 1986.

Respectfully submitted,
William H. Smith, Chairman
James E. Ruark, Clerk

Roll of Commissioners:

Teaching Elders

Wm. H. Smith, Miss. Valley (Chairman)
 Wilson Smith, Central GA
 Steve Bostrom, Calvary
 Steve Jakes, SE Alabama
 Richard Burquet, Grace
 Harry Reeder, Central Carolina

Ruling Elders

Charles Lowry, Westminster
 Al Yancey, James River
 Robert Ragland, Pacific NW
 Leighton Shutes, W. Carolina
 Crawford Nevins, Evangel
 William Swain, New River
 Jim Ruark, Great Lakes (Clerk)

Representing the Complainants: TE Eric Dye

Representing the Respondent: RE Mark Belz, TE Lawrence Lunceford

TE William S. Barker requested that his negative vote with the following reasons be recorded.

- 1.) The sustaining of the sixth specification produces an interpretation of *BCO* 43-4 that would allow a one-third minority to hold up any judicial action of a court for whatever reason that minority might find to register a complaint over. *BCO* 43-1 does make a distinction between ordinary actions of a court and actions "in a judicial case in which an appeal is taken," saying that no complaint is allowable in the latter. Judicial Commission #8 agreed that *BCO* 43-4 is "designed to protect a substantial minority from irretrievable action by the court;" however, what the minority in this case desired was suspension of a judicial case which could be appealed to a higher court anyway. To allow such an interpretation of *BCO* 43-4 is, I believe, frustrating to the judicial process of our courts and pernicious in the extreme. Such an interpretation should not be allowed to stand as a precedent, or we may see willful minorities thwarting the effect of judicial procedures with relative ease.
- 2.) The sustaining of the first and second specifications rests on a technical point that fails to take cognizance of the reality of what occurred in the case. Surely, if the prosecution has had the opportunities provided by *BCO* 32-15 to make the case against the accused, and the court moves to dismiss the charges for lack of sufficient evidence, then the equivalent of a verdict has been reached.
- 3.) Since the third and fifth specifications were not sustained by Judicial Commission #8, the only remaining grounds for the complaint lies in the fourth specification, concerning the moderator's requiring a witness to answer in categorical terms. If this was done improperly, it scarcely seems a sufficient basis alone for remanding a case affecting the ministry of a church and of its pastor back to presbytery for retrial.

TE William S. Barker, Western Carolina Presbytery

14-90 Season of Prayer

The Assembly held a season of prayer following the adoption of the above case.

14-91 Report of the Commission Adjudicating Case #1

TE Allan Story, chairman, led the Assembly in prayer. He yielded the floor to TE Dale Smith, since he had not voted with the majority of the commission. The Assembly voted to receive and approve the Commission's statement of the case and the judgment rendered, all of which was ordered entered upon the minutes and accepted as the Assembly's action and judgment in the case. *Adopted*

Judicial Case #1: Complaint of Kenneth L. Gentry, Jr. et al. vs. Calvary Presbytery

WHEREAS, Calvary Presbytery of the Presbyterian Church in America at its stated meeting of April 25, 1986, in Clinton, South Carolina, sustained the trials of Rev. William Hyer for reception into Calvary Presbytery and the Presbyterian Church in America from the Christian and Missionary Alliance Church as the organizing pastor of the newly constituted New Covenant Chapel of Anderson, South Carolina; and **WHEREAS**, Calvary Presbytery was not informed of the serious fact that a formal complaint had been filed against the action of Palmetto Presbytery, meeting on January 24, 1985, for sustaining his examination for licensure in Palmetto Presby-

tery, and therefore Calvary Presbytery was not adequately informed of his relationship to Palmetto Presbytery or his views on an important theological issue which was the subject of said complaint; and

WHEREAS, Palmetto Presbytery at its stated meeting of April 25, 1985, felt the complaint of sufficient merit to unanimously sustain it; and

WHEREAS, the matter of the complaint unanimously sustained by Palmetto Presbytery was of a serious theological matter regarding the question of continued revelation; and

WHEREAS, Calvary Presbytery responded to an April 30, 1985, complaint filed by TE Kenneth Gentry, TE Paul Settle, TE Richard Burguet, and RE Wister Traynham against Calvary Presbytery (based on the four preceding paragraphs of the present complaint) by calling a meeting of presbytery for June 6, 1985, at Greenville, South Carolina, to consider suspending its action of sustaining Rev. Hyer's exams and to proceed to re-examine him in the area of continuing revelation; and

WHEREAS, the complaint was upheld by the presbytery and the presbytery did proceed to re-examine Rev. Hyer on the matter of continuing revelation on June 6, 1985; and

WHEREAS, Rev. Hyer did affirm under examination views of revelation which the complainants deem to be in clear contradiction to the *Westminster Confession of Faith*, the *Book of Church Order*, and various General Assembly statements (as reproduced below in: Complaint Supplement: Evidence Against the Sustaining of the Exams of Rev. William Hyer); and

WHEREAS, a motion to delay final sustaining of Rev. Hyer's exams until the October, 1985, stated meeting of Calvary Presbytery, before which time Rev. Hyer would meet with the presbytery Examinations Committee to study and discuss the matter of revelation, was defeated by a recorded vote of 21 to 28; and

WHEREAS, his examination was sustained by a subsequent motion by a recorded vote of 32 to 15; and

WHEREAS, the complaint material contained in this complaint was filed on June 19, 1985, with the stated clerk of Calvary Presbytery, and was heard and debated at length at the July 27, 1985, stated meeting of Calvary Presbytery; and

WHEREAS, the complaint was *not* sustained, by a recorded vote of 42 votes "to not sustain" to 39 votes "to sustain;"

THEREFORE, we the undersigned complainants do hereby complain to the Fourteenth General Assembly of the Presbyterian Church in America against the actions of Calvary Presbytery in sustaining the examination of Rev. William Hyer in that his expressed theological views (see Complaint Supplement) relative to the matter of continued revelation are unconstitutional and are fundamentally out of accord with the doctrine of the Presbyterian Church in America (see Complaint Supplement), and we do hereby humbly request that the General Assembly review this matter and declare Calvary Presbytery's actions of sustaining Rev. Hyer's theological exams and of receiving him into the Presbyterian Church in America to be null and void.

Complaint Supplement

Evidence Against the Sustaining of the Exams of Rev. Hyer

(Note: The following quotations which occur in quotation marks are direct statements from Rev. Hyer made under examination by Calvary Presbytery on June 6, 1985. These statements are deemed to be of sufficient gravity and import as to demonstrate a fundamental incompatibility with the doctrinal standards of the Presbyterian Church in America, as well as other official statements of various assemblies, as will be shown herein.)

I. Select Statements by Rev. Bill Hyer

- A. Item 1: Question: Does the NT gift of prophecy continue in the Church today? Answer: "There is a valid gifting of prophecy today. I don't view such as revelatory, however."
- B. Item 2: Question: Paul regulates the gift of prophecy in 1 Cor. 14:29-31 with these words: "And let two or three prophets speak, and let the others pass judgment. But if a *revelation* is made to another who is seated, let the first keep silent. For you can all prophesy one by one, so that all may learn and all may be exhorted." Can the sort of situation that Paul speaks of here occur in the church today? Answer: "It can happen today; it is theoretically possible...."
- C. Item 3: Question: Since Agabus was a NT order prophet and since in your view this gift of prophecy continues today, can a situation such as that of Agabus occur today? Could, for instance, there be a prophecy that a famine will begin in June of next year in South Carolina? Answer: "A situation of the order of Agabus could happen today. It is possible. I don't deny that God can impress upon someone a future event. It has been done in history.... I personally have not had such a prophecy."
- D. Item 4: Question: Could God theoretically speak verbally to someone today through the gift of prophecy? Answer: "I don't preclude an audible voice from God, but that isn't Scripture As far as communication or a vision—nothing is impossible with God. He can still speak ... Prophecy will continue until the Second Coming of Christ in light of 1 Cor. 13."

II. PCA Positions on Special Revelation

- A. The PCA affirms that all special revelation by God has ceased, being unnecessary due to the finality of Scripture.
1. *WCF* I:1 states, in part, that "the former ways of God's revealing His will unto His people (are now) ceased."
 2. 2nd GA "Pastoral Letter" states, in part, that "an experience by which revelation is received from God is contrary to the finalized character of revelation in Scripture" (p. 173 *2nd GA Minutes*) and "revelation was completed with the closing of the canon in the New Testament era" (*Ibid.*, p. 174).
- B. Also the PCA further affirms that all gifts and offices that are relative to revelation-bearing have been withdrawn long ago from the Church.
- BCO* 7:1 states, in full, that "Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God completed His revelation to His church. Such officers and gifts related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age."
- C. The PCA has declared that to simply affirm a closed canon does not sufficiently cover the constitutional negations of *WCF* I:1 and *BCO* 7:1.
- In the 8th GA Bogue vs. Ascension Presbytery case it was stated that "simply affirming that the canon is closed, and that supposed new revelations from God add nothing to the deposit of truth already found in Scripture does not cover all the negations concerning continuing revelation from God found in *WCF* I;1,6 and the *BCO* 7:1" (*8th GA Minutes*, p. 93).

- D. The PCA has declared that even the affirming, not just the practicing, of such a theological position is not permissible.

The 8th General Assembly A Bogue vs. Ascension Presbytery case noted that “in his trial for ordination before the Presbytery, while indicating that he himself was not practicing the matter under discussion, Mr. Serio: (a) affirmed his belief....”

III. The Unconstitutional Nature of Rev. Hyer’s Position Illustrated

- A. Rev. Hyer did affirm that God can give a “communication” today by either an “audible voice” or a “vision” (see above at point I, D).

1. This contradicts PCA positions covered above under point II, at A, B, C, and D.
2. Despite his disavowal that his views constitute “continuing revelation,” his expansive answers to questions indicated the fact that his position endorses in essence and principle just that.

B. B. Warfield has observed that the essence of revelation is that of a communication from God brought by supernatural activity from without. Note his article in ISBE (IV: 2578-2579): “And beyond this we have no Scriptural warrant to go on in contrasting one mode of *revelation* with another. Dreams may seem to us little fitted to serve as vehicles of Divine *communications*. But there is no suggestion in Scripture that *revelations* through dreams stand on a lower plan than any others; and we should not fail to remember that the *essential characteristics of revelations through dreams are shared by all forms of revelation in which...the images or ideas which fill, or pass in procession through, the consciousness are determined by some other power than the recipients own will. ...we should bear in mind that the intellectual or spiritual quality of a revelation is not derived from the recipient but from the Divine Giver. The fundamental fact in all revelation is that it is from God.*” And: “Into the natural life of man God intrudes in a purely supernatural manner, bearing a purely supernatural *communication*. In these communications are given accordingly just a series of ‘naked messages of God.’” Further, the “*essential characteristic*” of a revelation is that “*it comes not by the will of man but from God.*” Still further: “That which gives to prophecy as a mode of revelation its place in the category of visions, strictly so called, and dreams is that it shares with them *the distinguishing characteristic which determines the class. In them all alike the movements of the mind are determined by something extraneous to the subject’s will....*” (Emphases mine, KLG)

- B. Rev. Hyer did affirm that the NT gift of prophecy and the NT prophet are for today (see above point I,A,B,C,D).

1. This is in contradiction to the *Confession* in that the Biblical function of the NT prophet and gift of prophecy is clearly revelation-bearing. Note:
 - a. Cor. 14:29-31 clearly teaches that the “prophet” is one who has something “revealed” to him.
 - b. Eph. 3:5 states that a certain truth “has now been revealed to His holy apostles and prophets in the Spirit.”
 - c. The Scripture speaks of NT prophets as speaking a special sense the word of the Holy Spirit. Acts 13:1,2 says, “Now there were at

Antioch, in the church that was there, prophets and teachers.... And while they were ministering to the Lord and fasting, the Holy Spirit said...." Acts 21:9-11 says, "Now this man had four virgin daughters who were prophetesses. And as we were staying there for some days, a certain prophet named Agabus came down from Judea. And coming to us...said, 'This is what the Holy Spirit says....'"

- d. The prophets are intimately associated with the apostles as of foundational significance to the church, even to the point of being numbered immediately after the apostles every time the two are in lists of gifts, see Eph. 2:20; 3:4-5; 4:11; and 1 Cor. 12:28.
 - e. The standard Greek NT Lexicons define "prophet" and "revelation" as used by a prophet as officers and actions related to divine, inspired revelation, even making reference to the 1 Cor. 14 passage. See: Thayer, Abbott-Smith, and Arndt-Gingrich.
2. This view of the revelation-bearing function of the NT prophet and the gift of prophecy is well-nigh universally held by reformed commentators and theologians such as John Calvin (1 Cor. 14:6, ad loc); Matthew Henry (1 Cor. 14:28ff, ad loc); John Gill (1 Cor. 14:30, ad loc); Albert Barnes (1 Cor. 14:29, ad loc); Charles Hodge (1 Cor. 12:10,28; 13:2; 14:6, ad loc); A. A. Hodge (Acts 2:17, ad loc); Louis Berkhof (*Systematic Theology*, p. 358); John Murray (Rom. 12:6, ad loc); Anthony Hoekema (*What About Tongues Speaking?*, p. 89-90n); Richard Gaffin (*Perspectives on Pentecost*, pp. 58-72).
 3. This view of the revelation-bearing function of the NT prophet and the gift of prophecy is well attested even among major non-Reformed scholars. See Jamieson, Fausett, and Brown (1 Cor. 14:1, ad loc); Schaff-Herzog (*Encyclopedia of Religious Knowledge*, III:1940); *International Standard Bible Encyclopedia* (IV:2459); George Eldon Ladd (*NT Theology*, pp. 234, 236, 253).

Respectfully submitted,

TE Kenneth L. Gentry, Jr.
 TE Jack Giddings
 TE Paul G. Settle
 TE Charles Champion
 TE H. Wallace Tinsley, Jr.
 RE John R. Anderson

TE Steve Bostrom
 TE Shelton Sanford
 TE R. Grady Love
 RE Owen Uldrick
 RE Thomas M. Hope, Sr.

ADJUDICATION OF CASE #1

I. Statement of the Facts

A. Summary of Actions

1. On April 25, 1985 Calvary Presbytery sustained trials for reception as a member of Presbytery of Mr. William Hyer, formerly a minister of the Christian and Missionary Alliance Church. Some, but not all, members of Presbytery and Presbytery's Examination Committee were aware of an unresolved complaint against Mr. Hyer's licensure (January, 1985) in Palmetto Presbytery. All parties grant there was no duplicity, no intention of hiding anything from Presbytery or Presbytery's committee. All grant that Mr. Hyer performed exceptionally well on the examination.

2. Complaint of April 30, 1985 against Calvary Presbytery's action of April 25, 1985 in sustaining the examination was sustained by Presbytery at a called meeting June 6, 1985. Mr. Hyer was re-examined at length "on his views of Theology...., revelation, Scripture, and the gift of prophecy" (*Minutes of Calvary Presbytery, June 6, 1985*). The examination was sustained by a two to one majority.
3. Complaint of June 19, 1985 against the June 6, 1985 action of Calvary Presbytery in sustaining the exam was not sustained by Presbytery at its stated meeting of July 27, 1985. Complainants informed Presbytery of their intention to complain to the General Assembly.
- B. Summary of views of Mr. William Hyer on the matter in question:
 1. He affirmed that, while the gift given to the apostles and prophets to convey authoritative, canonical, special revelation has ceased, there remains a continuing New Testament gift of prophecy which does not have canonical authority and there is the possibility of revelation today from God.
 2. He denies that such prophecy or revelation today has canonical authority or authority to bind the conscience.
 3. He affirms that the canon is closed, and that Scriptural revelation is full, complete, supreme, final.
 4. He affirms that any prophecy or revelation today must be tested by and submitted to Scripture.

Note: No issues pertaining to tongues or the interpretation of tongues were brought to this commission by either complainants or respondents.

II. Statement of the Issues

- A. What are Mr. Hyer's views concerning revelation and prophecy today? (Summarized in I.B. above.)
- B. Are Mr. Hyer's views in accordance with the Constitution of the Church?
- C. Did Calvary Presbytery err in sustaining Mr. Hyer's theological examination?

III. Judgment of the Case

- A. Specifications of error
Calvary Presbytery was in error in sustaining the examination of Mr. William Hyer and receiving him as a member of Presbytery, in that his expressed theological views relative to the matter of continual revelation are unconstitutional and are fundamentally out of accord with the doctrine of the Presbyterian Church in America.
- B. Amends
To annul that portion of the theological examination of Mr. Hyer by Calvary Presbytery which deals with revelation (thus suspending Presbytery's action in his reception) and to instruct Calvary Presbytery:
 1. to counsel with Mr. Hyer in an effort to bring his views in the area of revelation into conformity with the Constitutional Standards of the PCA;
 2. to re-examine Mr. Hyer on the issue in question to determine whether his views have been brought into accord with the Constitutional Standards;
 3. to report to the 15th General Assembly through the Assembly's Committee on Review and Control.

IV. Explanatory Opinion

The *Westminster Confession of Faith* states in Chapter I Section I, "those former ways of God's revealing His will unto His people being now ceased." This closing statement

is very strong and teaches that all means by which God verbally communicated with His people have ceased. The text appealed to is Hebrews 1:1,2. Thus Scripture would teach us that those ways by which God formerly revealed His will by dreams, visions, prophecy, voice, etc. are now ceased.

The *Westminster Confession of Faith* I:VI does not teach and should not be construed as allowing for continuing revelation, but sets forth the sufficiency of Scripture. Thus this section may not be appealed to in order to support the notion of continuing revelation. That in which we are to rest is none other than the Holy Spirit speaking in the Scripture, *WCF* I:X. *Book of Church Order* 7-1, "Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God *completed His revelation* to His church. Such officers and *gifts* related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age."

The Constitutional Standards of the PCA do not allow for a type of continuing revelation that is not canonical Scripture (which is complete) but is more than mere illumination and providence; a type of non-authoritative, non-canonical, new revelation.

V. Commendation

The Commission wishes to commend the amiable and Christlike Spirit evidenced by both complainants and respondents. The members of this Commission entertain good hope to hear that Mr. Hyer and the members of Calvary Presbytery are walking together in the full light of God's truth. *Adopted*

Members of Commission:

Teaching Elders

Scott Reiber, Central Georgia
 Bill Dever, SE Alabama
 Erwin Morrison, Philadelphia
 Allan Story, New Jersey, Chairman
 Dale Smith, North Texas
 Brent Bradley, Westminster
 James Meek, Louisiana, Clerk

Ruling Elders

C. E. Hornsby, Warrior
 Bob Steadman, Siouxlans
 Howard Elems, Central Florida
 Charles Roberts, Grace
 Frank Brock, Tennessee Valley
 O. H. Smith, Gulf Coast
 Robert Liken, Philadelphia

DISSENT

The undersigned respectfully dissent from the action of the Commission of the 14th General Assembly to adjudicate Case #1, Complaint of Gentry, *et al.* vs. Calvary Presbytery.

Grounds:

1. While Mr. Hyer's views as presented to the Commission may be out of accord with the Constitution of the Church, we do not believe his views are sufficiently serious and sufficiently out of accord that Calvary Presbytery erred in receiving him as a minister in the Presbyterian Church in America. Mr. Hyer has clearly affirmed these fundamentals we all wish to affirm and must affirm to protect the authority, supremacy and finality of Scripture:

- a. He affirms that the canon is closed, and that Scriptural revelation is full, complete, supreme, final.
- b. He denies that any prophecy or revelation today has canonical authority or authority to bind the conscience.
- c. He affirms that any purported prophecy or revelation today must be tested by and submitted to Scripture.

2. Neither this commission nor the General Assembly have been in a position knowledgeably to overturn the action of Calvary Presbytery.

- a. The commission did not believe it could properly examine Mr. Hyer himself, as he was neither complainant nor respondent in the case. No transcript or record of Presbytery's detailed exami-

nation of Mr. Hyer exists for the commission to examine. A brief paper by Mr. Hyer was presented to the commission by the respondents. Members of the commission repeatedly expressed frustration with our inability to pose questions of Mr. Hyer himself in order to clear up points on which we remained uncertain.

- b. Presbytery, on the other hand, devoted nearly three hours to a close examination of Mr. Hyer's views on these issues. This examination of June 6, 1985, focusing on these issues, was sustained by a 32-15 vote of the Presbytery.

TE James A. Meek

RE Robert Liken

RE Howard Elems

ANSWER TO DISSENT

- 1) The majority concur with the opinion of the Judicial Commission of the Eighth General Assembly in *Bogue, et al. vs. Presbytery of the Ascension*:

"The Commission judges that simply affirming that the canon is closed, and that supposed new revelations from God add nothing to the deposit of truth already found in Scripture does not cover all the negations concerning continuing revelation from God found in the *WCF* 1, 1, 6, and the *BCO* 7-1. These statements of the standards also negate the idea that any extraordinary ways still continue in addition to Scripture as ways by which God verbally uncovers His will to His people." (*Minutes*, 8th General Assembly, 8-63)

- 2) The majority of the commission believes that the record was sufficiently explicit to show that Mr. Hyer was out of accord with the standards.

Minutes of the Commission to Deal with Judicial Case #1,

Complaint of Gentry *et al.* vs. Calvary Presbytery

The commission to adjudicate Case #1 convened at 5:40 p.m. June 24, 1986, Room #25, Academy of Music, Philadelphia, and was called to order by the Convener, TE Dale Smith, who led in prayer.

TE Palmer Robertson was elected chairman by acclamation.

TE James Meek was elected clerk by acclamation.

A quorum of the commission was determined to be present. Roll: Teaching Elders Robertson, Reiber, Dever, Morrison, Storey, Smith, Bradley, and Meek; Ruling Elders Hornsby, Steadman, Elems, Roberts, Smith, and Robeson.

C/C to recess until 10:00 a.m. June 25, 1986, with parties asked to appear at 10:30 a.m. TE Morrison led in prayer.

The commission was called to order at 10:13 a.m. on June 25, 1986 by the chairman. TE Brent Bradley led in prayer.

C/C to permit TE Palmer Robertson and RE Ed Robeson to withdraw from the commission for personal reasons. Alternate Tim Fortner was seated as a commission member.

TE Smith was appointed as temporary chairman.

TE Storey was elected chairman.

M/S/C to dismiss TE Fortner due to previous acquaintance with the case.

C/C RE Robert Liken (alternate) was seated as a full member of the commission.

The roll was again read and a quorum was certified by the clerk. The roll of complainants, respondents, and visitors was recorded: Teaching Elders Robertson, Reiber, Dever, Morrison, Storey, Smith, Bradley, Meek, and Fortner; Ruling Elders Hornsby, Steadman, Elems, Roberts, Smith, Brock, and Liken; Complainants Gentry, Settle, and Tinsley; Respondents Cross, Wiest, and Alexander; Mr. William Hyer; Visitor TE Jim Hutchens.

Chairman Storey declared that the commission was about to pass to the judgment of the case.

TE Dever led the commission in prayer.

Complainants and Respondents concurred that the record need not be read aloud.

Complainants and Respondents concurred in the accuracy of the record.

Complainants and Respondents presented opening arguments.

M/S/C to reconvene at 2:00 p.m.

The chairman exhorted the commission not to discuss the case with others.

M/S/C to authorize complainants and respondents in this case to use the resources of the clerk's office for needed copies and to inquire regarding reimbursement for materials already privately printed.

M/S/C to recess. TE Smith led in prayer.

The commission to adjudicate case #1 was called to order at 2:15 p.m. June 25, 1986 by the chairman.

TE Dever led in prayer.

Roll: Teaching Elders Reiber, Dever, Morrison, Storey, Smith, Bradley, and Meek; Ruling Elders Hornsby, Steadman, Elems, Roberts, Smith, Brock, and Liken; Complainants Gentry, Settle, and Tinsley; Respondents Cross, Wiest, and Alexander; Mr. William Hyer.

The commission posed questions of complainants and respondents for clarification.

The chairman ordered a five-minute recess.

The commission reconvened.

TE Vaughn Hathaway was present to offer advice answering commissioners' questions concerning the appropriateness of posing questions to Mr. Hyer.

TE Hathaway excused.

M/S/C to dismiss complainants and respondents until 9:00 a.m. June 26, 1986.

M/S/C that we discuss specifications one by one with Mr. Hyer's responses before considering whether to ask the Assembly if we may question Mr. Hyer.

M/S/C to recess at 5:35 p.m. and reconvene at 7:30 p.m. Members Hornsby, Morrison, and Brock excused from the evening session as the commission will merely be perfecting questions to be directed to the respondents.

The commission to adjudicate case #1 was called to order at 7:45 p.m. June 25, 1986 by the chairman.

RE Hornsby led in prayer.

Roll of members present: Teaching Elders Reiber, Dever, Storey, Smith, Bradley, and Meek; Ruling Elders Hornsby, Steadman, Roberts, Smith, and Liken.

Members of the commission attempted to refine questions to be posed.

Recess to reconvene in front of Tenth Presbyterian Church at the conclusion of Dr. Koop's address in the morning.

The commission recessed at 8:45 p.m. Chairman Storey led in prayer.

The commission to adjudicate case #1 convened at 9:30 a.m. June 26, 1986 at Tenth Presbyterian Church and was called to order by the chairman. RE Glass led in prayer.

Roll: Teaching Elders Reiber, Dever, Morrison, Storey, Smith, Bradley, and Meek; Ruling Elders Hornsby, Steadman, Elems, Roberts, Smith, Brock, and Liken; Complainants Gentry, Settle, and Tinsley; Respondents Cross, Wiest, and Alexander; Mr. William Hyer.

Members of the commission posed questions for clarification of complainants and respondents.

M/S/C to move immediately to closing arguments with proviso that the clerk be allowed to clarify some wording of the final report.

The chairman ordered a five-minute recess, after which the commission reconvened.

Respondents and complainants presented closing arguments.

C/C to dismiss complainants and respondents and recess until 1:30 p.m. TE Meek led in prayer.

The commission to adjudicate case #1 convened at Tenth Presbyterian Church at 1:45 p.m. and was called to order by the chairman.

RE Roberts led in prayer.

Roll: Teaching Elders Reiber, Dever, Morrison, Storey, Smith, Bradley, and Meek; Ruling Elders Hornsby, Steadman, Elems, Roberts, Smith, and Liken.

The commission proceeded to discuss and consider the merits of the case.

M/S/C that each member of the commission be limited to three minutes for initial comments at this time.

The chairman ordered that the commission was ready to proceed to RAO X, A, 13.

The chairman ordered a brief recess.

Specifications of error

Calvary Presbytery was in error in sustaining the examination of Mr. William Hyer and receiving him as a member of Presbytery, in that his expressed theological views relative to the matter of continued revelation are unconstitutional and are fundamentally out of accord with the doctrine of the Presbyterian Church in America. 8-5-0

Amends

To annul that portion of the theological examination of Mr. Hyer by Calvary Presbytery which deals with revelation (thus suspending Calvary Presbytery's action in his reception) and to instruct Calvary Presbytery:

- 1) to counsel with Mr. Hyer in an effort to bring his views in the area of revelation into conformity with the Constitutional Standards of the PCA;
- 2) to re-examine Mr. Hyer on the issue in question to determine whether his views have been brought into accord with the Constitutional Standards;
- 3) to report to the 15th General Assembly through the Assembly's Committee on Review and Control.

C/C to recess at 4:30 until 8:00 p.m. in Room #25 in the Academy of Music.

The commission to adjudicate case #1 convened at 8:05 p.m. at the Academy of Music and was called

to order by the chairman.

RE Smith led in prayer.

Roll: Teaching Elders Reiber, Dever, Morrison, Storey, Smith, Bradley, and Meek; Ruling Elders Steadman, Elems, Roberts, Smith, and Liken.

M/S/C to approve the proposed report as amended.

M/S/C to receive the dissent offered by TE Meek, *et al.*

M/S/C to answer the dissent and that the answer be appended to the report.

TE Dale Smith was elected by acclamation to present the report of the commission, with TE Morrison as alternate.

M/S/C to approve the minutes as amended with thanks to the clerk.

M/S/C to adjourn at 10:00 p.m.

TE Storey led in prayer.

Respectfully submitted,

James G. Meek, clerk

Attested: F. Allen Storey, Jr., chairman

The following negative votes were recorded:

Tom Leopard
Jonathan Seda
Peter R. Vaughn
Stuart Sacks
Hugh S. Powlison
Michael Goheen

Harry D. Long
S. James Bachmann, Jr.
Howard E. Elems
Robert B. Louthan
Howard McPhee
Robert McPherson

TE Don Codling requested that his negative vote be recorded for the following reason: The conclusion that every form of special revelation ceased with the apostolic age cannot be sustained without adding to the Scriptures, which is contrary both to our Confession and the Scriptures.

The Minutes of the Commission were approved.

14-92 Reading of the Minutes

A motion was made to allow the Stated Clerk and the two recording clerks to review and approve the Minutes for publication. *Adopted*

14-93 Adjournment

There being no further business to come before the court, the Assembly voted to adjourn. The Moderator declared the court adjourned at 3:55 p.m., to meet again in Grand Rapids, Michigan, June 15-19, 1987. Following the singing of the hymn "All For Jesus" and Psalm 133, TE Frank Barker pronounced the benediction.

14-94 Excuses from Part of the Assembly

The following commissioners filed excuses for absence from a portion of the Assembly as indicated:

Sandy Willson

Wednesday, June 25, 1986

p.m. Joseph Ryan

Thursday, June 26, 1986

10:30 a.m. Mitchell Byers

Dewey D. Murphy

2:30 p.m. Robert Ackley

3:15 p.m. John Hoogstrate

4:40 p.m. Jimmy Lyons

5:00 p.m. Edward T. Noe

H. L. Smith

5:30 p.m. George R. Bragdon

David R. Brown

Leonard G. Brown

Edmund P. Clowney

Paul R. Gilchrist

Jim Richwine

Carroll Wynne

7:00 p.m.	David Hall	Robert Severin
11:00 p.m.	Will Metzger	
Friday, June 27, 1986		
a.m.	Bob Ashbaugh	Charles G. DeBardeleben
	David Karlberg	K. Eric Perrin
	James Perry	Nick E. Protos
	D. K. Ream III	Shelton P. Sanford
	Kennedy Smartt	Joe A. Wolfe
7:30 a.m.	Jeff Rakes	
9:30 a.m.	William A. Fox, Jr.	Taylor McGown
10:00 a.m.	Richard Chewning	Doug Griffith
	William F. Joseph III	Terry Traylor
10:30 a.m.	Charles W. Hainline	John C. Ropp, Jr.
11:00 a.m.	Randy Kinbrough	Gregory E. Mott
	John M. McArthur, Jr.	Randall Yelverton
11:20 a.m.	Ted Lester	
11:30 a.m.	Raymond B. Fell	Paul G. Settle
noon	Robert Auffarth	George B. Brengle
	Gerry Coffee	Russell R. Doig
	Calvin Frett	Thomas Gregory
	John Hall	Donald H. Post, Jr.
	Henry S. Thigpen	John L. Vance
	Mike Waddell	Loren V. Watson
	Charles Winckler	
12:15 a.m.	William W. Maxim	
12:40 a.m.	Timothy B. Dobbins	
1:00 p.m.	Howard C. Kelley	Ric Raines
1:30 p.m.	William S. Henderson	John Woll
1:45 p.m.	William McColley	
2:00 p.m.	Thomas Waldecker	
2:15 p.m.	Vaughn E. Hathaway, Jr.	
2:30 p.m.	Paul H. Alexander	Lloyd B. Moore
	Daniel G. Osborne	
3:30 p.m.	Jim Bland	Thomas Fortney
	John McNicoll	Donald Vos
4:10 p.m.	Terry Jones	George Stulac

PART III**APPENDICES**

The Appendices include the Reports of the Permanent Committees as originally submitted to the General Assembly, except where the text may have been amended by the Assembly. The recommendations in this section are those originally submitted by the Permanent Committees, and may not have been adopted by the Assembly. See the reports of the Committee of Commissioners for each of the respective committees to find the recommendations as they were adopted by the Assembly.

The budgets as approved by the Assembly are found in Appendix C, p. 274

APPENDIX A

REPORT OF THE STATED CLERK TO THE FOURTEENTH GENERAL ASSEMBLY

INTRODUCTION

The Stated Clerk desires to express His thanks to God and to the Church for permitting him to serve in this capacity since the beginning of the Presbyterian Church in America.

I. DUTIES OF THE CLERK REVIEWED

The functions of the Stated Clerk's office, include the preparation, publication and circulation of the *Commissioner's Handbook*, the publishing of the *Minutes of the General Assembly*, and the gathering and publishing of the statistical and other information in the annual *Yearbook*. This year we were able to publish the *Minutes* early in the Fall, thus enabling us to work on the *Yearbook* during the Winter and the *Handbook* during the spring. In addition to these three regular publications, a *Digest of Assembly Minutes* has been prepared this year. It is the hope of the Clerk that this will have been published by the time of the Assembly meeting.

The *Minutes* were sent to all churches in October as the means of complying with the Thirteenth Assembly directive that certain reports be circulated to the Church. In addition to the preparation and mailing of the regular *Handbook*, the Clerk's Office was directed to send to all churches, the *Ad Interim Report* on the General Assembly 90 days before the Assembly. This was done by bulk mail a week before the 90 day deadline.

In addition to these publishing duties, the Stated Clerk's Office has the responsibility of handling the ministerial data forms for the denomination. At the direction of the Thirteenth General Assembly, a manual for churches seeking pastors has been prepared, and is currently in use by churches seeking pastors. A church profile form has also been prepared, which enables the office to make use of a computer in matching the type of minister desired with the ministerial data forms. This has greatly expedited the task of the office in this area.

One of the time consuming tasks for the Clerk this year has been his involvement as a member of the Sub-committee on Computing. This committee has met a number of times, seeking to work out a coordinated approach to computing for the various committees and agencies of the Assembly. One of the benefits that has come to the Clerk's office has been the uniformity of word processing by most of the offices. This means that the reports can all be submitted on diskettes, and not have to be retyped by the Stated Clerk's Office. The transfer of this data to the printer for typesetting, also saves time and effort in this area.

The Clerk's Office keeps the primary mailing list for ministers and churches updated in the computer. It is hoped that this can eventually relieve other offices from having to duplicate this task as they come on line with the central computer.

The Assembly will be interested in knowing that the use of computers by the Clerk's Office has enabled this Office to cut down on the number of permanent and part time secretaries that it uses.

Other regular duties of the Stated Clerk are his assignment to sit as a member of the Interchurch Relations Committee, and as a member of the Assembly Arrangements Committee. He also sits as an advisor to the Committee on Administration, and to the Committee on Judicial Business.

The Clerk's Office also has the responsibility of preserving the records of the various Assembly Committees and Agencies. This it does through the PCA Archives, which are presently housed at Covenant Theological Seminary. (See Attachment A for the report of the Archives.)

II. ADDITIONAL ACTIVITIES

In addition to these regular duties the Clerk, in accord with his call to the office, which specified that he may write and teach as time permits (*M5GA*, 5-7, III, 4, p. 79), has been involved in both sorts of activities. He has served as an adjunct faculty member at Covenant Theological Seminary, teaching a course on the Westminster Standards in the Fall term, and one on Apologetics at the Winter Interterm. He also completed an introductory book on Christian doctrine for the Great Commission Publications. A series of 20 half hour video tapes on the Westminster Standards together with accompanying study guides was prepared for the Committee on Christian Education and Publications.

The Clerk has consulted with the group that is setting up the new Thornwell Theological Seminary in Greenville, South Carolina, to serve our church in the southeast. He expects to teach some courses for this institution as an adjunct faculty member as time permits.

III. STATISTICS

The Clerk reports that the *Yearbook* was delayed two months due to the slowness of some churches in reporting their statistics. The Committee on Administration has directed that the Clerk report to the Assembly those churches, who have failed to respond in time for publication (Deadline was extended from January 31st to March 31st) to the request of the Assembly for statistical reports.

They are as follows:

- Calvary
 - Zion, Chester, SC
 - Liberty Springs, Cross Hill, SC
 - Center Point, Moore, SC
 - Mountville, Mountville, SC
- Central Carolina
 - Second Street, Albemarle, NC
 - Westminster Reformed, Concord, NC
- Central Georgia
 - Americus, Americus, GA
 - First, Sandersville, GA
 - Hull Memorial, Savannah, GA
 - Westminster, Valdosta, GA
- Covenant
 - First, Clarendon, AR
 - Ragland Memorial, Forrest City, AR
 - Grace, Germantown, TN
 - Grenada, Grenada, MS
 - Houston, Houston, MS
 - Itta Bena, Itta Bena, MS
 - Morgan City, Morgan City, MS
 - College Hill, Oxford, MS
 - Reformed, Pontotoc, MS
- Delmarva
 - Forest Park, Baltimore, MD
- Eastern Canada
 - Covenant Reformed, Newcastle, NB
- Evangel
 - Briarwood, Birmingham, AL
 - Reformed Heritage, Birmingham, AL
 - Community, Huntsville, AL
 - First, Russellville, AL
- Grace
 - Sleigo, Collins, MS
 - Ellisville, Ellisville, MS
 - Charles M. Anderson Memorial, Gloster, MS
 - Liberty, Liberty, MS
 - Monticello, Monticello, MS
 - Oldenburg, Oldenburg, MS
- Great Lakes
 - Trinity, Columbus, OH
- Gulf Coast
 - Wallace Memorial, Panama City, FL
 - New Philadelphia, Quincy, FL
- Illiana
 - Reformed, Cutler, IL
- James River
 - Sycamore, Midlothian, VA
 - Calvin, Richmond, VA
 - New Covenant, Virginia Beach, VA
- Korean Eastern
 - Korean Central, Baltimore, MD
 - Korean Bethel, Chicago, IL
 - Livingston Korean, Elizabeth, NJ
 - New Life of Philadelphia, Glenside, PA
 - First Korean of N. Penn, Lansdale, PA
 - Union Korean, Newport News, VA
 - Korean Central, Vienna, VA
- Korean Southwest
 - The Korean First, Colorado Springs, CO
 - Korean Dallas, Dallas, TX
 - Asia, Los Angeles, CA
 - Rokwon, Norwalk, CA
 - Ontario Central, Ontario, CA
 - Westminster, Placentia, CA
 - Korean Peniel, San Jose, CA
 - Korean Glory, San Jose, CA
- Louisiana
 - Atchafalaya, Melville, LA
- Mississippi Valley
 - Smyrna, Kosciusko, MS
 - Carolina, Madden, MS
- New Jersey
 - Evangelical, Mt. Laurel, NJ
 - Ventnor, Ventnor, NJ
- New River
 - Pliny, Pliny, WV
 - Friendship, Princeton, WV
- North Texas
 - Colleyville, Colleyville, TX
- Northern Illinois
 - Grace, Wheaton, IL
- Oklahoma
 - Heritage Reformed, Oklahoma City, OK
 - Calvary, Stilwell, OK
- Pacific
 - Valley, Sepulveda, CA
- Pacific Northwest
 - Covenant, Issaquah, WA
 - Liberty Bay, Poulsbo, WA
- Palmetto
 - Heritage, West Columbia, SC
- Philadelphia
 - Lansdale, Lansdale, PA
 - Peace Chapel, Warminster, PA
 - Calvary, Willow Grove, PA
 - Korean Saints, Willow Grove, PA
- South Texas
 - Covenant, Beaumont, TX
 - Heritage, Corpus Christi, TX
- Southeast Alabama
 - Lowndesboro, Lowndesboro, AL
- Southern Florida
 - Seacrest Boulevard, Delray Beach, FL
 - Westminster, Fort Myers, FL

Warrior

Akron, Akron, AL
 Oxford, Cuba, AL
 First, Eutaw, AL
 Faunsdale, Faunsdale, AL
 Gainesville, Gainesville, AL
 First, Greensboro, AL

Western Carolina

Hazelwood, Hazelwood, NC
 Frank, Newland, NC

Westminster

King Memorial, Bristol, VA
 Lippincott, Bristol, VA

Total of 87 churches not reporting

This means that of a total of 888 churches we have reports of 801 churches, or 90%. When the statistics of a large church are missing it detracts from the value of the reports for statistical studies. The statistics show the following:

Communicant members	151,570
Ministers	1,657
Total	153,227
Non-communicant members	27,165
Churches	888
Total receipts	\$124,647,668
Total benevolent disbursements	\$33,315,873
Total all disbursements	\$121,431,190

IV. SUMMARY OF ACTIONS TAKEN BY THE COA SUBCOMMITTEE ON THE STATED CLERK'S OFFICE

1. Affirmed the principle that the hiring and supervision of the Archives Office, including its budget oversight are under the Stated Clerk, and that contact with the Archives should be through the Stated Clerk. The accountant shall keep the Stated Clerk currently appraised of the financial status of the Office of the Stated Clerk, and the Clerk is to communicate the expenditures and budgeting of the Archives to the Coordinator.

2. That the COA erect an Advisory Sub-committee of five persons to meet with the Stated Clerk and Archivist in order to review the current progress of the development and work of the Archives, and to give counsel and advice on planning for the future. This Sub-committee is to meet at least annually, to report to the COA through the Stated Clerk's Report.

This Sub-committee is made up of the following persons:

TE George W. Knight III, member of the COA, Chairman
 RE Joseph Hall, Librarian of Covenant Seminary, Secretary
 Miss Lannae Graham, Professional Archivist
 RE J. Ligon Duncan, Jr., publisher of historical material

3. Authorized the printing and mailing of the 1985 *Minutes*. These *Minutes* are to be distributed to the Stated Clerks of all Sessions, to all Teaching Elders registered at the 1985 General Assembly, to all Stated Clerks of Presbyteries, if not otherwise receiving a copy, and to Committees and Agencies of the PCA. Funds for this are to be taken from the surplus registration fees from the 1985 General Assembly.

4. Authorized the typesetting and publishing of the *Digest of General Assembly Minutes*. The Stated Clerk, by use of mailings and the *Messenger*, shall advertise pre-publication subscription of the *Digest* at \$15 per copy. Those who subscribe shall receive, at a nominal cost, annual updates.

5. Adopted a position in contradistinction to the proposal of the COA staff, that since the Stated Clerk is an officer of the General Assembly, and in accordance with the Bylaws III, 3 and RAO III, 3.2, he is answerable to the COA directly and is not under any Coordinator. It is important for the Ad-Interim Committee to understand that we believe that this principle is the historical perspective of the PCA, and that it should be maintained in all restructuring of the Assembly. Furthermore, the Ad-Interim Committee is encouraged to study the historical background of the office of the Stated Clerk in American Presbyterianism and the present structures of NAPARC Churches.

6. Accepted the use of Morton Smith's personal Lanier word processor, during the past 39 months, as a more than adequate repayment of the indebtedness he incurred several years ago due to a COA accounting error.

V. REPORT ON THE VOTES ON PROPOSED AMENDMENTS TO THE *BOOK OF CHURCH ORDER*

Attachment C contains the record of the presbytery votes on the proposed amendments to the *Book of Church Order*. It takes two thirds or 27 of the Presbyteries to approve a *BCO* amendment. The following summarizes the votes as of April 30, 1986:

1.	Item 1	31 - 3
2.	Item 2	34 - 1
3.	Item 3	29 - 6
4.	Item 4	27 - 8
5.	Item 5	34 - 1
6.	Item 6	33 - 2
7.	Item 7	34 - 1
8.	Item 8	34 - 1
9.	Item 9	23 - 12
10.	Item 10	35 - 0
11.	Item 11	29 - 6
12.	Item 12	22 - 13
13.	Item 13	28 - 7
14.	Item 14	26 - 7

VI. RECOMMENDATIONS FROM THE STATED CLERK

(Note: These come to the Assembly from the Committee on Administration, and are to be presented to the Assembly through the Committee of Commissioners on Administration. See Recommendations 27-30, p. 251.)

ATTACHMENT A

REPORT OF THE ARCHIVES TO THE FOURTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

1. **Archives Staff:** Three staff members have served in the archives on a half-time basis since July 1985. Acting Director, Randy McGuire, oversees staff operations, trains and supervises student workers and volunteers, corresponds with church historians and carries out fund-raising activities. Administrative Secretary, Leona Steele, manages routine business operations, bookkeeping, administrative correspondence and acts as receptionist. Church History Secretary, Susan Starnes, types church history correspondence, answers routine requests for acid-free paper and promotional brochures and transcribes oral interview tapes.
2. **Student Workers:** We are very fortunate to have highly-motivated, well-informed seminary students available to help with the heavy work load. Lee Larkin, Church History Assistant, was a professional archivist before attending Covenant Seminary. He is responsible for accessioning all documents received by the archives and for processing church history materials sent in by church historians. Stan Tyvoll, Special Project Assistant, is a Th.M. student, presently writing his thesis on the epistemology of Dr. Gordon Clark. Stan has been chosen by Dr. Clark's family to process the Clark papers, which have recently been loaned to the archives. Other student workers assisting the staff in 1985 were D. Alan Calhoun and Eric Duble, who helped process hundreds of local church history collections, and G. Thomas Hunter, who organized the mass of books and periodicals in our historical library. A deep debt of gratitude is owed to all of these young men who have served us far beyond the minimal compensation they have received for their work.
3. **Archives Volunteers:** A number of ladies have volunteered time each week to assist in processing our records collections. Mrs. Florence Graham spends two full days per week processing the voluminous correspondence and financial records of the COA. Mrs. Ruth Schaufefe spent her full time during Fall Semester sorting and arranging portions of the J. Oliver Buswell papers while her husband taught at the Seminary. Mrs. Linda Merrick spends four hours per week processing the early pastoral papers of Francis Schaeffer. And Mrs. La Verne Rayburn, wife of former Seminary President Robert Rayburn, contributes four hours each week to organizing records having to do with the early development of Covenant Seminary.
4. **Archives Committee:** At the September 1985 meeting of the COA, an archives subcommittee was appointed to oversee the operation of the archives. TE George Knight III was appointed chairman,

RE. Joseph Hall, secretary, and Mr. Ligon Duncan, Jr. and Miss Lannae Graham serve as members of the committee. The committee met in October 1985, January 1986 and held a conference call in March 1986 to prepare a 1986-87 budget proposal and to draft an archives position paper for submission to General Assembly and printing in pamphlet form (see Attachment B).

5. **Publicity:** In December 1985, two brochures were printed. The first, entitled "PCA Historical Archives," provides a basic introduction to the operations, services and holdings of the archives. The second, entitled "Writing Church History," is a step-by-step-guideline to assist church historians in writing their annual histories. A letter was sent to the pastors of each congregation in the PCA, along with copies of the brochures, to acquaint them with our services, to encourage participation in the Church History Program and to solicit their financial support. We are also sending out a quarterly newsletter to pastors, historians and other interested persons to keep them up-to-date with developments in the archives.
6. **Services:** The primary function of the archives is to preserve and make available for reference the official records of the PCA's committees and agencies. Processing has so far concentrated on the COA records, but other committee records will be processed as workers are added to the staff. It is important that committee and agency staff members become familiar with the guidelines for records management which were adopted by the 1984 General Assembly. The second major function of the archives is the administration of the Church History Program. This is the service which tends to dominate our daily activities. During the past several months many church histories have been received and numerous requests for assistance have been filled. Personal responses to the needs of church historians have heightened participation in this program.
7. **Acquisitions:** Several major document collections were acquired during the past year. The family of the late Dr. Gordon Clark loaned the personal papers of Dr. Clark to the archives for the purpose of processing and duplicating. When processing is completed, three collections of Clark's papers will be available for research at different locations. The cost of processing these papers is being borne by Rev. and Mrs. Wyatt George of Murphysboro, Illinois. The second body of papers are those of long-time missionary to Japan, Rev. William A. McIlwaine. Thirty boxes of materials, covering a span of some 100 years (including the ministry of his father, W. B. McIlwaine), are contained in these records. These, along with the papers of Rev. and Mrs. James McAlpine, already held by the archives, will form a very crucial record of early Presbyterian missions in Japan. In March 1986, 210 cubic feet of correspondence, reports and financial records of MTW were transferred to the archives from Atlanta. These, together with the records of all other PCA agencies and committees, provide a continuous, detailed record of PCA denominational operations from its inception in 1973 through the end of 1982.
8. **Operating Budget:** As a result of the appeals mentioned above and special appeals for support from the Stated Clerk, receipts have been up significantly in the past quarter. Expenses have remained within the approved budget for 1985-86. The women's 1985 Love Gift, which was designated for support of the archives, has exceeded \$55,000. The proposed archives budget for FY 1986-87 was approved by the COA for submission to General Assembly.

Respectfully submitted,
Randy McGuire, Acting Director

ATTACHMENT B

ARCHIVES POSITION PAPER PRESENT STATUS AND FUTURE NEEDS SUBCOMMITTEE ON ARCHIVES OF THE COMMITTEE ON ADMINISTRATION PRESBYTERIAN CHURCH IN AMERICA

Table of Contents

- Introduction
- Archives in the Bible
- Modern Uses for Archives
- Setting Up an Archives
- The Challenge

INTRODUCTION

Archives. For many people, the word conjures up visions of piles of old stuff: leather-bound books, wrinkled and yellowing documents, and assorted odd museum pieces, all covered with a substantial layer of dust and occasionally molded, stacked up in untidy mounds waiting for someone to come around once every ten years or so to look through it and laugh at the funny old pictures. There is nothing in this vision to indicate that any of the material would be useful for anything except to satisfy idle curiosity, or to keep some eccentric scholar busy up in his ivory tower.

If that were an accurate description of what archives are all about, the Presbyterian Church in America would have absolutely no business having one. But a modern archives is much more than a place to put old things out of the way; it is a vital part of any healthy organization; a place where history comes alive to serve the present; where the individual Christian witness of PCA members can remain alive and effective, long after they have gone Home.

ARCHIVES IN THE BIBLE

There is a good deal of precedent for the role of archives in the Bible. The word "remember" in its various forms occurs over two hundred times in the Old and New Testaments, and the command for the Lord's people not to forget is issued forty-three times. The Lord wants His people to remember: their mistakes, so they might avoid falling into the same trap twice; the faithfulness of the saints who have gone before them, for encouragement and inspiration; and especially to remember the Lord's covenant with his people, and His mighty acts in their behalf.

In Exodus 16:32-33, Numbers 17:10, and Deuteronomy 10:2, the Lord specifically instructed Moses to put a jar of manna, Aaron's rod that budded, and the tablets of the Ten Commandments into the Ark of the Covenant, as a testimony: the first collection of religious archives and museum material. "And thou shalt put into the ark the testimony which I shall give thee." Exodus 25:16.

On several occasions, the Lord instructed His people to set up a memorial to help them remember, most notably in Joshua 4:1-7, when he told them to take stones out of the bed of the Jordan River after they had crossed over into the Promised Land as the Lord held back the waters. "That this may be a sign among you, that, when your children ask in time to come, saying, What mean ye by these stones? then ye shall say unto them, Because the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over the Jordan, the waters of the Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."

There is also an illustration of the practical uses of archives in the Bible. In the book of Ezra, in the fifth and sixth chapters, is the account of the rebuilding of the temple in Jerusalem after the Babylonian captivity. Enemies of the reconstruction effort successfully halted the work for a number of years by questioning whether Zerubbabel and Joshua had any authority to rebuild the temple. Zerubbabel tried to explain that they had been commanded to rebuild it by the Emperor Cyrus, but as that gentleman was now dead, he could not be appealed to in person. The Jews appealed to the Babylonian governor of the province, who in turn wrote to the current Emperor, Darius. Darius had somebody go down to the royal archives, where they found the original scroll containing the decree Cyrus had issued so many years before, commanding that the temple in Jerusalem be rebuilt. The protests against the work were shown to be unfounded, and the reconstruction was completed.

The Israelites also had documentary archives other than the contents of the Ark. There are several references in the Old Testament to chronicles of the history of Israel, which unfortunately have not all been preserved for the benefit of modern generations; parts of some of them have been unearthed in archaeological excavations in and around Qumran, however. Some of these Chronicles are: *The Book of Nathan the Prophet*, I Chronicles 29:29 and II Chronicles 9:29; *The Book of Gad the Seer*, I Chronicles 29:29; *The Book of Jasher*, Joshua 10:13, II Samuel 1:18; *The Book of the Acts of Solomon*, I Kings 11:41; *The Prophecy of Ahijah the Shilonite*, and *The Visions of Iddo the Seer*, II Chronicles 9:29, 12:15; 13:22; *The Book of Shemaiah the Prophet*, II Chronicles 12:15; Isaiah's *The Acts of Uzziah*, II Chronicles 26:22; and *The Sayings of the Seers*, II Chronicles 33:19.

MODERN USES FOR ARCHIVES

Modern day uses for archives are similar to the Biblical ones: some help US to remember, and some are purely practical. The archival records of the Presbyterian Church in America are a witness to what the Lord has done in and through its members, individually and corporately, and many different kinds of people will benefit from using them.

At the turn of the Twentieth Century, the entire yearly paper output of the PCUS General Assembly and all its Executive Committees could have been put in a medium-sized box and shoved under a desk somewhere. Nowadays, the output of just one of the PCA's Permanent Committees measures in the dozens of boxes each year. Any organization that ignores its records production and storage practices is inviting financial disaster. Those who do not control their records soon find that their records are controlling them.

At present, several PCA committees are storing their semi-current and non-current records in off-site warehouse space in the Atlanta area. The warehouses are not climate controlled, leaving the records exposed to extremes of temperature and humidity, and there is no systematic plan for which records are put there or when. In order to find information from those records, someone from the office has to go out there to dig through them. This is one of the most expensive ways ever invented for the care and access of older records.

The PCA Archives can supply denominational committees, presbyteries, and even local churches with information about records management, helping them to design a cost-effective system for the preservation of their older records that will make them accessible whenever they are needed, and insure that vital records will not be lost to future generations. In the Presbyterian Church, U.S., there was no system for saving records until 1972, with the result that the only existing records of any of the church executive committees or agencies for the period preceding the mid-1950's are official minutes. There are no correspondence or office files left anywhere; ninety-five years of the history of these offices is almost completely undocumented.

One important example of the effect of this lack of information concerns the PCUS restructure of the late 1940's, when the traditional executive committee structure was abandoned in favor of boards and agencies. What led up to that? How were the day to day operations of those offices affected? Did the earlier restructure in the late 1920's consciously set the stage for this move? The official minutes and articles in church periodicals give little evidence to help answer these questions. Those in the PCA who wish to avoid the mistakes the PCUS made have nothing to guide them in this case except hearsay and conjecture.

Another group of people who will benefit tremendously by having a PCA archives available, is Presbyterian and Reformed scholars. More and more, conservative scholars are concerned about having a solid historical basis for their research. Those working on the current controversy about the power of the state over individuals and families, for instance, borrow heavily from American church history to document the changes that have taken place in our society.

There is a great need for a place for conservative Presbyterian and Reformed records to be gathered together and made available for scholars to study. At present, the only other conservative Presbyterian or Reformed archives in existence is the Christian Reformed Church's collections at Calvin College. While the mainline liberal Presbyterian denominations have large and relatively well-funded archives, without the PCA archives' recent establishment, there would be no appropriate archival repository in the world for the papers of such men as Francis Schaeffer, Gordon Clark, G. Aiken Taylor, or William A. McIlwaine.

The archives can serve the children of our denomination, by making historical resources available to those in the Committee on Christian Education and Publication who design Sunday School curricula. Our children need to learn not only about Calvin and Knox, but also about Thornwell, Dabney, Hodge, and Warfield; and they especially need to learn about the founding of the PCA, because if they do not, the PCA could easily end up in the same shape as the PC(USA), in only two generations.

Finally, the archives would benefit secular researchers, too. In the last fifteen years, in particular, social historians have discovered that any social history is incomplete without at least some attention to the religious attitudes and activities of the people they are studying. Often, they are ignorant of what Christianity is all about in the first place; they may never even have attended a church service, let alone understand the structure and function of a denomination. These researchers are also part of the "fields white unto the harvest," and a good archivist can help them see the profound Christian witness in the archival materials they study.

SETTING UP AN ARCHIVES

In 1984, the General Assembly adopted two resolutions regarding the PCA Archives: that Covenant Seminary be designated as the temporary site for the Archives, and that the "Brief Principles of Records Management and Archival Responsibility" be followed. These "Principles" include the provision that "all records, files and other archival material will be placed in the Archives after five years. In unusual circumstances the Archivist with the Stated Clerk may allow specific parts of materials to be left out of the General Assembly Archives beyond five years," but the minutes go on to state that all records should be in the Archives after ten years.

The initial step in setting up any archives is to collect historical material. Three hundred cubic feet of records have already come to the Archives from Atlanta, and nine hundred more cubic feet are yet to be transferred up to St. Louis. After this initial transfer of non-current records, the flow from the Committee offices, Covenant College, and Covenant Seminary to the Archives is estimated to be about one hundred cubic feet per year. In addition, the Archives has received approximately one hundred cubic feet of private papers, and the annual acquisition rate will probably be around fifty cubic feet. With the one hundred cubic feet of Reformed Presbyterian Church, Evangelical Synod records already at Covenant Seminary, this makes for a grand total of 1,400 cubic feet already there or soon designated to come, and an annual acquisition rate of approximately one hundred fifty cubic feet.

Once it reaches the Archives, all of this material must be processed; an archivist goes through the material to see what its permanent historical value will be, then puts it in properly labeled acid-free folders and acid-free boxes. All metal fasteners, such as staples and paper clips, are removed, and any of the papers that have been torn or damaged are cleaned and repaired. The archivist prepares a Finding Aid, which includes a folder-by-folder inventory of the collection, and any appropriate indexes, such as a correspondents index. If there are non-manuscript materials in the collection, such as photographs or cassette tapes, they are stored with other like materials.

This processing takes time, people, space, and equipment; the current Archives situation makes for a very limited amount of all of those essential items. Covenant Seminary Library has been most generous in providing some space for the collections on its lower floor, but even so, that space will be completely full in three more years, at most. While space for storage is adequate for the present, the work space is cramped and inadequate, making it difficult to do the job right.

Currently, all of the Archives staff members are part-time, including the Director. Since it usually takes from twenty to forty hours to process one cubic foot of material, the staff are falling further behind every day. By hard work and ingenuity, they have kept the backlog to a minimum, but as long as the number of work hours and personnel are so limited, it will keep gaining on them at an increasing rate.

The Archives' equipment needs are presently being met by the loan of a word processor, personally owned by the Stated Clerk, which has helped greatly in the output of correspondence. But there will soon be need for a computer, which is essential for preparing finding aids and catalog cards for the processed document collections. Audio-visual equipment is the other pressing need. Archival film, video, and audio tape must be handled with great care on the very best of equipment, because the older it gets, the more easily it is damaged.

THE CHALLENGE

Through the Archives, the Presbyterian Church in America has a wonderful opportunity ahead, both to serve its own membership and to reach out to others. But this opportunity requires financial and administrative commitment.

The Archives will be able to raise some of its own support, through the newsletter it publishes and other appeals by mail and in person; but it would be unrealistic to expect the director to raise the entire budget by himself. Given the backlog of work to be done, and the lack of any full-time staff, it would be impossible for the director to spend much time travelling to churches to ask for support.

It would be more appropriate for those committees and agencies who will be making use of the Archives' services to help support it. In the long run, it will actually save them money, because their records keeping practices will be streamlined. It costs \$15.85 to keep one cubic foot of records in a file cabinet in an office for a year; but that same cubic foot will cost only 95 cents to keep in a box on steel shelving in a climate-controlled records center for a year.

Administrative commitment is just as important as financial commitment. The Archives cannot solve the records keeping problems of the church all by itself; it has to be done in partnership with the records producers. PCA Committees need to agree to work with the Archives staff in developing records management policy and procedures; not just because it would be a nice thing to do, but because it is important to the health of the church as a whole.

"I remember the days of old;
I meditate on all thy doings;
I muse on the work of thy hands."
Psalm 143:5

APPENDIX B

MINUTES OF THE PRESBYTERIAN CHURCH IN AMERICA BOARD OF DIRECTORS

September 7, 1985

The Board of Directors of the Presbyterian Church in America held a regular meeting on September 7, 1985, at the Howard Johnson's Hotel in Atlanta, Georgia.

The meeting was convened by the Chairman, TE George W. Knight, at 3:05 p.m. on September 7. RE Randall Stone opened in prayer.

The following members, staff and guests were present:

Members

RE Wilson Barbee, Central Carolina
RE John T. Clark, Central Georgia
RE Steven Fox, Southeast Alabama
RE George Henning, TN Valley
RE Charles Lowry, Westminster
RE Anderson Smith, Western Carolinas
RE Randall Stone, Missouri
RE W. Jack Williamson, Southeast Alabama

TE William A. Fox, Gulf Coast
TE Marvin Harris, Warrior
TE William Henderson, Northeast
TE Donald Hoke, TN Valley
TE John Hoogstrate, Pacific NW
TE George W. Knight, Missouri
TE Donald MacNair, Missouri
TE Joseph Pipa, South Texas
TE Robert Reymond, Illiana

Consultants

TE Philip Clark, MNA Coordinator
RE James Hughes, IAR Director
TE Paul McKaughan, MTW Coordinator

TE Charles Dunahoo, CE/P Coordinator
TE Rodney King, Judicial Business

Staff

RE Earl Witmer, COA Coordinator
TE Morton Smith, Stated Clerk
James E. Ostenson, COA
Harold Borchert, GA Rep.

Brad McBrayer, COA
Kelly Nottingham, COA
Jack & Bette Spears, GA Rep.

Guests

Martin Essenburg, President,
Covenant College

Arthur Matthews, PCA MESSENGER
Carl Wilhelm, MTW

- BD-9/85-1 A memorandum from Jim Ostenson regarding Directors and Officers Liability Insurance was received as information.
- BD-9/85-2 Moved and duly passed that the Minutes of the Board of Directors for the meetings of August 28, 1984, November 30, 1984, March 8, 1985, and June 15, 17 and 20, 1985, be corrected to replace all reference to "President" with "Chairman" of the Board of Directors.
- BD-9/85-3 Moved and duly passed that the Board of Directors adopt resolutions authorizing any two of the following: Earl W. Witmer, D. B. McBrayer, and Kelly J. Nottingham, to sign checks and execute safe deposit rental agreements on behalf of the Presbyterian Church in America Committee on Administration.
- BD-9/85-4 Moved and duly passed that Earl W. Witmer, Coordinator of COA, be authorized to open a bank account in Philadelphia for the 14th General Assembly in the name of "PCA" and designate those individuals authorized to sign checks.

The next meeting of the Board of Directors of the Presbyterian Church in America will be held in conjunction with the December 6 and 7 meeting of the Committee on Administration.

The meeting was adjourned with prayer led by RE George Henning at 3:15 p.m.

Respectfully submitted,
George W. Knight III, Chairman
Robert L. Reymond, Secretary

December 7, 1985

The Board of Directors of the PCA held a regular meeting on December 7, 1985, at the Howard Johnson's Hotel in Atlanta, Georgia.

The meeting was called to order at 3:00 p.m. by the Chairman, TE George Knight. TE Robert Reymond opened the meeting in prayer.

The following members, staff and guests were present:

Members

RE Wilson Barbee, Central Carolina	TE R. Lynn Downing, Southern FL
RE John T. Clark, Central Georgia	TE William A. Fox, Gulf Coast
RE Steven Fox, Southeast Alabama	TE William Henderson, Northeast
RE George Henning, TN Valley	TE Donald Hoke, TN Valley
RE Charles E. Le Suer, Ascension	TE John Hoogstrate, Pacific NW
RE Charles Lowry, Westminster	TE George W. Knight, Missouri
RE William A. Rocap, Central Carolina	TE Donald MacNair, Missouri
RE Anderson Smith, Western Carolinas	TE Joseph Pipa, South Texas
RE Randall Stone, Missouri	TE Robert Reymond, Illiana
RE W. Jack Williamson, Southeast Alabama	

Consultants

TE Philip Clark, MNA Coordinator	TE Charles Dunahoo, CE/P Coordinator
RE James Hughes, IAR Director	TE Rodney King, Judicial Business

Staff

RE Earl Witmer, COA Coordinator	Brad McBrayer, COA
TE Morton Smith, Stated Clerk	Kelly Nottingham, COA
James E. Ostenson, COA	Jack & Bette Spears, GA Rep.

Guests

Gerald Longe, MTW	Arthur Matthews, PCA MESSENGER
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A motion was **duly made and passed** to approve the minutes of the September 7, 1985, meeting of the Board of Directors.

RE Jack Williamson **opened the report of the Corporate/Legal Committee of the Committee on Administration to the Board of Directors in prayer.**

BD-12/85-1 Moved and duly passed to **approve the Guidelines** for a working relationship and due process between Covenant College and the courts of the PCA, with the exception of Item 7(b). This provision provides for the College to "appeal to a higher court" a judgment of a lower court against an employee. *BCO 42-1* provides that an appeal "is allowable only to the party against whom the decision has been rendered." Therefore only the party (the employee) has the right of appeal and not the College. Therefore, it was moved and duly passed that Item 7(b) be amended to read:

(b) suspend the employee pending the outcome of any appeal to a higher court.

BD-12/85-2 Moved and duly passed to recommend the following changes to the Bylaws of Covenant College:

(a) Article III Doctrinal Standards

The Doctrinal Standards of this Corporation are the *Westminster Confession of Faith*, together with the *Larger and Shorter Catechisms*, and the *Book of Church Order* as set forth in...

BD-12/85-3 Moved and duly passed that the Board of the College and Seminary be notified about the recommended changes in the "Guidelines" and "Bylaws" and that they report their response to COA by its June meeting.

BD-12/85-4 Moved and duly passed that the Proposed Articles of Incorporation and Bylaws of the "Investors Fund for Building and Development of Presbyterian Church in America" be approved with the following exceptions, to wit:

(a) *Section 4* of Articles of Incorporation and *Section 2.04* of the Bylaws be amended to provide that the Trustees' terms shall be four years, that a Trustee may serve up to two (2) successive terms, after which a one year period must elapse before he is eligible for reelection, and that the nominations for Board of Trustees shall be presented to the General Assembly "in the same manner as other nominations for Permanent Committees of the Presbyterian Church in America." (The Articles of Incorporation and Bylaws of the "Investors Fund for Building and Development of Presbyterian Church in America" can be found in Attachment E of the Report of the Committee on Administration to the Fourteenth General Assembly.)

- BD-12/85-5 Moved and duly passed that the exceptions to the Bylaws (BD-12/85-4) be incorporated as exceptions into the Bylaws of the PCA under its exceptions section.
- BD-12/85-6 Moved and duly passed that the attorney, Mr. Cook, be authorized to complete the incorporation of the Building Fund and file that with the State of Georgia.
- BD-12/85-7 Moved and duly passed that COA proceed to register the name "Presbyterian Church in America" with our national government.
- BD-12/85-8 Moved and duly passed to approve the report as a whole.

The next meeting of the Board of Directors will be in conjunction with the March 13-14, 1986, COA meeting.

The meeting was adjourned at 3:30 p.m. in prayer by RE Randall Stone.

Respectfully submitted,
George W. Knight III, Chairman
Robert L. Reymond, Secretary

APPENDIX C

COMMITTEE ON ADMINISTRATION REPORT TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION

In an orderly discharge of the responsibilities and expectations of the General Assembly's instructions, the Committee on Administration fulfills two roles: that of supporting the ecclesiastical body and that of serving the corporate entity of the Presbyterian Church in America. The PCA declares in its confession to be a part of the church visible, of which Christ Jesus is Head, and it also recognizes its place in obeying the "lawful commands" of civil magistrates, who are given authority by Him. Therefore, the office of Administration seeks continually to serve the church by advising its constituents who request assistance by giving counsel for maintaining purity of conscience and peace with our neighbors in the world.

The staff of COA desires "to administer in order to honor the Lord himself and to show our eagerness to help" II Cor. 8:19b.

COA has met regularly, committee and staff, to meet the obligations of trust placed upon us by the 13th General Assembly. The meetings were in Atlanta on September 6-7, 1985, December 6-7, 1985 and March 13-14, 1986. A meeting is called for June 20, 1986, in Philadelphia. Officers elected in the September meeting were TE George Knight, Chairman; TE William Fox, Vice Chairman; TE Robert Reymond, Secretary.

Also, the Committee on Administration has assumed financial responsibility for the following subcommittees of General Assembly, standing and ad hoc, to discharge their assignments from the 13th General Assembly [() indicates number of meetings]: Judicial Business (3), Nominating (1), Review and Control (1), Theological Examining (1), Interchurch Relations (3), Ad Interim on Structure (3), Heroic Measures (1), Freemasonry (4), Church/State (3), and Salary Study (3). The two committees studying Baptism and Paedo-communion did not meet during the year, but will have their reports presented at the 14th General Assembly.

The Committee on Administration organized its work in a structure including five standing subcommittees: Administrative Planning, Financial Planning, Corporate/Legal, Budget & Minute Review, and Stated Clerk, with four ad hoc subcommittees: Computing, General Assembly Arrangements, Office Planning and Service Projects. Actions taken by COA will be reported under these subcommittee titles except for the Stated Clerk's report. Included in the Stated Clerk's separate report will be a report of the Archives activities housed in Covenant Theological Seminary's library.

The Board of Directors (COA) met September 7 and December 7, 1985. Due to lack of a quorum, the Board of Directors could not convene in March. Business was deferred until the called meeting of the Board of Directors for June 20 in conjunction with the 14th General Assembly.

The Investor's Fund for Building and Development of Presbyterian Church in America, Inc., TE Cecil Brooks, Executive Vice President, will report to the General Assembly through the COA Committee of Commissioners as instructed by the 13th General Assembly.

II. PERSONNEL

COA's only staff change in the past year was to hire D. Brad McBrayer, CPA, from Anniston, Alabama. Mr. McBrayer is the COA Accountant/Data Processing Manager replacing Mr. John Jerguson, who left the staff in August to attend Covenant Theological Seminary.

COA's staff numbers six plus two General Assembly Representatives. TE Harold Borchert left the GA Representative position with COA in December to join Covenant College's church relations staff.

III. ASSIGNMENTS TO COA FROM THE 13TH GENERAL ASSEMBLY

1. That COA establish guidelines for a working relationship and due process between Covenant College, Covenant Seminary and the courts of the PCA (*MI3GA*, Res. 17, p. 137; *MI1GA*, II-36, III, 54, p. 101).
2. That the proposed PCA logo be sent to the presbyteries for their suggestions and advice, which should then be sent to COA for presentation at the 14th General Assembly (*MI3GA*, Res. 19, p. 137).
3. That the subscription donation for the 14th GA not exceed \$75 per commissioner (*MI3GA* Res. 38, p. 140).
4. That the Salary Study Committee be extended to provide guidelines for salaries at all levels for the committee staffs along with an initial personnel policy manual to be presented to the 1986 General Assembly (*MI3GA*, Res. 39, p. 140).
5. That the Church/State Committee of COA be permitted to continue in order to complete its study and to report at the 1986 GA (*MI3GA*, Res. 40, p. 140).

IV. SUMMARY OF ACTIONS TAKEN BY THE BOARD OF DIRECTORS

1. Check signing resolutions with banks in Atlanta and Philadelphia were approved (BD-9/85-3, 4).
2. Guidelines for a working relationship and due process between Covenant College, Covenant Theological Seminary and the courts of the PCA were approved (BD-12/85-1, 2, 3). Report will be forthcoming to June 1986 meeting.
3. Articles of Incorporation and Bylaws for the Investor's Fund for Building and Development of Presbyterian Church in America, Inc., were reviewed, corrected, and approved. The initial Board of Trustees recommended by the Committee on MNA was appointed. They are TE Taylor McGown, RE Ray Jones, TE John Montgomery, TE Rod Whited, RE Ralph Mittendorff, RE Wallace Krohn and RE Paul Anthony. TE Taylor McGown was approved as convener (BD-12/85-4, 5, 6).
4. The "Presbyterian Church in America" name is being registered with the federal government for trademark protection (BD-12/85-7).

V. SUMMARY OF ACTIONS TAKEN BY COA ACCORDING TO SUBCOMMITTEES

A. Administrative Planning

1. Proposed PCA logo communications to presbytery was done through the minutes of the 13th GA, official communication of the Office of the Stated Clerk (AP-9/85-4). The logo appeared in the June 1985 ADMINISTRATION LETTER and the June 1985 issue of the PCA MESSENGER. No added cost was incurred in printing the logo since it was distributed widely at the 13th GA. Only one presbytery responded with advice (Overture 21).

2. Following a discussion on overlapping responsibilities among GA permanent committees, a proposal for reorganization of GA structure prepared by the staff was presented to the Ad Interim Committee for information purposes without committee endorsement (AP-9/85-7, AP-12/85-4).

3. A statement was approved for use with publication of any list of PCA churches and/or ministers restricting its use to PCA congregations, presbyteries and agencies (AP-12/85-5). The COA Coordinator or Stated Clerk was authorized to provide computer mailing labels of PCA churches and/or ministers, at cost, to PCA congregations, presbyteries and agencies upon written request for appropriate purposes (AP-3/86-4).

4. The Salary Study Committee report recommended that the salary compensation package for the Coordinators and Stated Clerk be \$45,365 for fiscal year 1987 (AP-12/85-6) and that a salary package range of 15 percent above or below that figure be allowed (AP-3/86-2). The committee was requested to bring in recommendations for the compensation of middle management personnel to the September 1986 meeting (AP-12/85-7, AP-3/86-1).

5. The committee recognized the importance of the work of the General Assembly Representatives and commended Rev. & Mrs. Stuart Perrin (who returned to the pastorate in 1985), Rev. and Mrs. Harold Borchert (who joined the staff of Covenant College in 1985), Rev. & Mrs. Jack Spears and Mr. & Mrs. Gerry Sovereign (AP-12/85-8). Reimbursement for their services was set at \$50 per day plus mileage and travel expense reimbursement (AP-3/86-6).

6. Dates for the Stewardship Season in local churches were approved for the Sundays of October 5, 12, 19 and 26, 1986 (AP-12/85-1). Approximately 300 churches used these materials in 1985.

7. The Assembly-wide Week of Prayer was set for October 6-11 (Monday through Saturday) with RE Richard C. Chewning, Moderator of the 13th GA, as Chairman. The same general format for publicizing the requests of committees and agencies along with inspirational materials will be provided at cost to the churches as was done in 1985 (AP-12/85-2). Week of Prayer books distributed to churches numbered 17,000 with an anticipated goal of doubling that amount in 1986.

B. Financial Planning

1. The FY86 budget was reconstructed by line items, recognizing the priority of ministry and actual expected income (FP-9/85-1). The "realistic budget" adopted by COA for FY86 is \$792,336 not \$831,658 (FP-12/85-2) as approved by the 13th GA. Budget prioritization was recommended to be continued in both COA and the Stated Clerk's office.

2. In December 1985 COA paid MTW outstanding computer liabilities and expenses of \$9,169.57.

3. The total FY87 budget approved for COA is \$827,975. The amount sought through the PCA Askings is \$738,200. A prioritization of line items in the budget will be continued to establish a contingency budget based on cash flow (FP-3/86-2).

4. A study of auditing firms with evaluation and recommendation will come through the June 1986 meeting of COA.

C. Budget and Minute Review

1. Guidelines for budget review were approved (BR-9/85-3).

2. A study and evaluation of bids from auditing firms was undertaken (BR-9/85-4).

3. Development of an accounting manual for churches was approved. This manual will be included as part of the Administration Manual already under preparation (BR-12/85-3).

4. Fiscal year 1986 budgets for all committees and agencies were approved totaling \$23,892,726. GA Askings for 1987 will be \$14,705,300.

5. The "shortfall formula" was recommended for use in FY87 to help subsidize the PCA MESSENGER. The rationale to continue this was based on the request by the Communications Committee to continue its study for report to the 15th GA. To cut off funding for the PCA MESSENGER now would be unwarranted.

6. The committee approved the Stewardship materials for 1986 with a few editorial and content recommendations.

D. Corporate/Legal

1. Information regarding the progress of the Investor's Fund for Building and Development was reviewed. All recommended action was referred to the Board of Directors meetings (see Section IV of this report).

2. The Church/State Committee chaired by TE Douglas Kelly was commended for its excellent report which is to be forwarded to the 14th General Assembly in the same manner as an ad interim committee report with the following recommendations for study by the GA (CL-3/86-1): (a) that the report be received by the 14th General Assembly as information and for study, (b) that the report be sent to each church by October 1, 1986, by inclusion in the GA Minutes or by special mailing, if time so requires, (c) that churches and/or individuals be requested to study the report and submit questions, suggestions or objections to COA by January 1, 1987, (d) that the Church/State subcommittee prepare its final report to COA by February 15, 1987, (e) that such final report shall be mailed to COA members for study and comment, (f) that COA shall complete the report at its March 1987 meeting, making appropriate recommended answers to the various overtures relating to the subject matter, and (g) that COA submit its recommendations concerning the final report to the 15th GA for action thereon.

3. COA as the Board of Directors for World Presbyterian Missions and Reformed Presbyterian Church, Evangelical Synod corporations appointed its chairman and secretary to execute documents for MTW missionary Gordon Taylor to act on behalf of said corporations in conducting the principal business of selling plots of their land in India.

E. Computing

1. Review of Computing Services Steering Committee minutes and requests from users regarding unsatisfactory services of the Computing Center were made and referred to the CSSC (CP-9/85-1-5).

2. Fundraising efforts for the Computing Center were encouraged and received as information (CP-9/85-6).

3. The subcommittee met with the coordinators and staff representatives on the CSSC on February 6, 1986, to resolve the issues of the personal computers satisfying the intent of the General Assembly as to a "coordinated system" and to resolve the loan issue with MTW (CP-12/85-3).

4. The computer (TI990) being used by IAR was declared theirs with the understanding that MNA and COA be allowed to continue to share in its use (CP-3/86-2).

5. A proposal for COA's computing services concept with a budget was approved. The following is a synopsis of the proposal: COA's computing goals require COA to develop a cost-effective alternative to CAMIS, to provide expertise and practical solutions for computer problems, and to provide a service bureau sharing computer time and software, at a reasonable cost. To meet the above goals, these general objectives were formed: (A) To use micro-computer networks with the IBM-PC and compatible computers already in use, (3) To use software that non-programmers can alter to meet users' requirements, (3) To use the same software in both the national office as could be used in the local church environment.

F. General Assembly

1. The committee instructed the coordinator to answer certain negative communications and overtures regarding the subscription donation concept adopted by the 13th GA (GA-9/85-2, 3). The committee does believe the concept is reasonable.

2. Arrangements for the 14th Assembly in Philadelphia using the Westin-Bellevue Stratford hotel were approved and the original subscription donation was set at \$60 (GA-12/85-3). However, in January we were informed of the hotel's closing. Much additional expense is now required to provide adequate space for the GA. The donation has therefore been raised to \$70 (GA-3/86-9). The budget for the GA was set at \$117,600 with \$91,590 pledged by COA and \$26,010 pledged by the churches in the Philadelphia area (GA-3/86-1). Offerings will be received in the evening programs from the presbyteries' church members attending the worship services. Commissioners will not be expected to contribute since their subscription donation will cover their portion of the GA expenses (GA-3/86-3).

3. The General Assembly Arrangements Committee was authorized to begin work in December 1986 for the 15th GA in Grand Rapids (GA-9/85-14). The Great Lakes Presbytery has appointed the chairman for

the GAAC. Calvin College is the location. The PCA Interchurch Relations Committee and COA representatives will meet to do initial planning on April 22, 1986.

4. The 14th General Assembly docket was approved.
5. A preliminary manual to be put in the hands of the local GAAC was approved (GA-3/86-6) provisionally.
6. Non-PCA speakers to the 14th GA were approved (GA-3/86-10, 11 and 12).
7. The approved GA locations are Grand Rapids, MI - 1987; Knoxville, TN - 1988; Western U.S. - 1989.
8. An invitation from the North Georgia Presbytery to meet in Atlanta, Georgia, in 1990 for the 18th GA is forthcoming as is an invitation from Columbia, South Carolina, for the 21st GA in 1993. Both invitations will be acted on by the COA in its June 1986 meeting.

G. Office Planning

1. Review of consolidation costs of GA offices and future space needs was updated. The committee took actions toward appointing an advisory group of financial, real estate and development personnel from the PCA to assist in fulfilling the responsibilities outlined in Recommendation 13, E, to the 12th GA. The men appointed are Allen Duble, William Gordy, Robert Liken, Allen Morris, Robert Morrison, Louis Philhower and Loyd Strickland. Charles Lowry is Chairman.
2. The Financial Advisory Group's conclusion to find suitable land on which to build a facility or purchase a building was approved. In principle, COA authorized the subcommittee to find suitable land with the view that COA make a recommendation to the General Assembly to purchase such land and/or building, all without financial obligation to the COA or the PCA.
3. The present cost of leasing space for GA offices in Atlanta is approximately \$200,000. The committee believes this may be an economically appropriate time to make acquisition of property for future needs. If the General Assembly approves the recommendation of COA, it is probable that the schedule for office location will be advanced for approval of the 15th GA in 1987, thereby eliminating a year of leasing.

H. Service Projects

1. A 1986 PCA Church Directory was approved using a similar format to the 1985 Directory. Due to revenues received from advertising, the Directory will be reduced to \$1.00 per copy (SP-9/85-1, SP-12/85-2). Guidelines for advertisers were adopted (SP-12/85-3).
2. Review of James Ostenson's work on the conciliation project and Administration Manual received commendation.
3. Five tax law seminars were held in different parts of the country. Because few PCA churches showed interest, COA sponsorship of the seminar has been discontinued. The seminar format will be available through a non-PCA organization that can have a wider appeal among church and charitable groups (SP-9/85-3).
4. An approved travel service offered by Lockspur, Inc. was implemented by COA to reduce the travel costs of committeemen and staff. The PCA Travel Service acquired space for their Atlanta office adjacent to COA. A mandatory point management system was adopted for staff, and volunteer participation is allowed for committee members (SP-9/85-4, SP-12/85-4). Church members of the PCA may use this travel service for domestic and foreign travel with a portion of the commissions being put into an endowment fund for the future benefit of the PCA travel needs. Lockspur has agreed to reduce overall COA travel expenses by 10 to 15 percent.
5. A stewardship conference sponsored by COA, CE/P and PCA Foundation was set for May 9-10, 1986. Issues of tithing and responsible stewardship in the PCA will be addressed. The stated purpose of the conference is: (1) to inspire and motivate enrollees in personal Biblical stewardship, (2) to train them to teach the principles of stewardship to others, and (3) to produce a series of videotapes which can be used in the local churches. The conference was offered on a regional basis. It is titled A Faithful Servant Seminar-a Conference on Responsible Stewardship. The speakers roster includes TE Charles Dunahoo, TE Jack Scott, TE Frank Barker, Mrs. Georgia Settle, RE Loyd Strickland, RE Jack Williamson, Mr. Ronald Blue, Mr. Bruce Cook, Mr. Jack Hudson and RE Earl Witmer. RE James Ward will provide the music.

I. Miscellaneous

1. In executive session COA approved the nomination of RE Earl Witmer as Coordinator for COA and TE Morton Smith as Stated Clerk until the 15th GA.
2. The COA staff reports an average cost per man to attend committee meetings in Atlanta for the first six months of FY86 was \$300. This is offered as a guide to the 14th Assembly in determining the projected costs of ad hoc committee appointments.

IV. RECOMMENDATIONS

1. That the exceptions to the Bylaws of Investor's Fund for Building and Development of Presbyterian Church in America, Inc., be incorporated into the exceptions section of PCA Bylaws under H, Section 12 - *Qualifications and Election*. The Investor's Fund Articles of Incorporation states in Article VI, Section 4 - Qualifications and Election: "Each member of the Board of Trustees must be either a Teaching Elder or Ruling Elder in the Presbyterian Church in America. A Trustee shall not be eligible for reelection to the Board until one year after his term expires, except that, if a Trustee has not served a full term or for at least two years of a two-year or three-year term, he shall be eligible for immediate reelection at the end of such term; a Trustee may otherwise serve nonconsecutive terms without limit. Trustees shall be elected by a majority vote of the members of the General Assembly of the Presbyterian Church in America in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operation, and the *Book of Church Order* of the Presbyterian Church in America, all as duly amended from time to time. Nominations for the Board of Trustees shall be presented to the General Assembly by the Nominating Committee of the Presbyterian Church in America."
2. That the logo be re-presented by COA to the 14th General Assembly. (See page 146)
3. That any publication of a list of PCA churches and/or ministers contain a statement restricting its use to PCA congregations, presbyteries and agencies.
4. That a salary compensation package of \$45,365 for FY87 be approved for coordinators and Stated Clerk with an allowed salary package range of 15 percent below or above the approved figure.
5. That October 1986 be approved as Stewardship Season in local churches including the Sundays of October 5, 12, 19, 26.
6. That October 6-11 (Monday through Saturday) be recommended as the Assembly-wide Week of Prayer with Dr. Richard C. Chewning, Moderator of the 13th GA, as Chairman.
7. That a COA budget of \$827,975 be approved for FY87 and an Askings budget of \$738,200 be approved.
8. That the GA approve the nomination of the COA Coordinator for FY87.
9. That the GA approve the nomination of the Stated Clerk for FY87.
10. That the GA approve the proposed FY87 budget for Christian Education and Publications of \$1,146,822 with an Askings figure of \$1,121,800.
11. That the GA approve the proposed FY87 budget for Insurance, Annuities and Relief of \$548,150.
12. That the GA approve the proposed FY87 budget for Mission to North America of \$2,112,013 with an Askings figure of \$1,950,000.
13. That the GA approve the proposed FY87 budget for the PCA Investor's Fund of \$152,122.
14. That the GA approve the proposed FY87 budget for the PCA Foundation of \$133,804.
15. That the GA approve the proposed FY87 budget for Mission to the World of \$8,876,200 with an Askings figure of \$8,646,200.
16. That the GA approve the proposed FY87 budget for Servants in Missions Abroad of \$1,575,737.
17. That the GA approve the proposed FY87 budget for Covenant College of \$6,379,340 with an Askings figure of \$950,000.
18. That the GA approve the proposed FY87 budget for Covenant Seminary of \$1,833,753 with an Askings figure of \$1,039,100.
19. That the GA approve the proposed FY87 budget for Ridge Haven of \$314,518 with an Askings figure of \$260,000.
20. That the "shortfall formula" for undesignated gifts be approved for FY87 to help subsidize the PCA MESSENGER.
21. That the auditing firm of Kent, Nobles & Martin be approved for the FY86 audit.
22. That the Church/State Subcommittee Report be received and implemented as outlined in the COA report.
23. That recommendation 35 of the *M3GA*, p. 139, be adopted.
24. That the subscription donation for the 15th GA be no more than \$ _____.
25. That the FY85 audits for all PCA Boards, Committees and Agencies except IAR (see Recommendation 26) be approved.
26. That the Calendar year 85 audit of IAR be approved.
27. That the Rules for Assembly Operations be amended as follows:
 - a. Insert a new 4-1, and renumber the remaining items under IV:
 - 4-1 There shall be a General Assembly Arrangements Committee, which shall function under the COA. Final approval of all decisions regarding the Assembly shall rest in the COA. The COA must approve any non-PCA speaker at the Assembly. The Committee shall be constituted as follows:

1. The Chairman of the local arrangements committee, who is appointed by the host presbytery, and serves as chairman of the full committee.
2. The treasurer of the local arrangements committee.
3. One other member of the local arrangements committee.
4. One member from each of the four permanent committees.
5. The Stated Clerk of the General Assembly.
6. The Coordinator of the Committee on Administration.

The Assembly's Committee and the Local Arrangement Committee shall operate under a Manual approved by the GA.

- b. That 9-14,8 be amended by adding item (f) as follows: (f) An annual statistical report showing reports from all churches of the presbytery.
 - c. That 10-1, carried over from the Thirteenth General Assembly, be adopted in the following amended form: 10-1 Each congregation of the denomination shall be requested each year to make a specific subscription donation to assist in defraying the expenses of the General Assembly, whether a commissioner is sent to the Assembly or not. Such donation shall cover the subscription donation/registration for one representative from the congregation. All other commissioners shall make a similar donation or pay an equal registration fee. Ordinarily commissioners will not be seated in the Assembly without having paid the subscription donation/registration. Exceptions may be made by a credentials committee, which shall be appointed by the Stated Clerk of the Assembly. A copy of the *Minutes* and of the *Handbook* will be sent to the donors and those paying the subscription donation/registration fee without additional charge. Churches are expected to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the amount of the subscription donation/registration for the next General Assembly. (Clerk's Note: The constitutionality of this proposal has been raised by a presbytery and a session, and this should be determined, prior to its being placed before the Assembly. See Attachment A.)
28. That the Bylaws be amended to rearrange materials presently in the Bylaws for easier reference, placing under IV, H Exceptions, the parts dealing with the election of the Boards of the following agencies:
 - a. Covenant College
 - b. Covenant Theological Seminary
 - c. Insurance, Annuities and Relief
 - d. Ridge Haven
 29. That since the General Assembly has mandated that all of its Committees and Agencies must preserve all their records, which necessarily involve considerable expense to the various Committees and Agencies (i.e. properly maintained records cost \$15.85 per cubic foot per year), therefore:
 - a. That all Committees and Agencies are to transfer non-current records (i.e. all records five years and older, in accordance with *M12GA*, 12-90, p. 184-187, recommendation 20) to the PCA Archives.
 - b. That each Committee and Agency bear the cost for its own materials at the cost of approximately \$30 per cubic foot delivered and processed, and \$5 per year per processed cubic foot for maintenance; and that these costs will apply to all materials that have been or will be processed.
 - c. That whatever the COA contributes towards the Archives is to be considered as payment for processing and maintaining the Stated Clerk's and COA's records.
 30. That the General Assembly adopt the Archives Position Paper (See Appendix A, Attachment A, p. 239).
 31. That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of all coordinators and agency heads, if an evaluative process is not already being done.
 32. That should the recommendation from the Interchurch Relations Committee for the PCA to join NAE be approved, the cost of the annual dues be divided proportionally among the committees and agencies of the PCA based upon overall budgets of the committees and agencies.
 33. That the denomination purchase building or land and build to suit the needs of the PCA.
 34. The Committee approved the recommendation that COA support the PCA Foundation on the basis of a seven-way equal division of its budget. The COA Coordinator is to communicate to the PCA Foundation Board of Directors the Committee's belief that the present funding method should be continued.
 35. The Committee approved the recommendation that it make the following recommendation to the 14th General Assembly:

That the auditing firm of Arthur Young International be approved for the FY87 audit.

36. In light of the Stated Clerk's announcement of his desire and intention to retire from his office as of December 31, 1986, the Committee adopted the following recommendation to the 14th General Assembly:
1. That Morton Smith be nominated as Stated Clerk until December 31, 1986.
 2. That, in view of Dr. Smith's long and faithful service to the PCA, that he be granted a terminal leave until retirement (Dr. Smith will be 65 in December 1988) with the following provisions:
 - a. From January 1, 1987 to December 31, 1987 he shall receive full salary and benefits to which he would have been entitled if he were still in the office of Stated Clerk.
 - b. From January 1, 1988 to December 31, 1988 he shall receive full benefits and his full salary reduced by any earned wages during that year.
 - c. Beginning January 1, 1987 Dr. Smith may follow any course of service to which he feels called without the loss of salary and benefits except as noted in item b.
 - d. From January 1, 1987 until December 1988, if available, he agrees to act, when requested, as consultant, writer, speaker or contributor to any of the committees, agencies or churches of the PCA.
 - e. Dr. Smith shall be granted a permanent privilege of the floor at any subsequent General Assembly that he may desire to attend. He would be privileged to vote only if he were a duly certified commissioner.
 3. That, as of January 1, 1987, the Coordinator of COA (designated in the Bylaws as the Business Administrator-Treasurer) be appointed provisional clerk until the next General Assembly in accordance with the Bylaws, Article III, Section 1.
37. That the 17th General Assembly be held on the campus of Biola University in La Mirada, California, June 19-23, 1989.
38. That the General Assembly approve Overture 16 from the North Georgia Presbytery regarding the 18th General Assembly in 1990 with the understanding that a college campus will be given first consideration for housing the Assembly.
39. That the General Assembly accept the invitation of the Session of the Briarwood Presbyterian Church, Birmingham, Alabama to host the 19th General Assembly in 1991 with the understanding that college dormitories will be given first consideration for housing commissioners.
40. That the General Assembly accept the invitation of the Palmetto Presbytery and the Fellowship of Presbyterian Ministers of Columbia, South Carolina to host the 21st General Assembly in 1993.
41. The Committee approved the request to permit George Fuller, President of Westminster Theological Seminary to address the 14th General Assembly for five minutes.



APPROVED EXPLANATION OF LOGO

“Love the Lord your God with all your heart . . .” Deuteronomy 6:4

This graphic design depicts a heart aflame for Christ. It reminds us of our heritage through John Calvin whose consecrated heart was offered to God in submission and obedience. The color red represents the blood of Jesus Christ which cleanses us from sin. The brown, a combination of black and red, illustrates our humanity as cleansed by the sacrificial blood of Christ. This heart is open to the Lord and to men. The top of this heart appears as an open book suggesting the importance of God's word in the heart. “His word is in my heart like a burning fire.” Jeremiah 20:9. The circular presentation of the name, Presbyterian Church in America, indicates its worldwide mission and ministry according to our Lord's great commission. “My son, give me your heart.” Proverbs 23:26

ATTACHMENT A

MANUAL FOR GENERAL ASSEMBLY ARRANGEMENTS

- I. The authority under which the committee operates and the composition of the committee are set forth in RAO.
- II. Location of Assemblies
 Recommendation as to the location of the Assembly meetings shall be made after invitations have been screened by the Committee on Administration. The following criteria shall ordinarily be used in consideration of invitations:
 - A. The Assembly will meet only once in 10 years in the same Presbytery.
 - B. Preference will be given to college or university campuses, if it can be demonstrated that such institutions meet all of the needs of the Assembly at more reasonable costs than hotels or convention centers.
 - C. The proposal site should be able to meet adequately all of the needs of the Assembly including the following:
 1. Meeting room for the whole Assembly.
 2. Meeting rooms for the Committees of Commissioners on Friday and Saturday prior to the Assembly.
 3. Place for the pre-Assembly conferences.
 4. Place for the Women's meetings during the week.
 5. Transportation facilities.
 6. Sleeping rooms.
 7. Eating facilities.
 8. Printing facilities for the paper produced at the General Assembly.
- III. Financial Arrangements
 The Assembly bears approximately 75% of the Assembly costs. The local committee must demonstrate that it is able to raise 25% of the proposed costs for the Assembly. The local committee should present a proposed budget showing both income sources, as well as proposed expenditures. (Note: the Committee on Administration will supply any potential hosts of the Assembly with a history of the budgets and costs of previous assemblies.)
 The donation amount shall be recommended by the GAAC to the COA for approval.
- IV. Areas of Responsibility
 - A. The decision on geographical location is made by the General Assembly after hearing recommendations of the Committee on Administration.
 - B. The decision on specific facility location is made by the General Assembly Arrangements Committee, subject to the approval of the Committee on Administration.
 - C. The Stated Clerk is responsible for:
 1. Preparation of the Docket of the Assembly.
 2. Preparation and distribution of the Commissioner's Handbook and all required materials for the Committees of Commissioners.
 3. Conducting the briefing of the Committees of Commissioners.
 4. Assigning the business to the Committees of Commissioners.
 5. Expediting the business coming to the floor of the Assembly.
 6. Preparation of all the reports of the Committees of Commissioners for distribution to the Assembly.
 7. Publication and Distribution of the Minutes of the Assembly.
 - D. The Coordinator of the Committee on Administration is responsible for:
 1. Signing contracts with hotels, convention centers, etc.
 2. Payment of bills to hotels, convention centers, etc.
 3. Distribution of registration forms.
 4. Registration of Commissioners at the Assembly.
 5. Assignment of rooms for committee meetings.
 6. Arrangements for accommodations for the fraternal delegates.
 7. Provision of adequate audio and video equipment for the Assembly.
 8. Arrangements with exhibitors for display space.
 9. Oversight of personnel staffing music and support services of the Assembly.
 - E. The local committee is responsible for the following (see attached sheets of duties)
 1. Children's activities.

2. The communion services at the Assembly.
3. Decor of the Assembly room - if provided.
4. Family activities - if provided.
5. Facilities.
6. Favors for women - if provided.
7. Finance.
8. Food services - meals - if provided.
9. Food - coffee breaks, etc. - if provided.
10. Housing.
11. Information center.
12. Printing.
13. Publicity and public relations.
14. Nursery.
15. Transportation - if provided.
16. Tours - if provided.
17. Ushering.
18. Women's registration and programs - if provided.
19. Musical instruments for the Assembly.

V. Time Schedule

The location of assemblies should be settled at least two years in advance. The Arrangements Committee should meet 15 months before the Assembly for which it is planning. At this time the local committee is to take the Assembly's committee personnel to the various possible sites for meeting and accommodations. If possible, the decision on the particular sites should be made at this time. During the fall of the year previous to the Assembly the local committee should get all of its assignments made to the local Chairman. No later than February of the year of the Assembly, the full Arrangements Committee should meet and review all the arrangements with the local committee.

The registration forms for the General Assembly should be mailed at least 90 days before the Assembly by the Committee on Administration.

The hotel registration forms should be mailed at least 90 days before the Assembly by the local committee.

- VI. The Local Arrangements Committee shall be made up of the chairman of the committee and the chairmen of the following subcommittees. The job description of each of these chairmen are given below.

A. GAAC Chairman

Overall Description: Coordinate the work of local GAAC

Responsible to: COA through its Coordinator

Work closely with: COA office and all subcommittee chairmen

Responsibilities include:

1. Appoints chairmen of subcommittees and oversees their work.
2. Chairs all GAAC meetings.
3. Provides minutes of meetings.
4. Serves as liaison between GAAC and local churches of the presbytery.
5. Raises funds from the presbytery.
6. Arranges for storage of the materials for GA.

After General Assembly

1. Fills out report.
2. Collects and puts together reports of other chairmen and sends to COA office.
3. Oversees wrap-up of activities, clean up, etc.

B. Finance Chairman

Overall Description: Oversee financial operations of GAAC

Responsible to: GAAC Chairman

Work closely with: All Committee chairmen and COA office

Responsibilities include:

1. Open bank account (with Earl Witmer) in GAAC's name after receiving approval of COA.
2. Make deposits in account, keeping track of the source of the deposits, etc. COA will send registration money by certified mail twice a month.
3. Help set up budget for assembly in conjunction with GAAC chairmen and committee members.
4. Pay bills for assembly.
5. Approve disbursements of funds for expenses - use check request form.
6. Keep financial records (see 2) and present statements.

After General Assembly

1. Make final payment of expenses.
2. Reimburse COA for expenses incurred that belong to GAAC.
3. Prepare final financial statement, after receiving statements from all committee chairmen.
4. Close out bank account and forward surplus funds to COA for use by next year's assembly.
5. File summary report with GAAC Chairman.

C. Housing Chairman

Overall Description: Arrange housing for commissioners.

Responsible to: GAAC Chairman

Work closely with: Message Center, COA

Responsibilities include:

1. Contract for rooms at hotels - work with GAAC Chairman and Facilities on this.
2. Obtain complete information about rooms - price, description of types of rooms, etc.
3. Get information on RV lots and maps to them.
4. Have a committee member arrange with local church people to provide private housing. (You may want to delegate this whole area to another person.)
5. Make up housing registration forms with complete and clear information to go in GAAC packets.
6. Keep track of requests as come in and communicate to hotels, etc.
7. Send confirmation if hotels don't.
8. Set up system for roommates - put on registration forms.
9. Make up list of commissioners housing for Information and Message Center Chairman.
10. Set aside blocks in main hotel for staff people - contact them early to see how many rooms are needed. (May be done through COA office.)
11. Be available at assembly or have assistant available to field questions.

After General Assembly

1. Clean up if necessary.
2. Fill out summary report for GAAC Chairman.
3. Be available during checkout if possible to help with any problems in direct billing, etc.

D. Family Activities Chairman

Overall Description: Oversee women's and children's programs

Responsible to: GAAC Chairman

Work closely with: Subcommittee chairmen: facilities

Responsibilities include:

1. Appoint subcommittee chairmen for all women's and children's programs - may oversee one area personally.
2. Assist in planning activities.
3. Serve as liaison between GAAC and subcommittees.
4. Receive progress reports from subcommittees.
5. Make progress reports and financial reports to GAAC.
6. If bank account is opened, oversee handling.
7. Oversee functions at GA - be trouble shooter and resource person for GA committees.

After General Assembly

1. Have closing meeting with subcommittees.
2. Make any final financial report.
3. Fill out summary report.

E. Facilities Chairman

Overall Description: Make all facilities arrangements for GA

Responsible to: GAAC Chairman

Work closely with: All Committee chairmen and COA office

Responsibilities include:

1. Check out meeting rooms at hotel to get information on size, etc.; get maps of hotel to use in planning.
2. Contact COA office for information on meeting room needs of different committees and also for layout plan of ballroom.
3. Rent equipment needed such as organ, piano, overhead, etc.
4. Communicate layout of ballroom to hotel.
5. Recruit runners to help during GA.
6. Work with COA to set up meeting rooms.
7. Provide up to date lists each day of GA to Message Center and Registration telling where

meetings are - may use blackboard in lobby area.

8. All communication with hotel regarding facilities (except room reservation) should be made through you (cuts down on confusion on the part of the hotel).
9. Oversee set up of ballroom prior to GA.

After General Assembly

1. Oversee take down of ballroom and return of rented equipment.
2. Provide for clean up of ballroom.
3. Fill out summary report.
4. Make final financial report.

F. Information and Message Center Chairman

Overall Description: Oversee operations of Information and Message Center

Responsible to: GAAC Chairman

Work closely with: Housing, WIC, Facilities and Finance

Responsibilities include:

1. Obtain brochures on restaurants, places to see, map of city, public transportation, etc. to have available for commissioners - usually from convention bureau. If these can be obtained early enough, they can be inserted in the packets given to commissioners as they register at GA.
2. Obtain maps to churches for services on Sunday morning; also schedule of services and any special speakers.
3. Obtain airline information, train schedules, etc.
4. Have phone book available.
5. Have maps of the hotel available to help people find meeting rooms, etc.
6. If possible, have list of where commissioners are staying - housing chairman.
7. Have bulletin board for messages.
8. Have tape, pens, stapler, tacks, etc. available.
9. Schedule of GA events - meetings, etc.
10. Recruit workers to be available during all the sessions beginning on Saturday.
11. Set up schedules for workers.
12. Make signs for Center.
13. Have First Aid kit available if a doctor cannot be present. Have access to a doctor.
14. Set up phone line - through facilities chairman.

After General Assembly

1. Clean up.
2. File summary report with GAAC Chairman
3. Make any financial report necessary.

G. Food Services Chairman

Overall Description: Set up arrangements for meals during General Assembly

Responsible to: GAAC Chairman

Work closely with: Information & Message Center

Responsibilities include:

1. Contact hotel for arrangements for meals - work with sales department and chef - may work with GAAC Chairman or Facilities Chairman on this.
2. Make up form to be put in information packet so that commissioners can purchase tickets.
3. Make up tickets for each meal and have printed.
4. Process orders for tickets - mail tickets, receipts, etc.
5. Recruit people to work during GA to sell tickets (done in conjunction with Message Center) - need cash box for this.
6. Notify hotel of final number at an agreed upon time (so much in advance of each meal).
7. Be present at GA as much as possible.
8. Make periodic financial reports to Finance Chairman.

After General Assembly

1. Make final financial report.
2. Fill out summary report.

H. Transportation Chairman

Overall Description: Arrange for transportation and shipping needs of GA

Responsible to: GAAC Chairman

Work closely with: All other committees and office in Atlanta

Responsibilities include:

1. Provide for transportation, if necessary, to and from airport, train station, etc.
2. Hire buses if requested to for transportation to different events.
3. Arrange for transportation between main hotel and other hotels if needed.
4. Contact Atlanta offices to find out need for shipping after GA.
5. Contact trucking firm to arrange for shipping.

After General Assembly

1. Oversee packing of materials for shipping - provide labels, tape, etc.
2. Make any final financial report to Finance Chairman.
3. Fill out summary report.

I. Printing Chairman

Overall Description: Make arrangements for all printing needs at GA.

Responsible to: GAAC Chairman, Stated Clerk

Work closely with: local committees and Office of Stated Clerk

Responsibilities include:

1. Provide printing needs prior to assembly - housing packets, meal tickets, etc.
2. Contract with printer to use during assembly.
3. Arrange for all equipment needs for Stated Clerk's office - copier, typewriters, etc.
4. Set up runners to go from printer to hotel - two or three to work in shifts.
5. Keep financial records.
6. Be available during GA.

After General Assembly

1. Clean up and return of equipment.
2. Final financial report.
3. Fill out summary report.

J. Ushering Chairman

Overall Description: Oversee ushering needs for GA

Responsible to: GAAC Chairman

Work closely with:

Responsibilities include:

1. Recruit ushers to man doors to ballroom during all sessions.
2. Train the ushers and provide identification badges.
3. Set up schedule for meetings.
4. Check with communion service chairman and evangelism conference coordinator (at MNA) to see if they have a need for ushers.
5. Provide for backup ushers.
6. Be on call during GA.

After General Assembly

1. Fill out summary form.
2. Make out any financial report necessary.

K. Communion Service Chairman

Overall Description: Preside over communion service

Responsible to: GAAC Chairman

Work closely with:

Responsibilities include:

1. Provide materials for communion service.
2. Get elders to help in serving.
3. Preside over service at GA.
4. Provide for clean up.

After General Assembly

1. Fill out summary report.

L. Publicity & Public Relations Chairman

Overall Description: Work with Assembly Information Officer

Responsible to: GAAC Chairman, Assembly Information Officer

Work closely with: Assembly Information Officer

Responsibilities include:

1. Recruit volunteers as needed to work in press office (check with Assembly Information Officer).
2. Do pre-assembly research on media.
3. Respond to requests for advice on relations with media.
4. Transmit to Assembly Information Officer any suggestions on publicity/information handling from local arrangements committee.
5. Help Assembly Information Officer set up office at assembly.

After General Assembly

1. Return any rented equipment.
2. Fill out summary report.

M. Women's Meetings Subcommittee Chairman

Overall Description: Set up all meetings for WIC

Responsible to: Family Activities Chairman

Work closely with: Other subcommittee chairmen

Responsibilities include:

1. Set up schedule of speakers for women.
2. Publicize speakers and schedule in information packet.
3. Help decide on theme for week.
4. Make any arrangements needed for the speakers.
5. Arrange for meeting rooms at hotel (through Family Activities Chairman).
6. Be present at all meetings.

After General Assembly

1. Fill out summary report.

N. Favors and WIC Help Subcommittee Chairman

Overall Description:

Responsible to: Family Activities Chairman

Work closely with: Other subcommittee Chairmen

Responsibilities include:

1. Work with FA Chairman and other subcommittee chairmen on choosing the theme for the women's meetings.
2. Design, or have someone design, favors to give to women as they register.
3. Recruit women to make favors and put them together with any other materials for the women at GA.
4. Recruit women to help at WIC table at GA - work with ladies in charge of registration and tours on this.
5. May want to make wall hanging or other decoration in keeping with the theme.

After General Assembly

1. Help clean up from women's registration and arrange for handling of leftover favors, etc.
2. Fill out summary report.

O. Women's Registration Subcommittee Chairman

Overall Description: Oversee women's registration for GA

Responsible to: Family Activities Chairman

Work closely with: WIC help, tours, etc.

Responsibilities include:

1. Make out registration form for women's activities at GA to go in packet - work with other subcommittee chairmen on this.
2. Recruit women to work at registration table (with WIC help).
3. Work with tours and WIC on setting up schedule - open all times commissioner registration is open.
4. Receive registrations through mail and process them.
5. Make financial reports to finance chairman (through FA Chairman).
6. Be present at least the first big day of registration to train and trouble shoot. Be present as much as possible during the week or at least be available.

After General Assembly

1. Make final financial report.
2. Help with clean up.
3. Fill out summary report.

P. Decor Subcommittee Chairman

Overall Description: Provide decorations for ballroom

Responsible to: Family Activities Chairman, GAAC Chairman

Work closely with: Facilities

Responsibilities include:

1. Provide flowers for platform in ballroom. Get layout from facilities.
2. Provide for any other decorations needed throughout the week for the ballroom or other meeting rooms.

After General Assembly

1. Fill out summary report.

Q. Tours Subcommittee Chairman

Overall Description: Coordinate women's tours

Responsible to: Family Activities Chairman

Work closely with: Registration, housing

Responsibilities include:

1. Choose places to visit - work with other subcommittee chairmen on ideas.
2. Purchase tickets for tours in advance.
3. Arrange for buses.
4. Print bus passes.
5. Print registration for tours if necessary to go in packet of information (work with women's registration on this).
6. Keep record of those pre-registered for tours.
7. Set up registration for tours at GA.
8. Recruit women to work at tours table and to go along with each bus.
9. Be available at registration at least the first day and before each tour to make last minute arrangements and trouble shoot.

After General Assembly

1. Make any financial report necessary.
2. Help in clean up.
3. Fill out summary report.

R. Nursery Subcommittee Chairman

Overall Description: Arrange for nursery care

Responsible to: Family Activities Chairman

Work closely with: other subcommittees

Responsibilities include:

1. Arrange for facilities with hotel through FA Chairman.
2. Print form to go in packet for registration for nursery (if necessary).
3. Receive registration for nursery and process.
4. Plan crafts, toys, snacks, etc. with a committee and arrange for the provision of those.
5. Recruit or hire workers for times nursery available.
6. Take name tags, signs, etc. for nursery.
7. Be available to help with problems.
8. Have easy access to first aid/doctor for any unwanted emergencies.

After General Assembly

1. Clean up.
2. Fill out any financial report.
3. Fill out summary report.

S. Children's Activities Subcommittee Chairman

Overall Description: Oversee activities for grammar school age children

Responsible to: Family Activities Chairman

Work closely with: other subcommittee chairmen

Responsibilities include:

1. Plan activities for children - check with other schedules to make sure they coincide.
2. Arrange for transportation, tickets, etc.
3. Recruit help to act as chaperones.
4. Arrange for meals.
5. Take up money.

6. Make financial report.

After General Assembly

1. Make final financial report.
2. Fill out summary report.

T. Food Subcommittee Chairman

Overall Description: Provide snacks for General Assembly

Responsible to: Family Activities Chairman

Work closely with:

Responsibilities include:

1. Provide snacks each morning and afternoon at GA except Monday morning and Friday afternoon (use up leftovers).
2. Recruit people at churches to make homemade snacks - have a variety (fruit, cookies, crackers, cheese, etc.)
3. Have people working in shifts to man refreshment table and guard money.
4. Arrange for set up of tables through FA Chairman.
5. Arrange for drinks and collection of money for them. Drinks usually have to be provided by hotel if meeting in one.

After General Assembly

1. Oversee clean up.
2. Make any financial report.
3. Fill out summary report.

ATTACHMENT B REPORT OF THE INVESTOR'S FUND FOR BUILDING & DEVELOPMENT TO THE 14TH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION

A. Currently, in the PCA, there are approximately 100 church groups who lack proper worship facilities. In addition, there are many new churches being organized which will need buildings, and, not to be forgotten, are those growing churches who need new facilities to handle their expanding ministry. It has been estimated by one member of the MNA Staff that to meet the current needs for buildings across the PCA would require spending well over 30 million dollars.

B. This is a high price tag, and the need will increase with every passing day. Church buildings are expensive and it is increasingly difficult for churches, especially young churches, to raise the funds necessary to construct worship and ministry facilities which glorify God and enhance their ministry. It has become increasingly difficult for churches to find assistance in the banks. As a denomination, we must use every God-honoring way to assist these congregations. It may seem to be an expensive undertaking, but it will be even more expensive over the long haul to have churches in inadequate facilities costing them members and ministry and thereby hindering our attempts to fulfil the Great Commission.

C. The Eleventh General Assembly recognized the existence of the Revolving Building Funds of the RPCES. That Fund (which still has a few outstanding loans) operated on borrowing money from churches and individuals at a certain rate of interest and then loaning these same monies at interest to churches needing funds for building purposes. It was the recommendation of the Eleventh General Assembly that the MNA Committee be encouraged to continue and develop the RBF as a further alternative for the financing of church buildings.

D. Since that time, there have been diligent efforts to develop and expand the RBF concept to complement the Five Million Fund. The Thirteenth General Assembly approved a recommendation that "The Committee on Mission to North America be authorized to establish and the Board of Directors of the PCA be authorized to form and implement a separate RBF (Revolving Building Fund) operated as a trust. Said trust shall receive monies and make loans for the primary purpose of church building construction." (MGA 13, p.114). Further, it was added that the "trust fund shall be authorized to secure loans by mortgages from the borrowers" and "this trust may pay interest on monies received and charge interest on loans made."

E. It was hoped that one of the remaining shell corporations of the RPCES would serve as a vehicle for this. After investigation, it was determined that a separate corporation would be necessary, and papers were filed in Georgia to incorporate The Investor's Fund for Building and Development for the Presbyterian Church in America, Inc.

II. ACTIVITY

A. 1. A Board of Trustees consisting of the following teaching and ruling elders has been appointed pursuant to the recommendation of the Thirteenth General Assembly:

Mr Paul Anthony	Mr Ray Jones
Mr Wallace Krohn	TE Taylor McGown
Mr Ralph Mittendorff	TE John Montgomery
TE Rod Whited	

2. In addition, the following Corporate Officers have been elected by the Board of Trustees:

President	TE Taylor McGown
Vice President	TE John Montgomery
Executive Vice President	TE Cecil Brooks
Secretary	TE John Ottinger
Treasurer	Mr Ray Jones

B. A budget for the Investor's Fund (IFBD) has been approved by the Board of Trustees. (See Attachment C)

C. An office has been opened to handle the business of the IFBD at 4325 Memorial Drive, Suite J, Decatur, GA 30032. TE Cecil Brooks will share duties as Coordinator, MNA Department of Building and Developmental Ministries and as administrator of the IFBD. The salary is shared by the two organizations. A Loan Manager and Assistant Loan Manager/Administrative Assistant have been hired, salaries to be paid proportionately by MNA and the IFBD.

D. A suggested manual/policy guideline has been prepared.

E. An application form has been prepared and information mailed to interested churches. Approximately 20 churches needing loans of four million dollars have indicated immediate interest, with over 100 churches contacting this office by letter indicating interest.

III. CONCLUSIONS:

A. Financial transactions have become quite complex in recent years and whole new categories of institutions have come into being into which Christians and non-Christians have deposited their savings. Investment funds are springing up nation-wide and the "friendly neighborhood Lions Club/Kiwanis Club/Rotary Club/church member banker" has been replaced by multi-national mega-banks that are, by nature, impersonal in their use of investment monies. In other words, "legal" and "profitable" become the watchwords and not "moral" and "ethical" as we once expected from our neighborhood banker. That is not to say that all banks, funds, savings & loans, etc. are not ethical; however, ethics to the Christian and ethics to the non-Christian often are quite different. For example, a PCA member called recently to say he needed to remove his savings from a national mutual fund because he saw on their annual list of investments that they/he owned stock in Playboy magazine. He felt he had God's money invested in activities that were ethically improper for the Christian. Investment-wise, it was ethical and legal.

B. Christians put money in financial institutions as well as non-Christians and the money then may be invested in mortgages for abortion clinics and pornographic print shops, or in mortgages for children's homes and Christian print shops. The problem is that the Christian's (God's) money can be assisting those who abort children without his knowledge, or print filth, or any one of a large number of activities that are inconsistent with Christian concepts.

C. At present, Christians have little relief from pooling their funds with non-Christians and placing them in secular-oriented facilities committed to *legal* ethics and not *Christian* ethics. It is the belief of the Trustees of the Investor's Fund for Building and Development of the PCA that an alternative is needed wherein Christians can invest their savings, retirement funds, etc. at a good rate of interest and *know* for a certainty that the funds will be used to extend the kingdom of God and not of Satan. We are not speaking of tithes and gifts, but of investments from savings that Biblically should be accumulated for the care of self and family in retirement years for the individual Christian.

IV. RECOMMENDATIONS

A. In response to the 13th General Assembly, that the Assembly adopt the policy manual and guidelines approved by the IFBD Board of Trustees.

B. That the General Assembly, in order to raise the substantial amounts of capital needed for church buildings, give the Investor's Fund for Building and Development permission to offer securities to members, member churches, presbyteries, agencies, committees of the PCA as well as the general public.

**MINUTES OF ORGANIZATIONAL MEETING OF
BOARD OF TRUSTEES OF
INVESTOR'S FUND FOR BUILDING & DEVELOPMENT
OF PRESBYTERIAN CHURCH IN AMERICA, INC.**

The organizational meeting of the Trustees of INVESTOR'S FUND FOR BUILDING & DEVELOPMENT OF PRESBYTERIAN CHURCH IN AMERICA, INC. was held on January 17, 1986, at 10:00 AM, by telephone conference. All of the Trustees were present telephonically pursuant to Official Code of Georgia Ann. Section 14-2-146. In addition, Cecil A. Brooks and Robert F. Cook, corporate counsel, were present as corporate counsel. Each person was able to hear the conversation of the other. Notice of the time, purpose and place of the meeting were duly given.

Cecil A. Brooks, Chairman of the meeting, opened the meeting with prayer and gave a historical review and the charge of the General Assembly of 1985. Upon a motion duly made and seconded, Rodney W. Whited was elected Recording Clerk.

Upon a motion duly made and seconded, the following resolutions were approved:

A. Articles of Incorporation.

RESOLVED, that the Articles of Incorporation of this corporation granted by the Secretary of State of Georgia, on December 31, 1985, be and are hereby accepted.

FURTHER RESOLVED, that the Secretary of the Corporation is hereby directed to place a copy of said Articles of Incorporation, together with the Certificate of the Secretary of State thereon, in the corporation Minute Book.

B. ByLaws.

RESOLVED, that the proposed ByLaws accompanying these Minutes be and are hereby adopted as the ByLaws of this corporation.

FURTHER RESOLVED, that the Secretary of the corporation is hereby directed to incorporate said ByLaws in the Minute Book of the corporation directly preceding these Minutes, and to attest the same under his hand and seal as the ByLaws so adopted.

C. Seal.

RESOLVED, that the seal impressed on the margin of this page is hereby accepted as the seal of the corporation.

D. Election of Officers.

RESOLVED, that the following persons are hereby elected to the offices shown, with compensation, if any, to be determined by this Board from time to time, each officer to serve until the later of the next annual meeting of the Board of Trustees or until his respective successor is duly elected and qualified:

TAYLOR MCGOWN	President/Chairman
CECIL A. BROOKS	Vice President
JOHN MONTGOMERY	Vice President
JACK OTTINGER	Secretary
RAY JONES	Treasurer

E. Bank Accounts.

RESOLVED, that the Trust Company Bank of Georgia is hereby designated as depository for the corporation.

FURTHER RESOLVED, that the bank resolution(s) in the form attached to these Minutes dealing with the designation of the bank or banks as depository or depositories for the corporation be and hereby are adopted as resolutions of the Board of Trustees;

FURTHER RESOLVED, that any two of the following individuals is authorized to sign checks on behalf of the corporation:

JACK OTTINGER
CECIL A. BROOKS
JOHN MONTGOMERY
RAY JONES

FURTHER RESOLVED, that the proper officers of the corporation be and hereby are authorized and directed to open such additional accounts with said bank or any other bank as may be

selected as depositories for the corporation in the discretion of any of the Officers of the corporation, and to deposit therein funds of the corporation, drafts, checks and notes of the corporation payable on said accounts to be made in the corporate name;

FURTHER RESOLVED, that such officers be and hereby are authorized to execute and deliver corporate resolutions on such forms as may be presented or required by said banks, said forms to be completed with such information as the executing officers may deem to be in the best interest of the corporation;

FURTHER RESOLVED, that all such resolutions which may be required by banks hereafter selected by the corporation dealing with the designation of such banks as depositories be and hereby are adopted as resolutions of the Board of Trustees; and the Secretary or Assistant Secretary of the corporation may hereafter attest to and execute such bank resolutions and/or forms without additional action of the Board of Trustees.

F. Fiscal Year.

RESOLVED, that the fiscal year of the corporation is hereby determined to commence on July 1 of each year and end on June 30 of the same year, until otherwise determined by this Board of Trustees.

G. Organizational Expenses.

RESOLVED, that the Treasurer be and hereby is authorized to pay all fees and expenses incident to and necessary for the organization of the corporation.

H. Other.

RESOLVED, that the corporation accepts and approves the indebtedness of \$26,910.51 to the MNA Five Million Interest Free Fund for prior work to develop the Revolving Building Fund Program.

FURTHER RESOLVED, that the corporation hereby ratifies and approves the borrowing by this corporation of \$50,000 from the Five Million Interest Free Fund in order to operate and further develop the fund. The officers of the corporation are authorized and instructed to sign any and all evidences of indebtedness and to take any and all steps necessary or appropriate to repay such indebtedness and otherwise to comply with the terms of any such borrowing.

FURTHER RESOLVED, that Jack Ottinger shall be paid a gross salary of \$34,500, with \$14,000 to come from MNA and \$20,500 to come from the Revolving Building Fund.

FURTHER RESOLVED, that the corporation approves an allowance of \$500 in order to rent a truck for the move to Atlanta.

FURTHER RESOLVED, that the lawfirm, Parker, Johnson, Cook and Dunlevie shall be the corporation's lawfirm, and that Robert F. Cook shall be the corporation's attorney.

FURTHER RESOLVED, that the MNA Coordinator and the corporation's Secretary shall be authorized and directed to establish an office and staff, and said Coordinator and Secretary shall report back to the Board of Trustees from time to time as determined by the Board of Trustees.

FURTHER RESOLVED, that the Basic Policy Guidelines of December, 1985, attached hereto, is hereby approved. Said Basic Policy Guidelines may be modified from time to time as determined by the Board of Trustees.

FURTHER RESOLVED, that the corporation's officers shall be authorized and directed to develop the details and specifications for the corporation's offerings and its relationship to banks, churches and investors.

FURTHER RESOLVED, that the next meeting of the Board of Trustees shall be February 20, 1986, at 10:00 AM.

There being no further business to come before the meeting, upon motion duly made and seconded, no objection being heard, the Trustees' meeting was declared adjourned.

RODNEY W WHITED, Recording Clerk

**ARTICLES OF INCORPORATION OF
INVESTOR'S FUND FOR BUILDING & DEVELOPMENT
OF PRESBYTERIAN CHURCH IN AMERICA, INC.,
A NONPROFIT CORPORATION**

ARTICLE I. NAME

The name of the corporation is:

INVESTOR'S FUND FOR BUILDING & DEVELOPMENT
OF PRESBYTERIAN CHURCH IN AMERICA, INC.

ARTICLE II. AUTHORITY

The corporation is organized pursuant to the provisions of the Georgia Nonprofit Corporation Code.

ARTICLE III. PURPOSES

The corporation is organized exclusively for religious, educational, and charitable purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code (or the corresponding provision of any future United States internal revenue law), including the making of loans to Presbyterian Church in America affiliated or approved ministries such as churches, presbyteries, and presbytery-approved mission organizations, with a view to using such assets for the support of the cause of the Kingdom of Jesus Christ, provided that any and all loans must first be approved by the Committee on Mission to North America of the Presbyterian Church in America (an integrated auxiliary of the Presbyterian Church in America).

ARTICLE IV. DURATION

The corporation shall have perpetual duration.

ARTICLE V. RESTRICTIONS

Section 1. No Private Inurement. No part of the net earnings of the corporation shall inure to the benefit of, or be distributable to, its directors, trustees, officers, or other private persons; except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article III hereof. The corporation shall not have capital stock or shareholders.

Section 2. No Substantial Lobbying. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation.

Section 3. No Political Campaigning. The corporation shall not participate in, or intervene in (including the publishing or distribution of statements), any political campaign on behalf of any candidate for public office.

Section 4. Presbyterian Church in America Governing Instruments. The corporation, these Articles of Incorporation, and the corporation's Bylaws shall be subject to the following: the Constitution, Bylaws, and *Book of Church Order* (all as amended from time to time) of the Presbyterian Church in America unless further limited by the purposes in Article III hereof, the restrictions in Sections 1-3 of this Article V, and the requirements under Section 501(c)(3) of the Internal Revenue Code (or the corresponding provision of any future United States internal revenue law).

ARTICLE VI. TRUSTEES

Section 1. Number. The Board of Trustees shall consist of not fewer than three (3) members, and of not more than a maximum number determined by the Bylaws of the corporation as amended from time to time.

Section 2. Powers. The Board of Trustees shall govern the corporation, and shall have all the rights and powers of a board of directors under the laws of the State of Georgia and of the United States, as well

as such other rights and authority as are herein granted. Such rights and powers shall include, but not be limited to, the power to adopt and amend the Bylaws by a majority vote, in any way not inconsistent with the Articles of Incorporation, the laws of the State of Georgia, or the laws of the United States.

Section 3. Term. The term of each member of the Board of Trustees shall be established in the Bylaws.

Section 4. Qualifications and Election. Each member of the Board of Trustees must be either a Teaching Elder or Ruling Elder in the Presbyterian Church in America. A Trustee shall not be eligible for reelection to the Board until one year after the expiration of two full or partial terms not separated by at least one year; a Trustee may otherwise serve nonconsecutive terms without limit. For purposes of the preceding sentence, "partial terms" shall include a term of at least two years, but not a term of less than two years. Trustees shall be elected by a majority vote of the members of the General Assembly of the Presbyterian Church in America in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operation, and the *Book of Church Order* of the Presbyterian Church in America, all as duly amended from time to time. Nominations for the Board of Trustees shall be presented to the General Assembly in the same manner as other nominations for Permanent Committees of the Presbyterian Church in America.

Section 5. Amendment. The Board of Trustees shall have the power to amend these Articles of Incorporation, by a majority vote of the Trustees then in office, in any way not inconsistent with the laws of the State of Georgia or of the United States, or with the Constitution and Bylaws, and *Book of Church Order* (all as amended from time to time) of the Presbyterian Church in America.

Section 6. Initial Trustees. The initial Board of Trustees shall consist of seven (7) members, whose names, addresses, and initial terms are:

Taylor McGown (four year term)
Post Office Box 746
Columbus, Mississippi 39703

Ray Jones (four year term)
Post Office Box 1377
Gainesville, Georgia 30503

John Montgomery (three year term)
2140 Pine Forest Drive, NE
Atlanta, Georgia 30345

Rodney W. Whited (three year term)
1686 Mary Beth Drive
Middleburg, Florida 32068

Wallace Krohn (two year term)
Post Office Box 1193
Fort McCoy, Florida 32637

Ralph Mittendorff (two year term)
3714 SW Osprey Creek Way
Palm City, Florida 33490

Paul C. Anthony (one year term)
621 Water Dam Road
Cannonsburg, Pennsylvania 15317

ARTICLE VII. NO MEMBERS

Section 1. No Members. The corporation shall not have members.

ARTICLE VIII. POWERS

Section 1. General. The corporation shall have all the rights and powers customary and proper for tax exempt nonprofit corporations, including the powers specifically enumerated in Section 14-3-21 of the Georgia Code.

Section 2. Restrictions. Notwithstanding any other provisions of these Articles of Incorporation, the corporation shall not carry on any activities not permitted to be carried on by a corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code, or by a corporation to which contributions are deductible under Sections 170(b)(1)(A) and 170(c)(2) of the Internal Revenue Code (or the corresponding provisions of any future United States internal revenue law).

Section 3. Charitable Trusteeship Etc. The corporation shall be empowered to hold or administer property for the purposes stated in Article III, including the power to act as trustee.

ARTICLE IX. DISSOLUTION

Section 1. Dissolution. The Board of Trustees may cease corporate activities and dissolve and liquidate the corporation by two-thirds vote.

Section 2. Liquidation. Upon the dissolution of the corporation, the Board of Trustees shall pay or make provision for the payment of all of the liabilities of the corporation, and shall thereafter dispose of all of the assets of the corporation exclusively for the purposes stated in Article III hereof in such manner, or to such organization or organizations organized and operated exclusively for charitable, educational, religious, literary, or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Internal Revenue Code (or the corresponding provision of any future United States internal revenue law), as the Board of Trustees shall determine.

Section 3. Contingent Provision. If any such assets are not so disposed of, the appropriate court of the county in which the principal Georgia office (or if none, the Georgia registered office) of the corporation is then located shall dispose of such assets exclusively for the purposes stated in Article III herein, and exclusively to such organization or organizations which are organized and operated exclusively for such purposes and at the time qualify as an exempt organization or organizations under such Section 501(c)(3), as said court shall determine.

ARTICLE X. CONTINGENT RESTRICTIONS

Section 1. Contingent Restrictions. In the event that the corporation is determined by the Internal Revenue Service to be a private foundation within the meaning of Section 509 of the Internal Revenue Code (or the corresponding provision of any future United States internal revenue law), and only during the period during which such determination applies, notwithstanding any other provision of these Articles of Incorporation, this Article X shall apply and the corporation shall: (1) not engage in any act of "self-dealing" (as defined in Section 4941(d) of the Internal Revenue Code) that would subject the corporation to tax under Section 4941 of the Internal Revenue Code; (2) distribute its income for each taxable year for the purposes specified in Article III herein at such time, in such manner, and in such amounts as are necessary to avoid subjecting the corporation to tax under Section 4942 of the Internal Revenue Code; (3) not retain any "excess business holdings" (as defined in Section 4943(c) of the Internal Revenue Code) that would subject the corporation to tax under Section 4943 of the Internal Revenue Code; (4) not make any investments that would jeopardize the carrying out of any of the exempt purposes of the corporation (within the meaning of Section 4944 of the Internal Revenue Code) that would subject the corporation to tax under Section 4944 of the Internal Revenue Code; and (5) not make any "taxable expenditures" (as defined in Section 4945(d) of the Internal Revenue Code) that would subject the corporation to tax under Section 4945 of the Internal Revenue Code.

Section 2. Definition. Each reference in this Article X to a section of the Internal Revenue Code shall be deemed to include the corresponding provisions of any future United States internal revenue law.

MINUTES OF THE GENERAL ASSEMBLY

ARTICLE XI. INITIAL OFFICE AND AGENT

Section 1. Office. The initial registered office of the corporation shall be Suite 700, 1275 Peachtree Street, NE, Atlanta, Georgia 30309.

Section 2. Agent. The initial registered agent of the corporation at such address shall be Robert F. Cook.

ARTICLE XII. INCORPORATOR(S)

Section 1. Incorporator(s). The name and address of the incorporator(s), who is a citizen(s) of the United States, is:

Robert F. Cook
Suite 700
1275 Peachtree Street, NE
Atlanta, Georgia 30309

IN WITNESS WHEREOF, the undersigned incorporator or attorney for and representative of the incorporator has executed these Articles of Incorporation, pursuant to Georgia Code Section 14-3-131(a).

PARKER, JOHNSON, COOK & DUNLEVIE

By /s/ Robert F. Cook

Robert F. Cook,
Attorney for and Representative of
the Incorporator

1275 Peachtree Street, Northeast
Suite 700
Atlanta, Georgia 30309
404/872-7000

CONSENT TO SERVE AS
REGISTERED AGENT

I hereby consent to serve as Registered Agent at the registered office shown below my name for INVESTOR'S FUND FOR BUILDING & DEVELOPMENT OF PRESBYTERIAN CHURCH IN AMERICA, INC.

This consent shall remain effective until such time as a new Registered Agent is appointed.

This 31st day of December, 1985.

/s/ Robert F. Cook

ROBERT F. COOK
Suite 700
1275 Peachtree Street, Northeast
Atlanta, Georgia 30309
Fulton County

**BYLAWS
OF
INVESTOR'S FUND FOR BUILDING & DEVELOPMENT
OF PRESBYTERIAN CHURCH IN AMERICA, INC.,
A NONPROFIT CORPORATION**

ARTICLE I. OFFICES

Section 1.01. Registered Office and Agent. The address of the registered office of the corporation is Suite 700, 1275 Peachtree Street, NE, Atlanta, Georgia 30309, and the name of the registered agent at this address is Robert F. Cook.

Section 1.02. Other Offices. The corporation may have offices at such place or places within or without the State of Georgia as the Board of Trustees may from time to time appoint or as the business of the corporation may require or make desirable.

ARTICLE II. TRUSTEES

Section 2.01. Powers. The property and business of the corporation shall be managed by its Board of Trustees. In addition to the powers and authority expressly conferred on it by the Articles of Incorporation and these Bylaws, the Board of Trustees may exercise all such powers of the corporation and do all such lawful acts and things as are not prohibited by law, by the Articles of Incorporation, or by these Bylaws, including Section 6.05 hereof.

Section 2.02. Number. The Board of Trustees shall consist of seven members. Trustees need not be residents of the State of Georgia.

Section 2.03. Term. After the initial term which shall be as stated in the Articles of Incorporation, the term of each Trustee shall be four years and in each case until a successor Trustee has been elected or until his earlier resignation, death, or removal.

Section 2.04. Qualifications and Election. Each member of the Board of Trustees must be either a Teaching Elder or Ruling Elder in the Presbyterian Church in America (PCA). A Trustee shall not be eligible for reelection to the Board until one year after the expiration of two full or partial terms not separated by at least one year; a Trustee may otherwise serve nonconsecutive terms without limit. For purposes of the preceding sentence, "partial terms" shall include a term of at least two years but not a term of less than two years. Trustees shall be elected by a majority vote of the members of the General Assembly of the PCA in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operation, and the *Book of Church Order* of the PCA, all as duly amended from time to time. Nominations for the Board of Trustees shall be presented to the General Assembly in the same manner as other nominations for Permanent Committees of the PCA.

Section 2.05. No Compensation. The Trustees shall serve without compensation, except that the Board by resolution may provide for reasonable expenses for attendance at meetings of the Board to be reimbursed.

Section 2.06. Regular Meetings. Regular meetings of the Board of Trustees shall be held quarterly without notice at such times as the Board of Trustees shall from time to time designate, and an annual meeting of the Board of Trustees shall be held without notice before or within one month after the close of the corporation's yearly accounting period, all at such places within or without the State of Georgia as the Board of Trustees shall from time to time designate.

Section 2.07. Special Meetings. Special meetings may be held if called pursuant to Section 2.08 herein with at least two days' notice by telephone or personal delivery, or five days' notice by first class mail, of the time and place of the meeting to each Trustee.

Section 2.08. Calling Meetings. Meetings of the Board of Trustees may be called by the Chairman of the Board, by the President of the corporation, or by any two Trustees.

Section 2.09. Waiver of Notice. Notice of a meeting of the Board of Trustees need not be given in any event to any Trustee who signs a waiver of notice either before or after the meeting. Attendance of a Trustee at a meeting shall constitute a waiver of notice of such meeting and waiver of any and all objections to the place of the meeting, the time of the meeting, or the manner in which it has been called or convened, except if a Trustee states, at the beginning of the meeting, any such objection or objections to the transaction of business.

Section 2.10. Contents of Notice. The business to be transacted at, and the purpose of, any regular or special meeting of the Board of Trustees need not be specified in the notice or waiver of notice of such meeting.

Section 2.11. Quorum. At all meetings of the Board of Trustees, the presence of one-third of the authorized number of Trustees, but in any event not less than two Trustees, shall constitute a quorum for the transaction of business. In the absence of a quorum, a majority of the Trustees present at any meeting may adjourn the meeting from time to time until a quorum is obtained.

Section 2.12. Voting. The act of a majority of the Trustees present at any meeting at which there is a quorum shall be the act of the Board of Trustees, except as may be otherwise specifically provided by law, by the Articles of Incorporation, or by these Bylaws.

Section 2.13. Conduct of Meetings. The Chairman of the Board, or in his absence the President, and in their absence the Vice President, if any, named by the Board of Trustees, shall preside at meetings of the Board of Trustees. The Secretary of the corporation, or in the Secretary's absence any person appointed by the presiding Officer, shall act as Secretary for meetings of the Board of Trustees. Meetings shall be governed by the most recent edition of "Robert's Rules of Order", except to the extent that these Bylaws are inconsistent therewith.

Section 2.14. Telephone Participation. Trustees may participate in meetings of the Board of Trustees through use of conference telephone or similar communications equipment, so long as all Trustees participating in the meeting can hear one another. Such participation shall constitute personal presence at the meeting, and consequently shall be counted toward the required quorum and in any vote.

Section 2.15. Written Consent. Any action required or permitted to be taken at any meeting of the Board of Trustees or of any committee thereof may be taken without a meeting if a written consent, setting forth the action so taken, is signed by all members of the Board or of such committee, as the case may be. Such written consent shall be filed with the minutes of the proceedings of the Board or committee.

Section 2.16. Adjournment. A majority of the Trustees present, whether or not a quorum exists, may adjourn any meeting of the Board of Trustees to another time and place. Notice of any such adjourned meeting shall be given to the Trustees who were not present at the time of the adjournment and, unless the time and place of the adjourned meeting are announced at the time of the adjournment, to the other Trustees, with at least two days' notice by telephone or personal delivery, or five days' notice by first class mail, of the time and place of the meeting.

Section 2.17. Removal. The Board of Trustees or the General Assembly of the PCA may declare the position of a Trustee vacant, and may remove such Trustee for cause, on the occurrence of any of the following events: the Trustee has been declared of unsound mind by a final order of court; the Trustee has been convicted of a felony; or the Trustee has failed to attend any meeting of the Board for at least a year and a half. The General Assembly of the PCA may declare the position of a Trustee vacant, and may remove such Trustee without cause, by vote of a majority of the members of the General Assembly of the PCA. Election or appointment of a Trustee shall not of itself create any contract rights.

Section 2.18. Resignation. Any Trustee may resign by giving written notice to the Chairman of the Board, the President, or the Secretary. The resignation shall be effective on receipt, unless the notice specifies a later time for the effective date of such resignation, or if the corporation would be left without the minimum number of duly elected Trustees in which event the resignation shall be effective upon the election of a successor. If the resignation is effective at a future time, a successor may be elected before that time to take office when the resignation becomes effective.

Section 2.19. Vacancies. A vacancy on the Board of Trustees shall exist on the death, resignation, or removal of any Trustees; whenever the number of Trustees authorized is increased; and on failure of the Trustees to elect the full number of Trustees authorized. Such vacancies may be filled for the remainder of the term by majority vote at a meeting of the Board of Trustees, and if the total number of remaining Trustees is less than a quorum by a unanimous vote of the two remaining Trustees or the vote of a sole remaining Trustee.

ARTICLE III. BOARD OF ADVISORS

Section 3.01. General. The corporation may have a Board of Advisors, of such number as is established by the Board of Trustees. Advisors shall be selected by the Board of Trustees, and shall be individuals with expertise in fields of potential benefit to the organization. The Advisors shall provide advice and consultation to the Board of Trustees, and may attend meetings of the Board of Trustees unless the Board specifies otherwise.

ARTICLE IV. COMMITTEES

Section 4.01. Committees. Committees may be established by the Board from time to time; shall consist of two or more Trustees, as provided by the Board; and shall be authorized to exercise the authority of the Board of Trustees to the extent provided in the resolution creating any such committee. Any such committee shall act by majority vote; and shall have a quorum of one-third of the member Trustees, but in any event not less than two Trustees.

ARTICLE V. OFFICERS

Section 5.01. Election. The Board of Trustees at its annual meeting shall elect a President (subject to first-time approval by the Theological Examining Committee of the PCA if required by the General Assembly of the PCA), a Secretary, and a Treasurer, and may elect a Chairman of the Board and one or more Vice Presidents.

Section 5.02. Other Officers. The Board of Trustees at any time and from time to time may appoint such other officers as it shall deem necessary, including one or more Assistant Vice Presidents, one or more Assistant Treasurers, and one or more Assistant Secretaries, who shall hold their offices for such terms as shall be determined by the Board and shall exercise such powers and perform such duties as shall be determined from time to time by the Board of Trustees or the Executive Trustee.

Section 5.03. Multiple Offices. Any person may hold any two or more Offices, except that no person may hold both the Offices of President and Secretary.

Section 5.04. Compensation. The salaries of the Officers of the corporation shall be fixed by the Board of Trustees, except that the Board of Trustees may delegate to any Officer or Officers the power to fix the compensation of any Assistant Vice Presidents, Assistant Treasurers, and Assistant Secretaries.

Section 5.05. Term. Each Officer of the corporation shall hold office until his successor is chosen or until his earlier resignation, death, or removal.

Section 5.06. Chairman of the Board. The Chairman of the Board shall preside at all meetings of the Board of Trustees, and shall appoint the members of all committees.

Section 5.07. President. The President (who may be called the Executive Director) shall not, upon the first time of employment as President of the corporation, assume office until after approval by the Theological Examining Committee of the PCA if required by the General Assembly of the PCA; shall preside at all meetings of the members of the Board; shall appoint the members of all committees and be an ex officio member of all committees; shall sign such papers as may be required by his office or as may be directed by the Board of Trustees; shall make such reports and recommendations to the Board of Trustees of the corporation at any regular or special meetings, concerning the work and affairs of the corporation, as in his judgment may be necessary for their information and guidance; may require such reports from the Treasurer and Secretary, as in his judgment are necessary; shall manage the affairs and direct the work and employees of the corporation, subject to and in accordance with the directions of the Board of Trustees; shall prepare annual budgets and additional budgets as needed of expense for submission to the Committee on Administration of the PCA for evaluation and to the General Assembly of the PCA for adoption; shall be authorized to incur expenses in accordance with the approved budget, or as directed by the Board; and shall perform such other duties as may be incidental to the office.

Section 5.08. Vice Presidents. The Vice Presidents, in the order named by the Board of Trustees, shall perform the duties of the President or of the Executive Trustee in event of the absence, resignation, refusal to act, or inability to act of the President or of the Executive Trustee. One Vice President may be designated by the Board as Executive Vice President.

Section 5.09. Secretary. The Secretary shall issue in writing all notices of meetings; shall notify individuals elected to office and to the Board of Trustees; shall keep complete records and minutes of meetings of the Board and of the Executive Committee; shall furnish the Board of Trustees with a list of officers, members of the Board of Trustees, and members of committees whose terms shall expire at the next annual meeting; shall mail such other notices as may be directed by the Board of Trustees; shall be custodian of all records of the corporation, except such records and papers as shall be kept by the Treasurer as herein provided; shall sign such papers as may be required by his office or as directed by the Board of Trustees; and shall perform such other duties as may be incidental to the office.

Section 5.10. Treasurer The Treasurer shall receive all monies of the corporation and have custody thereof; shall deposit the funds of the corporation in one or more banks selected by the Board of Trustees; shall disburse funds in accordance with the directions of and upon the signatures of persons designated by the Board; shall keep a full account of all moneys received and paid out and shall make such reports thereof to the President, Executive Trustee, and Board of Trustees as they may require; shall receive and have custody of all deeds, securities, notes, contracts and other financial papers of the corporation and shall

place them for safekeeping in the safe deposit vaults of a bank designated by the Board and under such rules as to access as the Board shall determine; shall keep full account of all deeds, securities, notes and financial papers of the corporation and shall make such accountings and reports thereof to the President, Executive Trustee, and Board of Trustees as they may require; shall cause the books of account of the corporation to be reviewed at least once annually by a public accountant approved by the Board of Trustees; shall cause to be prepared and shall present at each annual meeting of the Trustees a comprehensive financial statement including the report of the accountant; shall sign such papers as may be required by his office or as may be directed by the Board of Trustees; and shall perform such other duties as may be incidental to the office. He shall not be required to give any bonds, unless the Board of Trustees provide otherwise and in the amounts as they shall determine, for the faithful performance of his duties. The said books of account shall be open at any time during regular business hours to inspections by any Trustee, the President, and the Secretary.

Section 5.11. Contracts. Unless authorized in a particular instance by the Board of Directors by resolution, no Officer, employee, or agent shall have any authority to bind the corporation by any contract, to pledge its assets or credit, or to render it liable pecuniarily, for any amount in excess of \$500. If so authorized, or if less than \$500, any of the foregoing Officers singly may execute contracts or deliver instruments on behalf of the corporation, pledge its assets or credits, or render it liable pecuniarily.

Section 5.12. Removal. The Board of Trustees may remove any Officer with or without cause whenever in its judgment the best interests of the corporation will be served thereby. Election or appointment of an Officer or other agent shall not of itself create contract rights.

Section 5.13. Resignation. Any Officer may resign at any time on written notice to the Board of Trustees, to take effect immediately unless a future effective date is specified, without prejudice to any rights of the corporation under any contract to which the Officer is a party.

Section 5.14. Vacancies. A vacancy in any Office shall exist on the death, resignation, or removal of any Officer. In case of a vacancy, the Board of Trustees may elect a new Officer. In case of the absence of any Officer of the corporation, or for any other reason that the Board of Trustees may deem sufficient, the Board of Trustees may delegate, for the time being, any or all of the powers or duties of such Officer to any Officer or to any Trustee.

ARTICLE VI. MISCELLANEOUS PROVISIONS

Section 6.01. Amendment. The Board of Trustees shall have the power to adopt and amend by a majority vote these Bylaws in any way not inconsistent with the Articles of Incorporation or the laws of the State of Georgia or the United States.

Section 6.02. Dissolution. The Board of Trustees may cease corporate activities and dissolve the corporation as provided in Article IX of the Articles of Incorporation of the corporation.

Section 6.03. Indemnification. The corporation shall indemnify its Trustees and Officers to the extent permitted by Sections 14-3-110 and 14-2-156 of the Georgia Code, and may indemnify its employees and agents to the same or a narrower extent. The Board of Trustees may maintain liability insurance coverage for any or all of the corporation's Trustees, Officers, employees, or agents.

Section 6.04. Racial Nondiscrimination Policy. The corporation's programs, including but not limited to its educational programs, shall admit persons of any race to all the rights, privileges, programs, and activities generally accorded or made available to students or other persons in such programs. The corporation shall not discriminate on the basis of race in administration of its educational policies, admissions policies, scholarship and loan programs, if any, and other programs.

Section 6.05. Presbyterian Church in America Governing Instruments. Notwithstanding the foregoing, the corporation and these Bylaws shall be subject to the Constitution, Bylaws, and *Book of Church Order* (all as amended from time to time) of the Presbyterian Church in America as and to the extent provided in the Articles of Incorporation of the corporation.

CERTIFICATE OF SECRETARY

I hereby certify that the foregoing Bylaws comprising 13 pages constitute the Bylaws of the corporation, that said Bylaws were duly adopted at a meeting of the Board of Trustees held on 17th day of January, 1986, and that I am the duly elected and acting Secretary of the corporation.

Dated January 17, 1986.

/s/ Rodney W. Whited
Secretary

**BASIC POLICY GUIDELINES FOR REVOLVING BUILDING LOANS
TO QUALIFIED APPLICANTS AS ESTABLISHED BY
THE COMMITTEE ON MISSION TO NORTH AMERICA OF
THE PRESBYTERIAN CHURCH IN AMERICA & THE INVESTORS FUND
FOR BUILDING AND DEVELOPMENT, PRESBYTERIAN CHURCH IN AMERICA, INC**

1. Purpose of the Revolving Building Loan Program:
To provide a means whereby Christians may invest a portion of their surplus monies into a plan that will provide mortgage monies to churches within The Presbyterian Church in America. The program will offer financial assistance for land acquisition, building, and enlarging or enriching a worship or teaching center.
2. Qualified Applicants
 - a. Organized churches of The Presbyterian Church in America that are approved for a loan by the MNA presbytery committee of jurisdiction.
 - b. Mission groups recognized by a presbytery, chartered by the state in which they are constituted and endorsed for a loan by the presbytery of jurisdiction.
 - c. Presbyteries may borrow money from the fund to purchase land for future church planting.
3. Purpose of Loans
 - a. To build a structure or buy an existing building.
 - b. To remodel or enhance an existing church building or *Christian* church school.
 - c. To purchase land for future construction.
 - d. To use as first or second mortgage in permanent financing for church buildings, Christian schools, or unimproved land for future buildings.
4. Terms and Conditions of the Loan
 - a. All loans will be made at a fixed or variable rate of interest over the life of the loan. Rates and terms will be recommended by the Committee on Mission to North America and implemented by the trustees administering the RBF program.
 - b. A one to five point fee will be charged to each loan based on the dollar amount of the loan and will be prepaid from the loan disbursement. These fees will be used to offset the cost of operating the fund.
 - c. Each loan will be secured by a properly executed and recorded mortgage and loan agreement approved by the congregation borrowing the money at a congregational meeting. The agreement will be executed by the moderator and secretary of the meeting for the church.
 - d. The Committee on Mission to North America reserves the right to reject, modify or delay a request without reason other than its own judgment.
 - e. It is understood that should a borrowing congregation be dissolved or voluntarily withdraw from a presbytery which is a part of the Presbyterian Church in America that the Investors Fund officers will be expected to make demand that the outstanding balance of the note be paid. In the case of a mission church, the endorsing presbytery will be expected to fulfill the repayment schedule.
 - f. All applications for loans from church and mission groups must include a Document of Approval from the MNA Committee of the presbytery of jurisdiction.
 - g. Presbytery applications for loans must include an affidavit of presbytery approval certified by the presbytery moderator and/or the stated clerk of the presbytery.
 - h. Funds for loans approved by MNA will be forwarded to the congregation by the trustees of the fund when all the terms and conditions of the loan are fulfilled and the funds become available. (All approvals are subject to the availability of funds. Approvals are valid only when funds are available and the necessary paperwork has been completed.)

ATTACHMENT C

**COMMITTEE ON ADMINISTRATION
BUDGET SUMMARY FOR THE YEAR ENDING
June 30, 1987**

<u>Description</u>	<u>Stated Clerk</u>	<u>Archives</u>	<u>Standing Committees</u>	<u>General Assembly</u>	<u>COA</u>	<u>Total Budget 1987</u>
St Clerk/Coord.	\$ 45,365				\$ 45,365	\$ 90,730
Salaries & Benefits	60,469	\$ 47,367	0	150	166,877	274,863
Travel	3,700	340	26,400	4,000	46,800	81,240
Printing	2,800	2,500	60	36,000	32,550	73,910
Rent & Storage	8,841	0	0	0	21,260	30,101
Room & Board	2,000	180	10,230	4,000	25,000	41,410
Postage	6,200	1,200	50	1,500	7,800	16,750
Telephone	2,950	1,800	280	400	14,875	20,305
Foundation	0	0	0	0	21,186	21,186
Office Supplies	3,720	2,400	250	50	6,575	12,995
Repairs & Maintenance	5,000	200	0	0	4,000	9,200
Development	0	0	0	5,000	6,200	11,200
Promotional	1,000	7,000	3,500	9,000	25,531	46,031
Fix Asset Additions	12,798	6,450	0	0	24,539	43,787
Freight & Shipping	0	0	0	1,000	9,000	10,000
Dues & Subscriptions	200	100	0	0	3,742	4,042
Professional Services	0	0	0	12,000	12,200	24,200
Insurance	0	0	0	0	3,400	3,400
Computer expense	1,000	0	0	0	1,800	2,800
Professional Development	0	1,500	0	0	3,650	5,150
Contingencies	2,000	2,200	0	1,350	1,040	6,590
Total Expenses	158,043	73,237	40,770	74,450	483,390	829,890

Standing Committees supported by the COA:

- Assembly Theological Examining Committee
- Committee on Interchurch Relations
- Committee on Judicial Business
- Nominating Committee
- Review and Control Committee
- Ad-Interim Committees
- Judicial Commissions

**INVESTOR'S FUND PROPOSED BUDGET
1986-87**

Coordinator	20,976.00
Travel	10,000.00
Loan Manager	20,500.00
Travel	4,000.00
Secretary	7,290.50
Benefits (Medical)	3,934.10
FICA	1,261.78
Office Lease	2,160.00
Computer and Software	5,000.00
Telephone	6,000.00
Printing	10,000.00
Program Marketing	30,000.00
Postage	3,000.00
Legal	25,000.00
Trustees Meeting	2,000.00
Supplies	<u>1,000.00</u>
	\$152,122.38

COMMITTEE ON CHRISTIAN EDUCATION

Proposed Budget FY 87

	85-86 Approved	85-86 Projected	86-87 Proposed
(1)Office Salaries	\$ 153,828	\$ 134,129	\$ 161,771
(2)Employee Benefits	30,018	23,332	31,475
(3)Professional Services	18,768	8,552	15,800
(4)Supplies-Office	14,692	2,640	9,400
(5)Telephone	11,964	13,974	14,500
(6)Rent	37,506	36,389	37,200
(7)Conferences	2,000	620	1,300
(8)Book Allowance	504	384	600
(9)Travel/Hotel	61,602	55,476	59,444
(10)Vehicle	9,100	7,247	9,075
(11)Computer Expense	14,676	3,704	7,700
(12)Miscellaneous	6,444	7,516	9,300
(13)Dues, Subscriptions & Publications	1,800	3,506	4,000
(14)Printing	103,300	86,373	98,300 **
(15)Postage	74,104	46,950	58,350
(16)Graphics	28,996	24,220	27,000
(17)Writers	2,004	222	2,000
(18)Photographs	996	60	1,000
(19)Great Commission Publications	99,996	80,000	100,000
(20)Overhead Allocations	—	57,062	47,350
(21)Brochures	9,000	—	4,500
(22)CE Newsletter	10,000	—	10,000
(23)Equipment Rental	7,200	2,094	2,000
(24)Capital Expenditures	9,996	16,104	13,500
(25)Audio Visual	25,000	1,976	15,000
(26)Consultant	3,996	—	5,000
(27)Insurance	2,352	942	2,800
(28)Christian Schools	996	—	3,000
(29)Special Events	6,000	564	6,000
(30)Follow-Me	9,996	11,000	13,000
(31)Effective Church Leadership	2,004	600	2,000
(32)Adult Education	27,000	—	16,000
(33)Officer Training Material	3,000	—	3,000
(34)Seminar Material	30,000	9,140	30,000 *
(35)WIC	20,004	24	15,000
(36)WIC Newsletter	2,004	2,480	4,500
(37)WIC Bible Study	17,004	—	15,000 ***
(38)PCA Foundation	17,004	17,614	22,301
(39)Advertising	3,000	—	3,000
(40)Program Salary/Benefits	218,752	197,910	223,477
(41)Coordinator Salary/Benefits	42,216	42,537	45,365
(42)NAE Dues	—	—	605
(43)Archives (see p. 174)	—	—	2,415
GRAND TOTAL	\$1,138,822	\$895,341	\$1,153,028

* Revenue from sales of Seminars

** Reimbursement from Undesignated funds

*** Revenue from sales of WIC Study

\$ 10,000

\$100,000

\$ 15,000

MISSION TO NORTH AMERICA

	<u>Estimated 86 Actual</u>	<u>Budget FY86</u>	<u>Proposed FY87</u>
OPERATIONS:			
Administration			
Committee		\$ 20,000	\$ 26,500
Audit		6,500	6,500
Salaries & Benefits		42,210	45,365
Travel & Telephone		12,000	12,000
Staff Training		600	0
Coordinator Replacement			13,000
Misc.		<u>1,000</u>	<u>1,000</u>
Total Administration		\$ 82,310	\$104,365
Office			
Salaries		113,652	141,056
Benefits		0	10,061
FICA Tax		0	10,090
Supplies		12,000	12,000
Postage Meter		10,000	12,000
Telephone		5,000	5,000
Insurance		13,000	1,500
Rent		30,000	40,000
Equipment Maint		4,500	6,000
Equipment Rental		4,240	5,000
Equipment Purchase		5,000	3,000
Computer		20,000	15,000
Staff Training		600	600
Misc.		<u>3,500</u>	<u>3,500</u>
Total Office		\$209,792	\$264,807
Communications			
Salaries		19,570	0
Benefits		0	0
FICA Tax		0	0
Travel & Telephone		3,500	3,500
Printing & Promotion		17,000	17,000
Postage		1,000	1,000
Audio/Visuals		7,000	8,000
Ministry Publications		27,500	30,000
Staff Training		600	600
Office Support		0	0
Misc.		<u>0</u>	<u>0</u>
Total Communications		\$ 76,170	\$ 60,100
Total Operations		\$368,272	\$429,272

MISSION TO NORTH AMERICA (continued)

	<u>Estimated 86 Actual</u>	<u>Budget FY86</u>	<u>Proposed FY87</u>
PROGRAM:			
Church Development			
Salaries		36,210	40,829
Travel & Telephone		14,000	14,000
Organizing Pastor		500,000	519,502
OP Process & Place		10,000	12,000
OP Moving		30,000	33,000
OP Operating Expense		30,000	37,000
Ministry Training		23,000	24,000
Interns		0	60,000
MAL Expenses		0	0
Materials		300	200
Staff Training		600	600
Consultants		0	1,000
Office Support		0	0
Misc.		0	4,000
Total Church Development		<u>\$ 644,110</u>	<u>\$746,131</u>
Western Office			
Salary			19,280
Travel & Telephone			6,000
Office Support			4,720
Total Western Office		<u>\$0</u>	<u>\$30,000</u>
Ethnic Ministries			
Salaries		39,210	41,963
Travel & Telephone		12,000	12,000
Ethnic Churches		223,270	186,573
Communicators			91,863
Ethnic Process & Place		1,600	1,600
Ministry Training		6,000	6,000
Moving Pastors		6,000	6,000
Scholarships		5,000	6,000
Conferences		5,000	6,000
Staff Training		600	600
Office Support		0	0
Misc.		0	0
Total Ethnic Ministries		<u>\$298,680</u>	<u>\$358,599</u>
Designated Support Min.			
Co-op Agreements		51,096	57,500
C. U. T. S.		1,800	22,500
Hispanic Team		15,000	50,000
Total Designated Support		<u>\$ 67,896</u>	<u>\$130,000</u>
Campus Ministries			
Salaries		36,210	38,560
Travel & Telephone		10,000	10,000
Field Assistance		10,000	10,000
RUM Support Services		5,950	6,000
Ministry to International		27,500	30,000
Staff Training		600	600
Office Support		0	0
Misc.		0	0
Total Campus Ministries		<u>\$ 90,260</u>	<u>\$ 95,160</u>

MISSION TO NORTH AMERICA (continued)

	Estimated 86 Actual	Budget FY86	Proposed FY87
Evangelism & Church Growth			
Salaries		39,210	79,389
Travel & Telephone		10,000	15,000
Materials		7,500	7,500
EE Scholarships		7,500	7,500
Conferences, Seminars, etc.		3,000	3,000
Staff Training		600	600
Office Support		0	0
Misc.		0	0
Total Evang. & Ch. Growth		\$ 67,810	\$112,989
Church Buildings			
Salaries		39,210	34,976
Benefits		0	0
FICA Tax		0	0
Travel & Telephone		7,000	7,500
Printing		3,000	0
Postage		2,000	0
Staff Training		600	0
Office Support		0	0
Misc.		1,000	0
Legal		7,500	1,000
Print/Prom.		17,500	1,500
Postage		1,000	1,000
Office Support		14,000	11,660
Travel		3,000	0
Total Church Buildings		\$ 95,810	\$ 57,636
General Assembly			
General Assembly		0	10,000
Foundation		17,500	22,301
MNA Participation		5,000	6,000
Misc.			
NAE Dues			1,116
Study Committee			5,000
Archives (see p. 174)			865
Total General Assembly		\$ 22,500	\$ 45,282
Chaplain Ministries			
Salary & Benefits		10,600	12,852
Office & Travel		5,000	5,700
Commission Meetings		1,500	1,500
Office Support		0	0
Misc.		0	0
Total Chaplain Ministries		\$ 17,100	\$ 20,052

MISSION TO NORTH AMERICA (continued)

	<u>Estimated 86 Actual</u>	<u>Budget FY86</u>	<u>Proposed FY87</u>
Plans & Development			
Salaries		36,210	38,560
Travel & Telephone		8,000	8,400
Demographics		4,000	5,000
Graphics Package		4,000	1,500
Literature		1,000	0
Audio/Visual		0	0
Minister to nonPCA Church		2,000	3,000
Presbytery MNA Seminar		5,000	5,000
Assessment Center		35,000	35,000
Staff Training		600	600
Office Support		0	0
Misc.		0	0
Total Plans & Development		<u>95,810</u>	<u>97,060</u>
Misc.		0	0
TOTAL PROGRAM		\$1,399,481	\$1,692,908
TOTAL BUDGET		<u>\$1,767,753</u>	<u>\$2,122,180</u>
Mercy Ministries			
Salaries		18,375	29,280
Travel & Telephone		5,250	6,000
Development		5,250	10,000
Staff Training		600	
Office Support		0	
Misc.		0	2,000
Total Mercy Ministries		<u>29,475</u>	<u>47,280</u>

MISSION TO THE WORLD
1986-87 BUDGET PRESENTATION

Description	Forecasted Expenses 12 Months	1985-86 Budget	1986-87 Proposed Budget	% Change 86-87 BDGT Against Expenses
1 Coordinator's salary/housing				
1A Salary & housing	35,700	35,700	37,500	5.04%
1B Insurance & Annuities	6,500	6,500	6,500	0.00%
Total	42,200	42,200	44,000	4.27%
2 Salaries				
2A Coor-Staff	32,300		33,900	4.95%
2B Administrative Staff	123,100	150,900	143,300	16.41%
2C Office Staff	312,600	324,600	328,100	4.96%
2D Missionaries & Nat. Workers	2,400,000	2,515,000	2,700,000	12.05%
2E Retiree's Supplement	72,100	68,100	83,300	15.53%
2F Outside Help	52,600		34,300	34.79%
Total	2,992,700	3,058,600	3,322,900	11.03%
3 Benefits				
3A Insurance-Adm. Staff	13,500	13,400	16,300	20.74%
3B Insurance-Office Staff	23,000	29,100	24,000	4.35%
3C Insurance-Missionaries	315,700	385,800	364,500	15.46%
3D Annuity-Adm. Staff	14,500	18,100	17,400	20.00%
3E Annuity-Office Staff	22,200	38,400	23,000	3.60%
3F Annuity-Missionaries	465,600	490,100	523,800	12.50%
3G Retirement Benefits	25,600	1,900	28,300	10.55%
3H Payroll Taxes	66,700	68,600	70,100	5.10%
Total	946,800	1,045,400	1,067,400	12.74%
4 Quotas				
4A Missionary Quotas	1,182,500	1,225,000	1,242,000	5.03%

MINUTES OF THE GENERAL ASSEMBLY

MISSION TO THE WORLD (continued)

Description	Forecasted Expenses 12 Months	1985-86 Budget	1986-87 Proposed Budget	% Change 86-87 BDCGT Against Expenses
5 Committee Meetings				
5A Travel	18,000	37,700	20,000	11.11%
5B Hotel	10,500	7,000	11,500	9.52%
5C Group Meals	6,900	6,200	7,200	4.35%
5D Other Committee Expenses	2,300	2,300	2,400	4.35%
Total	27,700	53,200	41,100	9.02%
6 Computer Services & Supplies				
6A Computer Lease	1,500	2,600	0	-100.00%
6C Supplies	5,200	3,700	6,000	15.38%
6D Service Bureau	320,200	36,000	272,000	-15.05%
6E Software	500	3,200	6,000	1100.00%
Total	327,400	45,500	284,000	-13.26%
7 Conferences and Meetings				
7A Staff Conferences	300	7,200	10,000	3233.33%
7B Field Conferences	25,000	20,000	25,000	0.00%
7C MTW/MNA Retreat	81,000	28,500	82,000	1.23%
Total	106,300	55,700	117,000	10.07%
8 General Assembly Expenses				
8A PCA Foundation	19,800	17,005	22,386	-3.03%
8B GA-Committee Expenses	30,000	16,400	20,000	-33.33%
8C Nae Dues			5,503	
8D Archives (see p. 174)			6,995	
Total	49,800	33,405	54,884	-21.29%
9 Professional Services				
9A Auditing/Accounting Service	19,700	14,000	9,000	-54.31%
9B Legal	200		0	-100.00%
9C Management Consultant	1,500	16,000	10,000	566.67%
9D Program Consultant	12,100	31,800	31,000	156.20%
9E Other Professional Services	1,400			-100.00%
9F Investment Expense	9,500		25,000	163.16%
Total	44,400	61,800	75,000	68.92%

MISSION TO THE WORLD (continued)

Description	Forecasted Expenses 12 Months	1985-86 Budget	1986-87 Proposed Budget	% Change 86-87 BDTG Against Expenses
10 Occupancy Costs				
10A Rent	52,800	54,800	60,000	13.64%
10B Insurance	5,500	3,400	6,000	9.09%
Total	58,300	58,200	66,000	13.21%
11 Office Expenses				
11A Office	50,000	40,900	55,000	10.00%
11B Dues & Memberships	10,000	9,200	10,000	0.00%
11C Subscriptions & Publications	10,000	9,500	10,000	0.00%
11D Lease Payments	35,500	42,100	29,900	-15.77%
11E Repairs	2,000	4,000	2,000	0.00%
Total	107,500	105,700	106,900	-0.56%
12 Outfit Shipping & Travel				
12A Shipping Expense	84,600	71,300	97,300	15.01%
12B Missionary Outfit & Setup	46,400	46,400	52,000	12.07%
12C Miss. Travel to/from Field	160,000	186,500	186,000	16.25%
Total	291,000	304,200	335,300	15.22%
13 Personnel Development				
13A Candidate Recruiting & Dev.	50,000	86,400	60,000	20.00%
13B Continuing Education	12,000	14,000	13,000	8.33%
13D Language Study	16,000	4,600	18,000	12.50%
13E Internship Assessment	60,200	30,000	70,500	17.11%
13F Physical & Debriefing	51,900	51,900	60,000	15.61%
Total	190,100	186,900	221,500	16.52%
14 Postage & Shipping				
14B Postage & UPS	46,800	41,900	51,500	10.04%

MISSION TO THE WORLD (continued)

Description	Forecasted Expenses 12 Months	1985-86 Budget	1986-87 Proposed Budget	% Change 86-87 BDGT Against Expenses
15 Promotional				
15A Prayer Cards	25,000	17,600	28,000	12.00%
15B Prayer Letters	100,000	104,600	115,000	15.00%
15C Publicity	40,000	55,900	30,000	-25.00%
15D Materials	2,000	2,600	2,000	0.00%
15E Network	55,000	43,100	60,000	9.09%
Total	222,000	223,800	235,000	5.86%
16 Itineration				
16A Program Travel	18,000	289,700	21,000	16.67%
16B Itineration Travel	210,000		241,500	15.00%
Total	228,000	289,700	262,500	15.13%
17 Telephone				
17A Telephone & Telegraph				
18 Staff Travel & Hotel				
18A Coordinator's Travel	10,000	18,200	11,500	15.00%
18B Staff Travel	50,000	50,300	50,000	0.00%
Total	60,000	68,500	61,500	2.50%
19 Misc. Missionary Expense				
19A Moving	5,000	44,500	7,500	50.00%
19B Other Expenses	6,000	6,000	6,000	0.00%
19C Contingencies Fund	11,000	50,500	13,500	22.73%
Total	680,000	857,625	780,000	14.71%
20 Field Expenses	198,600	278,575	428,400	115.71%
21 Project Expenses	878,600	1,136,200	1,208,400	37.54%
Total	10,000	20,000	20,000	100.00%
22 Capital Expenditures	7,889,100	8,186,405	8,891,884	12.51%
22A Office Equipment				

SIMA BUDGET 1986/87

DESCRIPTION	FORECASTED EXPENSES 12 MOS.		1985/86 BUDGET		1986/87 PROPOSED BUDGET	
	Unrestr.	Restr.	Total	Unrestr.	Restr.	Total
INCOME						
Contributions & Support	8,108	932,968	941,076			
Project Support (Summer)	0	192,273	192,273			
Investment Income	32,000	0	32,000			
Other	50	0	50			
Total	40,158	1,125,241	1,165,399	45,100	1,608,000	1,653,100
SALARY EXPENSE						
Admins. salaries	52,600	0	52,600	71,400	0	71,400
Office Staff	22,268	0	22,268	16,000	0	16,000
Missionary	0	482,618	482,618	0	615,700	615,700
Benefits & Taxes	15,266	130,714	145,980	0	0	126,000
Total	90,134	613,332	703,466	87,400	615,700	829,100
PROGRAM EXPENSE						
Committee	10,284	0	10,284	5,000	0	5,000
Computer service and Supplies	9,972	506	10,478	0	0	9,500
Conferences	572	5,644	6,216	3,200	0	3,200
General Assembly	0	0	0	3,000	0	3,000
Professional services	0	0	0	0	0	13,200*
Occupancy costs (space, utilities, services)	5,508	0	5,508	6,500	0	6,500
Lease (service contracts)	0	0	0	300	0	300
Supplies, subscriptions, dues & repairs	4,372	308	4,680	0	0	4,200
Total	30,736	6,458	37,194	14,800	0	14,800
1986/87 PROPOSED BUDGET						
	Unrestr.	Restr.	Total	Unrestr.	Restr.	Total
Contributions & Support	10,000	1,398,000	1,408,000	10,000	1,398,000	1,408,000
Project Support (Summer)	0	210,000	210,000	0	210,000	210,000
Investment Income	35,000	0	35,000	35,000	0	35,000
Other	100	0	100	100	0	100
Total	45,100	1,608,000	1,653,100	45,100	1,608,000	1,653,100
SALARY EXPENSE						
Admins. salaries	77,736	0	77,736	77,736	0	77,736
Office Staff	36,540	0	36,540	36,540	0	36,540
Missionary	0	647,712	647,712	0	647,712	647,712
Benefits & Taxes	24,000	174,800	198,800	24,000	174,800	198,800
Total	138,276	822,512	960,788	138,276	822,512	960,788
PROGRAM EXPENSE						
Committee	11,141	0	11,141	11,141	0	11,141
Computer service and Supplies	10,000	500	10,500	10,000	500	10,500
Conferences	600	6,000	6,600	600	6,000	6,600
General Assembly	1,000	0	1,000	1,000	0	1,000
Professional services	5,000	0	5,000	5,000	0	5,000
Occupancy costs (space, utilities, services)	44,000	0	44,000	44,000	0	44,000
Lease (service contracts)	480	0	480	480	0	480
Supplies, subscriptions, dues & repairs	4,300	400	4,700	4,300	400	4,700

SIMA BUDGET - continued

Overseas travel, shipping & set-up	0	77,660	77,660	0	112,100	112,100	0	103,800	103,800
Personnel Development: Cand. exp., psych. consul., debrief, training, & lang. school	634	38,840	39,474	0	113,500	113,500	0	126,748	126,748
Postage & Shipping	5,810	1,000	6,810	0	0	8,500	7,000	1,000	8,000
Promotion & Printing	548	11,494	12,042	0	0	19,300	13,300	30,180	43,480
Program Travel	0	22,720	22,720	0	0	0	0	25,000	25,000
Telephone & Telegraph	974	2,662	3,636	0	0	4,500	3,800	2,500	6,300
Staff Travel	1,906	0	1,906	12,600	0	12,600	12,400	0	12,400
Other Expenses	2,308	2,832	5,140	0	0	27,800	2,400	3,000	5,400
Depreciation	0	0	0	0	0	0	400	0	400
Field Expenses (travel on-the-field)	0	0	0	0	0	0	0	0	0
Project Expenses (summer program)	0	171,506	171,506	0	0	229,500	0	200,000	200,000
Total	42,888	335,172	378,060			572,700	115,821	499,128	614,949
Total Expense	133,022	948,504	1,081,526			1,401,800	254,097	1,321,640	1,575,737
Excess/(Deficit)	(92,864)	176,737	83,873				(208,997)	286,360	77,363
+ 15% of restr. miss. contr.	139,902						209,700		
Excess	47,038						703		

* Includes Tim Irwin fees; moved to Personal Development

COVENANT COLLEGE
 PROPOSED BUDGET FOR FY 86-87
 HISTORICAL TRENDS SUMMARY

	Actual 1982-83	Actual 1983-84	Actual 1984-85	Budget 1985-86	Proposed 1986-87
Fall HC/FTE/Quest (FTE)	542,510	518,486	515,498/33	484/466/89	491/478/105
Revenues					
Educational & General	\$3,734,799	\$4,002,271	\$4,272,559	\$4,522,184	\$4,773,750
Auxiliary Enterprises	1,276,089	1,350,464	1,528,735	1,488,360	1,605,590
TOTAL REVENUES	\$5,010,888	\$5,352,735	\$5,801,294	\$6,010,544	\$6,379,340
Expenditures					
Education & General	\$3,680,392	\$3,928,050	\$4,366,819	\$4,571,061	\$4,926,141
Auxiliary Enterprises	1,099,399	1,166,498	1,287,622	1,280,395	1,274,230
Transfers	106,989	252,225	141,075	112,287	139,637
Contingency	—	—	—	46,801	39,332
PCA Foundation ²	—	—	—	—	3,186
Archives (see p. 174)	—	—	—	—	70
TOTAL EXPENDITURES	\$4,886,780	\$5,346,773	\$5,795,516	\$6,010,544	\$6,382,596
Excess (Deficiency) of Revenues over Expenditures	124,108	5,962	5,778	—	—
Fund Balance (Unrestricted) Year ending 6/30/80					

**COVENANT COLLEGE
PROPOSED BUDGET FOR FY 86-87
COMPARISON OF EXPENDITURES WITH HISTORICAL TRENDS**

	Actual FY 1982-83	Actual FY 1983-84	Actual FY 1984-85	Budget FY 1985-86	Proposed FY 1986-87
Educational & General					
Instructional					
Quest	1,161,441	1,242,499 ¹	1,267,745	1,369,232	1,490,720
Library	118,871	118,091	183,602	379,521	385,965
Student Services	388,726	478,587	129,639	153,365	181,572
Maintenance of Plant	384,793	362,815	495,778	521,516	566,787
General & Administrative	481,653	465,456	412,761	449,112	485,045
President's Salary			538,683	384,864	383,993
President's Housing					48,400
President's Other Benefits ³					9,400
Institutional Advancement	192,513	229,436	289,180	317,263	12,934
General Institutional	<u>298,860</u>	<u>313,859</u>	<u>329,706</u>	<u>320,116</u>	<u>305,091</u>
Sub-total	3,026,857	3,210,743	3,647,094	3,894,989	4,225,069
Student Aid	<u>653,535</u>	<u>717,307</u>	<u>719,725</u>	<u>676,072</u>	<u>701,072</u>
TOTAL E & G	3,680,392	3,928,050	4,366,819	4,571,061	4,926,141
Auxiliary Enterprises					
Residence Halls	234,911	275,685	309,470	336,232	327,221
Food Service	484,486	480,630	440,836	486,168	486,168
Tuck Shoppe	143,921	130,894	171,481	148,558	149,241
Summer Conferences	226,935	272,025	360,280	303,484	305,647
Vending Machines	<u>9,146</u>	<u>7,264</u>	<u>5,555</u>	<u>5,953</u>	<u>5,953</u>
TOTAL AUXILIARY	1,099,399	1,166,498	1,287,622	1,280,395	1,274,230
Transfers	106,989	252,225	141,075	61,887	99,637
Quest (net revenue over expense)				50,400	40,000
PCA Foundation ²	0	0	0	0	3,186
Archives	0	0	0	0	70
Contingency	0	0	0	46,801	39,332
TOTAL EXPENDITURES & TRANSFERS	1,886,780	5,346,773	5,795,516	6,010,544	6,382,596
Head Count Enrollment, Fall	542	518	515	484	491
Full Time Equivalent	510	486	498	466	478
Quest (FTE)			33	89	105

¹ Excluded expenses for Gifted Children's Program

² Added to budget due to Ridge Haven's withdrawal from the PCA Foundation.

³ ...

COVENANT THEOLOGICAL SEMINARY

1986-87 BUDGET
HISTORICAL SUMMARY

REVENUES	83-84 Actual	84-85 Actual	85-86 Budget	86-87 Budget
Educational and General				
Tuition	\$ 351,353	\$ 350,260	\$ 320,825	\$ 297,184
Fees	11,999	14,297	11,008	11,000
Endowment	210,118	221,646	216,700	233,925
Gifts	751,243	826,701	994,000	1,039,093
Restricted Gifts				19,600
Minis. Form. Prog.	3,350	42,670	—0—	—0—
Student Aid (All)	36,493	56,886	78,800	101,631
Other	20,056	22,552	12,000	16,830
Total Ed. and General	\$1,384,612	\$1,535,012	\$1,633,333	\$1,719,263
Auxiliary				
General	\$ 55,367	\$ 48,581	\$ 43,800	\$ 47,090
Cov. Script. Study Min.	66,969	46,290	38,500	67,400
Total Auxiliary	122,336	94,871	82,300	114,490
Total Revenues	\$1,506,948	\$1,629,883	\$1,715,633	\$1,833,753
EXPENSES				
Educational and General				
Trustees	\$ 64,001	\$ 84,707	\$ 106,638	\$ 63,700
President/Salary				42,300
President/Benefits				1,176
President/Retirement				4,740
Instruction	475,696	491,236	444,814	523,572
Library	122,907	100,716	110,141	119,740
Student Development	53,277	75,410	66,736	41,184
Student Ministries	29,245	30,599	—0—	—0—
Minis. Form. Prog.	1,717	34,309	3,500	—0—
Student Aid	39,655	61,626	80,000	103,631
Development	196,683	231,093	286,635	304,129
Admissions (Recruiting)	12,624	32,153	67,216	77,530
Audio Visual	—0—	—0—	—0—	30,626
Business Office	101,090	132,087	167,387	166,148
Plant Operations	144,140	170,438	216,800	230,818
Southeastern Extension	25,533	—0—	—0—	—0—
Archives (see p. 174)				305
Total Ed. and General	\$1,266,551	\$1,444,374	\$1,549,867	\$1,709,595
Transfer-Renew. and Debt.	\$ 15,696	\$ 15,920	\$ 24,466	\$ 15,000
Auxiliary				
Operations	24,473	21,920	22,800	21,645
Services	11,780	7,718	8,000	—0—
Cov. Script. Study Min.	117,977	93,101	104,000	76,000
Trans.-Renew. and Debt	15,696	6,500	6,500	5,000
Total Auxiliary	\$ 169,926	\$ 129,239	\$ 141,300	\$ 102,645
Res. for Contingencies	\$ 10,000	—0—	—0—	10,000
Total Expenses	\$1,462,173	\$1,589,533	\$1,715,633	\$1,837,244
Net Revenue/(Expend.)	\$ 44,775	\$ 40,350	\$ 0	\$ 0

**COVENANT THEOLOGICAL SEMINARY
NEW BUDGET HIGHLIGHTS
FY 86-87**

- I. Revenue
- A. Tuition and Fees
 1. Assumes recruiting same number of new students for next year, and therefore reflects enrollment drop from 131 to 111 students.
 2. Average tuition increase is 5% although a fulltime student fee schedule will show a slight decline.
 3. Includes new revenue of \$18,000 for evening school tuition.
 - B. Endowment reflects slight increase in Endowment available for general operating purposes assuming new money (\$300,000) will be raised.
 - C. Gifts and Grants - reflects total increase of \$45,093 (4.6%) from this year's budget. With church membership growth. Askings will remain close to this year's \$6.81 per communicant member.
 - D. Student Aid:
 1. Good growth in CTS/PCA Scholarship
 2. Some growth in general Endowment for scholarship purposes.
 - E. Other Income Growth is anticipated interest income.
 - F. Restricted Gifts - new line item to reflect restricted funds available for Church Planting, CTS/PCA residual for general scholarships, and Texas scholarship funds.
 - G. Auxiliary - Housing:
 1. Reduced student housing available due to closing of annex, but rent is increased 13.3%
 2. Increased Faculty Housing income due to more stable occupancy, and monthly rent increase.
 - H. Timeless Insights:
 1. Program remains as this year through October. Then free subscriptions will be greatly reduced and paid subscriptions will be requested.
 2. Gifts goal remains same except for \$24,000 of known gifts reduction next year.
- II. Expenditures
- A. General - budgets assume 4% available for salary increase. Administration will distribute increase to their own departments. FICA cost went from 7.05% to 7.15%. Medical is more accurately budgeted for a reduction. Since with no program change, except current staff being here a full year (many faculty and some staff were here for only a partial year this year), there was over a \$96,000 base increase in salaries and benefits. Increments will not be given this year.
 - B. Instruction:
 1. Increase due almost exclusively to all professors being here full year next year.
 2. General expenses reduced.
 3. \$23,400 of expenses covered by new revenues.
 - C. Library:
 1. Larger than average budget increase in Library purchases.
 2. Addition of computer research line item.
 - D. Student Development:
 1. Reduction in personnel cost due to one-half of Dr. Soltau's time being properly charged in Instruction and more of Vera's time being shifted to Admissions.
 2. Reduction in general expenses.
 - E. Ministerial Formation - eliminated (elements of this program will be taken over by the new Church Planting Program).
 - F. Student Aid - healthy increases in CTS/PCA Scholarship program.
 - G. Development:
 1. Major increases in mailing and printing due to a three-per-year publication going to entire mailing list.
 2. Decreases in travel, contract services, alumni, supplies, equipment, and reference material.
 - H. Admissions:
 1. Personnel cost up due to full year salary changes of this year, plus larger share of Vera's time.
 2. Student labor cost added is covered by new revenue.
 3. Dollar amount of other costs unchanged from this year.
 - I. Audio Visual Department - new department designed to initiate a Seminary ministry to PCA Churches through video and cassette tapes.
Incorporates existing student labor to continue on-campus audio visual services.
 - J. Business Office with equipment purchase reduction and no staff recruiting expenses. Other

expenses are reduced for overall budget reduction from present year.

- K. Physical Plant - all budget areas:
 - 1. Salary up due to existing personnel being in place a full year rather than partial.
 - 2. Student labor cost up in order to offer higher wages to student workers, and retain them longer. Money was drawn from capital repair line items (transfers) since we will be able to do more work for less money with our own students rather than outside contractors.
 - 3. Other expenses are reduced from this year's budget.
- L. Auxiliaries:
 - 1. Student Housing, Faculty Housing, and Food Service budgets are lower than current year.
 - 2. The service center or print shop is assumed to be closed at the end of this fiscal year. This offers a net budget reduction of \$8,000.
 - 3. Timeless Insights is budgeted to shift more money to increased labor cost to offer stable upkeep of records. Mailing lists, new names, and financial records will be kept routinely up to date. In November free subscriptions will be greatly reduced and paid subscriptions will be sought.
- M. Contingency - a contingency has been added to help handle unanticipated emergencies, or enrollment drop. The amount is very small for such a purpose.

**PRESBYTERIAN CHURCH IN AMERICA
INSURANCE, ANNUITIES AND RELIEF
BUDGET SUMMARY WORK
FOR THE YEAR 1987**

DESCRIPTION	ACTUAL EXPENSES 1985	APPROVED BUDGET 1986	REVISED BUDGET 1986	PROPOSED BUDGET 1987
Director salary and benefits ¹	\$46,962	\$49,780	\$49,780	\$52,766
Other salaries and benefits ²	<u>168,182</u>	<u>200,120</u>	<u>256,720</u>	<u>290,784</u>
Total salaries and benefits	<u>\$215,144</u>	<u>\$249,900</u>	<u>\$306,500</u>	<u>\$343,550</u>
Professional services:				
Audit/accounting fees	8,913	7,200	8,500	9,350
actuarial fees	3,792	8,800	8,800	9,680
Legal fees	<u>9,942</u>	<u>11,000</u>	<u>11,000</u>	<u>12,100</u>
Total professional fees	<u>\$22,647</u>	<u>\$27,000</u>	<u>\$28,300</u>	<u>\$31,130</u>
Supplies-office	\$6,673	\$8,800	\$8,800	\$9,680
Telephone	7,372	12,100	12,100	13,310
Occupancy costs	17,632	22,000	22,000	24,200
Travel and hotel	12,783	22,000	25,000	27,500
Meetings	15,103	18,700	18,700	20,570
Computer	10,677	20,900	20,900	22,990
Conferences	819	1,300	1,300	1,430
Dues and Subscriptions ³	1,335	0	0	0
Printing	7,921	9,900	9,900	10,890
Postage	7,008	8,300	8,300	9,130
Equipment and service contract	12,849	15,400	15,400	16,940
General Assembly	3,080	5,000	5,000	5,500
Insurance-office	1,898	2,800	2,800	3,080
Contingency	1,369	4,400	4,400	4,840
Property taxes	1,225	1,200	1,200	1,320
Training	1,253	1,900	1,900	2,090
Moving	<u>1,035</u>	<u>0</u>	<u>0</u>	<u>0</u>
Total other operating expenses	<u>\$110,032</u>	<u>\$154,700</u>	<u>\$157,700</u>	<u>\$173,470</u>
Total Budget	<u>\$347,823</u>	<u>\$431,600</u>	<u>\$492,500</u>	<u>\$548,150</u>

¹ The 1987 figure is a 6% increase over 1986. The Director's salary and benefits will be finalized at the November board meeting.

² Includes employer's share of FICA for the Director and Staff.

³ The budget for dues and subscriptions is included in supplies-office.

**PRESBYTERIAN CHURCH IN AMERICA FOUNDATION
PROPOSED BUDGET SUMMARY FY 1987**

Description	1985		1986		FY '86 Proposed	% Increase
	Budget	Actual	Budget	to 12/31/85		
1. Director's Salary	\$ 31,946	\$ 31,946	\$ 33,543	\$16,771	37,300	*(5) 7.7%
2. Director's Benefits	6,054	6,054	7,011	3,506	6,394	
3. Office Staff Wages	8,580	*(1) 10,733	13,728	6,864	15,400	*(6) 12.0%
4. Payroll Taxes	3,425	*(2) 3,767	3,309	1,655	3,768	13.9%
Total Salaries	50,005	52,500	57,591	28,796	62,862	
5. Professional Services	9,150	10,378	12,500	4,318	15,000	*(7) 20.0%
6. Promotional/Advertising	15,950	7,763	16,417	7,791	18,059	10.0%
7. Office Supplies	1,000	1,778	1,100	*(4) 1,347	1,210	10.0%
8. Rent	4,200	4,949	4,300	1,896	4,730	10.0%
9. Telephone	3,465	5,390	3,500	2,139	5,000	*(8) 42.8%
10. Dues/Subscriptions	250	320	250	115	275	10.0%
11. Director Travel	13,230	9,362	13,230	5,777	14,553	10.0%
12. Director/Staff Training	1,000	342	1,000	734	1,500	*(9) 50.0%
13. Board Meetings	5,000	4,577	5,500	1,161	6,600	20.0%
14. Capital Expenses	1,500	*(3) 7,247	1,650	413	1,815	10.0%
15. Miscellaneous	2,750	1,076	2,000	795	2,200	10.0%
16. Archives (see p. 174)					35	
Total Operating Budget	\$107,500	\$105,682	\$119,038	\$55,282	\$133,839	12.4%

1 Secretary from part-time to full-time late in year.

2 IAR increase in costs late in year.

3 Purchased computer and software to utilize PCA computer program and replace broken memory typewriter. Used surplus in budget in December for purchase.

4 Computer supplies not budgeted earlier without computer.

5 In compliance with 10% increases recommended for coordinators.

6 Bring Administrative Assistant into line with other committees and agencies.

7 More complicated estate requires more use of technical advisors. Larger assets require increases in custodial fees.

8 Great deal of telephone follow-up required due to increase of number of people served. Cuts down on travel expenses.

9 More professional training required for director and staff.

RIDGE HAVEN, INC.—INCOME PROJECTION 1985-1986
Actual Income July-December*Estimated January-June**
February 21, 1986 Revision

RECEIPTS	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.	JAN.	FEB.	MARCH	APRIL	MAY/JUNE	TOTALS
Contributions	10,805	14,096	11,299	9,233	33,378	26,567	9,600	9,000	9,000	9,000	9,000	159,978
Lot Leases	4,400	3,634	2,490	14,726	5,873	1,740	1,840	2,560	4,780	19,717	1,62120	64,401
Fees	11,215	7,497	7,230	3,362	13,684	741	3,200	3,000	3,600	3,600	2,5004,400	49,035
	26,420	10,233	21,019	27,321	52,935	29,048	14,640	15,560	17,380	32,217	13,12113,420	273,414

**BUDGET FIGURES FOR 1986-1987
RIDGE HAVEN, INC.**

Description	Actual Expns (est) F/Y 86	Approved Budget F/Y 86	Proposed Budget F/Y 86
Administrator's Salary	42,210	42,210	45,375
Program Coordinator's Salary	35,000	35,000	37,625
Superintendent's Salary	17,350	17,350	15,000
Secretary Salary	8,800	8,800	10,400
Summer and Part Time Workers	8,000	8,000	8,500
Equipment Operating Expense	12,923	12,000	13,000
Tools	750	1,000	1,000
Utilities	18,000	20,000	21,000
Property Taxes	2,833	2,800	4,500
Building & Grounds Maintenance	5,000	9,000	9,000
Casualty Insurance	8,200	8,000	10,000
Telephone	2,850	4,200	3,500
Promotional Expense	28,910	40,000	50,000
Travel	800	1,200	1,000
Board Meeting Expense	2,500	8,000	4,000
Office Expense	4,200	2,500	4,000
Audit & Accounting	12,000	8,000	15,000
Miscellaneous	1,500	1,000	1,000
Mortgage Payment (Prin & Int)	37,952	37,952	35,503
Payroll Taxes	4,200	7,500	6,000
	<u>270,978</u>	<u>291,517</u>	<u>295,403</u>

MINUTES OF THE GENERAL ASSEMBLY

SUMMARY BUDGETS AND ASKINGS

	BUDGETS Fiscal 87	NAE Dues	ASKINGS Fiscal 87	Per Capita	% of Total
Permanent					
COA	829,889	437	740,122	4.83	5.03%
CE/P	1,150,613	605	1,125,591	7.35	7.65%
MNA	2,121,315	1,116	1,959,302	12.79	13.31%
MTW	8,884,889	5,503	8,654,889	56.48	58.81%
SIMA	1,575,737		0	0.00	0.00%
Agency					
Covenant College	6,382,526		953,186	6.22	6.48%
Covenant Seminary	1,836,939		1,042,286	6.80	7.08%
IAR	548,150		0	0.00	0.00%
Investor's Fund	152,122		0	0.00	0.00%
PCA Foundation	133,804		0	0.00	0.00%
Ridge Haven	295,403		240,885	1.57	1.64%
TOTALS	\$23,911,387	\$7,661	\$14,716,261	\$96.04	100.00%

Per Capita . . . the ASKINGS are computed using the ASKINGS Fiscal 87 column divided by the total membership of the PCA (153,227).

Other notes . . . Total spending increase over the Fiscal 86 budget 9.07%
Total ASKINGS increase by Per Capita 1.78%

Note 1: The additions made by the archival assessment, see page 174, Recommendation 61, are not included in the askings computation.

Note 2: Audit reports for all of the Committees and Agencies are available on request from the Stated Clerk's Office.

APPENDIX D

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

During this past year the Christian Education and Publications Committee adopted a three-year Strategic Faith Plan. This plan seeks to flesh out a precise statement that "CE/P exists to help in every facet of the church's life and growth that has to do with making disciples, which is Christian nurture, which has to do with teaching the truth, and the transforming of relationships through Jesus Christ."

CE/P is a co-partner seeking to work hand in hand with local churches, presbyteries, and General Assembly committees and agencies to disciple and train leaders, teachers, and parents in their roles of ministry.

Consider briefly the areas of ministry where CE/P is making a major thrust and impact throughout the PCA.

I. TRAINING SEMINARS AND CONFERENCES

The growth and development of the church depends upon a trained leadership in turn training and discipling the people of God to carry out the work of ministry. Leaders throughout the PCA are vitally interested in and requesting help in receiving continuous training in their areas of responsibility. The Committee on Christian Education has developed programs to assist officers, teachers, and other organizational leaders in the church to develop and sharpen their skills in leadership.

Over the past year the CE/P staff has traveled from coast to coast and border to border conducting some 49 seminars reaching approximately 1,500 people in the PCA.

Some of the areas of study include strategic faith planning, team building, learning to teach, communication, conflict resolutions, spiritual gifts, curriculum, and stronger relationships.

In order to maximize time and ministry CE/P has produced several video programs for church use. One series is Rev. Charles Dunahoo, Coordinator of CE/P, conducting the "Strategic Faith Planning Seminar." A second series is Rev. T. M. Moore, PCA minister, speaking of "Learning To Teach." A third series is Dr. Morton H. Smith, Stated Clerk of the PCA, lecturing on "PCA Distinctives." The fourth and most recent series is Dr. Morton H. Smith lecturing on the "Westminster Standards."

It was also approved in the Strategic Plan that CE/P train, and certify key individuals regionally located throughout the church to assist in training responsibilities. This will also increase and expand the ministry of CE/P throughout the PCA.

During the past year there have been several regional or presbytery-wide training conferences with multi-staff personnel including members of Great Commission Publications staff and Pioneer Clubs. One held in south Florida in the fall was well attended with 232 people representing 24 churches. Another was held in Connecticut during May but figures are unavailable at the writing of this report.

Other major conferences held throughout the year were a Music Conference in April held at Trinity Presbyterian Church in Montgomery, Alabama, and a Partners in Ministry Conference for pastors and wives held at Ridge Haven in May. Another Partners in Ministry Conference is scheduled for October in the Pocono Mountains of Pennsylvania. These conferences are specialized seeking to sharpen skills and encourage creativity in ministry.

The CE/P Committee would encourage the churches throughout the Assembly to utilize the opportunity to attend such seminars and conferences when held in your area. Better yet, why not host one.

II. CURRICULUM AND BIBLE STUDY MATERIALS

The Committee continues to work with Great Commission Publications in the production and revision of Sunday School curriculum. It has been most encouraging to see the positive response from churches using the newly revised primary materials that were released last September. One recent letter said in part: "I have nothing but praises for all the changes....Thank you for all your hard work and for using your creativity to make the lessons come alive!"

The financial support for this ministry now comes 85% from sales and 15% from denominational contributions.

The PCA expresses its thanks to the OPC for their patience and understanding with the PCA in their lack of subsidy support. We are anticipating a reversal in this trend.

The Adult Discipleship Studies is a series of adult electives for use in Sunday School or other study groups. There are now thirteen studies in the series. The newest is a study on the wisdom literature of the Old Testament entitled "Wise and Otherwise" written by Dr. Jack B. Scott. Scheduled for release later this year are "Living in Christ's Church" by Dr. Edmund P. Clowney; a study on doctrine by Dr. Morton H. Smith, and a study on parables by Dr. Scott.

CE/P continues to oversee the writing and printing of the WIC yearly Bible study. Due to be released at General Assembly is the 1987 study written by Mrs. Gordon (Jean) Shaw and printed by Zondervan.

The study is on "Friendship."

It is vitally important to the future of the PCA that we continue to produce good curriculum materials that proclaim and undergird the message that is preached from our pulpits. CE/P along with GCP is committed to such a plan.

Other studies that are in the development stages are a reprint of articles on the *Westminster Confession of Faith* by Charles Dunahoo, Coordinator of CE/P; a two-year leadership training course also by Mr. Dunahoo, and a Study on *BCO* by Dr. Donald J. MacNair.

III. COMMUNICATIONS AND PUBLICATIONS

The PCA Messenger continues to be published eleven times a year and mailed to all who wish to receive it subscription free. Being the denominational news magazine it reports the actions and activities of the General Assembly's committees and agencies. Over the past year it has expanded its coverage to include some forum type articles debating certain issues facing the PCA.

The Committee has sought to keep the Messenger subscription free, but with escalating costs in printing and postage the Messenger is the largest expense item in the CE/P budget. This past year the Committee had to appeal for support from those receiving the Messenger. A hard look is being given to the issue of subscription by the Committee in the future. The General Assembly's Ad Hoc Committee on Communications, as it looks at an overall PCA communication strategy, is also studying the role of the Messenger in the PCA.

Other publications produced by the CE/P Committee are mainly distributed on a quarterly schedule. "Follow Me" is one such publication that is produced for Sunday School officers and teachers. It is growing in popularity as some 14,500 copies are being printed and distributed each quarter. All local churches are encouraged to forward to the CE/P office any names and addresses of individuals that should be receiving this publication.

"Effective Church Leadership" is another specialized publication that is produced for pastors and church officers. It shares practical ideas and suggestions dealing with church organization and leadership. This too has been well received by pastors and officers throughout the church.

The Committee continues to coordinate the WIC program and the Theological Certification Committee on Internship.

The 1985 WIC Love Gift to the PCA Archives totaled \$55,550.

The CE/P Committee also sent a representative to the September 1985 meeting in Cincinnati, Ohio on Pornography and Obscenity, as directed by the 13th General Assembly. (A bibliography is also being prepared on this subject by CE/P).

The CE/P Committee is primarily a service oriented ministry in the PCA. The prayers and support of churches throughout the General Assembly are a real encouragement. There are areas of ministry that CE/P needs to expand such as youth ministry, Christian day schools, senior citizens, and cross cultural churches in North America. To meet these and other needs within the PCA will take greater support by PCA churches. Our desire is to strengthen the partnership with you the local church in carrying out the Great Commission "...to teach them to do all that I have commanded...."

The following recommendations will be divided into two parts. Part one will be the general section and part two will be the Ad Hoc Communications Committee report.

RECOMMENDATIONS:

1. That the minutes for CE/P for June 1985, September 1985, December 1985 and February 1986 be approved.
2. That the proposed 1986-87 Budget, as presented by COA, be approved.
3. That the Fourteenth General Assembly encourage the local churches to support CE/P in meeting its approved budget in order that present programs might not be interrupted.
4. That the Coordinator and his staff be thanked for their diligent and effective work in the area of Christian Education and Publications.
5. That the Rev. Charles H. Dunahoo be reelected Coordinator for CE/P for the next year.
6. That the General Assembly join together in expressing gratitude to the WIC for their generous support of the 1985 COA (Archives) Love Gift. A total of \$55,321 was contributed.
7. That the Assembly approve the 1987 WIC Love Gift directed to CE/P and that it be used for the expansion of the WIC ministry in the PCA.
8. That the Assembly approve the WIC "Resources for Women In the Church" (distributed last summer) as a replacement of the "old" WIC Constitution and that local sessions and WIC's be encouraged to utilize its ideas.
9. That the General Assembly thank CE/P's Women's Advisory Sub-Committee and staff for their part in planning the program for the women at this Thirteenth Assembly.

10. That the Assembly recommend that local churches continue to encourage their members to receive and read the PCA Messenger and that prayers and financial support for its ministry be increased in order to insure a maximum readership; that the editor and all who work with him be commended for their work of expanding the Messenger in format and content.
11. That the General Assembly through its stated clerk express its appreciation to the staff of Great Commission Publications for their effective and efficient development of Sunday School curriculum and that the Assembly notice the increase of sales support for that ministry.
12. That in light of several previous overtures from presbyteries regarding the denominational hymnal, that the Assembly encourage local churches to designate funds to CE/P to assist in the Trinity Hymnal revision.
13. That the Assembly take this opportunity to express encouragement in the development of CE/P's alternative training programs via video and urge local churches to take advantage of their availability from the CE/P office.
14. That the General Assembly take the address of Dr. C. Everett Koop on obscenity and pornography as partial fulfillment of CE/P's assignment, and that local leaders continue to remind their members of the PCA's concerns in this area.
15. That the Assembly through the offices of the Stated Clerk and CE/P urge local sessions and presbyteries to utilize the continuing education and training programs offered by CE/P as an attempt to minister to needs of pastors and wives.
16. That the Assembly continue to offer the services of CE/P to presbyteries in their role of encouraging, equipping and ministering to their pastors, wives and other leaders.
17. That in light of the positive response to the regional music conference jointly sponsored by CE/P and GCP that local churches and presbyteries be urged to schedule this unique training program in their areas.
18. That the General Assembly urge local churches to use the Children's Mission Packet (ages 4-12) produced jointly by CE/P, MTW and MNA.
19. That the General Assembly urge CE/P as it develops its cross cultural training and curriculum programs that CE/P work closely with MNA's Special Ministries personnel in coordinating a strategic plan and making itself available to the MNA staff for implementation.
20. That the Stated Clerk of the General Assembly notify the Review and Control Committee of the 14th General Assembly of the following resolution: Whereas some presbyteries (particularly but not exclusively Philadelphia, Missouri, Mississippi Valley and Pacific presbyteries) have a large number of candidates for the ministry who need experience and internship; and, Whereas these presbyteries have not yet been able to develop sufficient opportunities for internship for all these men; Therefore, the Christian Education and Publications Committee, on behalf of the Assembly's Certification Committee, petitions the Review and Control Committee to exercise some leniency for the ensuing three years in the matter of fulfilling the *Book of Church Order* requirements for internship.
21. That the paper "Defining the State of the P.C.A. Internships in 1986" be distributed at the end of this report.

ATTACHMENT A AD HOC COMMUNICATIONS COMMITTEE REPORT:

The Ad Hoc Committee on Communications has met several times since the Thirteenth General Assembly. It has defined its role according to the charge given it when it was established, appointed sub-committees to focus on several key areas of media, and begun gathering information and the development of comprehensive reports with recommendations that shall be presented to the Fifteenth General Assembly, the Lord willing.

Philosophy Statement:

Because we believe that God has eternally communicated through His Son Jesus Christ and His Word and calls His people to communicate with one another and to the world, we communicate.

Communications of the Presbyterian Church in America, including the whole spectrum of print and electronic media — publications, direct mail, radio, television, etc. — should effectively express the God-given purpose and ministries of the Presbyterian Church in America. Communications should forthrightly uphold the truth of God's Word to our culture, accurately reflect the doctrinal position of the denomination, and communicate to internal and external publics what God is doing in and through the Presbyterian Church in America and all of its entities. Communications should encourage understanding of and confidence in the denomination, encourage commitment to its goals and ministries, and promote denominational unity.

The communications of the Presbyterian Church in America should be established, maintained and discontinued on the basis of need: their quality, effectiveness, and conformity to the denomination's philosophy of communications should be evaluated regularly for long-term improvement. All that is said and done in the name of the Presbyterian Church in America should seek to reflect the highest ecclesiastical

and journalistic standards.

Denominational communications are not the whole work of the church, nor will they reflect complete agreement on all issues. Expressions of editorial opinion are right and wholesome.

RECOMMENDATIONS:

1. The General Assembly approve the above Statement of Philosophy for Communications in principle, to be used by this Ad Hoc Committee as a guideline until it completes its assignment;
2. The General Assembly receive a progress report of this Committee's activities, and continue the Ad Hoc Committee on Communications for at least one more year;
3. The General Assembly appoint the editor of the *Messenger* as the News Officer of the Presbyterian Church in America and allocate appropriate funds for his activities.

ATTACHMENT B

**ADDRESS ON PORNOGRAPHY TO THE 14TH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA
DR. C. EVERETT KOOP
TENTH PRESBYTERIAN CHURCH
JUNE 6, 1986**

I am not here as your Surgeon General. I am on station leave and speak to you as a Presbyterian layman, but not in biblical or theological terms but rather as one concerned about the public's health.

In June of 1984 President Reagan at a ceremony in the Rose Garden asked the Attorney General to appoint a commission on pornography. The President's concern stemmed from studies indicating the wide spread prostitution of children in this country, an ever increasing number of reports of child abuse including child sexual abuse, and the large numbers of runaway and missing children.

On May 29, 1985, Attorney General Edwin Meese III announced the names of the members of the commission on pornography and indicated they would study the dimensions and affects of pornography and recommend measures if appropriate, to control its production and distribution.

The last time that obscenity and pornography were in the hands of a commission in this country was in 1969 and 1970 with a report sent to the President and the Congress in September of 1970.

At that time, researchers in the behavioral sciences had barely scratched the surface of pornography. Hence, the 1970 report was based upon a very limited universe of scientific literature and experience. As a result, the commission concluded there was "no evidence that exposure to or use of explicit sexual materials plays a significant role in the causation of social and individual harms, such as crime, delinquency, sexual or nonsexual deviancy, or severe emotional disturbance."

As you may recall President Nixon refused to accept the report and only six members of the senate voted to accept the report.

However, even though not officially accepted by the President or the Congress it has been the only document on pornography carrying any legal weight over the last 16 years.

But those 16 years have gone and now we know quite a bit more about pornography and its potential effects upon health. And during those intervening years society has also become much more concerned about the way pornography invades our public and our private lives.

The hucksters of pornography have invaded cable television, the popular music world, telephone communications, and the whole new field of home video players. To the pornographers, these technologies offer new opportunities to expand the dissemination of sleaze and trash. But to us they are complex challenges in the public's fight for decency.

A fierce debate has raged in this country ever since 1970 and two separate committees, the Williams committee and the Fraser committee tried to fill a vacuum. Yet apart from their concern for protecting children from abuse in pornography, the Williams and Fraser committees really gave little attention to the circumstances in which sexually explicit material was produced and particularly its affect upon those who are involved in its production.

At the time of the appointment of the Attorney General's commission in May of 1985, Attorney General Meese had this to say:

"Reexamination of the issue of pornography is long overdue. Its impact upon society was last assessed fully 15 years ago. Since then, the content of pornography has radically changed, with more and more emphasis upon extreme violence. Moreover, no longer must one go out of the way to find pornographic materials. With the advent of Cable T.V. and video recorders, pornography now is available at home to anyone — regardless of age — at the mere touch of a button.

"It is abundantly clear that with pornography we are not dealing with one passing incident — one magazine, or one play, or one film. We are dealing with a general tendency that is pervading our entire culture including the culture known to our very young children.

"The formation of this commission reflects the concern a healthy society must have regarding the ways in which its people publically entertain themselves. The commission is an affirmation of the proposition that the purpose of a democracy involves not simply the functioning of its political system but also achievement of the good life and the good society."

The commission's life of 1 year will expire on July 7, when their report will be released.

I know many of you have been reading criticisms of that report although it is unreleased. The reason for that is that the American Civil Liberties Union under the Freedom of Information Act sued the commission and were able to get all copies of all of their draft papers that they put together during the working sessions. Eighty per cent of what you have read in criticism is based on drafts statements and not upon the final report, which the chairperson, Henry Hudson, assures me is drastically changed from the draft. Is it more liberal? Is it more conservative? I cannot answer that question because I have not seen the final report.

Having said that, I can't predict the future and so in a sense I would know a lot more if I were talking to you after July 7.

The phenomenon of pornography, is a mean pursuit that deadens the human spirit...it mocks the human heart ...and it defiles the human form.

Unhappily, when it is embraced by some people, pornography can do permanent damage, preventing its victims from ever again being able to experience true human love, tenderness, and compassion...separating them sometimes forever from the joys and comfort of a safe and healthy childhood...and denying them the grasp of a clean hand in friendship.

For those of us in the fields of medicine and public health, pornography presents a special kind of problem, because pornography attacks at once the moral and the emotional health of the American people.

But those of us who labor in the vineyards of public health feel a great frustration, since pornography will not yield to the power of something like a vaccine. We don't have such a vaccine, nor is there a "magic bullet"... or a particularly good capsule...or a simple pill that can protect a man, woman, or child from the corrupting influence of the pornographer.

The only way we can repel this blight upon our communities is to bring together all of our relevant resources. And I mean those resources in public education, in civil and criminal law, in mental and physical health, and in spiritual and political leadership. And that is precisely what is happening all across America. Decent people everywhere are committed to waging a long, hard fight against pornography.

But it's a good fight. And I believe — as I know you, also believe — that this is a fight that decent people are going to win.

I believe that society has enough evidence to implicate pornography as a contributing factor to certain disorders of human health, as a kind of "accessory" if you will to certain anti-social actions that produce profoundly harmful outcomes. For example...

Men who see or read *sexually violent material* over a period of time tend to have a higher degree of tolerance for sexual violence and acts of sexual degradation. And we suspect that for men who are even slightly predisposed to such behavior, this material may push them from the unreal world of fantasy over into the real world of overt action.

A second area involves both the use of children as subjects in pornography and the use of such *child pornography* to arouse children and adults to engage in illicit and often violent sexual activity. Lately, we've been learning just how devastating the long-term effects of this kind of pornography can be upon the physical and mental health of the victimized children.

We also are discovering that many children exploited by the pornographer soon become victims of the even more frightening world of child prostitution. And there is growing evidence that child pornography stimulates some adults into sexually abusing defenseless children. That's why I call child pornography an "accessory" to the crime of child abuse.

Last Sunday evening, in Crystal City, Virginia, I convened a Surgeon General's workshop on pornography and public health at the request of the Attorney General. The issue of pornography in American life has been a professional and personal concern of mine for many years. Pornography was to have been one section of *Whatever Happened to the Human Race* which I did with Francis Schaeffer — But we dropped it in order to focus more attention on the three issues dealing with life, namely abortion, infanticide, and euthanasia.

Almost a year ago to this day when I appeared before the Attorney General's commission I offered to provide them with information, that was solidly based on scientific evidence, on the health effects of pornography, especially as it affects children and adolescents. I also offered to show those areas where the evidence was not complete but where experience and intuition indicate a health effect from pornography.

Now that is a difficult task because it is unethical to do studies in reference to pornography prospectively

on children. Lacking so-called scientific evidence, the scientific community — which tends anyway to minimize the effects of pornography — are never satisfied with the results of any type of research.

The traditional research paradigm was developed in the nineteenth century from an attempt to subject human behavior to empiric scientific methodology, much as one would test chemical substances. This model conveniently coincides with John Stewart Mill's exclusion of purely moral considerations, since a physical scientist obviously *can* study overt behavior, but *cannot* study entities so nebulous as moral valuation, conscience, or spiritual sensitivity. The physical science model has thus contributed to the very narrow focus of research itself and of political debate. Until recently, research has been substantially restricted to the narrow, overt behaviors of physically aggressive individuals or those who had sexual dysfunction. Influence of human science has encouraged study of attitudinal changes toward victims of aggression, but it is only in the last two years that there have been even a few isolated studies treating the effects of pornography on attitudes of users toward marital fidelity, toward the desire for children, or desire for marriage at all.

Initially, some psychologists did make efforts at introspective research, but the physical science model has been virtually the only model for most of the twentieth century, has restricted data to hard, observable responses. And I have said that you just cannot do that ethically in children. The causal milieu of sex offenses includes family influence, idiosyncratic tendencies, educational and social influences, and peer influence, and I suppose thousands of other formative events which are virtually impossible to rigidly isolate and quantify in any kind of causal relationship. Social scientists therefore frequently state that results are inconclusive and that further research may yield more conclusive results just as did research, for example, on smoking as a cause of cancer. But the comparison of the complexities of human behavior to the pathology of lung tissue is too simplistic, and the assumption that human beings are subject to rigid control like lung tissue is even more strained. Traditional research certainly has a place, but it is questionable whether it will ever reach a satisfactory consensus regarding causality of pornography in the minds of those who are dedicated to the scientific model.

I believe the anecdotal evidence of law enforcement agencies, of health officers, of child psychiatrists and child psychologists is overwhelming and so I acceded to the Attorney General's request and proceeded with that workshop.

Over the past several months since it was announced that I would do this, I've been roundly criticized by liberals who warn of the threat to our civil liberties posed by the workshop. On the other hand, I have been taken to task by conservatives who warn of the threat to the nation's moral fiber posed by the workshop.

Both groups urged me to call the whole thing off.

I had the distinction of being attacked from both sides of the *Washington Post* in the same day so I thought I must be right in the middle.

But I have to tell you that I think that both groups are wrong.

So I did hear the complaint of the liberals, but I rejected it.

Similarly, I was warned by the conservatives that the workshop would be just another forum for those people who want to destroy every vestige of morality in our society. But all of us were deeply concerned about any harmful effects pornography may have upon certain vulnerable groups in our society, especially children and adolescents. Hence, in those terms, I think our discussions were profoundly *moral*.

So I heard the complaint of the conservatives, but I rejected theirs also.

It was the liberals however who picketed the meeting place last week and now you will be happy to know that I am called a sexorcist, whatever that is.

I have steadfastly believed that, in the general discussion of pornography thus far, Americans have paid scant attention to the important effects that pornography may have upon the physical and mental health of our citizens, especially upon our children.

That's the fundamental issue we confronted in the few days of the workshop.

And I asked that group of investigators the following three key questions:

First, what do we know with some degree of certainty about the effects of pornography upon the physical and mental health of our people, especially young children and adolescents?

Second, what kind of things do we still *need* to know...in other words, what is our research agenda for the future?

And finally, as professionals in public health and medicine, what do we think ought to be done *next*, either by our colleagues in research and clinical practice or by our government?

Now we gave good, thoughtful answers to these three questions, and I believe the public interest was served in a timely and a vital manner.

My report will go to the Attorney General on August 1. Although it may be supplementary or complementary to the Attorney General commission's report to be released July 7, it will not be part of it.

The pornographer, with his hateful message of human degradation, violence, and subordination, would deny our history and destroy the cohesion we feel as members of our own and of the whole human family.

These are the concerns that I believe should galvanize you into unity and bring you into the fellowship of those of like mind.

And therefore, I call upon you to renew your pledge of vigilance and action on behalf of concerned people everywhere.

I call on you to use every possible ally in this effort...public education and public health...our courts of law...our colleagues in public safety...and the leadership of our political and yes, our religious institutions.

I call on you to re-affirm your belief in an American society based upon equity, compassion, and decency.

But remember you are not only to point the accusing finger at the pornographer but also to extend the hand of support to our primary human institution...the family.

Let me close now with a somber reminder to everyone that, while we may feel committed to this great work...we, too, are only human. And being human means that we, also, can suffer the torments of human condition.

We have to be ever watchful...of our own behavior as well as the behavior of others.

And this is a stern lesson, taught throughout the ages by great men and women of every culture. But let me leave with you these few words on the subject by a writer who knew evil first-hand before he left his native Russia to live amongst us in these United States.

In this extraordinary book, *The Gulag Archipelago*, Aleksandr Solzhenitsyn described life in the Soviet concentration camps, and at one point, he wrote this:

"If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But," says Solzhenitsyn, "The line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

Who indeed?

And this is the ever-present challenge to each of us.

Thank you.

APPENDIX E

REPORT OF COVENANT COLLEGE TO THE FOURTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

1986

I. INTRODUCTION

Covenant College has completed thirty-one years of service in the kingdom of our Lord. We look back and are amazed by the Lord's abundant provision for our needs. Tremendous progress has been made in three decades. We look ahead and are challenged by the opportunity to develop the finest possible college for the education of coming generations and for the glory of our Savior and King.

II. OUR GRADUATES AND THEIR MAJOR FIELDS

One hundred and thirty students were in the graduating class of 1986. The table below shows the distribution of majors among students for the last three years.

	<u>*1984</u>	<u>**1985</u>	<u>***1986</u>
Bachelor of Arts			
Accounting	3	3	0
Biblical Studies and Missions	9	10	11
Biology	4	4	4
Business Administration	9	4	11
Chemistry	2	2	2
Dual Degree: Engineering	2	2	2
Economics	0	2	1
Elementary Education	10	18	13
English	2	10	8
History	9	5	4
Information & Computer Science	0	5	5
Interdisciplinary Studies	5	8	2
Music	1	2	1
Organizational Behavior	0	0	41
Philosophy	1	2	0
Physical Education	8	7	6
Psychology	4	7	3
Recreation Education	3	3	3
Sociology	6	9	8
Bachelor of Music			
Applied Music	1	2	0
Music Education	0	1	1
Associate of Arts			
	12	10	6

* 6 graduates have double majors

** 6 graduates have double majors

*** 2 graduates have double majors.

III. ENROLLMENT

The enrollment for the 1985 fall semester was 573. We believe that we will find our student body growing as our churches become more aware of what Covenant College has to offer.

The five states with the highest enrollments in 1985-86 were Tennessee, Georgia, Florida, Maryland, and South Carolina. Our students came from 38 states and 14 countries. Students in on-campus programs were affiliated with several denominations:

	<u>Fall 1983</u>	<u>Fall 1984</u>	<u>Fall 1985</u>
Presbyterian Church in America	52.1%	54.2%	52.7%
Orthodox Presbyterian Church	9.1	8.2	8.7
Presbyterian Church U. S. A.	3.9	3.3	2.1
Other Presbyterian and Reformed	5.7	5.2	5.6
Baptist	11.0	9.3	11.3
Independent and Others	18.2	19.8	19.6

IV. SENIOR INTEGRATION PROJECTS

In order to complete graduation requirements at the college, each senior must write a thesis within the field of his/her major, expressing a Christian view of the subject involved. The following are representative titles of projects pursued by students of the class of 1986:

- Old Testament Directives and Modern Health Care
- Basic Youth Conflicts and the Reformed Faith
- Mainstreaming Learning Disabled Children into the Regular Classroom
- Motivation
- Self-Esteem of the Gifted: A Teacher's Responsibility
- The Best Kept Secret: Child Sexual Abuse
- A Collection of Poetry
- Teaching a Foreign Language
- Toward Social Acceptance: Mainstreaming the Physically Handicapped Child
- Suicide and Sylvia Plath
- The Difference between Brain and Computer Functions
- Taking Risks, a Children's Short Story
- Economic Justice
- Eugenics: A Christian Perspective
- Proof of the Integrability of a Function Continuous on a Closed Interval

V. CHANGES IN PERSONNEL

We are thankful to the Lord for His leading committed people to serve at the college. Sixty-five percent of our professors have earned doctorates, and all of them strive to honor the Lord Jesus Christ and to teach in the light of His Word.

Four new faculty members have served the Lord well this past year:

Dr. Michael E. Agnew, a native of Chattanooga, earned a B.A. from Moody Bible Institute, a B.S. in Psychology from the University of Tennessee in Chattanooga, and M.A. in Counseling Psychology from Trinity Evangelical Divinity School. He works in the Student Development Office as director of counseling and career services.

Dr. Joseph A. Clumpner, professor of mathematics and applied science, earned his bachelor's and master's degree from Massachusetts Institute of Technology, and his Ph.D. from Yale University. Before coming to Covenant, he had taught at the American University of Beirut and had worked as a research engineer and manager of scientific services in a series of industrial positions.

Dr. William W. Maynor joined our education department after earning his B.A. from Belhaven College, his M.Ed. from Delta State University, his M.Div. from Reformed Theological Seminary, and his Ph.D. from the University of Alabama. He served as teacher in a public high school in Tuscaloosa, as principal and teacher in a Christian school in Cleveland, Mississippi, and as teacher at Chattanooga Christian School.

Mr. Scott W. Raymond, dean of students, received a B.A. from Fort Wayne Bible College and an M.A. in Counseling and Student Personnel from Slippery Rock University. He came to us after seven years of student development experience.

VI. QUEST PROGRAM

The college has continued its effort to become a more complete educational resource for the PCA and the wider Christian community. The Quest program, a degree completion program for working adults, has now enrolled approximately 120 students in less than two years. Students and faculty in the program commend the college for developing a program that seems to meet a need in a manner which no one else in the local area has employed. The most encouraging remarks come in the form of appreciation for the difference the program makes in the working situations of these adults. Many are learning ideas and skills that are immediately useful on the job. Also, the opportunity to challenge these students to consider the impact of Christian thinking on their work has proved to be a genuine blessing.

VII. CHRISTIAN STUDIES CENTER

During the past spring the Board of Trustees approved a proposal to establish a center to promote the development of Christian thinking and to provide further educational services to the Christian public. This center will provide the faculty with the opportunity to work with other scholars to develop the application of Christian thought to cultural and societal issues as well as the academic disciplines. Several other activities are envisioned for the first year as well, including such possibilities as:

- Conferences for youth pastors, for high school students, for businessmen

Video series for teachers and parents dealing with the principles and practice of Christian education, and for the general public dealing with the need for a Christian mind in our society
Traveling faculty teams for seminars, workshops, and short courses to be held in churches and schools

Publications dealing with the subject of applying Christian thought and action to specific issues in society

Learning materials and opportunities from a Christian perspective for distant learners

Special curriculum development projects on campus

The establishment of this center will undoubtedly enable the college to better serve the denomination in the area of its educational needs.

VIII. STUDENT FINANCIAL AID

During 1985-1986, 442 Covenant College students received \$1,733,947 in aid, which came in the following forms:

Scholarships and Grants	\$ 822,299
Loans	564,450
College Work Study Program (employment on campus)	<u>347,198</u>
Total	\$1,733,947

We have tremendous help available for qualified students. Please share this information with high school students in your church and with their parents.

IX. GRANTS FOR STUDENTS FROM SUPPORTING CHURCHES

A special program of financial aid is available to students who are members of churches which support the college. The awards for the 1986-87 academic year will be based upon church support during 1985. Students from 179 churches will be eligible for those grants in the coming academic year.

What is the purpose of this program? There is a twofold purpose:

1. Covenant wants to strengthen its ties with churches. Primarily we want to strengthen these with our sponsoring denomination, the Presbyterian Church in America. In addition we want to strengthen ties with other churches which share our commitment to an education in which Christ is pre-eminent. The requirement for participation is that the church support the college in the amount of at least \$4.00 per communicant member per year.
2. The second purpose is to help students. The college realizes the importance of developing new forms of student aid, and this program is designed to provide significant help to students from supporting churches.

How much will each qualified student receive? The amount of each annual grant will vary depending on the level of giving from the church. In order to place all churches on an equivalent basis, the level of giving is calculated in terms of giving per communicant member. The size of each grant for the fall of 1986 will be determined by the following schedule:

Giving per Member	Grant per Student
\$ 4.00 — 9.99	\$ 200
10.00 — 19.99	500
20.00 — 29.99	1,000
30.00 or more	1,500

We encourage you to support your college generously in 1986 and thereafter. Church giving in 1986 will form the basis upon which we provide these special grants to students in 1987-88. Please help us to help your young people.

X. LOBBY RENOVATION

A generous gift of \$60,000 from the Women in the Church made it possible for us to renovate and beautify the large lobby in our main building, historic Carter Hall, during the past year. We are deeply grateful to everyone who made this possible.

XI. FINANCIAL REPORT

The attached financial report presents detailed information pertaining to the past two fiscal years. As I write this, we are praying and working to claim a \$200,000 challenge grant which will be given to the college if we meet our gifts and grants goal of \$930,000. More than \$300,000 is still needed by June 30. Will you help us reach that goal? Your prayers and your gifts will be deeply appreciated.

XII. RECOMMENDATION

We recommend that the General Assembly designate Sunday, October 26, as Covenant College Sunday throughout the denomination and encourage churches to remember the college with prayer and an offering on that day.

Respectfully submitted,
Martin Essenburg
President

COVENANT COLLEGE
STATEMENTS OF CURRENT FUNDS REVENUES,
EXPENDITURES AND TRANSFERS
Years Ended June 30, 1985 and 1984

	1985	1984
REVENUES		
Educational and general:		
Student tuition and fees	\$2,276,978	\$2,089,280
Government appropriations	183,321	192,683
Student aid	416,638	429,023
Gifts	1,286,170	1,255,148
Other sources	109,452	117,490
Total educational and general	4,272,559	4,083,624
Auxiliary enterprises and service groups	1,528,735	1,350,464
TOTAL REVENUES	5,801,294	5,434,088
EXPENDITURES AND MANDATORY TRANSFERS		
Educational and general:		
Instructional	1,404,267	1,281,719
Library	126,957	115,191
Student services	494,942	475,453
Operation and maintenance of plant	405,025	358,108
General and administrative	296,676	259,211
Development, alumni and public relations	289,180	225,955
Staff benefits	240,616	206,245
General institutional	302,290	273,476
Student aid	719,725	717,307
Educational and general expenditures	4,279,678	3,912,665
Mandatory transfers to:		
Loan fund matching grant	5,849	9,261
Retirement of indebtedness fund for principal and interest	33,888	110,280
Total educational and general	\$4,319,415	\$4,032,206

COVENANT COLLEGE
STATEMENTS OF CURRENT FUNDS REVENUES,
EXPENDITURES AND TRANSFERS
Years Ended June 30, 1985 and 1984

	<u>1985</u>	<u>1984</u>
TOTAL REVENUES	<u>\$5,801,294</u>	<u>\$5,434,088</u>
EXPENDITURES AND MANDATORY TRANSFERS		
Total educational and general -	<u>4,319,415</u>	<u>4,032,206</u>
Auxiliary enterprises:		
Expenditures	1,281,454	1,161,167
Mandatory transfer for reduction of indebtedness on residence hall	<u>16,565</u>	<u>21,205</u>
Total auxiliary enterprises	1,298,019	1,182,372
TOTAL EXPENDITURES AND MANDATORY TRANSFERS	<u>5,617,434</u>	<u>5,214,578</u>
Other transfers:		
To investment in plant fund for buildings and improvements	—	(16,711)
To investment in plant for equipment	(93,309)	(102,069)
Proceeds from investment in plant to current fund	—	18,900
Transfer of unrestricted funds to endowment fund	(84,000)	(110,000)
Transfer of unrestricted funds to plant fund	(24,041)	(25,600)
From endowment fund for retirement program	<u>23,268</u>	<u>21,932</u>
Total other transfers	<u>(178,082)</u>	<u>(213,548)</u>
REVENUES OVER EXPENDITURES AND TRANSFERS	<u>\$ 5,778</u>	<u>\$ 5,962</u>

APPENDIX F
REPORT OF COVENANT THEOLOGICAL SEMINARY
TO THE GENERAL ASSEMBLY
PRESBYTERIAN CHURCH IN AMERICA
June, 1986

What can a seminary do for a denomination? Covenant Theological Seminary continues to strive to be a servant of the denomination. As the denominational seminary, we are a symbol to many that they can look to to enhance the unity of our denomination. Covenant Theological Seminary will continue to build toward being a rallying point for denominational identity and unity. With the singleness of purpose of the denominational seminary, we focus our attention on the teaching of the theological standards of the church. We are proud of the *Westminster Confession of Faith* and strive to build our curriculum upon its theological structure.

As a seminary that holds to the Reformed faith, our goal has been to present that faith in ways that are biblical. A biblically presented Reformed faith will be one that is warm and winsome. Because the Reformed faith is biblical faith, we believe that properly presented it will be attractive and effective in the lives of countless individuals. Our goal is to teach men preparing for the ministry at Covenant Theological Seminary to hold forth orthodox Reformed faith in a positive way.

One of the major concerns of Covenant is the need to package and deliver our program to many parts of the denomination. In the past, seminaries have pretty much expected students to come to them, but because of the aging of the seminary population, as well as the fact that more and more students are coming to seminary with a multiple of children, it is our conviction that seminary education is going to have to find ways to take its program to the students. We are in the process of working on ways to do just that with extension work, video-taped classes, and co-operative programs with presbyteries.

For some time the General Assembly has encouraged the Seminary to increase its offerings in areas of counseling and Christian education. The problem of added financial responsibilities for such programs remains, but we are beginning to look into the possibilities of programs in these areas as well as work in the area of continuing education.

Trustees of Covenant Theological Seminary, in concurring with the recommendations of the administration, have sought to keep the 1986-87 budget growth to only one-fourth of its growth in 1985-86. This represents a commitment to fiscal responsibility by attempting to watch carefully the spending in every area of the Seminary's operation.

In January 1985, the endowment for Presbytery Scholarship funds stood at \$285,000. One year later, that figure had grown to \$497,955.99. Eight presbyteries have reached the \$15,000 maximum matching fund level. Presently, all but five presbyteries have begun to take advantage of the matching challenge fund. In 1984-85 churches in the PCA contributed to the work of Covenant Theological Seminary a total of \$313,042. This compares with a total gift of \$260,969 in 1983-84. The *Timeless Insights* continues to have a broadening ministry. It has now served 63,000 people in 388 churches.

Three new faculty members appointed by the board began their teaching responsibilities in January 1986. Phil Long, Assistant Professor of Old Testament, is finishing his degree at Cambridge; Karl Cooper, Assistant Professor of New Testament, is finishing his degree at Harvard; and Bryan Chapell, Instructor of Practical Theology, is finishing his degree at Southern Illinois University.

The D.Min. Committee has approved the offering of the D.Min. program at the Ridge Haven Conference Center. This program will begin at the end of May, 1986. Another program under development is a clinical program in Church Planting. A student will make a decision to opt for this program at the end of his first academic year. He would then complete all but 26 units of his M.Div. work during the succeeding summer and academic year. The remainder of his work would be taken on the field during a two-year Church Planting internship and ministry.

The WIC Love Gift project for 1986 is the family ministry program to support the families who come to Covenant Theological Seminary to study. The average age of an entering student at the Seminary is 31 years of age, and a majority are married. The intensive study required by seminary training puts stress on families, and we want to support and minister to our families. As well, the most difficult problem many pastors will face will be the problem of troubled families within their congregations. We would like to equip pastors to meet this challenge in their pastorates.

We are grateful to God for the many ways that He has poured out his blessings upon the Seminary. We are also grateful to God to be a part of the PCA. Our prayer is that He will send a revival to our church which will affect the culture around us in a transforming way. We are ready to help our denomination in any way that we can.

Respectfully submitted,
 Paul D. Kooistra, President

APPENDIX G

REPORT OF THE BOARD OF TRUSTEES OF THE INSURANCE, ANNUITY AND RELIEF FUNDS TO THE FOURTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Since last General Assembly, your Trustees have met in full session on August 3-4, 1985; November 8-9, 1985 and March 7-8, 1986. Day-to-day operations have been carried out through our Director and his staff, and our actuarial, legal and investment advisors. The Board has monitored and directed Trustee affairs through our Standing Committees, which are:

ADMINISTRATION - E.Morris; D.Haskew; J.Shipley
 ANNUITY - R.Van Fleet; L.Philhower; M.Roessler
 INSURANCE - J.Shipley; G.Frost; D.Haskew; D.Jussely; R.Van Fleet
 INVESTMENT - M.Roessler; E.Morris; L.Philhower; D.White
 RELIEF - G.Frost; D.Jussely; J.Shipley; D.White

I. PROGRAM SUMMARY

Participation in our program was as shown below:

Program	12-31-82	12-31-83	12-31-84	12-31-85
Health Insurance	1,006	1,203	1,597	1,763
Annuity Fund for Ministers*	530			
Employees' Annuity Fund*	48			
Supplemental Life Insurance	438	482	616	704
Relief	37	42	44	41
Money Purchase Pension Plan		544	558	514
Tax-Sheltered Annuity Plan		694	786	922
Death and Disability Plan		740	839	823
Lay Disability Plan			55	56
Total Active Retirement				
Participants	578	924	997	964
Frozen Retirement Accounts	xx	xxx	147	199
Retirees/Surviving Spouses				
Receiving Retirement				
Plan Benefits	39	78	88	89
Disabled Participants				
Receivirg Benefits				3
Plans terminated as of 12/31/82.*				

II. SIGNIFICANT ACTIONS DURING THE YEAR

1. The Insurance Committee did extensive evaluation of health insurance claims management and stop-loss insurance coverage during the year. After due consideration a decision was made to leave Massachusetts Mutual Insurance Company as our claims administrator and to contract with Employee Benefit Services of Birmingham, Alabama, for claims administration beginning January 1, 1986. The stop-loss coverage for large health claims was also moved from Mass Mutual to the Brougher Agency and is underwritten for 1986 by the New York Insurance Exchange. Stop-loss coverage was lowered from \$75,000 to \$50,000. These actions were taken to reduce the overall costs for the health insurance plan. The transition to Employee Benefit Services took longer than anticipated and resulted in some delays in claims payment in early 1986.
2. The Group Health Insurance Plan stabilized during 1985 from the previous year's heavy losses. Reserves were rebuilt. New cost containment measures, including hospital pre-admission certification and mandatory second surgical opinions were instituted for 1986 to assist the plan in holding down ever-rising medical costs. These changes enabled the Trustees to maintain the same health insurance premiums for 1986 that were charged in 1985, while increasing some medical and dental benefits. Total claims paid in 1985 amounted to \$2,414,132, compared to \$2,117,000 in 1984 - an increase of 14%.
3. After the 1985 General Assembly, the Board extended a call to Teaching Elder Robert G. Sweet

- to serve as Coordinator of Ministerial Relief. During the remainder of the year, Bob Sweet traveled extensively in the denomination making contacts through the presbyteries in an effort to set up a network at the presbytery level to assist in handling relief cases as often as possible on a grass roots level.
4. In late July, the IAR office was relocated from Kensington Square to Executive Square, contiguous to the other Decatur based PCA offices.
 5. In August 1985, the Internal Revenue Service granted a favorable letter ruling for the allowing the funds in the plan to be transferred without tax consequences to the PCA Voluntary Tax-Sheltered Annuity Plan.
 6. Long-time Business Manager Gordon Moore left the Trustees on July 1 to become Administrator for Perimeter Presbyterian Church in Norcross, Georgia. Mrs. Sybil Pullen and Mr. Tom Bryant were elevated to the positions of Accounting Manager and Participant Services Manager, respectively. Miss Carol McIntyre was hired for the new position of Receivables Coordinator.
 7. Additional personnel changes were made during the year. Miss Kathy Vandeford, formally the EDP Specialist, became the Secretary/Receptionist. Mr. Kenneth Arthur, formally denominational Computer Manager with COA, became the EDP Specialist for IAR June 1. Miss Susan Campana began work as Records Coordinator in December.
 8. The Board made a decision to reinstitute the position of Field Representative and extended a call to Teaching Elder Loren V. Watson of Calvary Presbytery to serve in this capacity beginning January 1, 1986. Through Mr. Watson the Trustees hope to promote better understanding of our various plans by pastors, lay church workers, seminarians, sessions, and other constituencies in the denomination.
 9. Retirement participants made significant gains in their retirement accounts during 1985. The financial markets produced excellent returns on invested funds. The net return for the Growth Fund, after investment counselors' fees and administrative expenses, was 22.73% for the year. The Income Fund produced 10.7% and the Balanced Fund, 16.09%.
 10. During the year, three teaching elders qualified to receive Disability payments through our Death and Disability Plan.
 11. Churches and individuals responded with generosity to the Christmas Gift. Contributions received during 1985 for the funding of retirement and ministerial relief activities amounted to \$177,864, compared to \$128,414 in 1984 - a 38.5% increase.
 12. During 1985, the following plan participants retired: TE Bertil Anderson, Mrs. Elizabeth Beckett, TE Denver Blevins, Mrs. Ruth Blanchard, TE Sanders Campbell, TE Frank Chapo, Mrs. Barbara Conley, TE Thomas Cook, TE Glenn Fearnow, Mrs. Edna Kniseley, Mrs. Florence Marshall, TE Harry Marshall, TE Onesimus Rundus, TE Russell Toms, and Mr. Ebb Washington.

III. RECOMMENDATIONS

1. That the General Assembly strongly encourage all congregations and all denominational committees and agencies to participate in the retirement and insurance programs of the PCA on behalf of their ministers, staffs and lay employees.
2. That the General Assembly strongly encourage all PCA presbyteries to require that retirement, health, life and disability insurance benefits be included in all pastoral calls.
3. That the General Assembly strongly encourage all PCA churches to complete their annual budgeting by December 15 so as to expedite the handling of annual billing for IAR plans to the churches.
4. That the General Assembly strongly encourage all PCA congregations to support the annual Christmas Gift which funds retirement and ministerial relief activities.
5. That the General Assembly continue to authorize the Board of Trustees to enhance the Plans and set premium rates for all insurance programs administered by the Trustees to become effective January 1 of each year. Premium rates each year will reflect the best judgment of the Trustees based on claims experience and all other appropriate factors. Rates will normally be changed no more often than once per year, except when necessary to maintain the viability of an insurance plan, and then no more often than once per year, except when necessary to maintain the viability of an insurance plan, and then no more often than once each six months.
6. That all General Assembly Committee and Agency budgets be automatically adjusted to compensate for increases in health insurance premiums not anticipated in those budgets and that such increases be absorbed at no income loss to the individuals affected. Further, that PCA churches be encouraged to do the same.
7. That the General Assembly remind its Nominating Committee that deacons may be elected to the Board and that Assembly rules do not require a specific balance of ruling and teaching elders,

- that "geographical balance" is not required, and that the primary consideration for election of the Board of Trustees of the Insurance, Annuity and Relief Funds should be qualification by background, training, and experience for the responsibilities assigned the Board.
8. That the Minutes of the Board meetings of June 17, 1985; August 9 and 10, 1985; November 8 and 9, 1985; and March 7 and 8, 1986 be approved without exception.
 9. That the audit report dated December 31, 1985 by Kent, Nobles and Martin Certified Public Accountants, be approved.
 10. That the revised 1986 budget be received.
 11. That the 1987 budget be received with the understanding that this budget is a spending plan and that adjustments will be made during the year, if necessary, by the Trustees. Such adjustments will be reported to the next General Assembly.
 12. That the General Assembly approve the Board's action in amending the Trustees' Bylaws: Article II, Section 1, Paragraph 1, entitled "Board of Trustees". (See Attachment A.)
 13. That the General Assembly amend Section 10, Paragraph 3, Sentence 1 of the Bylaws of the Presbyterian Church in America (a Corporation) to be re-worded as shown on Attachment B.
 14. That the General Assembly extend the terms of the Class of 1986 by assigning RE John Todd to the Class of 1987 and TE Mark Roessler to the Class of 1988.
 15. That the First Amendment to the Presbyterian Church in America Health and Welfare Benefit Trust be adopted. (See Attachment C.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
 16. That the First Amendment to the Trust Agreement of the Presbyterian Church in America Money Purchase Pension Plan (See Attachment D.) and the Second Amendment to the Trust Agreement of the Presbyterian Church in America Tax-Sheltered Annuity Plan be approved. (See Attachment E.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
 17. That the Fourth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan be approved. (See Attachment F.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
 18. That the RESOLUTION regarding the Annuity Fund for Ministers, and the Employees' Annuity Fund of the Presbyterian Church in America and the RPC, ES Pension Fund Plan be approved. (See Attachment G.)
 19. That the General Assembly direct its Committee on Judicial business to prepare wording to allow for a designation of "Medically Disabled" (in BCO 23-2 and 3 and/or elsewhere as appropriate), and that the General Assembly direct its Stated Clerk's office to begin using this designation immediately, as appropriate.

Respectfully Submitted,
John W. Todd
Chairman

James L. Hughes
Director

ATTACHMENT A

ARTICLE II

Section 1. Board of Trustees

The membership of the Board of Trustees shall consist of twelve (12) members as elected by the General Assembly of the Presbyterian Church in America. These Members shall be either Teaching Elders, Ruling Elders or Deacons. Each member is elected for a four-year term with three members elected each year, except that in the case of vacancies, members may be elected by the General Assembly to fill unexpired terms. Trustees shall be eligible for re-election to a second four-year term after which there must be a one-year interval before further re-election. The Board may make requests to the Presbyteries to nominate specific men to the Board.

A Trustee may resign or be removed by the General Assembly. The resignation or removal shall be effective fifteen (15) days after receipt of written notice of such resignation or removal. Successor Trustees, in the event of such resignation or removal or in the event of the death of an individual Trustee, shall be elected by the General Assembly. A Trustee who is elected by the General Assembly

to fill an unexpired term is eligible, if re-elected, to serve one (1) additional successive term, after which a one-year period must elapse before he is eligible for re-election.

ATTACHMENT B

BY-LAWS OF THE PRESBYTERIAN CHURCH IN AMERICA

PRESENT WORDING

Section 10, Paragraph 3

The Trustees shall be ten (10) in number, divided into five (5) classes of two (2) men each serving five (5) year terms. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO*. Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

PROPOSED WORDING

Section 10, Paragraph 3

The Trustees shall be twelve (12) in number, divided into four (4) classes of three (3) men each serving for four (4) year terms." Trustees shall be eligible for re-election to a second four-year term after which there must be a one-year interval before further re-election. The Board may make requests to the Presbyteries to nominate specific men to the Board. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO*. Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

ATTACHMENT C

FIRST AMENDMENT TO THE PRESBYTERIAN CHURCH IN AMERICA HEALTH AND WELFARE BENEFIT TRUST

THIS AMENDMENT to the Health and Welfare Benefit Trust, made this 9th day of August, 1985, by the Presbyterian Church in America, a corporation organized and existing under the laws of the State of Delaware, and the Board of Trustees of the Insurance, Annuity and Relief Funds of the Presbyterian Church in America (the "Trustees"),

W I T N E S S E T H:

WHEREAS, the Trustees have previously adopted the Presbyterian Church in America Health and Welfare Benefit Trust (hereinafter referred to as the "Trust") as approved by the General Assembly of the Presbyterian Church in America;

WHEREAS, the Trustees desire to amend the Trust subject to the ratification and approval by the General Assembly;

NOW, THEREFORE, the Trust is hereby amended in the following particulars, effective January 1, 1985:

(1)

Amend the fourth paragraph of the Introduction by deleting the phrase "Section 501(c)(9) of the Internal Revenue Code" and substituting therefor "Section 501(c)(3) of the Internal Revenue Code."

MINUTES OF THE GENERAL ASSEMBLY

(2)

Amend Section 1.01 by adding after the first sentence thereof the following additional sentence:

“The Presbyterian Church in America, has, in addition, authorized the collection and distribution of relief funds to provide relief for needy ministers, lay Church workers, and the surviving spouses and dependent children of ministers and lay Church workers.”

(3)

Amend Section 1.01 by deleting the last sentence of the second paragraph thereof and substituting therefor:

“The Trust Fund shall constitute an integrated auxiliary of the Presbyterian Church in America and accordingly is intended to qualify for tax exempt status under Section 501(c)(3) of the Internal Revenue Code of 1954.”

(4)

All other provisions of the Trust not inconsistent with this Amendment are ratified and confirmed.

IN WITNESS WHEREOF, the Presbyterian Church in America and the Trustees have caused this Amendment to be executed by their duly authorized officers and their seals to be hereunto affixed, this 9th day of August, 1985.

TRUSTEES: BOARD OF TRUSTEES OF THE INSURANCE, ANNUITY AND RELIEF FUNDS OF THE PRESBYTERIAN CHURCH IN AMERICA

- By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

ATTACHMENT C.1
EXCERPTS FROM THE MINUTES
OF THE
GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA

WHEREAS, the General Assembly had authorized the Trustees of the Presbyterian Church in America Health and Welfare Benefit Trust (the "Trust") to obtain an exemption for said Trust under the Code Section 501(c)(3).

WHEREAS, certain revisions to the Trust were deemed necessary by the Trustees in order to obtain such exemption.

WHEREAS, the Trustees amended the Trust by execution of the First Amendment to the Trust to effect such necessary revisions, subject to the approval by the General Assembly.

Upon a motion being duly made and seconded it was unanimously:

RESOLVED, that the modifications to the Presbyterian Church in America Health & Welfare Benefit as set forth in attached First Amendment to the Presbyterian Church in America Health & Welfare Trust are hereby ratified.

STATED CLERK'S CERTIFICATION

The undersigned Stated Clerk of the General Assembly of the Presbyterian Church in America hereby certifies that attached hereto is a true and correct Excerpt from the Minutes of a Meeting of the General Assembly, duly called, convened and held on the _____ day of _____, 1986, and that such Resolution therein contained is still in full force and effect.

IN WITNESS WHEREOF, I have hereunto affixed by signature this _____ day of _____, 1986.

Stated Clerk

ATTACHMENT D

FIRST AMENDMENT TO THE TRUST AGREEMENT FOR THE PRESBYTERIAN CHURCH IN AMERICA MONEY PURCHASE PENSION PLAN

This is the First Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan (the "Trust").

Under the provisions of Section 6.01 of the Trust, the Trust Agreement may be amended at any time upon approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 6.01, the Trust Agreement is modified in the following particulars to be effective January 1, 1986, to-wit:

1.

Amend Section 3.01 of the Trust by adding to the end thereof the following:

The foregoing restrictions on certain transactions between the Plan and parties-in-interest shall not apply to any investment of assets of the Fund in the Presbyterian Church in America Revolving Building Fund or in any other Qualifying Building Investment to the extent that a Participant, or a Beneficiary of a deceased Participant, elects to have a specified portion of his Account invested in such investments as an earmarked or segregated investment of his Account. The portion of a Participant's or Beneficiary's Account which is invested in accordance with the immediately preceding sentence shall not share in the gains and losses of the unsegregated assets of the Trust Fund. For purposes of this Section the term "Qualifying Building Investment" shall mean a loan or a participation in a loan or in a pool or fund which makes one or more loans provided that:

- (1) The borrower is a Church or is engaged in one of the ministries of the Church as determined by the Trustees, or in the case of a fund or pool, substantially all of the borrowers so qualify; and
- (2) Each of the loans involved is adequately secured and is made at a reasonable rate of interest.

2.

All parts of the Trust not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this First Amendment to be executed this _____ day of _____, 1985.

TRUSTEES: BOARD OF TRUSTEES OF THE INSURANCE, ANNUITY AND RELIEF FUNDS OF THE PRESBYTERIAN CHURCH IN AMERICA

- By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

ATTACHMENT E

SECOND AMENDMENT TO THE TRUST AGREEMENT FOR THE PRESBYTERIAN CHURCH IN AMERICA VOLUNTARY TAX-SHELTERED ANNUITY PLAN

This is the Second Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (the "Trust").

Under the provisions of Section 6.01 of the Trust, the Trust Agreement may be amended at any time upon approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 6.01, the Trust Agreement is modified in the following particulars to be effective January 1, 1986, to-wit:

1.

Amend Section 3.01 of the Trust by adding to the end thereof the following:

The foregoing restrictions on certain transactions between the Plan and parties-in-interest shall not apply to any investment of assets of the Fund in the Presbyterian Church in America Revolving Building Fund or in any other Qualifying Building Investment to the extent that a Participant, or a Beneficiary of a deceased Participant, elects to have a specified portion of his Account invested in such investments as an earmarked or segregated investment of his Account. The portion of a Participant's or Beneficiary's Account which is invested in accordance with the immediately preceding sentence shall not share in the gains and losses of the unsegregated assets of the Trust Fund. For purposes of this Section the term "Qualifying Building Investment" shall mean a loan or a participation in a loan or in a pool or fund which makes one or more loans provided that:

- (1) The borrower is a Church or is engaged in one of the ministries of the Church as determined by the or in the case of a fund or pool, substantially all of the borrowers so qualify; and
(2) Each of the loans involved is adequately secured and is made at a reasonable rate of interest.

2.

All parts of the Trust not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this Second Amendment to be executed this _____ day of _____, 1985.

TRUSTEES:
BOARD OF TRUSTEES OF THE
INSURANCE, ANNUITY AND RELIEF
FUNDS OF THE PRESBYTERIAN
CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

ATTACHMENT F

**FOURTH AMENDMENT TO THE
PRESBYTERIAN CHURCH IN AMERICA
VOLUNTARY TAX-SHELTERED ANNUITY PLAN**

This is the Fourth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (the "Plan").

Under the provisions of Section 11.01, the Trustees have reserved unto themselves the right to amend the Plan subject to the approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 11.01, the Trustees hereby amend the Plan in the following particulars, to be effective as of the date of execution of this Amendment, to-wit:

I.

Amend Article VI by adding thereto Section 6.09 as follows:

6.09 Loan of Benefit Funds to Participants

(a) Upon the written application of any Participant filed with the Trustees the Trustees may, in their sole discretion and in accordance with a uniform and nondiscriminatory policy established by it, make a loan or loans to said Participant. Any loans made pursuant to this Section shall satisfy the following conditions:

- (i) such loans shall be available to all Participants on a reasonably equivalent basis;
- (ii) each such loan shall bear a reasonable rate of interest as determined by the Trustees;
- (iii) each such loan shall be adequately secured, with the security to consist of the balance of the Participant's Accounts;

(iv) the amount of any such loan, when added to the outstanding balance of all other loans from the Plan to the Participant, shall not exceed the lesser of:

- (A) \$50,000, or

(B) the greater of (1) one-half (1/2) of the value of the balance in the Participant's Accounts or (2) 75% of the total balance in the Participant's Accounts up to \$10,000.

(v) each such loan, by its terms, shall be repaid within five (5) years unless such loan is used to acquire, construct, reconstruct or substantially rehabilitate a dwelling unit which within a reasonable time is to be used (determined at the time the loan is made) as a principal residence of the Participant or a member of the Participant's family.

(b) Each such loan shall be evidenced by a promissory note executed by the Participant and payable to the Trustees. Such promissory note shall evidence such terms as are required by this Section and by procedures established by the Trustees.

(c) Each such loan shall be adequately secured by a pledge of all or a portion of the Participant's Accounts so that, in the event the Participant does not repay such loan in the time set forth in the promissory note, the Trustees may deduct the total amount of such loan or any portion thereof from the balance of the Participant's Accounts or from any distribution from the Trust Fund to which such Participant or his Beneficiary(ies) may be entitled, and that portion of the Participant's Account which is equivalent in value to the amount so deducted shall be canceled.

(d) Each such loan shall be an "earmarked" investment of the borrowing Participant's Account. All payments of interest and principal on a Participant loan shall be allocated solely to the borrowing Participant's Account and the portion of a Participant's Account that consists of a Participant loan shall not share in the income, gains and losses of the Trust Fund.

(e) In the event that a Participant does not timely repay any principal or interest due on a Participant loan, the Trustees may, in accordance with procedures established by the Trustees, treat the amount of principal and interest for which payment is due as being distributed to the Participant (together with any income tax required to be withheld), and such distribution shall reduce by the same amount the delinquency in payment of the loan. The amount treated as distributed under this subsection (e) shall be subject to the 6 percent penalty described in Section 6.07(b) (which shall be deducted from the remaining balance in the Participant's account) except to the extent that the Trustees, in their discretion, determine that the Participant is entitled to a hardship withdrawal under Section 6.07(a).

2.

All parts of the Plan not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this Fourth Amendment to be executed this _____ day of _____, 1986.

TRUSTEES:
BOARD OF TRUSTEES OF THE
INSURANCE, ANNUITY AND RELIEF
FUNDS OF THE PRESBYTERIAN
CHURCH IN AMERICA

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

ATTACHMENT F.1

**EXCERPTS FROM THE MINUTES
OF THE
GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA**

WHEREAS, the board of Trustees of the Presbyterian Church in America Insurance, Annuity & Relief Funds has approved adoption of the following amendments, subject to approval by the General Assembly:

1. The First Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan in order to authorize investment by the Plan in the Presbyterian Church in America Revolving Building Fund and similar building funds;
2. The Second Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan, in order to permit investment by that Plan in the Presbyterian Church in America Revolving Building Fund and similar building funds;
3. The Fourth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan, in order to authorize the making of participant loans from that Plan;

WHEREAS, the General Assembly has determined that the amendments recommended by the Trustees should be approved;

RESOLVED, that adoption of the three amendments identified above is hereby ratified by the General Assembly of the Presbyterian Church in America.

STATED CLERK'S CERTIFICATION

The undersigned Stated Clerk of the General Assembly of the Presbyterian Church in America hereby certified that attached hereto is a true and correct Excerpt from the Minutes of a Meeting of the General Assembly, duly called, convened and held on the _____ day of _____, 1986, and that such Resolution therein contained is still in full force and effect.

IN WITNESS WHEREOF, I have hereto affixed my signature this _____ day of _____, 1986,

Stated Clerk

ATTACHMENT G

**RESOLUTION OF THE
BOARD OF TRUSTEES
OF THE
PRESBYTERIAN CHURCH IN AMERICA
INSURANCE, ANNUITY AND RELIEF FUNDS**

WHEREAS, the provisions of the Annuity Fund for Ministers of the Presbyterian Church in America, the Employees' Annuity Fund of the Presbyterian Church in America and the Pension Fund Plan of the Reformed Presbyterian Church, Evangelical Synod apply only to those retired participants in pay status, and

WHEREAS, the age retirement benefits for the three plans are essentially similar, and

WHEREAS, the annual actuarial valuation can be simplified and made less expensive by combining the three groups into one, and

WHEREAS, the Trustees desire to handle the administration of the plans in the most cost effective manner;

THEREFORE BE IT RESOLVED that plan assets be comingled for purposes of investment and payment of plan benefits for the Annuity Fund for Ministers of the Presbyterian Church in America, the Employees' Annuity Fund of the Presbyterian Church in America and the Pension Fund Plan of the Reformed Presbyterian Church, Evangelical Synod, and be considered as one plan for purposes of actuarial valuation.

IN WITNESS WHEREOF this resolution has been adopted this _____ day of _____, 1986 at a meeting of the Trustees at which a quorum was present.

MINUTES OF THE GENERAL ASSEMBLY

TRUSTEES:
Board of Trustees
of the
Insurance, Annuity and Relief Funds.

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

By: _____

APPENDIX H

REPORT OF THE COMMITTEE ON INTERCHURCH RELATIONS TO THE FOURTEENTH GENERAL ASSEMBLY

A. MEMBERS:**RULING ELDERS**

Jack D. Merry (Northeast) '88
 Elwood Woods (N. Illinois) '87
 George H. Gulley, Jr. (Grace) '86
 Donald E. Boerma, (C. Florida) Alt.
 Ex-officio: Morton H. Smith, Stated Clerk

TEACHING ELDERS

Leon F. Wardell (James River) '88
 Thomas Cook (N. Georgia) '87
 Henry Lewis Smith (SE Ala) '86, Chairman
 William Larkin, Jr. (Palmetto) Alt.

B. MEETINGS:

August 17, 1985 - Telephone Conference Call

November 19-20, 1985 - Atlanta, GA, in connection with the annual meeting of the North American Presbyterian and Reformed Council.

March 5, 1986 - Kansas City, MO, at the same location and during the meeting of the National Association of Evangelicals.

C. ISSUES DISCUSSED AND ACTIONS TAKEN:

1) Communicated to the Orthodox Presbyterian Church the action of The Thirteenth General Assembly, clarifying that the PCA would become a member of the Reformed Ecumenical Synod or other interchurch body only by deliberate action by the GA, not by any possible interpretation that might be given to the phrase in the "Joining and Receiving" in the invitation to the OPC, committing the PCA to "honor Commitments of the Orthodox Presbyterian Church."

2) Received the reports, dated July 26, 1985, and November 25, 1985, of the Committee on Ecumenicity of the Orthodox Presbyterian Church. It has been the understanding of your committee that our authority does not allow us to negotiate, the terms of the "J. and R." Procedure having been set forth in the 1983 General Assembly's invitation to the OPC. We have met twice with the OPC Committee to share information, understandings, and perceptions about the PCA, but we felt unable to respond, as their July 26 letter invited us to, in any other way than to reaffirm, in behalf of the General Assembly, the 1983 invitation.

(By the time the Fourteenth General Assembly convenes, it is likely that the OPC General Assembly will have acted on their committee's proposals, so a supplemental report by your committee is anticipated.)

3) Communicated to the North American Presbyterian and Reformed Council the action of the Thirteenth General Assembly on the proposed "Golden Rule" Comity Agreement as proposed by the NAPARC, the agreement read,

"That we affirm the following courteous code of behavior to guide our church planting ministries in North America:

1. We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches and will refrain from enlisting members of these existing ministries.

2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, Presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.

3. We will provide information on at least an annual basis describing progress in our ministries and future plans.

4. We will encourage our regional home missions leadership to develop good working relationships."

The 13th GA revised item 1 to read "other NAPARC Churches, and will take great care in receiving members of these existing ministries." In item 2. the wording was revised from "Community" to "Neighborhood." At the Nov. 20, 1985 meeting of the NAPARC, it was voted to revise item 1. to read,

"We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches, and will refrain from enlisting members and *take great care in receiving members* of these existing ministries."

NAPARC requested that all churches adopt the uniform wording. See Recommendation 1.

4) Discussed and investigated the National Association of Evangelicals with the assistance of Dr.

- Billy Melvin, Executive Secretary of NAE, Dr. Jack White, Reformed Presbyterian Church in N.A. minister and vice-president of NAE, Paul McKaughan and Steve Brown. The March 5 meeting of your committee was held during the NAE Convention in Kansas City. See recommendation 5.
- 5) Fraternal Relations with Reformed Churches outside the U.S. and Canada were discussed, in consultation with Paul McKaughan, coordinator of the Mission to the World Committee. See Recommendation 4.
 - 6) Informally discussed with Dr. Jack White (and the RPCNA brothers present in Kansas City) the possibility of the PCA extending a fresh "J. and R." invitation to the RPCNA. Sensitive to the deep convictions held by RPCNA brethren in regard to principles governing worship (exclusive psalmody and non-instrumental music), the committee informally explored ways that might allow these brethren to maintain their convictions, yet be a part of a united church. The possibility of "affinity presbyteries" and congregational and institutional guarantees was discussed. Your committee reports that initial conversations with members of the RPCNA along this line are encouraging. See Recommendation 2.
 - 7) Elected TE Morton Smith and TE Leon Wardell to the Planning Committee for the 1987 Joint Assemblies at Grand Rapids.
 - 8) Elected TE Leon Wardell chairman for 1986-87.
 - 9) Named these as fraternal delegates to the 1986 Assemblies/Synods:
 - ARP - TE William Barker, Principal
TE William Laxton, Alternate
RE George Gulley, Alternate
 - CRC - TE William Shell, Principal
TE Charles Holliday, Principal
TEE. C. Cooley, Alternate
TE Addison Soltau, Alternate
 - KAPC - to be selected
 - OPC - TE Henry Lewis Smith, Principal
TE Leon Wardell, Principal
TE James Montgomery Boice, Alternate
TE Morton H. Smith, Alternate
 - RPCNA - TE Henry Lewis Smith, Principal
TE Robert Dunn, Principal

D. RECOMMENDATIONS:

1. That the Assembly ask NAPARC to define the phrase "to refrain from enlisting members" and the words "communicate" and "community" so that the PCA will be better able to act upon the NAPARC request for identical comity agreements.
2. That your committee be given permission to seek a joint meeting with the Interchurch Relations Committee of the Reformed Presbyterian Church of North America to discuss mutual relations and areas of cooperation, with the possibility of proposing next year a plan for joining and receiving for consideration by the 1987 General Assembly.
3. That, if desirable, the General Assembly instruct the committee to prepare a statement of guiding principles for ecumenical relations.
4. That at this time the PCA continue the policy approved by the Twelfth General Assembly (*M12 GA*, 11-29, III, 10, pp. 96, 345) regarding relations towards churches outside the United States and Canada.
5. That the Presbyterian Church in America now enter into full membership in the National Association of Evangelicals. Your committee has thoroughly studied the matter over the course of several years, and wishes to fully inform you of reasons advanced for and against this proposal. Attached are these papers:
 - Paper A - Reasons Favoring Affiliation with the National Association of Evangelicals
 - Paper B - Statement of Faith of NAE
 - Paper C - Projected Annual Expense to the PCA for Membership Fee in NAE
 - Paper D - Minority Report, opposing joining NAE
6. In response to the Communication from the Orthodox Presbyterian Church, your Committee recommends this answer.
 - A. We wish to thank the General Assembly of the Orthodox Presbyterian Church for the gracious communication and kind invitation to appoint four persons to enter into informal discussions regarding our unity and cooperation. It is the feeling of this assembly that at this time it would be an unproductive use of the time and energy of the Presbyterian Church in America

- and the Orthodox Presbyterian Church and would not promote the unity and progress of our respective bodies.
- B. Because of the above and recognizing that one General Assembly may not bind the action of future assemblies as far as it is within the power, we recommend that there be a moratorium for the next three General Assemblies (through 1989) on the question of union and union negotiations with the Orthodox Presbyterian Church, and that we continue to enjoy warm and cordial relations with the Orthodox Presbyterian Church through the normal channels of the Interchurch Relations Committee.
7. In response to the communication from the Reformed Episcopal Church regarding the development of fraternal relations, we recommend that it be referred to the Interchurch Relations Committee for study and that the previously appointed representatives of the Reformed Episcopal Church be given the privilege of the floor to bring greetings.

Paper A

MAJORITY REPORT COMMITTEE ON INTERCHURCH RELATIONS RE: Affiliation with the NAE

The Presbytery of the Pacific overtured the 1984 General Assembly concerning the possibility of the Presbyterian Church in America seeking membership in the National Association of Evangelicals (NAE).

In 1985, we stated in our report that "the ramifications of the question of our membership in the NAE are so great that we are unable to present an assessment at this time and request that our final report date be extended to the 1986 General Assembly."

During the intervening months, we submitted questions to the Executive Director of the NAE. His reply concluded with "We need and desire more representation within NAE from the Reformed tradition. Also, as we move to the end of the decade, I anticipate a reshaping of interdenominational witness within the USA. Your solid commitment to Scripture, counsel and guidance would be most valuable."

In addition, individual members of the Committee were asked to personally investigate one particular aspect of the NAE (Membership, Decision-making process, the role of subsidiaries/affiliates, relationship to WEF, fund raising practices, and PCA's role). Over its 43 year history, the NAE has matured, correcting the objections raised by the Christian Reformed Church in the 1950's so that the ecclesiastical functions of the Church are not being performed by the NAE (e.g., evangelism).

A meeting of the Committee was held in Kansas City, MO, in March 1986 while the 44th Annual NAE Convention was in session, giving us an opportunity to examine, first hand, the NAE in operation.

In all that we do, the supreme authority for our decisions is to be the Scriptures of the Old and New Testaments. Joining the NAE is not joining another denomination or church which would require a biblical basis for ecclesiastical union as is the case with the OPC joining the PCA. For over 40 years, the NAE has proven to be a viable fellowship of churches, organizations and individuals united on the basis of a common Statement of Faith to make Christian convictions heard at the national level and to demonstrate the oneness of all true believers without compromise of the convictions of its members. The biblical basis is that of united action rather than ecclesiastical union.

It should be noted that the NAE doctrinal statement, adopted by several mission boards with which MTW has cooperative agreements, has been examined and approved by previous meetings of the General Assembly. Over the past 12 years, the effectiveness of these agreements has demonstrated that the Reformed witness has not been confused, submerged or impaired by our affiliation with them. In fact, it has been received with both courtesy and affirmation.

RECOMMENDATION: "that the General Assembly affiliate with the National Association of Evangelicals."

A. Advantages:

1. Joining the NAE will give us the opportunity to express our oneness with brothers and sisters without the implications of a Church Council or doing ecclesiastical functions. It will strengthen our identity as a biblical voice on the American scene where the name "Presbyterian" frequently is associated with theological liberalism. Our confession of one holy catholic church needs to be more than a mere confession (Westminster Confession of Faith, chapters 25 and 26);

—our Lord Jesus Christ prayed, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one..." (John 17:20); and, the Apostle Paul wrote, "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body..." (Ephesians 4:2-4)

2. Joining the NAE will magnify our voice in speaking to the moral issues of the day as we

unite with 15 million other believers and 47 other NAE denominations;

—by uniting with Christians from other communions, we will be in a better position to put “feet” to our prayers for national righteousness (Proverbs 14:35) and to our help for the world’s poor and hungry, doing together what none can do alone.

3. Joining the NAE will enrich our fellowship and help to break down caricatures of the Reformed position and have our own caricatures of other communions corrected;

—we cannot afford the luxury of remaining apart in the face of the materialistic paganism in America. Our brothers and sisters who love Christ and honor His Word need to know that we are interested in having fellowship beyond our narrow Reformed family.

4. Joining the NAE will enable us to express our voice and theology in helping to formulate and articulate a Christian world and life view within the NAE;

—by uniting with Christians from other communions, we will have the opportunity to dialogue on central theological issues (e. g. , the Sovereignty of god, the extent of the atonement, the kingdom of God).

5. Joining the NAE will enable us to take up our responsibilities for the ministries of the NAE commissions/affiliates from which the PCA presently benefits;

—membership in the NAE will make the PCA a part owner of the World Relief Corporation, a wholly owned corporation of the NAE.

6. Joining the NAE will give us the opportunity to be linked with a world-wide group of evangelicals;

—each national evangelical association around the world is a member of the World Evangelical Fellowship (WEF). Both the NAE and the WEF will provide a much needed sense of support to the PCA as she seeks to fulfill her Lord’s command to go into all the world and make disciples.

Paper B

NATIONAL ASSOCIATION OF EVANGELICALS STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the father, and in His personal return in power and glory.
4. We believe that for the salvation of the lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Paper C

PROJECTED ANNUAL EXPENSE TO THE PRESBYTERIAN CHURCH IN AMERICA FOR MEMBERSHIP IN NAE

1. Membership Fee	\$ 7,250
(145,000 5 cents per communicant)	
2. Representatives to Commissions (Some meet only at Annual Convention): Foreign Mission, Christian Education, Broadcasting, Chaplains, Higher Education, Lay Ministries, Home Mission, Social Action, Stewardship and World Relief	
Estimated Maximum Cost	\$ 4,500
3. NAE Annual Convention:	
PCA would be entitled to send *10 representatives	\$ 8,000
Total projected Cost	\$19,750

* This assumes PCA's commission members would comprise eight of ten representatives we would be entitled to send.

Paper D

MINORITY REPORT COMMITTEE ON INTERCHURCH RELATIONS RE: Proposed Membership in NAE

The minority feels that the General Assembly should not act to join the National Association of Evangelicals at this time. This conclusion is reached for the following reasons:

1. The PCA has not yet made a study of the principles that should govern our relations with non-ecclesiastical bodies. The request for such a study is being brought to the Assembly this year. To take action regarding such an organization prior to agreeing on the principles that govern such relationships goes against the Biblical instruction to do all things decently and in order.
2. The PCA should await the results of the OPC vote on joining and receiving, since the OPC has stood against membership in the NAE down through the years. For this question to be raised and proposed at this time may well be used by those in the OPC who oppose joining the PCA. The minority feels that the PCA should not take unnecessary actions that would suggest that the invitation to the OPC was not sincerely intended. If the OPC Assembly has voted for the joining prior to the Fourteenth General Assembly of the PCA, then as a matter of good faith this action should be postponed at least until after the OPC presbyteries and next Assembly have completed their action on the matter.
3. The practical aspects of being members of such an organization also should be considered, such as, time and expenses that will be expended on membership in the organization. The estimated cost of belonging to the NAE with 150,000 members, is \$7,500 plus travel and cost of attendance for about 10 persons, which would add an additional estimated \$5,000. The minority is of the opinion that if the Assembly should vote membership in such an organization, the costs should not come from our present Committee budgets, but be assessed from each congregation. Until the denomination funds its budgets it should not add non-PCA organizations to those budgets. The minority also points out that membership will be time-consuming on the part of those who become involved in the NAE organizations. How membership in the various commissions of NAE would be designated has not been considered by the Interchurch Committee. This again serves as a reason for delaying any action on this recommendation.
4. The following study of the doctrinal statement of the NAE and its purposes also raises questions about whether it is appropriate for the PCA to affiliate with it:

The Statement of Faith Examined

The constitution of the NAE says: "Membership shall require adherence without reservation to the statement of faith and willingness to support the Association . . . as a prerequisite to participating in any given meeting each designated representative shall signify his unqualified adherence to the statement of faith." Appropriately, the requirement of membership in the organization, it is incumbent upon us to examine each of the seven statements of faith to see whether we can give "adherence without reservation" and the "unqualified adherence to the statement of faith" that is expected of us. Naturally, we who hold to the reformed faith would not expect to find the NAE holding reformed distinctives. We are not looking for that as we examine these statements, but we are looking to see if the seven statements as set forth are good statements of the Christian faith that we hold with others.

"1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God."

In examining this statement we would point out that it fails to say all that we as Presbyterians in the PCA say about Scripture. Notice that we in our ordination vows affirm far more than that expressed in this statement. We require our ordinands to answer affirmatively the following question: "Do you believe the Scripture of the Old and New Testament, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?" Note that in

our form of affirmation we are defining what we mean by the Scriptures or the Bible, namely, the Old and the New Testaments. This is not done in the NAE statement. We hold to the inerrancy of the Scriptures, which is not explicitly affirmed in the NAE statement. Both statements affirm that it is the only infallible Word, but the Presbyterian statement draws out the implication that it is the only infallible rule of faith and practice. It is far more explicit than is the NAE statement. One could affirm the NAE statement and not be saying anything about his personal faith and practice. Can we give without reservation our affirmative answer to this statement of faith?

- "2. We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit."

Here again if we compare the Presbyterian affirmation concerning the Trinity and that of the NAE, we will find that the NAE statement is seriously deficient. The Shorter Catechism says that there is but one only, the living and true God, and that this God exists in three Persons, Father, Son and Holy Spirit, the same in substance equal in power and glory. Again, a comparison of our Standards with those of the NAE shows that the Westminster Standards state a very important aspect of the doctrine of the Trinity. It is the fact of the equality of the three Persons in the Trinity, that all three are equally God. There is much loose thought about this today among evangelicals.

- "3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory."

As we look at this in comparison again with the Westminster Catechisms, we find that it is deficient in clearly affirming that Christ was both "God and man in two distinct natures and one person forever." The NAE statement affirms the deity of Christ, it implies the humanity by affirming the virgin birth, but does not make clear the doctrine that was hammered out in the early Church and affirmed by Christendom in general ever since the first four ecumenical councils. As for the work of Christ, the phrases do give a fair summary of this, though the satisfaction aspect of the Atonement is not clearly stated.

- "4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential."

From the reformed perspective there certainly could be no objection to this statement. It is striking, however, that there is no reference in this statement of faith to the great Reformation principle of justification by faith alone. There is a sense in which a Roman Catholic could affirm all that is affirmed in this statement of faith. It is like the Apostle's Creed in that it does not set forth that which is the distinguishing feature of Protestantism, namely, justification by faith.

- "5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life."

Again, for reformed Christians, there is no objection to this statement. One might want to affirm more about the dying to sin and living more unto God, but this statement is a satisfactory summary statement on the subject, as far as it goes.

- "6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation."

Here we see an affirmation of what we would all affirm, that there is to be a resurrection of both, and of the fact that there will be two final states, though this is not as explicitly stated as one might like. In other words, it would be preferable to affirm the eternity of salvation and the eternity of condemnation or punishment. There is no reference here to the personal return of Christ, though this was included in the third article of this statement.

"7. We believe in the spiritual unity of believers in our Lord Jesus Christ."

Again, we would find no objection to this statement, and see it as being added at the end of the whole, in particular because of the fact that this is an organization seeking to manifest such a spiritual unity in a visible way.

As we examine the various points of above, it is clear that there are some rather serious weaknesses in the affirmations made by the NAE in its statements of faith. We would want to say much more than is said in these statements. To give "unqualified adherence" to this statement, and to hold to them "without any reservation" may be more than most of us would want to do since there are the weaknesses noted above.

The Purpose of the Organization Examined

- "(a) To affirm our commitment to historic Biblical Christianity as summarized in our Statement of Faith, taking a distinct position from those claiming to represent Christianity but not having a loyalty to the Word of God and the Gospel of our Lord Jesus Christ;
- "(b) To provide a means of fellowship and voluntary united action without the exercise of executive or legislative control over constituent members;
- "(c) To furnish opportunity for more effective witness and ministry through national programs, the services of our commissions and affiliates and the activities of our regional, state and local organizations;
- "(d) To represent the evangelical cause by confronting society with the relevance of the Gospel of Jesus Christ and the imperatives of the Word of God."

As we analyze the statement of purpose we see that (a) is set in opposition to the liberal ecumenical organizations, those claiming to represent Christianity, but not having a loyalty to the Word of God and the Gospel. One may question whether historic, Biblical Christianity is really summarized by the statement of faith, which we have already examined. The PCA has already made her affirmation and commitment to historic Biblical Christianity as set forth in our own doctrinal Standards. One may question whether it is necessary for us to affirm a lesser standard as our commitment to Biblical Christianity, which is what this would involve for the denomination. We who hold to the reformed faith believe that this expression of the faith is the best expression of Biblical Christianity. The much reduced statement of the NAE is far less than historic Biblical Christianity. One can certainly question whether a denomination should take this sort of a stand when it has a much fuller position as its commitment. For those who hold to the reformed faith, the affirmation and commitment to the historic, Biblical Christianity is nothing less than affirmation and commitment to the reformed faith. The NAE statement is certainly a much weaker affirmation.

It is a matter of judgment as to whether the last three stated purposes actually provide the avenue for a means of a more effective witness and ministry through national programs and a means of confronting society with the relevance of the Gospel. Again, what has been affirmed regarding the doctrinal position can also be affirmed regarding these. For those of us who hold to the full-orbed reformed view of the faith the joining of hands with those with what we consider to be deviations from true Biblical Christianity again may be a watering down of our testimony.

One of the reasons that the Christian Reformed Church withdrew from the NAE in the past was because they felt that the organization was performing functions that are reserved only for the Church. The NAE today claims not to be doing these things, and yet the various service organizations, etc., that they maintain certainly are performing functions that are normally the functions of the Church.

The position that the PCA took in its Address to All Churches declares that we believe that the Church, and the Church alone, is to carry on the functions of the Church, and that we do not have the right to establish any other agencies than those that Christ has established for the carrying on of the Church's functions. To work with the NAE may well compromise this position. As a denomination we have already compromised this principle with the use of parachurch mission agencies, but there is no reason for us to compound the problem further by additional approval of parachurch agencies doing the work of the Church.

A third major area that needs to be reviewed before entering into this type of an affiliation is the expense involved in it. There is not only the expense of money, but also the time and efforts of men who will be placed on committees and agencies of the NAE, if we as a denomination join it. It is quite clear from the financial history that the denomination does not adequately support its own present budgets. To add another budgetary item such as this to the denomination's budget would only burden us more. If the denomination should join this organization, it is the hope of the minority of this Committee that the Assembly will make this low on the priority list as far as expenditures are concerned, and that if there are not enough funds for our own programs, no funding will go to the NAE or to sending representatives to it. In other words, unless

we fully support our own programs we ought not to be involved in the syphoning off of our funds to another organization. The same is true with regard to the time and energy of our men. The tasks that face us as a denomination are tremendous. They are all-consuming of our time and energies. For us to enter into an affiliation that would dilute this commitment to spreading the reformed faith across this nation and across the world is a most questionable procedure.

For the above reasons, the minority believes that the PCA should not enter into affiliation as a denomination with the NAE.

RECOMMENDATIONS:

1. That the Assembly direct the Interchurch Relations Committee to study and develop a position paper setting forth the principles that should govern the relations of the PCA to non-ecclesiastical organizations.
2. That the Assembly defer action on joining the NAE until it has first studied and adopted principles that shall serve as guidelines as to what relations a Church may have with non-ecclesiastical organizations.
3. That the Interchurch Relations Committee be directed to review its recommendation to join the NAE in the light of the position paper and of the questions raised in the comments of the minority report regarding the NAE doctrinal statement and statement of purpose.

Respectfully submitted,

Morton H. Smith
Donald E. Boerema

APPENDIX I

**REPORT OF THE COMMITTEE
ON JUDICIAL BUSINESS
TO THE FOURTEENTH GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH IN AMERICA**

I. NARRATIVE

The Committee on Judicial Business functions as a permanent committee of the General Assembly reporting directly to the General Assembly. During the meetings of the General Assembly, the committee serves the Assembly as a constitutional committee (RAO 7-6). Between Assemblies, the committee seeks to carry out the duties assigned by the General Assembly and serves the Stated Clerk, the Committees and the Agencies of the Assembly, and the inferior courts of the church in an advisory capacity on constitutional and theological matters. Throughout the year, the committee has sought to be sensitive to the parameters specified by the General Assembly for the committee in carrying out its functions.

The committee has met since the previous Assembly on three occasions to date (March 26, 1986); August 22, 1985 by conference call; November 7-8, 1985; February 20-22, 1986. Because the committee receives materials beyond the deadline for the publication of the Commissioner's Handbook, there will be an extended supplement in the Handbook Supplement available at registration.

Serving on the Committee on Judicial Business this year were:

Teaching Elders	Class	Ruling Elders
Joe Gardiner, Jr.	1986	Henry G. Smith
Rodney King, Chairman	1987	John Van Voorhis
Paul Gilchrist	1988	William Huffman, Sec.
Robert Ferguson	1989	John Thompson
Henry Mueller	Alt.	Mark Belz

The committee meetings were also attended by the Stated Clerk, TE Morton Smith, and Mr. Arthur Matthews, Editor of the PCA Messenger. Miss Cathy Ellis, from the Stated Clerk's office, rendered very valuable and much appreciated assistance by attending and recording the activities of the committee on the computer.

Matters of business considered by the Committee on Judicial Business were as follows:

A. ASSIGNMENTS BY PREVIOUS ASSEMBLIES

1. Proposed amendment to *BCO* 45 to clarify the issue of acceptable dissents. See Recommendation 1.
2. Review of the Minutes of Palmetto Presbytery for 1984. See Recommendation 2.
3. Review the action of Central Carolina Presbytery regarding an exception to their Minutes of 1983. See Recommendation 3.

B. JUDICIAL CASES

1. **Case 1:** Complaint of TE Gentry *et al.* against Calvary Presbytery. See Recommendation 4.
2. **Case 2:** Complaint of TE Hathaway *et al.* against Grace Presbytery. See Recommendation 5.
3. **Case 3:** Complaint of RE Knight against Palmetto Presbytery. See Recommendation 6.
4. **Case 4:** Appeal of TE Steele against Great Lakes Presbytery. See Recommendation 7.
5. **Case 5:** Appeal of RE Abee *et al.* against James River Presbytery. See Recommendation 8.

C. CONSTITUTIONAL INQUIRIES

1. **Constitutional Inquiry #1.** From the Gainesville Presbyterian Church. See Recommendation 9.
"As we have read the *Book of Church Order* we cannot find any rule that forbids us from having several pastors on the staff of our church (as opposed to associate and assistant pastors)..... If there is something in our standards that prohibits this practice, please inform us of it."

ANSWER

"The PCA *BCO* 4-3 reads 'Its jurisdiction, being a joint power, is lodged in the church session, which consists of its Pastor, Pastors, its Associate Pastor(s) and its Ruling Elders.' *BCO* 12-1 (4) reads 'The church Session consists of the pastor, associate pastor(s), if there be any, and the Ruling Elders of a church.' Thus the *BCO* is not consistent.

PCA practice has been to recognize one pastor as the 'senior pastor' in churches served by multiple pastors. (See *BCO* 12-1 and 23-1.3)

Since the *BCO* makes no specific provision for co-pastors, various sections which clearly envision a single pastor would cause difficulties for which the *BCO* provides no solution (e.g. the Moderator of the Session, succession to the Senior Pastor).

On the principle of plurality of elders, the concept of co-pastor would not be inimical to presbyterianism. That 'multiple pastors' or 'co-pastors' have historical precedent in presbyterianism is found in *What is Presbyterian Law?*, J.A. Hodge, 1903 ed., p.49. 'What are co-pastors? Ministers associated as pastors over one or more churches, having equal authority.' The *BCO* of the PCUS, 1932, XIV. 64 reads 'In churches where there are 2 or more Pastors, they shall, when present, alternately preside'(at a session meeting).

In view of this, the use of multiple pastors should be avoided. The Session may want to ask the presbytery to overture the General Assembly for a constitutional change to allow such."

2. **Constitutional Inquiry #2.** From the Westminster Presbyterian Church. See Recommendation 10.
 "May the Session approve an individual to participate in the Lord's table who is not a member in good standing in an evangelical church?"

ANSWER

"No. The minister may (at the discretion of the Session) invite participants to the Lord's Table by either of two methods (*BCO* 58-4):

1. He may invite "all those who profess... and are communicants in good standing...."
2. He may invite those approved by the Session. This later method refers to "closed communion", by which those who are members of particular churches other than the host church must be examined by the Session in order to be permitted to participate. In either case, membership in good standing in an evangelical church is required. (See *WCF XXV 2-3*, *WLC Q&A 62* and *63*. See also Warfield, *Plan of Salvation*, for the historical definition of evangelical.)"

3. **Constitutional Inquiry #3.** From the Presbytery of North Texas. See Recommendation 11.

The questions were in regard to judicial procedure in a particular case.

ANSWER

"The Committee on Judicial Business is not able to answer the specific questions as stated. The questions ask more than an interpretation of the constitutional issues and go beyond the scope of our authority as stated in the Manual of Operations for the Committee on Judicial Business (5-2, c, 4, a). We offer the following information.

Members (and officers) may be removed from the rolls of the Presbyterian Church in America through the following provisions:

1. *BCO* 38-4 upon their joining another church.
2. *BCO* 27-5 (see also 46-2) after full disciplinary process.
3. *BCO* 46-2,3,4 when they have moved beyond the bounds of the church."

4. **Constitutional Inquiry #4.** From the Abbot Memorial Church. See Recommendation 12.

"1. What constitutes willful neglect of the church (*BCO* 46-5)? Does one or two appearances at church per year, for example, constitute a proper keeping of the membership vows or is delinquency a matter the Session must decide according to each individual situation?

2. Can a member currently under discipline resign his or her membership or transfer to another church?
3. Can a Session that is contemplating discipline of an individual for delinquency or some gross crime and/or heresy offer such an individual the option of resigning so as to avoid the discipline process?
4. Can a member simply resign his or her membership at will under any circumstances?"

ANSWER

"1. What constitutes 'willful neglect' must be defined by the Session, subject to the review and control of the higher courts.

2a. The *BCO* has no provision for a member to 'resign' his or her church membership under any circumstances.

2b. In cases of transfer of membership, *BCO* 46-3 provides that the jurisdiction resides in the original Session, which may decline to transfer and proceed with the appropriate disciplinary process itself (*BCO* 46-3, 12-5). Or it may transfer the membership along with the charges pending (cf. *BCO* 38-4).

3. 'No communing or noncommuning member of the Church should be allowed to stray from the Scripture's discipline. Therefore, teaching elders must: a) instruct the officers in discipline, b) instruct the congregation in discipline, c) *jointly practice it in the context of the congregation and church courts.*' (*BCO* 27-4, emphasis added). Therefore, the Session should not avoid the disciplinary process by the offering or acceptance of a so-called 'resignation'.

4. See 2a."

5. Constitutional Inquiry #5. From the Gainesville Presbyterian Church regarding men who have taken exceptions with the Constitutional Standards. See Recommendation 13.

"...[W]e have a considerable amount of disagreement over how a teaching or ruling elder is to handle the issues on which he differs from the official PCA stand. Specifically, is he allowed to preach and teach his views even when they differ from the views of the denomination?"

ANSWER

"When a man is ordained with the allowance of exceptions to his full acceptance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance of exceptions, however, does not warrant his teaching or preaching of that matter which constitutes an exception to the standards. Nor does it warrant such propagation and/or practice as to disturb the peace and purity of the church. The court of jurisdiction must determine in each situation whether such unwarranted actions have occurred."

6. Constitutional Inquiry #6. From the Stony Point Reformed Presbyterian Church. See Recommendation 14.

"...[C]oncerning the interpretation of the provision in chapter 46 of our Book of Discipline that when a member moves away from the church he has a year in which to affiliate with another church, after which he may be removed from the rolls. The question is, what procedure shall be followed in doing this. Does the Book of Discipline envision our returning to 27-5 and following the formal disciplinary procedures, or may his name simply be removed without any further disciplinary steps?"

ANSWER

"Where a member removes himself from the area of the local church, 46-2 controls (note especially 3); 46-5 is not applicable except with members who have shown a spirit of willful neglect. The session, in such cases, should communicate any action taken under 46-2 to the member affected."

7. Constitutional Inquiry #7. From Missouri Presbytery regarding procedure in the course of a trial. See Recommendation 15.

ANSWER

"It appears to the Committee on Judicial Business that answers to the questions it has been asked would in effect resolve many of the issues raised in the complaint pending before the Presbytery. It would be improper for the Committee on Judicial Business to predetermine substantive matters regarding which a complaint has been filed, or in which the matter is already in judicial process (*MIGA*, p. 97, item 8). We suggest to the presbytery that if they find themselves in the situation described in *BCO* 41-2, they might consider referring the complaint, or the entire matter, to the General Assembly."

8. Constitutional Inquiry #8. From the Trinity Presbyterian Church. See Recommendation 16.

"1. Can a complaint be filed against the actions of a congregational meeting? (*BCO* 43-1) Is a congregational meeting considered a 'church court'?"

2. Can a congregation decide that its session must adopt a rotational system? Or must the session adopt the rotational system at the request of the congregation?"

3. Can a congregation by its vote in a congregational meeting rotate all of its elders off of the session and all of its deacons off of the diaconate? (without rotating anyone on)

4. With regard to *BCO* 24-6, what is the procedure to follow if an entire session 'becomes unacceptable in his (its) official capacity to a majority of the church?' Obviously the entire session will not act to dissolve itself; what can the congregation do if the session will not act?"

5. Does the phrase in *BCO* 46-5 'should exercise proper discipline by deleting such names from the church roll...' refer to excommunication?"

6. Is *BCO* 38-2 regarding a communing member's request to be transferred to the roll of non-communicants constitutional in view of the privilege and duty of partaking of the sacrament of the Lord's Supper incumbent upon those who profess faith? Is *BCO* 38-2 consistent with WCF XXVII and XXIX and L.C. Q.63; 161-164; 168-175?"

ANSWER

1. No. The congregation is not a court of the church (*BCO* 10-2), and a complaint according to *BCO* 42 can only be lodged against a court of the Church. All matters before a congregational meeting are placed before the meeting by the Session (*BCO* 25:2), whether the meeting was called by the Session itself or by the Session at the request of the congregation. Complaints may be lodged against a decision

of the Session to place a matter before a congregational meeting, or not to place a matter before the congregation. Similarly a complaint may be lodged against a decision of a Session to implement or not to implement an action of the congregation.

2. *BCO* 3-1 indicates that the power of the choice of officers vests in the people as a whole. The *BCO* does not explicitly state where the power is vested to determine (under the *BCO*) whether the system of officers is to be rotational or perpetual. We would therefore urge mutual submission in determining the matter (Eph. 5:21). Where an insurmountable conflict occurs between a session and the congregation, the presbytery may be invited to arbitrate the conflict (*BCO* 13-9, 40-5, 41, 42, 43). Any decision to have a rotational system of ruling officers must be made in accordance with the procedures of the *BCO* and the Bylaws of that church (*BCO* 25-7, *M3GA* 3-89, p. 113). With regard to the rotation system, "... the *BCO* was deliberately written neither to promote nor to prohibit the rotational system of church officers. The General Assembly has repeatedly affirmed this position (*M1GA* 1-46, p. 35; 1-81, p. 64; *M2GA*, 2-98, p. 72; *M7GA* 7-41, p. 105; *M8GA* 8-88, p. 118).'
M12GA, p. 127, item 20."

3. No. Officers may be removed from the session or diaconal board apart from a rotational plan in accordance with *BCO* 24-6 or other disciplinary provisions of the *BCO*. Where a rotational system for officers has been adopted, (see answer to #2 above) rotation of officers off the session or diaconal board should be carried out in accordance with that plan.

4. Where an insurmountable conflict occurs between a session and the congregation, the presbytery may be invited to arbitrate the conflict (*BCO* 13-9, 40-5, 41, 42, 43).

5. Yes, in effect this constitutes excommunication though it is called 'deletion'. It should be emphasized that *BCO* 46-5 requires that the procedures set forth in *BCO* 27-5 be followed. (See also *M13GA* p. 239, item D [1] 1; p. 107, item 43)

6. Though *BCO* 38-2 is part of the Constitution, this provision of the *BCO* is currently in the process of being deleted. The 13th General Assembly decided that:

'A. Our Lord by specific command mandates that Christians shall commune or partake of the Lord's Supper (Luke 22:19; I Cor. 11:24). There is no valid reason for an adult communing member to transfer his name to the roll of noncommuning members nor for Sessions to grant such a request.

B. No session representatively nor teaching nor ruling elder individually has offered supportive reason for the inclusion of *BCO* 38-2 after notice of possible repeal and due time for response having elapsed.'
(*M13GA*, p. 103, item 11)"

9. **Constitutional Inquiry #9.** From the Covenant Presbyterian Church. See Recommendation 17.

"1. Are rotating Sessions permissible according to the *Book of Church Order*?

2. May the Session limit the number of officers standing for election?

3. May the names of those eligible for election be printed before the day of election?

4. What grounds are allowed the Session for disallowing the nomination of any men nominated by the congregation?

5. Are there any limitations with regard to when an election may be held, i.e., once a year or more or less often?

Enclosed please find a copy of the present procedures which are a part of our policy manual. We request that you review these procedures...."

ANSWER

"1. See *M12GA* p. 127, item 20.

2. The session is to declare all of those who are eligible but may not otherwise determine the number of officers to be elected. The number of officers to be elected shall be determined by the congregation (*BCO* 24-1).

3. Yes. (*M7GA* p. 101, item 4)

4. The grounds allowed the session for disallowing the nomination of any man nominated by the congregation shall be their failure to conform to Biblical and constitutional standards. (*BCO* 24-1, *M8GA* p. 119, item 19; *M7GA* p. 80, item 3) 5. There are no constitutional limitations other than the 30 day notice prior to an election. The committee declines to review the Bylaws submitted because it is not authorized to do so."

10. **Constitutional Inquiry #10.** From the Presbytery of Eastern Canada regarding the refusal of the 13th General Assembly to accept a judicial reference. See Recommendation 18.

"In our understanding of...the ruling of the Assembly none of the parties could pursue judicial process, and thus, any complaint or charges could not be evaluated. We may, however, have misunderstood or overlooked something and would appreciate any clarification you could give concerning the action...."

ANSWER

"The recommendation of the committee and the determination of the Assembly have application to the judicial process in the courts of the PCA."

11. **Constitutional Inquiry #11.** From the Presbytery of the Ascension. See Recommendation 19. "Re BCO 19-2.D., must the written sermon be presented to the presbytery before a candidate may be licensed, or is it the intention to make it optional, i.e. before the presbytery *or* before the committee, as is clear with regard to the oral sermon?"

ANSWER

"The candidate must present both a written sermon and an oral sermon. The written sermon must be presented (available) to the presbytery before a candidate can be licensed. The oral presentation may be before either the presbytery or its committee."

12. **Constitutional Inquiry** (appended to Case 4). From the Great Lakes Presbytery. See Recommendation 20.

"The Appellant.... Is he divested from office or is that action of Presbytery suspended until the General Assembly's Commission has acted?"

ANSWER

"Yes the judgment is suspended, unless the court for sufficient reasons, which are duly recorded, by separate action puts the censure into effect.

Grounds: See BCO 30-1, 30-5, 34-10, and 42-6."

D. ADVICE TO THE STATED CLERK

1. Regarding the possible conflict between RAO 6-1 and 8-1. The Committee advised the Stated Clerk that there was no conflict. Reports from Ad-Interim Committees go directly to the Assembly, not through Committees of Commissioners. See Recommendation 21.

E. OVERTURES

1. From Central Georgia regarding Internship. See Recommendation 22.
2. From Western Carolinas regarding the powers of a commission. See Recommendation 23.
3. From Northern Illinois regarding a "General Synod". See Recommendation 24.
4. From Louisiana regarding the licensure exam. See Recommendation 25.
5. From E. Carolina regarding the citation of parties in judicial cases. See Recommendation 26.
6. From Pacific Northwest regarding BCO changes. See Recommendation 27.
7. From Pacific Northwest regarding paedocommunion. See Recommendation 28.
8. From N. Illinois regarding the proposed amendment to BCO 57-7.5. See Recommendation 29.
9. From Pacific regarding Evangelist powers for Chaplains. See Recommendation 30.
10. From Evangel regarding licensure and internship. See Recommendation 31.

RECOMMENDATIONS

1. A. That BCO 45 be amended to read:

45-1 Any member of a court who had a right to vote on a question, and is not satisfied with the action taken by that court, is entitled to have a dissent or protest recorded. Written notice of such dissent or protest with supporting reasons shall be filed with the clerk of the court no later than the end of the next stated meeting of the court.

45-2 A dissent is a declaration on the part of one or more members of a minority, expressing a different opinion from the majority in its action on any issue before the court, and may be accompanied with the reasons on which it is founded.

45-3 A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem an improper or erroneous action on any issue before the court, and is generally accompanied with the reasons on which it is founded.

45-4 If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed necessary, put an answer to the dissent or protest on the records along with it. Here the matter shall end, unless the parties obtain permission to withdraw their dissent or protest absolutely, or for the sake of amendment.

45-5 None can join in dissent or protest against an action of any court except those who had a right to vote in the case. B. That the General Assembly be advised that BCO 45-3 (proposed 45-4) presently provides that once a dissent or protest has been properly lodged "the matter shall end" at

- that court level. If the General Assembly desire to provide a person who lodges a dissent or protest the right to also lodge an appeal or complaint to a higher court, the General Assembly could direct the Committee on Judicial Business to draft appropriate amendment to the *BCO*.
2. That the Assembly find satisfactory the response of Palmetto Presbytery to the exceptions noted to their minutes of 1984.
 3. That the response of Central Carolina Presbytery to the exception noted by the Twelfth General Assembly [regarding a "protest" to a judicial decision - *M12GA*, p. 207, B, 4, a) 2)] be found satisfactory with the notation that "retract" should read "struck".
 4. That Case 1, the Complaint of TE Gentry *et al.* against the Presbytery of Calvary, be found in order, and that a Commission be appointed to adjudicate the matter.
 5. That Case 2, the Complaint of TE Hathaway *et al.* against the Presbytery of Grace, be found in order, and that a Commission be appointed to adjudicate the matter.
 6. That Case 3, the Complaint of RE Knight against the Presbytery of Palmetto, be found in order, and that a Commission be appointed to adjudicate the matter.
 7. That Case 4, the Appeal of TE Steele against the Presbytery of Great Lakes, be found in order, and that a Commission be appointed to adjudicate the matter.
 8. That Case 5, the Appeal of RE Abee against the Presbytery of James River, be found in order, and that a Commission be appointed to adjudicate the matter.
 9. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 1 be ratified (see I.C.1 above).
 10. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 2 be ratified (see I.C.2 above).
 11. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 3 be ratified (see I.C.3 above).
 12. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 4 be ratified (see I.C.4 above).
 13. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 5 be ratified (see I.C.5 above).
 14. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 6 be ratified (see I.C.6 above).
 15. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 7 be ratified (see I.C.7 above).
 16. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 8 be ratified (see I.C.8 above).
 17. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 9 be ratified (see I.C.8 above).
 18. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 10 be ratified (see I.C.10 above).
 19. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 11 be ratified (see I.C.11 above).
 20. That the advice of the Committee on Judicial Business regarding the Constitutional Inquiry appended to Case #4 be ratified (see I.C.12 above).
 21. That the advice of the Committee on Judicial Business to the Stated Clerk regarding reporting of Ad-Interim Committees be ratified (see I.D.1 above).
 22. That the Overture from Central Georgia Presbytery regarding internship be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be answered by the action of the Assembly on Overture 23 from the 13th Assembly and the pending amendments to *BCO* 19.
 23. That the Overture from Western Carolinas Presbytery regarding the powers of a commission be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be answered by the action of the Assembly on the question raised by the 13th General Assembly and assigned to this committee.
 24. That the Overture from Northern Illinois Presbytery regarding a "General Synod" be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be referred to the Ad-Interim Committee.
 25. That the Overture from Louisiana Presbytery regarding licensure examination be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be answered by the action of the Assembly on Overture 23 from the 13th Assembly and the pending amendments to *BCO* 19.
 26. That the Overture from Eastern Carolina Presbytery regarding the citation of parties be found in order

and referred to the Committee of Commissioners on Judicial Business with the notation that its effect is to preclude representation exclusively by counsel.

27. That the Overture from Pacific Northwest Presbytery regarding proposed *BCO* changes be found in order and referred to the Committee of Commissioners on Judicial Business with the notation that to protect the integrity of the office of the Stated Clerk another source should provide the grounds to be printed.
28. That the Overture from Pacific Northwest Presbytery regarding paedocommunion be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be answered by the action of the Assembly on the report of the Committee on Paedocommunion.
29. That the Overture from Northern Illinois Presbytery regarding *BCO 57* be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be reported to the Assembly at the time of voting on *BCO* amendments.
30. That the Overture from Pacific Presbytery regarding Evangelist powers for Chaplains be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that the CCJB consult with the Chaplains Commission and note for particular consideration the confessional questions involved with the administration of baptism before taking action.
31. That the Overture from Evangel Presbytery regarding licensure and internship be found in order and referred to the Committee of Commissioners on Judicial Business with the recommendation that it be answered by the action of the Assembly on the pending amendments to *BCO 19*.

SUPPLEMENTAL REPORT OF THE COMMITTEE ON JUDICIAL BUSINESS TO THE FOURTEENTH GENERAL ASSEMBLY

I. NARRATIVE:

The Rules for Assembly Operation provide that matters may be referred to the Judicial Business Committee up to sixty days prior to the meeting of the General Assembly. In order to insure that such items arrive prior to the last stated meeting of the committee, it has been our policy to schedule that meeting approximately forty-five days prior to the Assembly. Therefore, a number of significant matters are contained in this Supplement.

The Committee met by conference call at the request of a presbytery on March 31, and in Atlanta on May 15-17.

A. ASSIGNMENTS BY PREVIOUS ASSEMBLIES

4. Examine the response of Western Carolina Presbytery to an exception to their minutes. See Recommendation 32.
5. Develop unified language for licentiates and ordinands to record scruples. See Recommendation 33.
6. Re-write the Directory for Worship. See Recommendation 34.
7. Study the possible amendment of *BCO 19-9*. See Recommendation 35.
8. Bring recommendation regarding Overture 23 to the Thirteenth General Assembly. See Recommendation 36.
9. Propose the answer to a question rising from the report of the Committee on Review and Control of Presbyteries from the Thirteenth Assembly. See Recommendation 37.
10. Evaluate the response of N. Texas and Korean Eastern Presbyteries to previous exceptions to their minutes. See Recommendation 38 and 39.

B. JUDICIAL CASES

6. Case 6: Complaint of TE Shell against Great Lakes Presbytery. See Recommendation 40.
7. Case 7: Complaint of RE Dye *et al.* against Missouri Presbytery. See Recommendation 41.

C. CONSTITUTIONAL INQUIRIES

13. **Constitutional Inquiry #13.** From the Faith Presbyterian Church. See Recommendations 42 and 60.

"May a session call an assistant pastor whom they judge to be acceptable doctrinally but whose ordination is from another denomination without the call being approved by presbytery and the candidate being first examined and approved by the presbytery?"

ANSWER

"The question of an ordained assistant pastor not being a member of the PCA presbytery of which

the church is a member is not specifically addressed in the *BCO*. The validity of a man's ordination as a Teaching Elder must be determined by the court charged with such ordinations, i.e. the Presbytery. Therefore, by inference and by historical precedent any ordained Teaching Elder should become a member of the presbytery in which he serves. [*BCO* 20-1; 21-1: a call must come through Presbytery. *BCO* 21-5,9: an assistant pastor is to be ordained and/or installed by the presbytery: inferred by the questions in these two sections. *BCO* 21-6, 10: The questions (propounded by the presbytery) to the congregation are in this case directed to the session. *BCO* 21-7: an assistant pastor is declared by presbytery to have been ordained and/or installed and that in this case the charge is to the session and not the congregation.]

We recommend that the General Assembly clarify the *BCO* regarding this subject (e.g. *BCO* 22-3 says an assistant pastor is not a member of the session yet 12-4 says he may moderate the session; 22-3 indicates the call is by the session yet 22-4 and 23-1 indicate that the dissolution is by the presbytery)."

14. Constitutional Inquiry #14. From Palmetto Presbytery regarding visitation of a church by a commission of presbytery. See Recommendation 43.

"1. Can a commission established by a presbytery to visit a church 'affected with disorder' (*Book of Church Order* 15-2) be given judicial power when there are no charges involved and no existing case?"

"2. If it can what are the limits of that power. Specifically can it suspend or dissolve a session? If not what powers does such a commission have in relation to solving problems in a particular church."

ANSWER

"1. No. It would be improper to appoint a judicial commission in the absence of 'strong presumption of guilt' (*BCO* 31-2 2). An Administrative commission might be appointed (under *BCO* 15-2) to deal pastorally with the church '...to condemn erroneous opinions which injure the purity or peace of the Church; to visit churches for the purpose of inquiring into and redressing the evils that may have arisen...' (*BCO* 13-9). If in their judgment there are problems serious enough to call for further investigation and judicial action, presbytery should then take appropriate action according to *BCO* 15-2 2 and 15-3 (appoint a judicial commission and begin formal process).

"2. See answer to 1."

15. Constitutional Inquiry #15. From Covenant Presbyterian Church. See Recommendation 44.

"May a congregation, by vote at a congregational meeting, dissolve the session?"

ANSWER

"The congregation may not dissolve the Session. The congregation may in accordance with *BCO* 24-6 by a majority vote in a regularly called congregational meeting request the Session to dissolve the relationship of officers individually, but the ultimate decision rests with the Session." Presbytery may assume original jurisdiction under provisions of *BCO* 13-9.

16. Constitutional Inquiry #16. From Faith Presbyterian Church. See Recommendation 45.

"1. Does the Teaching Elder have full voting rights in the Session?"

2. "Secondly, we need to know whether or not a raise or reduction in the pastor's salary is subject to congregational approval."

ANSWER

"1. 'The *BCO* 4-3,12-1, 22-2 lists the members of the Session which include Pastors, Associate Pastors, and Ruling Elders. Every member of the Session, including the moderator, is entitled to vote by virtue of his membership in the Session.

"The moderator may vote on all issues, not only in breaking or creating a tie vote.' *M13GA* p. 242, item 10.

"2. The *BCO* is not explicit on this matter of changes in terms of call. Since *BCO* 20-6 requires that terms of call be determined by the congregation (including financial stipulations) any changes in those terms may also be approved by the congregation."

Adopted 4-3, 1 abstention

17. Constitutional Inquiry #17. From Ascension Presbytery. See Recommendation 46.

"Re *BCO* 13-9, 'to review the records of church sessions': when a presbytery finds that it has overlooked the review of session minutes for a period of as long as several years, is it mandatory that presbytery review all such unreviewed records or is it acceptable to correct this previous over-looking by beginning with the current records?"

ANSWER

"It is mandatory that presbytery review all unreviewed records of church sessions.

"Grounds: It is the right and duty of every court to review the records of the court next below for the purpose of approval, disapproval, or correction. (*BCO* 13-9; 40-1,2,3,4)"

18. **Constitutional Inquiry #18.** From Stoney Point Reformed Presbyterian Church. See Recommendation 47.

"...is a member who 'is a member who moves out of town but refuses to join a PCA church available to him or other evangelical church guilty of willful neglect'?" (sic)

ANSWER

"The Committee on Judicial Business is not in a position to render a decision relating to the problem involved. The Session must use its best judgment as the court of original jurisdiction. It is the responsibility of the Session to determine the degree of gravity of the member's alleged offense, subject to review by higher courts."

19. **Constitutional Inquiry #19.** From Southeast Alabama Presbytery. See Recommendation 48.

"As one of the Presbyteries whose practice of dividing into sections at Presbytery meetings when there are several sermons to hear (by candidates for licensure, ordination or transfer from the membership of another presbytery), the Presbytery of Southeast Alabama requests further clarification of the legality of this practice."

ANSWER

"1. Except in those areas otherwise specified by the *BCO*, all parts of the trial must be conducted by Presbytery as a whole.

"2. The Presbytery may rely in part upon the report of its committees in determining the depth and duration of its own examination, but in all cases the examination must be conducted to the satisfaction of the Presbytery.

"3. Presbytery must record its decision concerning each area of examination as specified.

"4. Previous Assemblies have determined that the examination may not be conducted by a commission. (e.g. *M12GA*, p. 195, 5.b.) If the Assembly desires that this be explicitly reflected in the *BCO* it should instruct this committee to prepare appropriate language."

20. **Constitutional Inquiry #20.** From John Knox Presbyterian Church. See Recommendation 49.

"The specific issue which has been raised is whether the congregation must approve any change in the financial package of the pastor."

ANSWER

"The *BCO* is not explicit on this matter of changes in terms of call. Since *BCO* 20-6 requires that terms of call be determined by the congregation (including financial stipulations) any changes in those terms may also be approved by the congregation."

Adopted 4-3, 1 abstention

D. ADVICE TO THE STATED CLERK

2. Regarding a communication from former members of Eastern Canada Presbytery. The Committee advised the Stated Clerk to forward the communication to the Committee on Review and Control of Presbyteries and that he notify the Presbytery of this action. See Recommendation 50.

E. ADVICE TO OTHER COMMITTEES

1. To the Ad-Interim Committee on the General Assembly. See Recommendation 51.
2. To MNA regarding a proposed amendment of *BCO* 6-5. See Recommendation 52.

F. OVERTURES

11. From Gulf Coast Presbytery regarding instruction to the GA committees regarding the internship program. See Recommendation 53.
12. From James River Presbytery regarding *BCO* Preface II (1). See Recommendation 54.
13. From Louisiana Presbytery regarding the definition of "evangelical church". See Recommendation 55
14. From Missouri Presbytery regarding the quorum of the General Assembly. See Recommendation 56.
15. From Eastern Carolina Presbytery regarding the seating of visiting brethren. See Recommendation 57.
16. From Ascension Presbytery regarding judicial deadlines for filing. See Recommendation 58.
17. From Western Carolinas Presbytery regarding provision of an extraordinary clause for reception of ministers from other denominations. See Recommendation 59.

RECOMMENDATIONS

(Amended)

25. That the Overture from Louisiana Presbytery be found in order and be referred to the Committee

of Commissioners on Judicial Business.

(Continued)

32. That the response of Western Carolinas Presbytery be found satisfactory.
33. That in order to provide uniform language to record scruples, the following amendments to the BCO be adopted:
 1. Amend BCO 19-2 to add a final paragraph: 'Presbytery shall require that all applicants for licensure subscribe to one of the following statements: 'I, _____, do sincerely receive and adopt the *Confession of Faith* and *Catechisms* of this Church without any exceptions or reservations.'; or 'I, _____, declare the following exceptions or reservations with regard to adoption of the *Confession of Faith* and *Catechisms* of this Church, to wit....' The Presbytery shall record its evaluation of each exception or reservation so stated as to its seriousness as a departure from the Confessional articles.
Acceptance of an applicant stating such exceptions or reservations shall require a three-fourths approval of Presbytery.'
 2. Amend BCO 21 by the addition of a new paragraph 5 as follows, and the remaining paragraphs be renumbered: 'Presbytery shall require that all applicants for ordination subscribe to one of the following statements: 'I, _____, do sincerely receive and adopt the *Confession of Faith* and *Catechisms* of this Church and approve of the form of government and rules of discipline of the Presbyterian Church in America without any exceptions or reservations.'; or 'I, _____, declare the following exceptions or reservations with regard to adoption of the *Confession of Faith* and *Catechisms* of this Church or to the approval of the form of government and rules of discipline of the Presbyterian Church in America, to wit....' The Presbytery shall record its evaluation of each exception or reservation so stated as to its seriousness as a departure from the Confessional articles. Acceptance of an applicant stating such exceptions or reservations shall require a three-fourths approval of Presbytery'."
34. That the Directory for Worship be amended.

Prefatory Statement

The Judicial Business Committee has had for a number of years the assignment first to prepare the Directory for Worship for inclusion in the Constitution and, as of last year, to rewrite the DFW for the General Assembly. Involved in that process we have considered many differing views within the PCA regarding the church's worship. As stated in 47-1, the Scriptures set the regulative principle for our worship, which require the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God has appointed in his word. (See WSC 50, 51). The committee has endeavored to use that principle as the presupposition of this rewriting, all the time realizing that some will differ with our conclusion.

That the Directory for Worship be amended by its replacement with the following text:

THE DIRECTORY FOR THE WORSHIP OF GOD

PREFACE

The Church of Jesus Christ worships the triune God in all of life. God has also called us to special times when we worship as a congregation of the church of Christ, individually, and with our families. The acceptable way of worshiping the true God is instituted by Himself and limited by His own revealed will (WCF XXI:1). This Directory for Worship is provided to guide us in this worship, to insure Scriptural integrity for our worship, and to promote orderliness within the church.

The Directory for Worship is a part of the Constitution of the Presbyterian Church in America. It is the conviction of the Presbyterian Church in America that this Directory for Worship is agreeable to the general rules of the Word of God and of Christian prudence. Therefore, it should be received as the mind of the church as the application in substance of Biblical principles of worship. Since the third ordination vow for officers does not include subscription to the Directory for Worship, the Presbyterian Church in America is zealous not to bind the church to liturgical forms. Yet for the sake of uniformity and of our witness before God and the world, the substance of the instructions of certain parts of the Directory for Worship is obligatory. These are: (1) the questions administered at the baptism of children, (2) the questions administered for communicant members, (3) the fencing of the Lord's Table, and (4) the offering of prayer in the public worship in language of the people.

CHAPTER TITLES

47. The Principles of Public Worship
48. The Sanctification of the Christian Sabbath
49. The Preparation for Public Worship
50. The Elements of Public Worship
51. The Administration of Baptism With Special Reference to the Baptism of Children
52. Communicant Membership and the Administration of Baptism to Adults
53. The Administration of the Lord's Supper
54. The Solemnization of Marriage
55. The Funeral Worship Service
56. Days of Fasting and Thanksgiving
57. Private and Family Worship

CHAPTER 47. The Principles of Public Worship.

47-1. Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible, and from no other source.

The Scriptures forbid the worshiping of God by images, or in any other way not appointed in His Word, and require the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God has appointed in His Word (WSC 50, 51).

47-2. A service of public worship is not a mere gathering of God's children with each other but, before all else, a meeting and worship of the Triune God - Father, Son, and Holy Spirit - with and by His chosen people. God is present in public worship not only by virtue of the Divine omnipresence but, much more intimately, as the faithful Covenant Saviour.

47-3. The primary purpose of public worship is the celebration of the glory of God by His covenant people. They should therefore actively engage in all the parts of this worship of God. This worship seeks to build Christ's Church by the perfecting of the saints and the addition to its membership of such as are being saved. Through public worship on the Lord's Day Christians should learn to serve God all the days of the week in their every activity, remembering, whether they eat or drink or whatever they do, to do all to the glory of God.

47-4. Public worship is Christian when the worshipers recognize that Christ is the Mediator by whom alone they can come unto God, when they honor Christ as the Head of the church who rules over public worship, and when their worship is an expression of their faith in Christ and of their love for Him.

47-5. Public worship must be performed in spirit and truth by all of God's covenant people using His appointed gifts. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshiper and his sincere devotion to the true and living God. Only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion.

47-6. The Lord Jesus Christ has prescribed no fixed order or style for public worship and has given His church a measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is present, that all things must be done decently and in order, and that God's people should serve Him with reverence and in the beauty of holiness. From its beginning to its end a service of public worship should be characterized by that simplicity which is an evidence of sincerity and by that beauty and reverence which are a manifestation of holiness.

47-7. Public worship differs from private worship in that in public worship God is served by the saints united as His covenant people, the body of Christ. Because God is not partial, no favoritism may be shown to any who attend, nor may any member of the church presume to exalt himself above others as though he were more spiritual; let each esteem others better than himself. Since the family, as ordained by God, is the basic institution in society, and God in the covenant graciously deals with us, not just as individuals, but also as families, it is important and desirable that families worship together.

47-8. God's people should come into his presence with a deep sense of awe at the thought of his perfect holiness and of their own exceeding sinfulness. Further, they should come with praise and thanksgiving for the great salvation which He has accomplished for them through His only begotten Son and applied to them by the Holy Spirit.

CHAPTER 48. The Sanctification of the Christian Sabbath or Lord's Day.

48-1. The fourth commandment requires the keeping holy to God such set times as He has appointed in His holy word; expressly one whole day in seven, to be a holy sabbath to Himself. (WSC 58, Ex. 20:8-11, Dt. 5:12-15)

48-2. God commanded His Old Testament people to keep holy the last day of the week, but he sanctified the first day as the Sabbath by the resurrection of the Lord Jesus Christ from the dead. For this reason the church of the new dispensation has from the time of the apostles kept holy the first day of the week as the

Christian Sabbath (Acts 20:6-7, I. Cor. 16:2), also called the Lord's Day (Rev. 1:10).

48-3. It is the duty of every person to remember the Lord's Day and to prepare for it before its approach. All worldly business should be planned and ordered so that no one may be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require. (WSC 60, 61)

48-4. The whole day is to be kept holy to the Lord and to be employed in the public and private exercises of religion. Therefore, it is requisite that there be a holy resting all the day from unnecessary labors, and an abstaining from those recreations which may be lawful on other days and also, as much as possible, from worldly thoughts and conversation.

48-5. The provisions for the support of the family on that day should be so ordered that others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

48-6. Every person and family in the morning of the Christian Sabbath should pray for themselves and others, and especially pray for the assistance of God to their minister in his preaching from the Word. By reading the Scriptures along with prayer and meditation, the people should prepare for communion with God in His public worship.

48-7. The time not used for public worship should be spent in prayer, in devotional reading, and especially in the study of the Scriptures, meditation, catechizing, religious conversation, the singing of psalms, hymns, or spiritual songs, visiting the sick, relieving the poor, teaching the ignorant, holy resting, and in performing such duties of piety, charity, and mercy.

CHAPTER 49. The Preparation for Public Worship.

49-1. When the congregation is to meet for public worship, the people (having before prepared their hearts) ought all to come and join therein not absenting themselves from the public worship through negligence, or upon pretense of private meetings.

49-2. The people should assemble at the appointed time, that all being present at the beginning they may unite with one heart in all the parts of public worship. None should unnecessarily depart until after the benediction is pronounced.

49-3. Upon entering the place of worship the people should engage in silent prayer for God's blessing upon themselves, the minister, and all present, as well as upon those who are unable to attend worship.

49-4. All who attend public worship should be present in a spirit of reverence and godly fear, forbearing to engage in any conduct unbecoming to the place and occasion.

CHAPTER 50. The Elements of Public Worship.

50-1. The Bible teaches that the following are proper elements of the public worship of God: reading of Holy Scripture; singing of psalms, hymns, or spiritual songs, the offering of prayer, the preaching of the Word, the presentation of tithes and offerings, confessing the faith and observing the sacraments, pronouncing the benediction and on special occasions the taking of vows and oaths. Beyond these elements the circumstances of worship, (such as, time, place, order and length of worship) are left to the discretion of the elders of the church based on sensible application of Biblical principles.

50-2. The Public Reading of the Holy Scripture.

A. The public reading of the Holy Scriptures should be done by the minister as God's servant or by some other appropriate person approved by the Session. This reading of the Scriptures is to be distinguished from the reading of certain portions of Scripture by the minister and the congregation. In the former God addresses his people; in the latter God's people give expression in the words of Scripture of their contrition, adoration, gratitude and other holy sentiments. The psalms of Scripture are especially appropriate for responsive reading.

B. The Holy Scriptures of the Old and New Testaments shall be read from an accurate translation, in the language of the people.

50-3. Singing in Worship.

A. Praising God through music is a duty and a privilege. Therefore, the singing of psalms, hymns or spiritual songs and the use of musical instruments should have an important place in public worship and should be encouraged.

B. In singing the praises of God, we are to sing in the spirit of worship with understanding in our hearts.

C. Selections for singing in worship should be from the Psalms or from any appropriate hymn or spiritual song of the church. Caution should be observed in the selection of hymns and spiritual songs that they be true to the Word.

50-4. Public Prayer.

A. A prayer near or at the beginning of public worship should express adoration for the infinite majesty of the living God, express a sense of our distance from Him as creatures, and our unworthiness as sinners. It should also implore His gracious presence, the assistance of his Holy Spirit in the duties of His worship, and His acceptance of us through the merits of our Lord and

Savior Jesus Christ. This prayer may conclude with the Lord's Prayer in which all may unite.

- B. In worship full and comprehensive prayer is appropriate which should include some or all of the following parts:
1. Adoration of God as He is made known to us in creation, providence and Scripture.
 2. Praise and thanksgiving for all His mercies to us, both spiritual and temporal but especially for Christ Jesus and His work completed, and for the Holy Spirit and His present work in us.
 3. Humble confession and acknowledgment of sins so as to lead the worshipers to confess privately to God their sins, past and present, private and public, in thought, word, and deed.
 4. Pleading for the pardon of sin through the blood of atonement, and for the grace to discharge duty as forgiven believers.
 5. Asking for the all-sufficient God to meet our every need and this only so far as it glorifies God and brings happiness to His people.
 6. Intercession for others including the whole world, the church in other areas, the church local, the sick and broken, and for whatever else may seem to be necessary or suitable for the occasion.
- C. Ordinarily there should be prayer after the sermon having relation to the subject that has been treated in the discourse.
- D. Ministers are not to be confined to fixed forms of prayer for public worship, yet it is the duty of the minister, previous to entering the pulpit, to prepare and qualify himself for this part of his work, as well as for preaching. He should compose his spirit, and so order his thoughts, that he may perform this duty with dignity and propriety, and with profit to the worshipers. He should, by a thorough acquaintance with the Holy Scriptures, by the study of the best writers on prayer, by meditation, and by a life of communion with God, endeavor to acquire both the spirit and the gift of prayer.
- E. All prayer is to be offered in the language of the people.
- 50-5. The Preaching of the Word.**
- A. The preaching of the Word is an ordinance of God for the salvation and edification of the people. Serious attention should be given to the manner in which it is done. The minister should apply himself to it with diligence and prove himself a "workman that does not need to be ashamed, handling accurately the word of truth" (II Timothy 2:15 NASB).
- B. The subject of a sermon should be some verse or verses of Scripture, and its object should be to explain, defend and apply some part of the system of divine truth, or to point out the nature and state the bounds and obligation of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded for the instruction of the people in the meaning and use of the sacred Scriptures.
- C. Preaching requires much study, meditation, and prayer. Ministers should prepare their sermons with care. They should declare the gospel in its simplicity and express themselves in language that can be understood by all. They should also by their lives adorn the gospel which they preach, and be examples to believers in word and deed.
- D. By way of application of the sermon, the minister may urge his hearers by commandment or invitation to repent of their sins, to put their trust in the Lord Jesus Christ as Saviour, and to confess Him publicly before men.
- 50-6. The Worship of God with Tithes and Offerings.**
- A. The Holy Scriptures teach that God is the owner of all persons and all things and that we are but stewards of both life and possessions; that God's ownership and our stewardship should be acknowledged; that this acknowledgment should take the form, in part, of giving at least a tithe of our income and other offerings to the work of the Lord through the Church of Jesus Christ, thus worshiping the Lord with our possessions; and that the remainder should be used as appropriate for Christians.
- B. It is both a privilege and a duty, plainly enjoined in the Bible, to make regular, weekly, and systematic presentation of tithes and offerings for the support of religion and for the propagation of the gospel in our own and foreign lands, and for the relief of the poor. This should be done as an exercise of grace and an act of worship.
- C. It is appropriate that the offerings be dedicated by prayer.
- 50-7. Confessing the Faith.**
- It is proper for the congregation of God's people publicly to confess their faith, using creeds or confessions that are true to the Word, such as the Apostles' Creed, the Nicene Creed, or the Westminster Standards.
- 50-8. The Taking of Oaths and Vows.**

- A. The taking of any oath or vow, whether as a part of public worship or not, should always be considered a solemn and serious act. An oath or vow should never be taken unless one intends by the grace of God to fulfill his assumed duty. Therefore, oaths and vows should be most carefully and wisely taken.
- B. The taking of oaths and vows is to be done in accordance with Biblical principles (*WCF XXII*). Religious oaths and vows taken in the church include those taken in baptism, church membership, ordination, installation and marriage.

CHAPTER 51. The Administration of Baptism With Special Reference to the Baptism of Children.

51-1. Baptism is to be administered by an ordained minister of the Word, ordinarily in the presence of the congregation and always under the supervision of the session. It is not to be unnecessarily delayed.

51-2. The Baptism of Children.

- A. After previous notice has been given to the minister and the meaning and obligations have been understood by the parents and acknowledged by them, the child to be baptized is to be presented by one or both the parents (or some other responsible person) signifying the desire that the child be baptized.
- B. The minister, to combat error and to edify the people, while using his own liberty and wisdom, shall give word concerning the Sacrament of Baptism as follows:
 - 1. Instruction and correction as needed in these areas: that it is instituted by our Lord Jesus Christ; that it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him, of remission of sins, regeneration, adoption, and life eternal; that the water in baptism represents and signifies both the blood of Christ, which takes away all guilt of sin, original and actual, and the sanctifying virtue of the Spirit of Christ against the dominion of sin and the corruption of our sinful nature; that baptizing, or sprinkling and washing with water, signifies the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ; that the promise is made to believers and their children; and that the children of believers have an interest in the covenant and right to the seal of it and to the outward privileges of the church under the gospel, no less than the children of Abraham in the time of the Old Testament; and that the covenant of grace in substance is the same in the Old and New Testaments; and that the grace of God and the consolation of believers is more plentiful than before; that the Son of God admitted little children into his presence, embracing and blessing them, saying, "For the kingdom of heaven belongs to such as these" (*Matthew 19:14 NASB*); and that children by baptism, are solemnly received into the bosom of the visible church, distinguished from the world, and united with believers; and that all who are baptized in the name of Christ do renounce and, by their baptisms, are bound to fight against the devil, the world, and the flesh; that they are federally holy before baptism (*I Cor. 7:14*) and are therefore baptized; and that the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reaches to the whole course of our life; and that outward baptism is not so necessary that through the omission thereof the infant is in danger of damnation; and that by virtue of being born of believing parents, children are entitled to God's covenant ordinance and are non-communing members of the Church (*BCO 6-1*); and that this status is not sufficient to make them communing members of the Church in that they, according to their abilities, are subject to the obligations of the covenant: faith, repentance and obedience; and that they must therefore embrace Christ and make a public confession of their faith lest they become covenant breakers and subject to the discipline of the church.
 - 2. Admonition: The minister shall admonish all that are present to look back to their baptism, to repent of their sins against their covenant with God, to stir up their faith, to improve and make right use of their baptism and of the covenant sealed between God and their soul.
 - 3. Exhortation: The minister shall exhort the parents to teach the child to read the Word of God; to bring him up in the knowledge of the Christian religion including his covenanted duties to believe, repent and obey; to pray with the child; to set a godly example before the child; and to do everything possible to raise the child in the nurture and admonition of the Lord.
- C. The minister should read covenant promises such as:
 - 1. "... the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call unto Himself." (*Acts 2:39 NASB*)
 - 2. "... I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God unto you and to your descendants after you." (*Genesis 17:7 NASB*)

3. "Believe in the Lord Jesus, and you shall be saved, you and your household." (Acts 16:31 NASB)
- D. The substance of the following questions shall be posed to the parents:
1. Do you acknowledge your child's need of the cleansing blood of Jesus Christ and the renewing grace of the Holy Spirit?
 2. Do you claim God's covenant promises in (his/her) behalf, and do you look in faith to the Lord Jesus Christ for (his/her) salvation as you do for your own?
 3. Do you now acknowledge that your child belongs to God under the provisions of the Covenant of Grace?
 4. Do you promise in humble reliance upon divine grace that you will endeavor to set before (him/her) a godly example, that you will pray with and for (him/her), that you will teach (him/her) the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring (him/her) up in the nurture and admonition of the Lord?
- E. The congregation may be asked this question: Do you as a congregation undertake the responsibility of assisting the parents in the Christian training of this child?
- F. The minister shall call the child by name and baptize (him/her) by pouring or sprinkling water, using the words, "Child of the Covenant, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The whole shall be concluded with prayer.

CHAPTER 52. Communicant Membership and the Administration of Baptism to Adults.

52-1. Covenant children should be taught that it is their duty and privilege personally to accept Christ, to confess him before men, and to seek admission to the Lord's Supper.

52-2. The time when young persons come to understand the gospel cannot be precisely fixed. This must be left to the prudence of the session, whose office it is to judge, after careful examination, the qualifications of those who apply for admission to sealing ordinances.

52-3. The gospel calls all men to love God, to trust personally in the Lord Jesus Christ, to confess Him before men and to seek admission to the Lord's Supper. When unbaptized persons apply for admission into the church, they shall, after giving satisfaction with respect to their knowledge and piety, to the Session, make a public profession of their faith in the presence of the congregation, and thereupon be baptized.

52-4. Those baptized and unbaptized desiring to make a profession of faith should be reminded that they are entering into a solemn covenant with God and his church. The substance of the following questions shall be posed to each applicant:

- (1) Do you acknowledge yourself to be a sinner in the sight of God, justly deserving his wrath, and without hope except in his sovereign mercy?
- (2) Do you believe in the Lord Jesus Christ as the Son of God, and that he is the Saviour of sinners; and do you receive and rest upon him alone for your salvation as he is offered in the gospel?
- (3) Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes a follower of Christ?
- (4) Do you promise to support the church in its worship and work to the best of your ability?
- (5) Do you submit yourself to the government and discipline of the church and promise to promote its purity, peace and unity?

52-5. The administration of the sacrament for those unbaptized persons will be similar to the procedure for the baptism of children. Instruction shall be given as needed (and as applicable) as found in *BCO* 51-2-B. The minister shall call the person to be baptized by name and say, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The whole matter shall be concluded with prayer.

52-6. Persons received from other churches by letters of dismissal, as well as those being received by reaffirmation of faith should give a testimony of their Christian experience to the session, and, at the Session's discretion, before the congregation. Their names are to be announced to the congregation with recommendation of them to its Christian confidence and affection.

CHAPTER 53. The Administration of the Lord's Supper.

53-1. The Communion, or Lord's Supper, should be observed frequently. The stated times are to be determined by the session of each congregation as it may judge best for the edification of the people.

53-2. It is proper that public notice should be given to the congregation at least the Sabbath before the administration of this ordinance; that either then or on some other day of the week, the people be instructed in its nature so that all may come in a suitable manner to this holy feast.

53-3. On the day of the observance of the Lord's Supper, a sermon should be preached, the words of institution should be read either from one of the evangelists, or from I Corinthians 11:23ff., and an explanation of this ordinance of Christ should be given that it is to be observed in remembrance of Christ to show forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin, to support them under troubles, to encourage and quicken them in duty, to inspire them with love and zeal, to increase their

faith and holy resolution, and to bring peace of conscience, and comfortable hopes of eternal life.

53-4. By our Lord's appointment, this sacrament sets forth the communion of saints. The ignorant and scandalous are not to be admitted to the Lord's Table. The invitation to participate in this sacrament is to be extended to all those who profess faith in Jesus Christ, who have confessed their sins, and who are communicants in good standing in a true church (*WCF XXV:4-5*). It is proper also to give a special invitation to non-communicants to remain during the service, but not to participate.

53-5. With the table furnished with the elements, the bread and the cup, and with the communicants in front of or around the table, and with the elders in a convenient place together, the sacrament shall be administered in a manner similar to the following:

- A. The minister shall set the elements apart with prayer.
- B. The minister shall take the bread and break it in view of the people, saying, "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples, as I, ministering in his name, give this bread unto you, saying, 'Take eat; this is my body, which is given for you: do this in remembrance of me.'" (*Luke 22:19* and *I Cor. 11:24 NASB*) The bread should then be distributed by the elders.
- C. After having given the bread, the minister shall take the cup, saying, "In the same way He took the cup also, after supper, saying 'This cup is the New Covenant in My blood; which is poured out for many for the forgiveness of sins. Drink from it, all of you.'" (*Combining I Cor. 11:25* and *Matthew 26:27, 28 NASB*) The cup should then be distributed by the elders.
- D. Since believers are to act personally in all their covenanting with the Lord, it is proper that a part of the time occupied in the distribution of the elements should be spent by all in silent communion, confession, thanksgiving and intercession.
- E. The minister may after the serving of the elements put the communicants in mind of the grace of God, in Jesus Christ held forth in this sacrament and of their obligation to be the Lord's; and may exhort them to walk worthy of the vocation wherewith they are called, and, as they have professedly received Christ Jesus the Lord, to be careful so to walk in him, and to maintain good works.
- F. The minister then should pray and give thanks to God for his rich mercy and immeasurable goodness promised to them in the sacred communion. He should implore pardon for the defects of the whole service. He should also pray for the gracious assistance of the Holy Spirit to enable them, as they have received Christ Jesus the Lord, so to walk in him that they may hold fast that which they have received lest they prove to have run in vain; that their manner of life may be as becomes the gospel; that they may bear about with them, continually, the dying of the Lord Jesus so that the life also of Jesus may be manifested in their mortal bodies; that their light may so shine before men that others, seeing their good works, may glorify their Father who is in heaven.
- G. An offering for the poor or other good purposes is appropriate in connection with this service, and may be made at such time as ordered by the session.
- H. A psalm or hymn should be sung followed by a suitable Biblical benediction.

CHAPTER 54. The Solemnization of Marriage.

54-1. Marriage is a divine institution though not a sacrament, nor an institution peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

54-2. Christians should marry only in the Lord, therefore it is fit that their marriage be solemnized by a lawful minister, that special instruction be given to those about to be married, and suitable prayers be offered when they enter into this relationship.

54-3. Marriage is to be between one man and one woman in accordance with the Word of God.

54-4. The parties should be of such years of discretion as to be capable of making their own choice. If they be minors or live with their parents, the consent of the parents or others under whose care they are should be previously obtained and well certified to the minister before he proceeds to solemnize the marriage ceremony.

54-5. Parents should neither compel their children to marry contrary to their inclinations or withhold parental consent without just and important reasons.

54-6. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of Christianity, are deeply interested in it. Therefore, the intent of the couple to marry should be announced previous to the solemnization of it.

54-7. All ministers should be careful that in this matter they transgress neither the laws of God nor the laws of the community. Additionally, they should pay close attention to the Chapter 24 in the *Confession of Faith* on Marriage and Divorce. To insure that they may not destroy the peace and comfort of families,

ministers should be assured that with respect to the parties applying to them no just objections exist against their marriage.

54-8. The minister should keep a proper register of the names of all persons whom he marries and of the time of their marriage for the perusal of all whom it may concern.

CHAPTER 55. The Funeral Worship Service.

55-1. The elements of worship proper for such an occasion are: the singing of appropriate psalms, hymns or spiritual songs, the reading of some suitable portion or portions of Scripture with such remarks as it may seem proper to the minister to make, and prayer in which the bereaved shall be especially remembered and God's grace sought on their behalf that they may be sustained and comforted in their sorrow, and that their affliction may be blessed to their spiritual good.

55-2. These funeral services are to be left largely to the discretion of the minister performing them, but he should always remember that the proper object of the service is the worship of God and the consolation of the living.

CHAPTER 56. Days of Fasting and Thanksgiving.

56-1. The observance of days of fasting and of thanksgiving, as the dispensations of Divine Providence may direct, is Scriptural.

56-2. Fasting and thanksgiving may be observed by individual Christians, by families, by particular congregations, by a number of congregations jointly, or by all the congregations of our church.

56-3. It should be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving, and to the church sessions to determine for particular congregations, and to the presbyteries, to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for it should be issued by the General Assembly. If at any time the civil power should appoint a fast and thanksgiving in keeping with the Christian Faith, it is the duty of the ministers and people of our communion to pay all due respect to it.

56-4. Appropriate notice should be given before the appointed day of fasting or thanksgiving, that persons may so order their affairs as to allow them to attend properly to the duties of the day.

56-5. Public worship is appropriate upon all such days. The prayers, the singing, the selections of Scripture, and the sermons should all be in a special manner adapted to the occasion.

56-6. On days of fasting, the minister should point out the authority and providences calling for the observance. He should spend more than the usual time in solemn prayer and particular confession of sin, especially the sins of the day and place.

56-7. On days of thanksgiving, the minister should give information respecting the authority and providences which call for the observance. He should spend more than the usual time in giving thanks appropriate to the occasion and in singing psalms, hymns, or spiritual songs of praise. On these days, the people should rejoice with holy gladness of heart. Their joy should be tempered with reverence, that they indulge in no excess or unbecoming levity.

CHAPTER 57. Private and Family Worship.

57-1. In addition to public worship, it is the duty of each person in secret, and of every family in private, to worship God.

57-2. Secret worship is most plainly enjoined by our Lord. In this duty everyone should spend some time apart in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious performance of these duties are best known to those who are found in the faithful discharge of them.

57-3. Family worship, which should be observed by every family, consists in prayer, reading the Scriptures, and singing praises, or in some briefer form of outspoken recognition of God.

RECOMMENDATIONS (Continued)

35. That the possible amendment of *BCO* 19-9 be answered by the action of the Assembly on Overture 4 (Recommendation 25).

36. That Overture 23 to the Thirteenth General Assembly be answered by the action of the Assembly on Overture 4 (Recommendation 25), if affirmative. If the Assembly deny the overture, that *BCO* 21-4 be amended by the deletion of sentences 4-7 which reads: "Ordinarily, the intern...." down to ".... In all cases," and that the next sentence begin "He should be...".

Grounds:

A. With respect to items 1-4, we make the following notations:

1. For the sake of simplicity, the PCA needs to keep the licensure examination for both candidates for ordination and for non-candidates as now provided in *BCO* 19-2.

2. The examination for licensure by definition (*BCO* 19-2) should be BASIC in order to

preserve the purity of the preaching of the Gospel, and to provide regular preaching of the Word in certain churches (19-1).

B. With respect to item 5, we make the following notations:

1. The General Assembly previously turned down an amendment to provide an examination in Apologetics (*M12GA*, p. 133, item 30).

2. Pending final action by the presbyteries, and possibly by the GA, the examination in Presbyterian history will be determined.

3. As to the apparent discrepancies in the ordination examinations which may allow no examination by the presbytery (*BCO* 21-4, 1) if it was covered satisfactorily in the BASIC licensure examination yet 21-4 2 requires a careful examination in all areas, we recommend that it be resolved by the above deletion. This would require CAREFUL examinations (*BCO* 21-4, 2) in all areas except apologetics and church history.

37. That the Constitutional Inquiry raised under the report of the Review and Control of Presbytery at the Thirteenth General Assembly (what parts of trials for licensure and ordination may be done by less than the full Presbytery) be answered by the following:

"1. Except in those areas otherwise specified by the *BCO*, all parts of the trial must be conducted by Presbytery as a whole.

2. The Presbytery may rely in part upon the report of its committees in determining the depth and duration of its own examination, but in all cases the examination must be conducted to the satisfaction of the Presbytery.

3. Presbytery must record its decision concerning each area of examination as specified.

4. Previous Assemblies have determined that the examination may not be conducted by a commission. (e.g. *M12GA*, p. 195, 5.b.) If the Assembly desires that this be explicitly reflected in the *BCO* it should instruct this committee to prepare appropriate language.

38. That the citation to N. Texas Presbytery to appear and show cause to the Fourteenth General Assembly be voided in light of their timely response to the exceptions previously cited, and that the actions of the Presbytery regarding those exceptions be accepted as satisfactory.

39. That the citation to the Korean Eastern Presbytery to appear and show cause to the Fourteenth General Assembly be voided in light of their timely response, and that the minutes be submitted to the Committee on Review and Control for evaluation.

40. That the complaint of TE Shell vs Great Lakes Presbytery be found not in order. Grounds: An Appeal (14-25) is in order in this matter, thus precluding a complaint (*BCO* 43-1). If the Assembly find the appeal not in order, we recommend that this complaint then be found in order.

41. That the six complaints of RE Dye *et al.* vs Missouri Presbytery be found in order and that a single commission be appointed to adjudicate all the complaints.

42. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 13 be ratified (see I.C. 13 above).

43. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 14 be ratified (see I.C. 14 above).

44. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 15 be ratified (see I.C. 15 above).

45. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 16 be ratified (see I.C. 16 above).

46. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 17 be ratified (see I.C. 17 above).

47. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 18 be ratified (see I.C. 18 above).

48. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 19 be ratified (see I.C. 19 above).

49. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 20 be ratified (see I.C. 20 above).

50. That the advice to the Stated Clerk be ratified (see I.D.2 above).

51. That the following report on the Constitutionality of the Report of the Ad-Interim Committee on the General Assembly be received.

Preface

It is the responsibility of the Committee on Judicial Business to examine proposed amendments to the Constitution regarding their 'constitutionality.' This examination is to evaluate the consistency of the proposed amendments with the existing documents as well as with the principles of those documents. It is *not* the responsibility of the Committee to speak to the merits of the proposed changes.

Exhibit B: Proposed Amendment to BCO 14-2

Currently a Ruling Elder is a representative of a congregation to the Presbytery and the General Assembly. In a purely delegated Assembly, the members are delegates of the Presbytery. The proposed 'Other Years Assembly' (III) may be composed of both. This arrangement is internally inconsistent, and does not deal with responsibility for expenses (BCO 10-6).

Exhibit C: Proposed Amendments to BCO 151.

1. There is a major constitutional change involved in the election of a commission (which acts on behalf of a court) which may be composed of men not members of that court (New 15-6) elected by a body (bodies) other than that court (New 15-5). Thus decisions may be rendered (to the point of their approval by the Assembly) by a body other than the Assembly.
2. The proposed 15-3 takes the Assembly procedure for commission reports (RAO 12-5) and makes this procedure constitutionally required for presbyteries.
3. Presently BCO 14-1-9 provides a general guide for constitution of committees to include proportional representations of all Presbyteries 'whenever possible'. Proposed 15-4 makes this a constitutional rule in relation to the proposed permanent judicial commission.
4. The proposed "Regional Judicial Commissions" introduce a regional level of judicial authority without corresponding regional courts.

Exhibit A and Minority Report

Since no specific amendments to the Constitution were proposed, the Committee on Judicial Business was unable to evaluate the recommendations of Exhibit A or the Minority Report.

52. That the proposed amendment be found not in order.

Grounds:

1. BCO 46-4 requires that an associate member of a church must hold membership in another church.
2. The proposed amendment does not properly belong in BCO 6 but in chapter 12 (as does 46-4).
3. The question revolves around their reception as members, not as associate members.

We recommend that if the General Assembly wishes to address this problem that they refer it to the Committee on Judicial Business to prepare appropriate language in consultation with MNA and the Chaplains Commission.

53. That the Overture from Gulf Coast Presbytery regarding instruction to the GA committees be found not in order.

Grounds: A committee cannot be instructed to act contrary to the BCO.

54. That the Overture from James River Presbytery regarding BCO Preface II (1) be found in order and referred to the Committee of Commissioners on Judicial Business with the notation that an amendment to the Preface is currently before the Assembly.
55. That the Overture from Louisiana Presbytery regarding the definition of "evangelical church" be found in order and referred to the Committee of Commissioners on Judicial Business.
56. That the Overture from Missouri Presbytery regarding the quorum of the General Assembly be found in order and referred to the Committee of Commissioners on Judicial Business.
57. That the Overture from Eastern Carolina Presbytery regarding the seating of "visiting brethren" be found not in order.

Grounds: The overture is not in proper form.

58. That the Overture from Ascension Presbytery regarding judicial deadlines be found in order and referred to the Committee of Commissioners on Judicial Business.
59. That the Overture from Western Carolinas Presbytery regarding provision of an extraordinary clause for reception of ministers from other denominations be found in order and referred to the Committee of Commissioners on Judicial Business.
60. That the General Assembly instruct the Committee on Judicial Business to prepare language to clarify the role of Assistant Pastor. (see I.C.13, 2 of answer).

Minority Report A

Recommendation 9 (Constitutional Inquiry 1).

That the following be adopted by the Assembly as the response to Constitutional Inquiry 1.

"The PCA BCO 4-3 reads 'Its jurisdiction, being a joint power, is lodged in the church session, which consists of its Pastor, Pastors, its Associate Pastor(s) and its Ruling Elders.' BCO 12-1 (4) reads 'The church Session consists of the pastor, associate pastor(s), if there be any, and the Ruling Elders of a church.' Thus the BCO is not consistent.

PCA practice has been to recognize one pastor as the 'senior pastor' in churches served by multiple pastors. (See BCO 12-1 and 23-1, 3)

"Since the BCO makes no specific provision for co-pastors, various sections which clearly envision a single pastor would cause difficulties for which the BCO provides no solution (e.g. the Moderator of the

Session, succession to the Senior Pastor).

"On the principle of plurality of elders, the concept of co-pastor would not be inimical to presbyterianism. That 'multiple pastors' or 'co-pastors' have historical precedent in presbyterianism is found in *What is Presbyterian Law?*, J.A. Hodge, 1903 ed., p.49. 'What are co-pastors? Ministers associated as pastors over one or more churches, having equal authority.' The *BCO* of the PCUS, 1932, XIV. 64 reads 'In churches where there are 2 or more Pastors, they shall, when present, alternately preside' (at a session meeting).

"The Session may want to ask the presbytery to overture the General Assembly for a constitutional change to allow such.

"Grounds: The mere recognition of ambiguity in the *BCO*, and the absence of specific provisions as to the functioning of co-pastors is insufficient to justify this Committee's giving such negative direction. This is particularly true in that the Committee's advice runs counter to the history of Presbyterian churches and seeks to preclude a practice which neither the Word of God nor Presbyterian polity prohibits."

RE John Van Voorhis

Minority Report B

Recommendation 45 (Constitutional Inquiry 16).

That the following be adopted as the response of the Assembly to Constitutional Inquiry 16:

"1. 'The *BCO* 4-3.12-1, 22-2 lists the members of the Session which include Pastors, Associate Pastors, and Ruling Elders. Every member of the Session, including the moderator, is entitled to vote by virtue of his membership in the Session.

'The moderator may vote on all issues, not only in breaking or creating a tie vote.' *M13GA* p. 242, item 10.

"2. 'The *BCO* is not explicit on this matter of changes in terms of call. Since *BCO* 20-6 requires that terms of call be determined by the congregation (including financial stipulations) any changes in those terms *must* also be approved by the congregation.'" (Difference from Majority Report in italics.)

"Grounds: This response is supported by the prior action of the General Assembly in the parallel matter of presbytery approval of changes in the terms of call: '*BCO* 20-1 indicates that Presbytery must approve the call of a pastor. The call establishes the relationship of the pastor to the calling body. The *BCO* is silent concerning amending the call; however, inasmuch as the initial relationship must be approved by Presbytery, it would follow that if any changes are made in the original call, the Presbytery would necessarily have to approve the changes in the call for the protection of both the pastor and the calling body.' (*M11GA*, p. 101, item 55.)"

RE John Thompson

TE Rodney King

APPENDIX J

REPORT OF THE COMMITTEE ON MISSION TO NORTH AMERICA TO THE 14TH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION

A. The body of the church, as analogous to the human body, is carefully drawn in I Corinthians 12 and is a picture your committees, boards and agencies have constantly in their minds. In viewing its own ministry as a committee of the Assembly, Mission to North America is acutely aware of the diverse ministries entrusted to it and of their interdependence. Not only are the departments of MNA interrelated but the relationship of each part to other parts of the General Assembly are in constant review. For instance, a church planting team targeting the Hispanic community of Los Angeles cannot be divorced from a church planting team in Mexico City. These are the two largest Mexican communities in the world whose similarities of environment and opportunity outweigh differences.

B. We recognize the relationship of our internal administration to the administration of the other committees and to their unique ministries as well. For instance, the 13th General Assembly asked MNA to "identify resources and training materials on ministry to the deaf, *assemble these materials and make them available to local churches...*". It is the latter part of this order that, in our view, more properly belongs to CE/P as our recommendation will show and with which CE/P agrees. The first three General Assemblies spoke of MNA's responsibility for radio programs that would not only minister but promote PCA recognition for the benefit of church development. CE/P later found itself in this picture and now we are working toward a united proposal for the 14th General Assembly. We recognize our diversity of function but our unity of purpose.

II. GOALS

A. In 1982 we asked God to enable the Presbyterian Church in America to double her membership within ten years. The 10th General Assembly approved this vision for the future. As we began that year our combined membership (RPCES and PCA) was 114,292. A 7.2 percent growth rate was projected. To be on track a membership of 140,799 was necessary by the end of 1984. Membership at that time was actually 145,445. Our 1985 yearbook should report a membership (communicants and ministers) of 150,936 if we are to be on target.

B. We also projected a church development goal in 1982 of one mission church organized in each presbytery plus ten others in each year. Currently, this would require 50 newly organized churches in both 1985 and 1986. We hesitate to say that in 1984 **only** 27 churches were organized, for our goal may have been overly ambitious. However, we would like to retain the goal, for it is yet attainable as shown by the fact that presbytery MNA chairmen count 125 mission churches or beginning ministries across North America. If maturation can be expected in a little less than three years our goal should be attained. We have excellent pastors who have been assessed and are prepared to go as church planters. We only lack the funds to send them.

C. Our growing concern is for the small church and its pastor. As one pastor said recently, "The large church has its needs and the needs of its staff met from within while the mission church is cared for by Assembly and presbytery MNA committees. But who cares for the pastor of the small church that may be struggling for survival, helping him with training in church development, evangelism, etc., that may make the difference between success and failure?" We believe that there should be room for him in training programs such as our Ferrum conference and that larger churches, presbyteries and Assembly committees should give special attention and, if necessary, financial help. This would, incidentally, help our denomination to reach its goals.

III. ACTIVITY

A. This Committee has held four meetings since the last Assembly. It sponsored a meeting for the MNA committee chairmen of our 40 presbyteries and most were in attendance. A meeting was held, with the joint sponsorship of MTW, for the church missions committee chairmen who oversee large missions programs, with their pastors. The Coordinator met with the OPC Home Missions Committee and representatives from that committee have attended meetings of MNA in an attempt to become better acquainted. A two-day spiritual retreat and planning session was held for the key staffs of all PCA committees, boards and agencies. MNA hosted a meeting of the Joint Commission on Chaplains and Military Personnel as well as the NAPARC Home Missions Consultation. The staff was represented in an interdenominational "Great Commission Executive Planning Session" in Pasadena, California. Of great importance was a joint consul-

tation of the MNA representatives from the three western presbyteries, with the Assembly staff, to plan the development of the church in the West over the next five years. A special five-year emphasis in the West was approved by the 13th General Assembly.

B. The Coordinator has continued to represent the PCA before sessions and congregations wishing to study the PCA with the possibility of membership. There have been welcome additions as a result of these opportunities. The staff has also participated in missions conferences throughout the church and has attended many presbytery MNA committee meetings. We have been in discussions with brethren in Canada regarding our name and the desire of some to be relieved of its nationalistic implications. Canada wants less dominance from its neighbor to the south. The move toward the creation of a new reformed and evangelical denomination in French-speaking Quebec continues but at a very deliberate pace. We must work through the well-established thought patterns of denominations that have ministered there much longer than we have.

C. In the year 1985 your Assembly MNA Committee initiated 20 new church planting efforts. Although these new beginnings were scattered through the year, some as late as December, we nevertheless saw the core groups which totaled less than 250 members grow in the year to 1,300, a 400 percent growth. It is now typical for an organizing pastor to begin public worship with 50-70 people anywhere from two to six months after arrival, with growth to 75-100 by the end of the first year.

In response to the request of MNA committees in presbyteries as reported to the 13th GA, the Committee in 1985 appointed Mr. Tom Hawkes to work under The Rev. Mr. Kennedy Smartt as Director of Church Growth Programs. Mr. Hawkes will take up his duties this summer after he completes his executive responsibilities with "Amsterdam '86".

D. The Assembly will recall that in the report of the Committee of Commissioners last year, MNA was thanked for having responded to the oft-expressed need for coordination and leadership in the area of ministries of mercy (*Journal* p.115 par. 23). With such encouragement we have now employed a Disaster Services Coordinator on a part-time salary. Mr. Bill Rushbrook is working with presbyteries toward the development of area disaster response coordinators and the training of disaster response teams. The Committee has also approved policies for the Disaster and Diaconal Fund which will be submitted with this report. The Biblical Guidelines for Mercy Ministry which were submitted to the 13th General Assembly and sent back for revision, will again be put before this Assembly. The budget for Mercy has been set apart from the MNA budget, as previously approved, because both disasters and disaster response are so difficult to predict.

E. While MNA retains its church building department, a separate organization called "Investors Fund for Building and Development, Presbyterian Church in America", has been established to administer the interest-loan program. The documents and financial reporting for this new organization will be presented through the Committee on Administration. TE Jack Ottinger has been employed as loan manager. The Five Million Fund continues and it is perceived that it will have an increasing ministry to the newly organized churches. Churches and individuals are urged to look upon this fund as an important part of our mission and worthy of designated support. In 1985 ten loans were made for a total of \$279,000, bringing to 36 the number of churches that have received loans since its inception. These churches received \$2,015,200. During the year the Church Building Programs department consulted with over 100 churches that were entering a building program.

F. For a year your Committee has researched the need expressed by our ministers and congregations for a coordinated denominational ministry to international students studying in this country. After looking at the statistics the need was evident and the opportunity to influence world leadership with the Gospel of Christ was compelling. It was decided that this should be a campus rather than an ethnic ministry and the task was assigned to the General Assembly's Campus Ministries department. A policy has been drawn and is submitted to the Assembly with this report.

G. In 1985 four assessment centers were held and 80 ministers and ministerial students were assessed as to their gifts for church planting. We must express our gratitude to Dr. Thomas Graham for providing leadership, extensive knowledge and experience in the assessment process. This process continues to save men from frustration due to misplacement and to save mission churches from failure. We are grateful that the General Assembly has urged its presbyteries to use the assessment center when choosing organizing pastors.

H. The 13th GA asked its MNA Committee to make a study of salary levels of pastors and organizing pastors and report to the 14th GA its guidelines for setting the salaries of organizing pastors. When beginning the study it was discovered that Insurance, Annuities and Relief had just completed a salary study and that was made available to us. IA&R concluded that the average "total package" of the PCA pastor was \$33,822. That information confirmed our more informal findings and MNA has therefore not duplicated the effort of IA&R. The second part of the Assembly order to MNA is easily answered by listing the seven considerations that influence the writing of a "call" which must be approved by a presbytery: (1) Special training in church planting; (2) Previous experience in church planting; (3) Assessment center findings; (4) Previous salary;

(5) Cost of living in the target city; (6) Economic level of target people; (7) Age. Since we are carefully choosing especially gifted men and often men with considerable experience, we adhere closely to the average pastor's remuneration.

I. We were disappointed with the response to our appeal for Mercy in 1985-'86. "Love Expressed", as we named it, was observed as a special event in 150 of our churches and contributions totaled \$26,355.49. We again ask for an annual one-day emphasis on mercy, at the discretion of the local session, and that an offering be encouraged for the Assembly's Mercy Ministries. At the same time we encourage open hands and hearts throughout the Assembly for Bethany Christian Services which has the Assembly endorsement. The meaning of endorsement is suggested for your consideration in the attached Administrative Policies for the Disaster and Diaconal Fund.

J. The western expansion of the church approved by the 13th GA and mentioned in III A above is much more than a slogan or promotional device. An inter-presbytery consultation was held, criteria for church planting in the West approved, cities for possible first starts identified, and the professional guidelines for a representative in a western office, as proposed by this Committee, were endorsed. Some demographics have been done and much more remains to be accomplished. When the results of the consultation were reported to the three presbyteries they were enthusiastically received. It remains for the churches and 37 other presbyteries to see the overwhelming need of the West and our opportunity to become a truly national church.

K. As previously mentioned, the first and succeeding General Assemblies saw the use of radio as a means of outreach with the Gospel and growth for the Presbyterian Church in America. With the Coordinator of CEP the MNA Coordinator, with Committee encouragement, has talked to Dr. James Boice, speaker of the Bible Study Hour and now President of Evangelical Ministries, Inc., about our sponsorship of the Bible Study Hour in certain cities with the clear recognition of the PCA as a sponsor. Precise language to be used in sponsorship is being worked out but we will ask the approval of the relationship with Bible Study Hour by this Assembly. This may lead to new frontiers of communication and even TV ministries in the future.

L. The Canadian members of the Presbytery of the Northwest have agreed to propose no other denominational name for use in Canada. Meetings were held with the Presbytery of Eastern Canada, as ordered by the 13th Assembly (*Journal*, p.132). The Canadians will not press for a change in the denomination's name, will recognize their freedom to use any local church name satisfactory to congregation and presbytery and agree to the goal of a new Canadian denomination, sister to the PCA, by the end of this century. To accomplish this they will need the special attention of the church planting arm of GA and a generous, loving commitment from the churches in the USA.

M. The report of the Joint Commission on Chaplains and Military Personnel is attached. The Committee draws special attention to the need, felt deeply by our chaplains, to relate their converts and those whom they have baptized, to the organized church on earth. Therefore, an addition to the *BCO* is requested.

N. One of the most fruitful developments of recent years has been the formation of the missions conference currently held at Ferrum College in Virginia. This is a joint MTW/MNA project; 627 were registered in July 1985 and there were 44 in attendance for the Church Development seminars conducted by your Committee on MNA. The next conference will be held July 12-18 and it is hoped that many more will profit from this fellowship and training.

O. With the rapidly changing face of America, ethnic ministries take on increasing importance. Our two Chinese churches are now self-supporting and TE. Sam Ling will become our Chinese Coordinator to develop new ministries and leadership. There are now 42 Korean churches and 51 Korean ministers in the PCA and Dr. Dan Kim is our Korean Coordinator. Our Japanese ministry may expand in 1986-'87. Black ministries now hold greater promise with a Black Coordinator, Gerald Austin, a formal arrangement with the Center for Urban Theological Studies for consultative services and funds provided for Black scholarships. Hispanic ministries now concentrate in three locations and a Hispanic team ministry is to be developed in Los Angeles.

RECOMMENDATIONS

A. In reply to the 13th General Assembly we request—

1. That the Assembly receive the paper entitled "Deaf Ministry: A Guide for Churches" which includes an annotated bibliography of materials for ministries with the deaf as requested by the 13th GA and leave with CE/P the responsibility to "assemble these materials and make them available to local churches." (ATTACHMENT A)
2. That the Assembly review the revised "Biblical Guidelines for Mercy Ministry in the PCA" and either approve or take other appropriate action. (ATTACHMENT B)
3. That the Assembly note the employment of a Disaster Services Coordinator, as ordered, and urge that presbyteries proceed to identify area coordinators and train disaster response teams. The Assembly should

also review the "Administrative Policies of the Disaster and Diaconal Fund." (ATTACHMENT C)

4. That the Assembly again approve an annual one-day emphasis on mercy at the discretion of the church session and that an offering be encouraged for the Assembly's Mercy Ministries.
5. That the Assembly recognize the Revolving Building Fund, operated as a trust, as ordered but under the name "Investors Fund for Building and Development, Presbyterian Church in America." (ATTACHMENT D)
6. That the Assembly accept the salary study done by IA&R as satisfactorily answering its request for such a study and approve the guidelines for setting organizing pastor salaries as listed under III H above.
7. That the Assembly answer the overture from the Presbytery of Eastern Canada (*M13GA*, p. 132, III Recommendation 3) by expressing a commitment to a truly national church in both the United States and in Canada. Pending the development of sufficient strength in Canada to make a denomination feasible, the Canadians should take a name, or names, acceptable to Canadians without attempting to disavow their international relationships. The Assembly on its part will order its Committee on Mission to North America, and encourage its other presbyteries and churches, to offer the Canadians all possible aid for the development of a Canadian national church. The goal of a Canadian denomination by the year 2000 is hereby declared.

B. Other Recommendations

1. The Assembly should review the report of Bethany Christian Services (ATTACHMENT E) and consider the meaning of "endorsement" suggested in "Administrative Policies for the Disaster and Diaconal Fund" (Attachment E, IIC1). The Assembly is asked to hear a ten-minute report on Bethany Christian Services from Mr. James K. Haveman, Bethany's new Executive Director.
2. The Assembly is asked to recognize the development of International Student Ministries and approve the policy. (ATTACHMENT F)
3. The Assembly is asked to review the plan of MNA and the three western presbyteries to accomplish the Assembly's wishes for emphasis on western expansion and support the concept of a western office to facilitate this emphasis over a period of five years. (ATTACHMENT G)
4. The Joint Commission on Chaplains and Military Personnel has recommended an addition to the *BCO* that would enable chaplains to bring people into the fellowship of the PCA (ATTACHMENT H). The addition is most easily placed here: *BCO* Chapter 6, Par. 5

Churches may receive in absentia as Associate Members baptized members of the armed forces and their dependents who are unable to be present to be received into associate membership due to military duty, when personally examined by a chaplain endorsed by our commission on chaplains. It is expected that as soon as military duty permits such associate members will become full members of a local church when examined and admitted by the session.

5. The Joint Commission also asks the General Assembly to approve the following addition to its constitution under Article III:

The Commission may serve as the endorsing agency for applicants of non-member denominations which are in doctrinal agreement with the standards of the member denominations. Formal applications from non-member denominations will be handled on a case by case basis and will be subject to approval at the next meeting of the Commission.

6. The Assembly is asked to approve the use of the Bible Study Hour of TE. James Boice and recommend that its Committee on Mission to North America, presbyteries and churches sponsor the broadcast as a means of making the PCA known, for the development of the church and of new congregations.
7. The budget and income of MNA has grown at a steady pace; the percentage is approximately twice that of communicant growth. For this we thank God. Our budget request for the new fiscal year is directly in line with this steady development and we recommend it to the Assembly for its approval and support.
8. The election of the Reverend Terry Gyger as Coordinator of the Committee on Mission to North America for the coming year beginning on July 15, 1986. Mr. Gyger was born in Glendale, Arizona and is 52 years of age. He is a graduate of the University of Arizona where he also received his Masters Degree in Education. The Masters in Theology was earned at the Conservative Baptist Theological Seminary in Denver. Terry was founder of Men in Action (later Ministries in Action), and served as its president from 1961 to 1975. In 1975 he was ordained by the South Florida Presbytery of the PCA and was called to Immanuel Church, PCA, which he served for five years. From 1981 until 1984 he served the Committee on Mission to North America as Assistant Coordinator of Church Development. For two years he has been the Assistant Pastor of Perimeter Church in Atlanta. Mr. Gyger was chosen by a search committee comprised of TE Frank Barker (chairman), TE James Baird, RE Gordon Shaw, RE David Graves, and RE Bob Ranson. He was approved by

the MNA Committee on June 6 and that Committee now offers his name in nomination.

9. Because of the increasing number of requests for changes in Presbytery boundaries the Assembly's Committee on Mission to North America recommends to the 14th General Assembly that a section be added to the Rules for Assembly Operations, possibly numbered X, moving the subsequent sections back by one number:

10-1 It is the responsibility of the General Assembly to determine presbytery boundaries but only with the concurrence of those existing presbyteries affected and usually as a result of their initiative.

10-2 In order that changes in presbytery boundaries may be made in an orderly way and new presbyteries created after due consideration, the stated clerk shall respond to any request from a presbytery for a change in its boundaries, or a request from any source for a new presbytery by referring the matter to a Subcommittee on Boundaries to be appointed by and under the jurisdiction of the permanent Committee on Mission to North America.

10-3 The subcommittee will establish criteria to be applied and shall test each application against those criteria. The subcommittee will report to the permanent Committee on Mission to North America which will report its recommendation, together with all pertinent material, to the General Assembly through the Committee of Commissioners on Mission to North America.

Grounds: It is the current practice to refer presbytery boundary changes to the Committee of Commissioners on Mission to North America whose primary role is to consider the work of the permanent Committee on the Assembly's behalf and recommend Assembly response to Committee work. In present practice the permanent Committee makes no recommendation to which the Committee of Commissioners can respond. No permanent committee of the Assembly is now studying the demography of the United States and Canada with the particular purpose of helping presbyteries and the Assembly to develop and expand, even through cellular divisions. The Assembly, from the beginning, gave to its permanent Committee on MUS (MNA) the responsibility to create provisional presbyteries. The above recommendation is an extension of that role.

10. A standard procedure whereby the Reformed University Ministries of the Committee on Mission to North America can report its ministries, staff and finances. Since it is a ministry of MNA your Assembly's auditors believed that a simple report of financial activity to the Assembly was necessary and not a separate (from MNA) audited statement. The report follows as Attachment I. The Assembly is asked to receive this report. All funds and oversight are under the oversight of the presbyteries.
11. The Committee asks the General Assembly to encourage local churches to give serious consideration to making a contribution to the diaconal fund of Siouxlands Presbytery for the relief of farm families in their churches who have been hurt by the farm crisis.

Respectfully Submitted by the Committee on Mission to North America after its reading on March 6, 1986.

ATTACHMENT A

DEAF MINISTRY: A GUIDE FOR CHURCHES

Mission to North America

INTRODUCTION

The Thirteenth General Assembly directed the Committee on Mission to North America "to identify resources and training materials on ministry to the deaf, assemble these materials and make them available to local churches for implementing ministries in their churches." *Minutes*, p. 116.

There are currently available a number of excellent programs for churches desiring to begin a deaf ministry. There is no need at the present time for our denomination to write its own "manual". Rather, the following guide identifies resources with an annotated bibliography, and outlines the basic issues the church must address. This guide, then, is a door for the PCA church who wishes to embark on this needed ministry.

From the General Assembly there are currently available two resources. One is this guide you are reading. It can be ordered from Mission to North America, P.O. Box 1703, Decatur, GA 30031. Also, you can order W. Yount's book, *Be Opened! An Introduction to Ministry With the Deaf* from the Christian Education and Publication Committee, P.O. Box 39, Decatur, GA, 30031. This is by far the best single reference book on the subject. With these two items, the individual or group seeking to begin a deaf ministry will have all the information necessary.

I. OUTLINE FOR BEGINNING A DEAF MINISTRY.

There are approximately 1,800,000 hearing impaired persons in the United States. The deaf, like everyone else, are lost without Christ, yet there are many deaf persons who are without a church in their community that is willing to interpret the gospel for them. The need is even greater among the deaf who are from minority racial and language groups.

Many churches have responded to the need. There are 800 Southern Baptist churches alone that provide some kind of ministry to the deaf. But many more churches must reach out as well.

A. Learn about the general needs of the deaf

1. Come to understand the nature and extent of deafness. What kinds are there? What are the causes?
2. Learn the psychological/cultural effects of deafness on an individual. Get to know the needs you are trying to meet.
3. Learn about the special educational and vocational needs of the deaf. Become aware of the debate over whether the "oral" (speech and speech reading) or "manual" (fingerspelling) method of education is best.

B. Identify the specific needs of the deaf in your area

1. Locate deaf persons in your community.
 - a. There is no central, single way to locate the deaf, since the census and other federal records do not register the deaf. Therefore it is important to use several different methods to locate them.
 - b. First, look at very local resources. Look in the phonebook for any clubs or associations for the deaf, parents of deaf children, or interpreters for the deaf. Call the local department of social services, department of vocational rehabilitation, or any referral agencies for helping agencies.
 - c. Secondly, contact *all* the national organizations listed below under RESOURCES/Organizations. Ask for any state or local chapters or groups which can give you the names and addresses of hearing impaired persons in your area. Each organization may be in contact with a different circle of deaf people in your area.
 - d. Thirdly, there is at least one state school for the deaf in every state. State departments of education can give you information on all schools and instruction programs for hearing impaired children.
 - e. Fourthly, once you have contacted a deaf person, be sure to ask for all of his/her contacts with other deaf friends and acquaintances.
2. Take a survey of the needs of the deaf.
 - a. Visit. Let the deaf person and family know that the purpose of the visit is to determine social and physical needs to learn how the church might better meet those needs. Example of the kind of information to gather:
 - Name
 - Address and Phone
 - Age
 - Sex
 - Member of what church? Attends?
 - Christian?
 - Language used: oral or sign or both
 - Deafness: total or partial
 - Education level:
 - Employment
 - Deaf Organizations affiliated with:
 - Family background:
 - Parents are: deaf or hearing
 - Parents members of a church?
 - What could the church do to make you feel at home?
 For deaf children, see *Manual for Work With the Deaf* (Southern Baptist) for more help.
 - b. Invite. See if the deaf person and family is willing to come to the church. It is good to already have a ministry to offer (such as interpreted preaching at regular services).
3. Use the survey (along with the general information you have about the needs of the deaf) to build a program.
4. Advertise to reach deaf persons and families which you may have not discovered.

C. Choose a Program Option.

1. A Bible Study. In the home or at the church. Weeknight, weekday, or Sunday morning or evening.
2. Interpreted Services. Provide interpreters at regular services. Be sure to enlist the help and input of the deaf so that the ministry does not decay into a "one man(woman)" show.

3. Department ministry. A more extensive program when more deaf persons and families become involved. It may include classes for different age groups of hearing impaired persons, i.e. a mini-Sunday school department. For example, parents of deaf children may have a special class while their children are in a class as well. Many models are possible.
4. A sub-congregation, mission church, or autonomous church for the deaf.
 - a. When a deaf ministry grows and there appear to be many more deaf persons in the community to reach, it may be feasible to begin a deaf congregation, with its own officers, budget, and even staff.
 - b. The difficulties of deaf churches are two-fold. First, deaf persons often do not make large salaries. The financial base is small. Secondly, the children of deaf parents who are hearing need some of the resources of a hearing church.
 - c. The advantages. Deaf Christians can seldom move into leadership positions in a hearing church. Deaf churches reach deaf persons more effectively.

Resources:

TE Jerry Seale

c/o First Baptist Church

Knoxville, Tenn. 37902

(Rev. Seale pastors a deaf sub-congregation)

TE Larry Barnett

P.O. Box 311

Alexandria, LA 71301

(TE Barnett pastors a deaf congregation. The Southern Baptists and the Missouri Synod Lutherans have pioneered a number of deaf congregations.)

A Guide for a New Deaf Ministry (Available from the Home Missions Board, Southern Baptist Convention)

II. RESOURCES.**A. Organizations.**

National Association of the Deaf (NAD)

814 Thayer Ave.

Silver Spring, MD 20910

Facts: Membership is through state associations of NAD. The national office can give names of local officers and groups for the deaf.

Periodical: *The Deaf American*

Alexander Graham Bell Association for the Deaf

3714 Volta Place, NW

Washington, DC 20007

Facts: Organized for the promotion of better educational and vocational opportunities for the deaf and hearing impaired.

Periodical: *The Volta Review*

National Fraternal Society of the Deaf

6701 W. North Ave.

Oak Park, IL 60302

Facts: Established to provide insurance and welfare for the deaf. Most states have chapters.

Periodical: *The Frat*

International Association of Parents of the Deaf

814 Thayer Ave.

Silver Spring, MD 20910

Facts: Affiliated with NAD, for training parents to work with their deaf children.

Periodical: *Endeavor*

John Tracy Clinic for the Deaf
806 W. Adams Blvd.
Los Angeles, CA 90007

Facts: Medical and educational services.

Junior National Association of the Deaf (Jr NAD)
Gallaudet College
Florida at Seventh St., NE
Washington, DC 20002

Facts: Gallaudet College is a college for deaf young men and women. The Jr NAD is a similar organization as NAD, only geared for young adults.

Registry of Interpreters (RID)
814 Thayer Ave.
Silver Spring, MD 20910

Facts: An organization of interpreters for the deaf. A "must" contact for anyone in your church who will interpret sermons, lead classes, etc. Offers conferences, workshops, and publications. Each state has a chapter.

Periodical: *Interpreter Views*

American Athletic Association of the Deaf (AAAD)
3916 Lantern Dr.
Silver Spring, MD 20902

Facts: Provides social and recreational opportunities for the deaf. May have local chapters near you.

Office of Special Education and Rehabilitative Services
U.S. Department of Education
Washington, D.C. 20202

Facts: Federal government assigned this agency responsibility for helping disabled persons (including deaf and hearing impaired) train for a secure employment. Each state as an agency, usually in the capital and in most large cities.

President, Southern Baptist Conference of the Deaf
c/o Language Missions Division
Home Mission Board
1350 Spring Street, NW
Atlanta, GA 30367-5601

Facts: Deaf persons from Southern Baptist churches meet annually. Officers are elected. Many states have a state conference of the national organization.

Annual "Directory Issue" of
American Annals of the Deaf
5034 Wisconsin Ave., NW
Washington, D.C. 20016

Facts: The directory issue lists schools, churches, camps, and other organizations of and for the deaf. The journal itself is a professional periodical with technical articles on deafness, vocational rehabilitation, education, and so on.

B. Bibliography.

Catalogues of Current Publications and Texts.

Available from:

Gallaudet College Bookstore
Kendall Green
Washington, DC 20002
(Ask for Booklist)

Joyce Media
Box 458
Northridge, CA 91324
(Ask for catalogue)

T.J.Publishers
817 Silver Spring Ave.
305-D
Silver Spring, MD 20910

NAD, RID, Graham Bell Assoc. - Addresses above
(Ask each for Publication list or Catalogue)

General Texts:

Frank Bowe and Martin Sternberg, *I'm Deaf, Too: Twelve Deaf Americans*. Available from Gallaudet Bookstore or NAD.

Jerome Schein and M. T. Delk, *Deaf Population in the United States*. Available from Gallaudet or NAD

Leo M. Jacobs, *A Deaf Adult Speaks Out*. (Gallaudet College Press, 1974)

You and Your Deafness and What Every Person Should Know About Heredity and Deafness. Gallaudet College Publication.

Vernon McCay, *Prelingual Deafness and Intelligence and Language*. Available from NAD

Frederick Schreiber and Don Pettingill, *Deaf Adults*. Available from NAD

Deaf Children and their Parents:

E.D.Mindel and V. McKay, *They Grow in Silence*. Available from NAD

Vernon McCay, *Birth Defects and Deafness, Deafness in Infancy and Childhood: An Overview Multiple Handicapped Deaf Children. Suggestions to Parents of Deaf Children*. All available from NAD

Helmer R. Myklebust, *Your Deaf Child: A Guide For Parents*. (Springfield, Ill.: Charles C. Thomas, 1960) A classic. Available from Gallaudet Bookstore.

S.Tracy, et al, *If You Have a Deaf Child* (Urbana, Ill.: U of Ill. Press, 1965) Especially for mothers or whoever keeps house with a deaf child.

John Tracy Clinic, *Correspondence Course for Parents of Little Deaf Children*. An internationally known training program to help parents work with preschool deaf children. Address of clinic is above.

Education:

Richard Brill, *The Education of the Deaf: Administrative and Professional Developments* (Gallaudet College Press, 1974)

Lee Katz, Steve Mathis, and E.C.Merrill, *The Deaf Child in the Public School: A Handbook For Parents*. (Danville, Ill.: Interstate Pub., 1974) Available from NAD

Vernon McCay, *Manual Communication and Education of Deaf Children*. Available from NAD

Dictionaries and Courses on Signing:

Lottie L. Riekehof, *The Joy of Signing*. Available from Gallaudet Bookstore or NAD.

T. J. O'Rourke, ed. *A Basic Course in Manual Communication* rev. ed., 1973. Available in Spanish as well. Order from NAD.

C. Ministry Resources.

(An * marks the most helpful and basic items to get)

*Carter Bearden, Jerry Potter, David Richardson, consultants, *Manual for Work with the Deaf* rev. ed. (Atlanta: Home Missions Board, Southern Baptist Convention, 1983) Address of HMB listed above under Resources/Organizations.

Carter Bearden, *A Handbook for Religious Interpreters for the Deaf*, 1975, and *A Manual of Religious Signs*, 1974. Order from Home Missions Board, Southern Baptist Convention.

**Guide for a New Deaf Ministry*. Order from Home Missions Board, SBC.

*William Yount, *Be Opened! An Introduction to Ministry with the Deaf* (Broadman Press, 1976) Order through local Christian bookstore.

William Yount, *I Can't! I'll Try* The Road to Christian Growth through education in deaf ministry. Available from the author: 4004 Horizon Pl. Ft. Worth, Texas, 76133

Rev. Howard Baldwin
Multimedia Evangelism, Inc.
1335 S. Providence Dr.
Richmond, VA 23236

Facts: Multimedia Evangelism, Inc. puts out a variety of the best educational resources for deaf ministry. Contact Rev. Howard Baldwin. Some of the resources are listed below.

Let's Sign (Called the very best training course for persons seeking to learn to sign for the deaf. Comes as a learner's manual with a teacher's manual.)

Videotapes:

Gospel Hands (Sermons preached with voice and signs by 11 ministers to the deaf.)

Teaching Deaf Children in Sunday School. A Resource Kit with a video demonstration

"Together"
c/o Larry Barnett
P.O. Box 311
Alexandria, LA 71301

Facts: A newsletter for churches with a deaf ministry. Put out by the Southern Baptist Conference of the Deaf.

ATTACHMENT B

Biblical Guidelines for Mercy Ministry in the Presbyterian Church in America

INTRODUCTION

Mercy ministry is a crucial part of the whole counsel of God, but Reformed Christianity today has seriously neglected it.

Paul tells the Ephesian elders in his farewell address that he has taught them the whole counsel of God (Acts 20:27). It is highly significant, then, that in his very last words, Paul exhorts them to give to the weak and poor (v.35). Not only did Paul consider mercy to the poor as part of the "whole counsel of God", but he deemed it so crucial as to make it the very last piece of teaching he gave them. Jonathan Edwards asks, "Where have we any command in the Bible laid down in stronger terms, and in a more peremptory urgent manner, than the command of giving to the poor?"

We in the Reformed tradition pride ourselves on teaching the "whole counsel of God", yet this Biblical duty of mercy is lightly and seldom touched upon in the pulpit. Our churches who have written "philosophies of ministry" usually commit themselves to worship, fellowship, teaching, and evangelism, but rarely to mercy. Does mercy ministry have the same centrality in our people's minds and in our leaders' mouths as Edwards (and Paul!) say that it has in the Bible? The answer is a resounding "no".

PRINCIPLES

I. Definition of Mercy Ministry

It is, in its essence, the meeting of basic human needs through deeds. Evangelism, comfort, and counsel are properly done by ministers of mercy in the course of the meeting of human needs.

A. Human needs are the focus of mercy ministry.

1. An illustrative list of such needs is provided by Jesus in Matt. 25. It includes the need for food, shelter, medical treatment and (implied) friendship ("I was in prison and you came to me").
2. These human needs have three things in common:
 - a. They are needs which require no spiritual discernment to see in others or in oneself. The world can perceive and feel them. Therefore, the world can see us meeting such needs (Matt. 5:16).
 - b. They are needs which are not met purely by establishing a saving relationship with Christ. Though your sins be forgiven, you will still starve without food.
 - c. They are needs which are met primarily through deeds rather than words. The Bible recognizes spiritual gifts which are primarily speaking and gifts which are primarily "doing" (1 Pet. 4:11). Mercy ministry is deed ministry (cf. Luke 24:19).

The ministry of mercy is, then, meeting the basic human needs of persons who otherwise have not the means to meet them themselves.

- B. Ministers of mercy should not do only deed ministry. When Jesus raised the dead son of the widow of Nain, he spoke words of comfort (Luke 7:13). After he healed the blind man, he returned with a gospel charge (John 9: 35-38). It is both natural and necessary that ministers of mercy also minister the word while they are in the process of meeting human needs.

II. Necessity of Mercy Ministry

It is not an optional, but an absolutely mandatory and essential duty of individual Christians and the church.

- A. Creation. Adam is told to have dominion over all creation, both the physical and spiritual realms, to bring it under the order and rule of God (Gen. 1:28). God's servants are, therefore, to be concerned to subdue physical disorder as well as spiritual disorder caused by sin. Both are fundamental to covenant service.
- B. Fall. Sin defaces all of nature. Man is alienated from God (Gen.3:8) causing guilt and hostility to the knowledge of the Lord. Man is alienated from himself (Gen.3:10), causing loss of identity and loss of meaning, as well as anxiety and emptiness. Thirdly, man is alienated from other men (Gen.3:7), causing war, crime, family breakdown, oppression, and injustice. Finally, man is alienated from nature itself (Gen. 3:17-19), causing hunger, sickness, aging, and physical death. God's first redemptive action, the clothing of Adam and Eve, points to the salvation of Christ's sacrifice, but it also meets a deep psychological need (for privacy) and a fundamental physical need (for shelter). In this first deed of ministry, God reveals that his redemption will heal all the effects of sin. We must follow Him in our own patterns of ministry.
- C. Patriarchal period. Abraham's seed (through Joseph) first becomes a blessing to the nations through a hunger relief program (Gen 41:53-57). Job, who lived in this period, is aware that God's judgement falls on those who forget the poor (Job 29:15-16; 31:16-23).
- D. Early Israel. God gave Israel many laws of social responsibility. Kinsmen and neighbors were obligated to give to the poor man until his need was gone (Deut.15:8-10). Tithes went to the poor (Deut. 14:28-29). The poor were not to be given simply a "handout", but tools, grain (Deut. 15:12-15) and land (Lev.25), so that they can become productive and self-sufficient.
- E. Later Israel. The prophets condemned Israel's insensitivity to the poor as covenant breaking. They taught that materialism and ignoring the poor are sins as repugnant as idolatry and adultery (Amos

2:6-7). Mercy to the poor is an evidence of true heart commitment to God (Is. 1:10-17; 58:6-7; Amos 4:1-6; 5:21-24). The great accumulation of wealth, "adding of house to house and field to field till no space is left" (Is. 5:8-9), even though it is by legal means may be sinful if the rich are proud and callous toward the poor (Is. 3:16-26; Amos 6:4-7). The seventy-year exile itself was a punishment for the unobserved sabbath and jubilee years (II Chron. 36:20-21). In these years the well-to-do were to cancel debts, but the wealthy refused to do this.

- F. The ministry of Christ. Jesus proves to the Baptist that he is the Christ by pointing out that he heals bodies and preaches to the poor (Matt 11:1-6) even as the prophets said he would (Is. 11:1-4; 61:1-2 cf. Luke 1:52-53). Jesus teaches that anyone who has truly been touched by the grace of a merciful God will be vigorous in helping the needy (Luke 6:35-36; Matt. 5:43-48). God will judge whether we have justifying faith or not by looking at our service to the poor, the refugee, the sick, the prisoner (Matt. 25:44-46). Jesus, in his incarnation, "moved in" with the poor (Luke 2:24; II Cor. 8:9). He lived with, ate with, and associated with the lowest class of society. He called this "mercy" (Matt. 9:13). The Bible demands that we emulate Him in it (II Cor. 8:8-15).
- G. The early church. The church reflects the social righteousness of the old covenant community, but with the greater vigor and power of the new age. Christians are to open their hand to the needy as far as there is need (I John 3:16-17; cf. Deut. 15:7-8). Within the church, wealth is to be shared very generously between rich and poor (II Cor. 8:13-15; cf. Lev. 25). Following the prophets, the apostles teach that true faith will inevitably show itself through deeds of mercy (James 2:1-23). Materialism is still a grievous sin (James 5:1-6; I Tim. 6:17-19). Not only do all believers have these responsibilities, but a special class of officers—deacons—are established to coordinate the church's ministry of mercy. This shows that the ministry of mercy is a required, mandated work of the church just as is the ministry of the word and discipline (cf. Rom. 15:23-29).

SUMMARY:

The church is not simply a collection of individuals who are forgiven. It is a "royal nation", a new society (I Pet. 2:9). The world must see in us the wisdom of God, namely, what family life, business practices, race relations, and inter-personal relationships can be in all their beauty under the kingship of Jesus Christ. We are a pilot plant of the kingdom of God. (See Francis Schaeffer, *Pollution and the Death of Man*, Tyndale, 1970, pp. 81-93.) The church is to use its gifts and power to heal all the results of sin, spiritual, psychological, social, physical.

III. Dynamic of Mercy Ministry

True mercy ministry is motivated by a grasp of the richness and depth of the grace of God toward undeserving sinners. The dimensions of the mercy ministry mandated by Scripture are truly overwhelming. The Bible tells us that there is one moving force that can overcome the natural fear and selfishness of the human heart: the spiritual knowledge and experience of grace.

A. The nature of this motivation

1. In Matthew 18, Jesus tells of a king who forgave a servant an infinite debt. The servant then, in turn, was not generous to a fellow servant. In a rage, the king turns to this servant and asks, "Shouldn't you have had mercy on your fellow servant just as I had on you?" If we have any grasp on the mercy of God, it is unthinkable that we should be unmerciful. "How unsuitable is it for us, who live only by kindness, to be unkind! What would have become of us, if Christ had been so saving with his blood, and loth to bestow it, as many men are of their money or goods?" - Jonathan Edwards, "Christian Charity" in *Works*, vol. II (Edinburgh: Banner of Truth, 1974), pp. 164.
2. In II Cor. 8:2-3, Paul tells us that the Macedonian Christians gave to the poor in Jerusalem out of their "extreme poverty". "They gave as much as they were able, and even beyond their ability," he continued. Such language indicates that the Macedonian Christians were not of a higher social class than the needy in Jerusalem. What, then, was the dynamic that moved them to give? "Their overflowing joy... welled up in rich generosity" (v.2). This came from their commitment to God (v.5—"they gave themselves first to the Lord") and their experience of the grace of the self-emptying Christ (v.9). In summary, the Macedonians' gift was not based on a wooden standard. They were not required to give simply because the Jerusalem needy were "worse off" economically. The gift was a function of their experience of the grace of God and of the resulting joy and generous spirit that always arises from such a relationship with Christ. Mercy is spontaneous, superabounding love. It asks nothing in return (Luke 6:29-34).
3. For these reasons, God can use mercy on judgment day as a proof or a test that a person has had an experience of redeeming grace (Matt. 25:34ff.; James 2:12-14). Anyone who has been touched by the unmerited grace of God MUST be moved to deeds of mercy for the needy.
 - a. There is a large set of passages in which God speaks of himself as identifying with the poor.

In Matt. 25:31ff. Jesus IS the hungry, sick, and prisoner. In Prov. 19:17, a loan to the poor is a loan to God, just as, in Matthew 25, a gift to a hungry man is a gift to Christ. In Prov. 14:31, an insult to the poor is an insult to God. There is a sense in which God speaks as if he is among us "in disguise" as the poor.

- b. From these passages we learn that the poor are present to test us. God commands us to care for them and lift them out of their physical poverty even as he lifted us out of our physical poverty. Deut. 15:4-5 clearly states that the poor will be a test of the people's obedience. Through the poor God can test those whose service to him is merely lip service, rather than loving action.

Although mercy, then, is demanded by God, it may not be simply the response to a demand. It is a response to grace.

B. The growth of this motivation

1. Paul prays for the Ephesians that they might know the riches of their inheritance (1:18), and the love of God (3:19). Paul was praying for Christians, who certainly had factual knowledge about their coming reward and the love of God. For what then did Paul pray?
2. The "knowledge" Paul prayed for was not merely factual knowledge. He prayed that the "eyes of your hearts be enlightened" (1:18). This refers to a growing spiritual comprehension; the truth descends into and affects the will and the emotions as well as the mind. The truth not only interests you, but thrills, strengthens and softens your heart. This is what Paul prayed for.
3. As the truth of God's grace is comprehended, so the strength of our drive to do mercy is deepened. Only a growing motivation for mercy, arising out of a spreading doctrinal and spiritual understanding of God's grace, will be sufficient mainspring for the ministry of mercy. Without this, ministers of mercy will become too discouraged, weary, and cynical to follow Christ in his concern for the poor.

C. The fostering of this motivation

A congregation cannot be bullied into mercy. Leaders cannot impose mercy programs on the congregation from the top, using guilt-producing admonitions. The ministry of mercy must arise from the hearts of people who are convicted by the preaching of the gospel of grace. Ultimately, it is through preaching and teaching of the doctrinal principles underlying mercy ministry that people can be mobilized for this service. It was after John the Baptist's rousing sermon that the people, pricked to the heart, cried out, "What then should we do?" (Luke 3:10). Then the Baptist could say: "The one with two coats should share with the one who has none, and the one who has food should do the same" (v.11).

SUMMARY:

The ministry of mercy can only be energized by a heart growing in its experience of God's grace. "I fear there are many hearing me who now know well that they are not Christians because they do not love to give. To give largely and liberally, not grudging at all, requires a new heart; an old heart would rather part with its life-blood than its money. Oh my friends! You better enjoy your money; make the most of it; give none away; enjoy it quickly; for I can tell you, you will be beggars throughout eternity." (R.M. M'Cheyne, *Sermons* No.82 "It is More Blessed to Give than to Receive")

IV. Methods of Mercy Ministry

It may be done through relief development and reform. Christians shall do relief and development both individually and through the church and its officers. Christians shall do reform individually and through organized bodies but not through the church and its officers.

A. Three methods of mercy ministry

1. Relief. This is to alleviate human suffering caused by unmet basic human needs. The good Samaritan offered relief to the man he found in the road by providing physical protection, transportation, medical treatment, and financial support. (Luke 10:30-35).
2. Development. This is to restore the poor man. We must not simply do "spot relief", but we must carefully build up the needy until they are self-sufficient. When a slave's debt was erased in Israel, the master was required to send him out with the grain, tools, and resources for a new life. Education, job training, grants of capital—all these and more may be necessary to develop the poor. (Deut. 15:12-15)
3. Reform. This is changing those laws, institutions and social structures which tend to create human need. The abolition of slavery, the child labor laws are examples of such reforms. Job not only gave relief to the poor, but he sought to crush the men who oppressed the poor (Job 29:15-16). The prophets took civil leaders to task for unfair wages (Jer. 22:13), for legal systems weighted against the poor (Deut. 24:17), for high interest loans and other business practices that were unjust (Ex.22:25-27; Lev. 19:35-37). Christians should work for integrity and justice in the economic and social systems of our society.

B. The channels of mercy ministry

1. The family. The needy person's family has the first responsibility for his care. This holds true for immediate family (1 Tim.5:8) and for other relatives (Lev. 25:25). Beyond this, the family was to have a ministry of mercy to the community at large. The heads of households were held responsible to see that the poor and needy were admitted to the families' fellowship meals (Deut. 16:11-14).
2. The church, as we have seen, has the responsibility of relief and development, but the church as an institution is not to engage in social reform. We do not see in the Scripture that the church is given the power or the responsibility to wage political campaigns or otherwise use coercive power to change social structures (John 6:15; 18:36).
Nevertheless, it must be recognized that:
 - a. Indirectly, the church's work of relief and development will in the end change social structures. If it lifts up the poor in a community, many may charge the church with drastically changing the order of things.
 - b. The church must denounce sin in government or society. Daniel condemned a Gentile king for his injustice to the poor (Dan.4:27). So the church should speak out sharply on those social issues on which the Bible bears by identifying moral evil. This is simply the ministry of the word. "If political corruption is sin...the church denies its vocation if it does not reprove it." (John Murray, *Collected Writings*, vol. I (Edinburgh: Banner of Truth, 1978, p. 257)
 - c. The church must encourage and equip its members to work for justice in society, either from the "inside" as magistrates who wield their authority in obedience to the word, or from the "outside" as individuals or groups who seek to change social structures.
3. The state. The state also has a responsibility to see that its poorer members have basic needs fulfilled. The Bible tells us that the primary duty of the state is to mete out justice to evildoers (Romans 13). The ministry of mercy is given more primarily to the family and the church. However, kings (both believing and unbelieving) are obligated to seek justice for their weak and needy citizens (Dan 4:27; Gen. 41:53-57).
4. The para-church organization. Scripture gives the family a mandate for its own mercy ministry. It follows that individuals and families may bind themselves together to carry out their ministry independently of church courts. Families may discover ministries which are too large for anyone to mount alone. These voluntary societies have historically been an effective way to accomplish special mercy ministries such as hospitals, orphanages, etc. However, they are also a good way for Christians to discharge their responsibility to work for justice and change social structures.

V. Objects of Mercy Ministry.

The church should give aid first to the needy within the Christian community, but also to the poor in the world. The church should seek out and meet basic human needs among strangers and even enemies.

A. The first priority for the church's ministry of mercy is to Christian poor.

1. We are held accountable to meet the economic-social needs of those who are our brethren (1 John 3:17) and therefore Christ's (Matt. 25:35ff). Paul puts it most clearly when he tells us that we must render our deed ministry "especially to the household of faith" (Gal. 6:10).
2. It would follow that our first obligation is to meet the needs of those in our own local church, with whom we are in covenant. (Thus the Old Testament held a person responsible first for a near relative--Lev. 25:25.) But beyond this, we are to give aid to brethren in other churches and denominations (Rom. 15:25-28). Our churches should increase their personal involvement in mercy ministry with churches in poor communities that are not necessarily members of our denomination.

B. While we recognize the primary responsibility to the poor within the Body of Christ, we should also not neglect the poor outside the church.

1. The general theological principles that demand it are:
 - a. The Biblical definition of "neighbor". Jesus teaches in the parable of the Good Samaritan that we should do deed ministry to our neighbor. But who is a neighbor? Christ is not simply telling us that we should only help non-Christians in an emergency. That interpretation ignores the context. Our Lord is trying to prevent a Jew from confining mercy to his own community. The point of choosing the extreme example of a Samaritan (a bitter enemy of the Jew) is to teach us that ANYONE is our neighbor. Not all men are my brothers, but all men are my neighbors.
 - b. The Biblical definition of "common grace". Grace is unmerited. In Luke 6:32-36 we are told to lend and do deed ministry to the ungrateful and evil. The reason is provided: this is how

God is. He is kind to the ungrateful and the evil. (v.35-36). He makes the rain to fall and the sun to shine on the just and the unjust (Matt. 5:45).

- c. The nature of "special grace". The gospel is that God's mercy comes to the unobligated, the unworthy and the unexpected (Romans 3:9-18). The New Testament calls ministry to physical needs "mercy" as well. Now are we to believe that our mercy operates on a completely different principle than God's? Or are we not to offer mercy to the unworthy and enemies as well as to believers and friends?
 - d. The deed-ministry of Jesus. Christ did not minister the Word to the world and then confine his healing and miraculous ministry to the community of believers. So should we take the gospel in both word and deed to the world. The example of Christ dictates that the church should not passively wait for the needy to beg, but should study, find, and meet basic human needs in the world. We are to love others as Christ loved us. Did Christ sit in heaven and wait for us to beg of his mercy? Reformed Christians understand that Jesus Christ sought us out and found us with His mercy when we were too ignorant to even know our need and too hostile and afraid to ask for help. So should the church seek out the needy of the world with its mercy.
2. The specific commands that demand it are:
- a. The command to render service to the stranger. Both Israel (Lev. 19:33ff.) and the new covenant community (Heb. 13:2; I Tim. 5:10) are directed to show hospitality to strangers.
 - b. The commandment to show deed ministry to ALL men (Gal.6:10). Notice that we are not told to "be good" or to "live godly before" all men, but to "do" good. This cannot refer simply to moral conduct but to deeds of love. We are also commanded "to abound in love towards...all men" (I Thess. 3:12). We must remember that when Jesus defined "neighbor-love" he described the ministry of mercy (Luke 10:37) and John tells us that love in word only without actively meeting physical needs is not love at all (I John 3:17-18). John is of course telling his readers to love Christian brothers in deed and truth. But are we to believe that "love" toward non-Christians has a different definition? No, to love all men must mean to love them in deed as well.
 - c. The Johannine form of the "Great Commission" is found in John 17:18—"As thou didst send me into the world, so I have sent them into the world"—and John 20:21—"As the Father has sent me, even so send I you." We of course cannot go into the world like him in order to atone for sins! But Jesus came to do deed ministry (Luke 22:27); he ministered through words and deeds (Luke 24:19). Did he evangelize in the world but only do mercy among believers? No, he healed the sick and fed the hungry in the world. We conclude then, that the Great Commission which we share with Jesus includes going into the world, doing mercy as well as preaching the word. This commission to the apostles is significant in that they represent the ruling authority of the church. It is not just individual Christians who are to go into the world, but the church itself (the apostles bearing the "keys" of ecclesiastical authority) is to go into the world as Christ did, ministering in word and deed.

[NOTE: It has been objected that Christ's ministry to physical needs cannot be parallel to the church's ministry to physical needs of people. It is often pointed out that Christ's miracles were authentications of his deity and his message. However, Christ's miracles must not be reduced to simple proofs of his power.

1. Actually, his miracles were demonstrations of the coming of the kingdom (e.g. Matt. 4:23; 9:35). They rendered visible the restoration of the whole creation under the all-embracing redemptive power of Christ's kingship. (See H. Ridderbos, *The Coming of the Kingdom*, pp.65-70.) Jesus, then, was not just a miracle-working prophet. He was demonstrating that all the effects of sin will be healed under his rule. The church goes into the world as agents of the kingdom (Acts 8:12; 14:22; 28:23). We too are to demonstrate and declare the healing power of the kingdom in word and deed.
2. Although Jesus' deeds of healing and feeding were miraculous signs of the kingdom, they were motivated by a desire to alleviate basic human needs. Again and again, the healings are said to be motivated by Jesus' compassion and love. When he feeds the four thousand, there is no mention of Jesus' motivation to prove anything to the crowd by his miracle. (It is unlikely many of them knew what happened.) He feeds them because "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way." (Matt. 15:32) He saw the crowd (not all believers) in some danger and he fed them. That is a ministry of mercy. Shall we not follow our Lord here?]

VI. Evangelism and Mercy Ministry

The ministry of the Word is more basic and important than the ministry of mercy, but both are equally obligatory, necessary, and inseparable in the worship, edification, and mission of the church.

A. The preaching of the word, is the most basic and most important ministry of the church.

1. Evangelism must be called more important, not because the physical is more important than the spiritual (God created both and will redeem both!), but because the eternal is more important than the temporal (II Cor. 4:16-18). Aid given to our present bodies is given to a temporary entity. To bring a person to faith in Christ effects us permanently/eternally.
2. Evangelism can be called more basic. Sin created four great alienations--spiritual, psychological, social, and physical (see Gen. 3:7-24 and remarks above). Spiritual alienation from God is the ground out of which the other problems flow, and it is evangelism that remedies this "foundational" alienation.

B. Evangelism, however, does NOT have a priority of necessity, of temporal precedence, or of conditionality over mercy ministry.

1. Evangelism is not more necessary for the church to do. John 17:18 tells us that Jesus sends us into the world as the Father sent him. Jesus' mission was to be mighty in word AND deed (Luke 24:19). When Jesus described his mission he names both his "doing good" and his preaching (Matt. 11:1-6; cf; Acts 10:38). He came both to preach and to serve. So the church is called to speak and serve (I Pet. 4:11; Acts 6:1-7). Anything commanded by God is necessary to do. To fail to provide for the ministry of mercy OR the ministry of the word is sin. We do not have the resources to fulfill completely the mandate of evangelism or of mercy, but we must use the resources we have to do all that is demanded of us.
2. Evangelism does not need to be done first in terms of temporal precedence. Mercy often must be rendered before the gospel is proclaimed. The man in the road needed the Samaritan's deeds before he needed a gospel presentation. Jesus healed a man born blind (John 9:1-7) but not until some days later did he call the man to himself (vv.35-41). Deed ministry is a tremendous "bridge" for the proclamation of the gospel.
3. Evangelism success is not a condition for deed ministry. Some believe that the church should do mercy ministry to unbelievers only as a means to the end of evangelism and conversion. In this view, mercy accompanies the gospel and is withdrawn if and when the gospel is rejected. This approach is unscriptural:
 - a. Deed ministry, like grace itself, is unmerited favor. Luke 6:35 and context warns us not to lend or do good so as to expect anything in return. God sends down the rain on the just and the unjust, the ungrateful and the wicked (Matt. 5:45; Luke 6:35). God doesn't stop raining on people who reject the gospel!
 - b. I John 3:17 tells us that the motive of any ministry is love. If we see a need, we meet it, if we can. This puts evangelism and mercy on an equal footing. Does a person need the gospel? Out of love we give it to him. Does he need medical help, a better education, or legal advocacy? Out of love we give him that. Should we only do mercy to those who respond to the gospel? That would be to stop loving them. Deed ministry is not motivated simply from evangelistic concern, but more broadly, from love. I will meet whatever needs I can, if I love my neighbor.
 - c. It must be recognized that the household of faith has a priority in mercy ministry (Gal. 6:10). When a person rejects the gospel he must not receive aid as extensively as a Christian in need. It may also be loving to cut off aid to an irresponsible recipient (see below, Principle VII). But mercy cannot be withdrawn mechanically simply because the gospel has been rejected.

C. Mercy ministry must always be accompanied by the ministry of the word. The two are inseparable.

1. I John 3:18 instructs us to love in deed and in truth. It is unthinkable that a Christian could truly love someone and either not wish to share the gospel or not wish to meet their basic human needs. Evangelism and social concern are the proverbial "two wings of an airplane".
2. Although mercy and evangelism, as we have seen, need not be offered at the exact moment in time, yet they are inseparable because they are interrelated.
 - a. The preaching of the word produces faith (Rom. 10:16-18) and faith always produces good works in general and deeds of mercy in particular (James 2:1-23).
 - b. On the other hand, deeds of mercy have a strong evangelistic impact (Matt. 5:16; cf. John 13:35 with I John 3:17-18). Most people take care of their own, but mercy to strangers and enemies is unique (Luke 6:32 "sinners love those who love them"). The world recognizes it and is amazed. An early opponent of Christianity wrote, "Nothing has contributed to the progress of the superstition of the Christians as their charity to strangers...the impious Galileans

provide not only for their own poor, but for ours as well" (Roman emperor Julian in a letter, c. 362 A.D.)

VII. Dimensions of Mercy Ministry.

We should give as we have opportunity to anyone in need, not just the destitute. In mercy ministry, our giving must be voluntary yet radically sacrificial.

A. Who are the needy to whom we should give?

1. Defining the causes of economic need.
 - a. Injustice. The Hebrew word most often translated "poor" in the Old Testament means "wrongfully disinherited". Any social condition or unfair treatment can bring or keep a person in poverty (Ps. 82:1-8; Prov. 14:31; Ex. 22:21-27). Unjustly low wages, political systems and court systems favoring the well-off, and high interest loans are examples (Deut.24:15; Lev. 19:15; Ex. 22:25-27).
 - b. Natural calamity. Disasters such as crop failure, disabling injury, victimization by criminals, floods, or other such events--all of these are forces which can bring a person into poverty.
 - c. Personal sin. Sinful patterns such as laziness (Prov. 6:6-11), luxury seeking (Prov. 21:17), and problems of self-discipline (Prov. 23:21) can bring a man into poverty.
2. Distinguishing causes of economic need.
 - a. Some people tend to exaggerate the cause #3 (personal sin) and others tend to exaggerate cause #1 (social injustice) when assessing the nature of poverty. In general, the Bible does not usually speak of the poor as being blameable for his condition. "Better to be poor than a liar" (Prov. 19:22) is a statement that tells us the poor man is not necessarily dishonest and shiftless. Biblical wisdom reveals that all three causes are often present in poverty. It is simplistic to see the poor as all lazy or all righteous.
 - b. Victims of disaster and injustice should be given relief in the name of Christ. To those in poverty largely due to social injustice, the church shall respond by denouncing the moral evil with the ministry of the word and ministering to the victims' basic needs. To those in poverty largely due to personal sin, the church shall respond with the gospel and with mercy, being careful not to perpetrate a sinful lifestyle or the state of poverty itself. We must respond in mercy to those whose suffering is caused by social injustice, by natural events, and even by personal sin, because God responds to all three with mercy. (Is.14:1-2; Matt. 9:27-30; I Tim. 1:16).
3. Defining "the needy".
 - a. The Bible does not describe an objective poverty level. Rather, it helps the individual Christian use his own economic level as the guideline for determining who to aid. In II Cor.8:13-14, Paul tells his hearers that they are obligated to give to the saints in Jerusalem "that there may be equality" ...The Jerusalem saints were not the objects of mercy because they were under some "poverty line", but because they were less well off than the Corinthians. As J. Edwards says, "Yea, they who are very poor may be obliged to give for the relief of others in much greater distress even than they...those who have the lightest burden are obliged still to take some part of their neighbors' burden, to make it more supportable." Paul says, about the churches of Macedonia, that "their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2).
 - b. The church should discern at least the following categories of needy persons to aid (many of these categories overlap)
 - (1). The poor (Gal.2:10)
 - (2). The aged (I Tim.5:8)
 - (3). The single parent families (James 1:27)
 - (4). The disadvantaged children (Ps. 68:5)
 - (5). The handicapped (Lev. 19:17)
 - (6). The sick (Matt.25:30)
 - (7). The prisoners (Heb.13:3)
 - (8). The alien (Lev. 19:33-34)
 - (9). Disaster victim (Acts 11:28-29)
4. Discerning when to give aid and when to withhold it.
 - a. Some are opposed to aiding people until they are destitute. But this violates the principle of loving our neighbor AS OURSELVES (Lev. 19:18). Our love for others should operate and express itself as our love for ourselves. Do we wait until we are destitute to improve our own condition? Then we should not only aid persons who are in desperate straits.
 - b. Some are opposed to helping a person unless they know him well and have complete certainty

of his sincerity. In other words, many Christians are suspicious and deeply afraid of being taken advantage of in mercy work. Although it is true that we must be good stewards of our money, the Bible directs us to be generous to strangers. Heb. 13:2 tells us to give shelter and food to strangers, "for thereby some have entertained angels unawares". Obviously those who showed hospitality did not know all about the background of the angels. They were unaware. Christians must not fear the inevitability of loss that they will experience in the practice of ministry. Matt. 5:38-42 "...if someone wants to sue you and take your tunic, let him have your cloak as well...give to the one who asks you and do not turn away from the one who wants to borrow from you". At the very least, this passage exhorts us to expect these losses, and not to curtail deed ministry when they occur.

- c. Some are opposed to giving aid to anyone who brought his neediness on himself. But again, this violates the principle that our mercy ministry must follow the model of the expression of God's mercy. (Luke 6:35-36) Romans 5:7-10 tells us that Christ died for us while we were yet sinners. Had He given his mercy to only those who did not bring their trouble on themselves, there would have been no one saved. If we minister the word to people who are blameable for their spiritual condition, why should we not minister in deed to those who may be blameable for their economic condition? In many cases, we must even continue to aid an irresponsible family head for the sake of his children and spouse. In summary, it is simplistic to seek to only help the "innocent" poor.
 - d. The only legitimate limitation of aid is the mercy itself. In the final analysis, Christians may only limit their mercy to a person out of love for him. Often it is not loving to continue to bail out of trouble someone who continues a pattern of economically destructive behavior despite warnings and economically destructive behavior despite warnings and counseling. But when mercy is limited, it is done, "not in order to dodge the obligation to care for the person, but to meet the obligation responsibly." Only mercy can limit mercy.
- B. How and how much shall we give?
- Our giving must be voluntary, yet radically sacrificial to the point of diminishing our own economic options and lifestyle.
1. Our giving must be voluntary.
 - a. The Jerusalem church is well known for extensive giving to the poor. But when Ananias lied about his gift to the church Peter said, "Didn't it belong to you before it (his piece of property) was sold? And after it was sold, wasn't the money at your disposal?" (Acts 5:4). Peter is saying that it was Ananias' decision to sell his property for charity. No one had required it. Ananias' sin was not that he held back part of the proceeds, but that he lied about it.
 - b. The reason giving is voluntary is that mercy must be motivated by the spirit of Christ. We must give freely, moved by His example of grace (II Cor. 8:9). No ecclesiastical law sets a quota for our generosity. The redistribution of wealth in the Jerusalem church was free and joyful.
 2. (On the other hand) God requires that our giving be radically sacrificial.
 - a. J. Edwards, responding to the objection that "I cannot give to the poor, for I have nothing to spare" retorts:

"...We may, by the rules of the gospel, be obliged to give to others when we cannot do it without suffering ourselves...how else will we bear one another's burdens? If we are never obliged to relieve others' burdens but when we can do it without burdening ourselves, then how do we BEAR our neighbor's burdens when we bear no burden at all?" (Gal. 6:2) Edwards draws from Scripture the principle that, if we only give without sacrifice to our own lifestyle, then we have not given enough. Jesus Christ became poor for us, and gave of His riches unto His death. This is the pattern for our giving (II Cor. 8:9)! Pocket change will never meet the needs of poor brethren. We must give until we share our brother's burden.
 - b. A second principle that sets the dimensions for our giving is seen in the "simple living" passages. Heb. 13:5 exhorts us to stay content with our standard of living, rather than seeking to constantly increase it. Eph. 4:28 and Matt.6:19 show us that wealth is never to be accumulated for its own sake. The purpose of work is to earn, "that he may have something to share with those in need" (4:28); wealth may be earned, but not for "yourselves". Above and beyond our basic needs, wealth is to be used for those in need.
 - c. A third strain of Biblical teaching that bears on the dimensions of our giving is the New Testament attitude toward the tithe. The tithe was required by the Mosaic law and affirmed by Jesus (Matt.23:23). Yet the tithe is never explicitly prescribed in the New Testament because so many of the apostles' and Christ's directives on giving go beyond it. We are to give "as Christ gave", or until "there is equality", etc. A valid inference from this data is

- that Christians should look at the tithe as a sort of minimum standard of giving.
3. The Biblical balance is difficult to strike.
 - a. Paul is not setting an abstract standard when he calls for "equality" in the people of God (II Cor. 8:13-15). He is saying that sacrificial giving will lead to less distance between rich and poor Christians naturally and inevitably. Giving is voluntary.
 - b. The New Testament does not outlaw the rich; it is not a sin to own or acquire wealth. Jesus told the rich young man to give away all his goods (Mark 10:12), but was satisfied when Zaccheus gave away only one half (Luke 19:8). Zaccheus was likely still well-off. Jesus does not forbid a person to stay wealthy, if the person does not covet wealth (I Tim. 6:9-10), worry about it (Luke 12:22-31), and manages it so that the wealth is accomplishing abundant good deeds (I Tim. 6:18). God approves hard work, and allows workers to enjoy the fruit of their labor (I Tim. 6:17). Nevertheless, though to be a rich Christian is a calling, the well-off are not exempt from all the injunctions to keep their lifestyle simple ("be content with what you have"), and to give sacrificially. The Bible does not offer rich Christians an artificial percentage or standard for them to attain. They are to look to Christ and seek to be as lavish in their mercy as he was in His.
 - c. Some rationalize away the startling Biblical calls for simple living and equality. Others ignore the fact that wealthy Christians have a calling (I Tim. 6:17-18). We must seek to strike the Biblical balance in our preaching and practice.
 - C. The dimensions of our giving determines the dimensions of our resources.
 1. Many Christians fear to admit the full weight of the Bible's teaching on the dimensions of mercy ministry because the needs to be addressed seem to so far outweigh the resources.
 2. The Bible repeatedly tells us that the resources we need will be multiplied As we begin to give as extensively as God requires.
 - a. Prov. 19:17- "He that is kind to the poor lends to the Lord and he will reward him for what he has done."
 - b. Luke 6:38- "Give and it shall be given unto you. A good measure...will be poured into your lap."
 - c. Matt. 10:42- "If anyone gives a cup of cold water to one of these little ones...he shall not lose his reward."
 - d. II Cor. 9:6-8- "He that soweth sparingly shall reap sparingly; he that soweth bountifully shall reap bountifully...God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work."

IX. Structures for Mercy Ministry.

The church should consider structures at four "levels":

1. At the local level, churches should form "banks" of skills, finances, and other resources, in order to meet human needs. Besides these "banks" there should be many need-oriented ministries conducted by mission groups of concerned people. These groups should work in coordination with the deacons.
2. At the Presbytery level, deacons of local churches and other laypersons interested in mercy ministry should unite in associations in order to:
 - a. Upgrade education and training for mercy ministry
 - b. Offer assistance to churches who need expertise of resources to carry out their duties
 - c. Conduct mercy ministries which are impossible for local churches to do alone.
3. At the General Assembly level, ministries should be mounted which are:
 - a. requiring resources too great or
 - b. serving people too distant for local churches and presbyteries to conduct.
4. Many mercy ministries should be carried out by para-church organizations which are carefully related to local and regional judicatories of the Presbyterian Church in America. Social reform ministries and institutional ministries (such as nursing homes, orphanages, etc.) would best be carried out this way.

ATTACHMENT C

ADMINISTRATION POLICIES FOR THE DISASTER AND DIACONAL FUND (change name from "Disaster Relief and Emergency Diaconal Fund")

I. Purposes

A. For disaster relief in the United States and Canada.

1. The fund may be used for direct aid to victims. In such cases, it is our purpose to care for

the needs of those who are members of the PCA, then for other Christians, and, finally, for those outside the church as we are able.

2. Secondly, the fund will be used for the expenses of PCA on-site coordinators and volunteers working in disasters.
- B. For personal economic and physical emergencies** within PCA churches which cannot be met by the local church or presbytery. In such cases, it is our purpose to care first for the needs of PCA members, then for other persons to whom a local PCA church is ministering in word and deed.
- C. For endorsed service agencies and approved local diaconal projects**
1. Para-church service agencies may be endorsed by the General Assembly. In such cases, the Disaster and Diaconal Fund may receive designated gifts for the agency and provide receipts good for tax purposes.
 2. Local churches, presbyteries and PCA individuals may receive grants for beginning mercy ministries.
- D. As funds remain, for the administration of mercy ministries.

II. Disbursements

A. Disaster Relief

1. Expenditures up to \$1,000 in any one disaster may be made with the approval of the Disaster Response Coordinator and the Director of Mercy Ministry, and with the assurance that funds are available from the Business Manager, GA MNA.
2. Expenditures over \$1,000 must be approved by the Chairman of the Subcommittee on Mercy Ministries/MNA, the Coordinator of MNA, and the Director of Mercy Ministries.
3. The need for disaster funds in any presbytery must be verified by the Chairman of the MNA Committee of that presbytery or someone else the presbytery designates as contact person. GA funds will be sent to the presbytery designated person.
4. Contributions from churches in the presbytery where disaster relief funds are being used do not need to be sent to GA MNA but may be forwarded directly to the presbytery designated person.
5. Surplus funds designated for specific disasters will remain in the GA MNA fund to be used for other disasters or for other approved diaconal ministries.

B. Emergency diaconal needs

1. Ordinarily, a local church should approach presbytery or other local PCA churches before it applies to the GA MNA Disaster and Diaconal Fund.
2. A written application should be made to the GA MNA office, attention: Disaster and Diaconal Fund. The application should *briefly* describe:(a) The parties in need; (b) the nature and extent of need; (c) a list of other sources approached (family, friends, other local churches), and (d) how the money will be used. In emergencies where quick action is essential, the written application may be waived.
3. The board of deacons of the local church must approve the request, or where there is no functioning diaconate, the session should approve the request.
4. Expenditures must be approved by the Chairman of the Subcommittee on Mercy Ministries/MNA, the Coordinator of GA MNA, and the Director of Mercy Ministries.

C. Endorsed service agencies and approved local diaconal projects

1. Endorsed service agencies
 - a. Meaning of "endorsement"
 - (1) Endorsement includes accreditation. The agency is declared a valid and worthy ministry. Endorsement goes beyond accreditation, however.
 - (2) Endorsement of an agency is a statement that the General Assembly will not duplicate the agency's service and will seek to actively support it from its resources.
 - (a) Individual donor level: an endorsed agency shall have access to the denomination's mailing list on a schedule approved by the Committee on Administration which shall also approve the content of the mailing with the concurrence of GA MNA.
 - (b) Local church level: The GA MNA Committee shall formally recommend that the endorsed agency receive support from local churches and presbyteries.
 - (c) General Assembly Level: develop a plan of cooperation with the endorsed agency to aid its expansion in areas of PCA strength.
 - b. The criteria for an endorsed agency shall be:
 - (1) National scope (otherwise presbyteries should determine endorsement).
 - (2) Governorship by a voluntary board of directors.
 - (3) Policy manual in accord with PCA theology and policies.

- (4) Fiscal health.
- (5) Provision of a needed ministry which would otherwise be provided by a committee subject to the General Assembly.
- (6) Willingness to submit annual financial and progress reports and report any changes in its bylaws immediately to the PCA.
- c. The Disaster and Diaconal Fund will receive designated gifts for endorsed service agencies and may either provide receipts good for tax purposes or channel gifts to the endorsed agency which will provide such receipts.
2. Approved local diaconal projects
 - a. The General Assembly will **not** directly fund local diaconal programs for indefinite periods of time.
 - b. The General Assembly will fund local diaconal programs and ministries under these conditions:
 - (1) The diaconal ministry must be under the supervision of:
 - (a) A presbytery diaconal association or some other committee of the presbytery.
 - (b) A board or steering committee which is approved and preferably supported financially by the presbytery.
 - (2) The financial grant will be for one, two, or three years, or daily on a decreasing basis.
 - (3) The local group must recognize that there are no extensions for the grant. It must do everything necessary to localize and establish financial support for the work.
 - c. Application shall be made to the GA MNA Committee through its Subcommittee on Mercy Ministries. Grants shall be approved by the full GA MNA Committee.

III. Development

- A. A yearly letter will be sent to boards of deacons explaining the purpose and use of the Disaster and Diaconal Fund and asking for a gift or special offering (as prescribed in the minutes of the 10th General Assembly).
- B. In times of special need or disaster, bulletins and requests for donations can be sent to every PCA church.

IV. Reports

All income and expenditures of the Disaster and Diaconal Fund shall be reported to the GA MNA Committee as a part of the monthly financial statement.

ATTACHMENT D

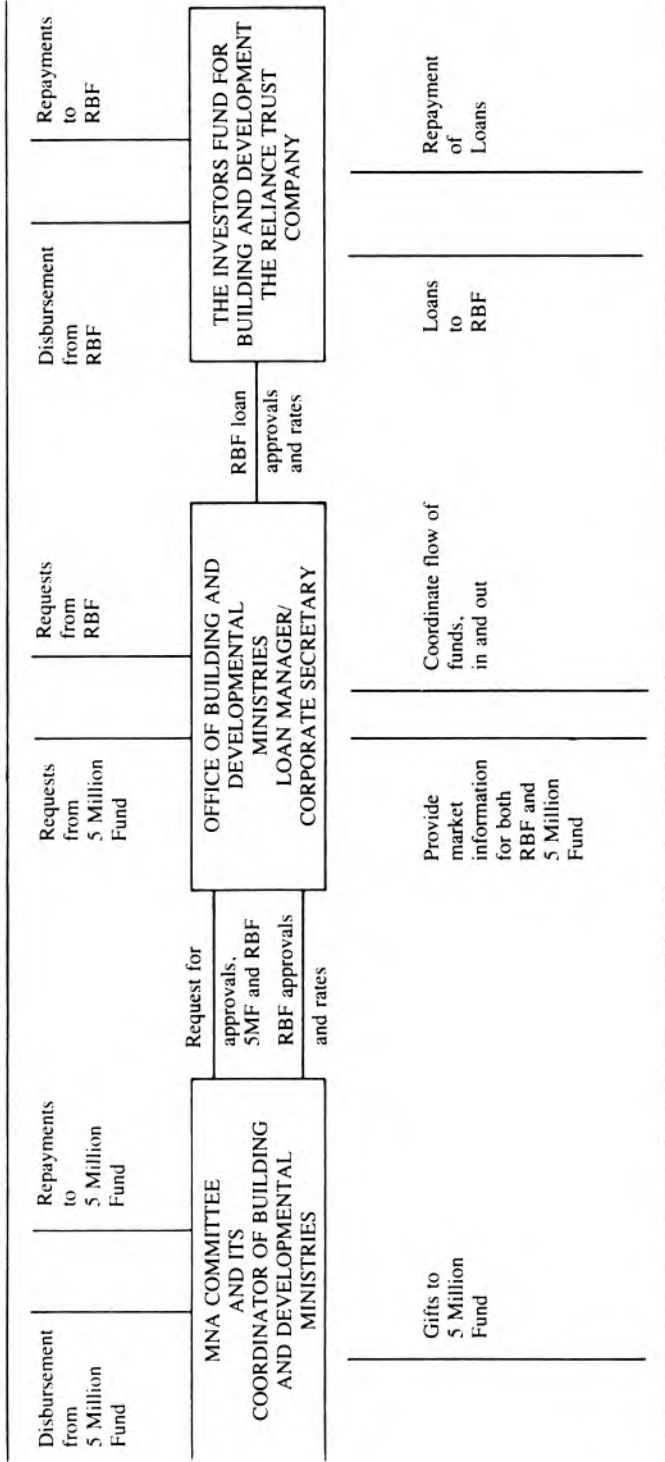
PROPOSED AGREEMENT BETWEEN MNA COMMITTEE AND TRUSTEES OF THE INVESTORS FUND FOR BUILDING AND DEVELOPMENT, PRESBYTERIAN CHURCH IN AMERICA

1. It is proposed that MNA take the initiative to establish a separate, completely self-contained office for the use of our mutual ministries.
2. The name of this office shall be: The Office of Building and Developmental Ministries of the Presbyterian Church in America (BDM).
3. The ministry of this office will be to manage (1) the fund administered by the Trustees for the Investors Fund for Building and Development, PCA, (2) the Five Million Fund and other building programs under the authority of the MNA Committee, (3) the development of other ministries desired by the PCA constituency which will not come under the jurisdiction of the General Assembly, such as Retirement Centers, Children's Homes, Half-Way Houses, etc.
4. This office will be financed jointly by the MNA Committee and the Trustees for the Investors Fund for Building and Development, PCA, with additional income expected from those to whom services are given.
5. This office will create a budget to be approved by both the MNA Committee and the Trustees for the IFBD, PCA. These organizations will agree upon a budget and a budget division so that each will meet its fair share after consideration of other income from services rendered.
6. The ultimate responsibility for this office and its employees will reside with the MNA Committee whose office policies will govern the internal operation. Operating responsibility will reside with the Coordinator of Building and Developmental Ministries who is a member of the MNA staff.
7. The office will keep its own financial records and will be audited by the Assembly's auditors. The Investors Fund portion of the audit will go to the General Assembly through the Committee on Admin-

istration. The MNA portion of the audit will be included in the MNA audit sent to the Assembly.

8. Operating principles are these: (1) The creation of the new agency, The Investors Fund for Building and Development, PCA, has not meant the loss to MNA of its building department or its responsibility to continue developing service ministries as needed in a dynamic, growing denomination; (2) There is an understandable relationship between the development of church properties and the development of institutional properties, between providing sanctuaries as a ministry of church development and providing expertise in the field of institutional development as a ministry of mercy. These ministries are not only compatible but they suit the particular interests and skills of the coordinator assigned.
9. A suggested diagram is attached. A budget (MNA Form) is consolidated in the MNA budget request through COA.

Churches and Missions of the PCA



Donors and Investors

ATTACHMENT E
BETHANY CHRISTIAN SERVICES

1. Program Information

- a. Bethany's purpose is to provide distinctively Christian help to children, young people and families who are living with special needs in their lives. Our goal is to provide care and counseling by combining our Christian commitment with professional training. Bethany is committed to the sanctity of life. As such we provide counseling services which emphasize alternatives to abortion. We also believe strongly in the beauty of life and the importance of family. Because of this commitment our services are directed not only to saving the lives of little infants from abortion but also protecting and enhancing the life of children and families.
- b. Counseling to young people with unplanned pregnancies: These services are provided through our 27 branch office locations across the nation; through BETHANY LIFELINE, our toll-free counseling service; and through group residential facilities in Maryland, Virginia and California. Our counseling at these locations emphasizes the sanctity of life and urges alternatives to abortion.
- 1) **Adoption:** Adoption services are provided for domestic and foreign-born children as well as children with special needs (older children; children with physical, mental or emotional handicaps; and children of minority races).
 - 2) **Foster family care:** Care is provided to infants waiting adoptive placements, to neglected and abused children and to Indo-Chinese children who have come to our attention from refugee camps in Southeast Asia.
 - 3) **Residential care:** Care is provided for emotionally disturbed youngsters at our facilities in Grand Rapids, Holland/Zeeland and Fremont.
 - 4) **Family and individual counseling:** Counseling is provided to families and individuals experiencing interactional and emotional difficulties. This service is provided at our Grand Rapids, Zeeland and Fremont offices and includes educational, preventive programming.
 - 5) **Day care:** Day care is provided to children of working parents. Our program places strong emphasis on the developmental functioning of children. This service is provided only at our Grand Rapids office.
- c. We have barely scratched the surface in terms of responding to need through the usage of BETHANY LIFELINE. We will concentrate on making LIFELINE more available to the many young people across the nation who find themselves living with an unplanned pregnancy. In conjunction with that effort, we are developing plans to use volunteer counselors from local church congregations who will be trained to respond to young people who contact LIFELINE. These volunteers will be strategically located across the nations so we can enhance Bethany's position of serving young people no matter where they are located. We also intend to make counseling services more available to adoptive families who are living with stress in their relationships. We are also anticipating continuing construction of our new residential treatment center which is being funded through a major funding effort launched in early 1985.
- d. Bethany has committed itself to providing help to young people living with unplanned pregnancies no matter where they live in the United States. We now have 27 offices located throughout the United States (see attached listing). BETHANY LIFELINE supplements services provided by these branch offices. Each of our offices also offers adoptive placement to youngsters and families in the state in which they are located as well as in states immediately surrounding the office. Our family counseling, residential treatment and day care services are concentrated in the West Michigan area.

2. Statistical Information

a. Services Provided	
BETHANY LIFELINE Calls Received	8,052
Adoptive Placements	963
(Domestic and International)	
Unplanned Pregnancy Counseling Cases	1,196
Children in Foster Care	
(Infants awaiting adoptive placement	
and neglected or abused children)	813
Families and Individuals Helped in Counseling	1,270
Children in Day Care	85
Children in Residential Treatment	45
	<hr/>
TOTAL	12,424

b. Funds Received

While audited figures are not yet available, total contribution revenue in 1985 amounted to \$2,139,000 and PCA support (individuals and churches) amounted to approximately \$315,783. This is an approximate figure because Bethany receives gifts from individuals who have not identified their denominational affiliation. It cost 6.5 cents to raise each dollar; a remarkably conservative figure.

3. **Branch Office Locations**

Arkansas, Little Rock
 California, Bellflower
 California, Modesto
 Colorado, Denver
 Georgia, Macon
 Illinois, Palos Heights
 Indiana, Merrillville
 Iowa, Orange City
 Iowa, Pella
 Maryland, Annapolis
 Massachusetts, Wakefield
 Michigan, Fremont
 Michigan, Madison Heights
 Michigan, Zeeland
 Minnesota, Stillwater
 Mississippi, Jackson
 Missouri, St. Louis
 New Jersey, North Haledon
 North Carolina, Asheville
 Pennsylvania, Flourtown
 Pennsylvania, Millersville
 South Carolina, Greenville
 Tennessee, Chattanooga
 Virginia, Manassas
 Washington, Bellingham
 Wisconsin, Waukesha

Richard D. Roeters
 Director of Development

ATTACHMENT F

**POLICY FOR MISSIONARIES UNDER
 THE COMMITTEE ON MISSION TO NORTH AMERICA
 WORKING WITH INTERNATIONAL STUDENT MINISTRIES AND
 ETHNIC CHURCH DEVELOPMENT**

I. BACKGROUND

In a rapidly changing world, North America—the United States and Canada—has grown to be a mission field (in the historic sense of the word) of gigantic proportions. If the Presbyterian Church in America is to be a national church, reaching all segments of the American population as well as guests who are temporarily within our borders, the Committee on Mission to North America will need to address these new challenges in a consistent and orderly way. Our policy should apply to all those who are missionaries under MNA, for they should be administered with evenhandedness. These policies should not be greatly divergent from those which control the ministries of the Committee on Mission to the World for we are committees of one assembly. The policies stated here have been discussed with the responsible persons in Mission to the World and among the various departments of the Committee on Mission to North America.

The present impetus to establish a set of policies is the growing concern and commitment of the Presbyterian Church in America to ethnic ministries and to ministry with international students. The sheer

weight of numbers has demanded denominational action.

- a. For instance, consider the growth of student guests from abroad.

Year	Number of Students
1954-1955	34,000
1966-1967	100,000
1977-1978	268,940
1980-1981	+ 300,000
1982-1983	336,990
1985-1986	500,000

Seventy colleges and universities in the United States have more than 1,000 international students with 18 of those colleges having more than 2,000. Approximately one of every six international students in the United States is seeking a master's degree, and one in twelve is working toward a doctorate. Lawson Lau has written in *The World at our Doorstep*, a handbook for international student ministry (IVP): "In the next 25 years these students could occupy one-half of the world's top leadership positions in government, business and education. It is hard to imagine a more strategic group to evangelize."

Concern for international student ministries is already seen in the PCA in the following ways:

- (1) Miss Jean Lappin is working with international students under the Committee on Mission to North America in the Atlanta area, and her reports to churches, particularly in Georgia, Alabama and South Carolina, have stirred great interest.
 - (2) A ministry to international students was begun at Tenth Presbyterian Church in Philadelphia, Pennsylvania, and this was enlarged by Mr. Bruce McDowell. This has had considerable success and has become an example of what a local church and a committed pastor can do.
 - (3) Mr. Jim Gearing was approved by the Presbytery of North Georgia as a missionary to international students in the Atlanta area, and has wished to come under the aegis of the Assembly's committee.
 - (4) There has been great interest expressed by seminary students who would direct their attention toward ministries with international students if there were the proper denominational vehicle under which they could work.
 - (5) Some other PCA churches already have a regular outreach effort toward international students and are wanting to increase their efforts within a denomination-wide system.
- b. As an example of ethnic developments which call for PCA ministries and a policy to govern them, consider the influx of Latin immigrants in southern California. The 1980 census indicated four million of Latin origin in the area, but conservative estimates of the total in 1986, (including undocumented) suggest seven million. It is believed that there may be 1,200 Hispanic churches averaging 100 members each, which means that only 1.7 percent of southern California's Latin population is related to an evangelical church. The PCA must minister in this American Latin community!

2. RECOMMENDATION

The following policies and procedures are to be established for those desiring to do cross-cultural ministry with the help and supervision of the Committee on Mission to North America, whether that ministry is with international students (a campus ministry) or under the department of Ethnic Church Development.

- a. The missionary is to be a member of a congregation or presbytery of the Presbyterian Church in America. If the applicant is a member of a church, he or she will need the recommendation of the appropriate session for the projected ministry. (An ordained teaching elder may be recommended for missionary service by the Presbytery MNA Committee and/or the MNA Committee of the General Assembly.)
- b. Each candidate must go through an application and assessment process established by the Committee on Mission to North America. When approved by the Committee for missionary service it will also issue a "call" which, in the case of the unordained will be sent to the church in which the candidate has membership in order that the candidate may be commissioned. In the case of the ordained the call will be sent through the MNA Committee of presbytery for the approval of the call by the presbytery itself.
- c. The candidate will continue in candidate status until presbyteries, churches and individuals have promised sufficient support for the ministry projected at which time the candidate will become a missionary.
- d. The financial support of a particular missionary will consist of:
 - (1) Salary package to include base salary, housing, health insurance, death and disability insurance and retirement annuity.
 - (2) Program budget which will include training, itineration, support services provided by the

Committee on Mission to North America and field-related program expenses.

- e. The amount of financial support for a particular missionary will be determined by the Committee on Mission to North America and will be recommended by way of a call given to presbytery or a letter of recommendation to the missionary's home church.
 - f. The missionary candidate, while in candidate status, will normally be involved full-time in building a support base for his/her future ministry; support building will ordinarily be completed within 18 months. During this time the missionary candidate can be involved also in training, language school (if applicable) and a part-time ministry, if approved by MNA.
 - g. The missionary candidate will receive a portion of his/her monthly salary in addition to health insurance beginning when it is financially possible as determined by the Committee on Mission to North America. The portion of monthly salary received will be adjusted by MNA in consultation with the missionary candidate as funds accumulate in his/her support account. The goal is to see that the full support of the missionary candidate is received and paid as soon as possible and that all expenses for itineration are reimbursed as they are incurred.
 - h. MNA will determine what the allowable deficit in a missionary's account will be, and this may be determined in part by the type of missionary work to be performed and the department under which the missionary will eventually work. A deficit, normally, should result only from expenses for monthly health insurance premiums and for itineration-related expenses.
 - i. The missionary candidate's itineration will be coordinated by the appropriate MNA department.
 - j. The missionary candidate's funds will be applied to an account under the missionary's name and ministry (e.g., International Students—Bill Jones or southern California Hispanic team—Joseph Smith). The goal is to build support from churches and individuals for a ministry as well as for a missionary.
 - k. Whenever a missionary leaves a ministry to which he has been called, for whatever reason, the support funds remaining in that missionary's account will be placed in an account which will continue to support ministries of like kind.
- (3.)The policies above will apply to all "missionary" ministries under the review and control of the Committee on Mission to North America.

ATTACHMENT G

FOR THE WESTERN EXPANSION OF THE PRESBYTERIAN CHURCH IN AMERICA

1. The 13th General Assembly approved and ordered a five-year special effort to expand the PCA in our western states, west of Texas, Kansas, Nebraska and the Dakotas.
2. The Committees of Mission to North America of the three PCA presbyteries in the West called for a joint consultation to plan western development. A consultation of ten men met, with GA MNA participation, in Walnut Creek, California on January, 7-8, 1986.
3. The Consultation consensus follows:
 - a. That in ordering priorities the criteria suggested by MNA staff be accepted, recognizing that our goal is to establish and/or strengthen presbyteries.
 - 1) Where a new region is being developed but is lacking a sufficient number of churches to create a viable presbytery, new missions in the region should have highest priority. (i.e. San Francisco)
 - 2) Where a presbytery can be divided and the core area of the presbytery would be unduly weakened, special efforts to start a few new churches in the core area would have a high priority. (i.e. Colorado and Southwest)
 - 3) Where an area can be removed from a present presbytery to create a more cohesive presbytery, able to take responsibility for a clearly identifiable region, new mission churches in the area should be given priority. (i.e. San Diego)
 - 4) Where a presbytery has proven itself unable to reach into the territory within its boundaries to begin churches in key population centers, the MNA Committee of GA should provide help in initiating new church planting projects. (i.e. Northwest)
 - 5) Where there are large and influential cities in regions without PCA presence, a pioneer effort should be made to plant a strong church in each of these cities in faith that they will become radiating centers around which presbyteries will grow. (i.e. Salt Lake City)
 - b. "It is the consensus of this gathering that the GA MNA Committee be encouraged to proceed with the establishment of a western office, and that serious consideration be given to the San Francisco Bay area, and that every consideration be given to utilizing the gifts of TE J. Philip Clark when the position is filled."

- c. The following locations should be considered as prime targets for new church development in fiscal year 1987:
- 1) Chandler or Scottsdale, Arizona
 - 2) Greater Phoenix
 - 3) Ventura, California
 - 4) Seattle, Washington
 - 5) San Francisco Bay area, California
 - 6) San Diego County, California
 - 7) Portland-Willamette Valley, Oregon
 - 8) Surrey/Delta, BC
 - 9) Southwest Denver
 - 10) Salt Lake City or some other major city in totally virgin territory (to the PCA)
- These are not in any order of priority except that 10 should be given lowest priority unless a golden opportunity should present itself.
- d. It was suggested that the development of an Hispanic team in the territory of Pacific Presbytery should be the responsibility of GA MNA and should not be under presbytery control and supervision since an ethnic presbytery is a possibility.
- e. The Canadian churches are asked to consider a target date for a new Anglo/Canadian denomination, possibly in 2000. The PCA General Assembly is asked for greater effort in building Canadian churches. Also, the idea of any name change to satisfy the Canadians will be set aside with the announcement of this goal.
4. The report of this consultation to the three presbyteries was well received. The MNA Committee of the General Assembly received the report on March 6 and promised its cooperation.

ATTACHMENT H

REPORT FROM THE PRESBYTERIAN AND REFORMED JOINT COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL

With thanksgiving to God, and much appreciation to the Coordinator and staff of Mission to North America and the MNA General Assembly Committee for their strong support and encouragement this past year, we bring this brief report of our Commission on Chaplains to the 14th General Assembly.

We continue in amazement and daily praise to our Lord for the continued growth, numerically and spiritually, in our chaplaincy forces. The attached roster reflects the greatest number of chaplains we have ever had in the history of our church. Within the past year four new active duty chaplains and six reservists have been added to the PCA roster, and four new active duty chaplains to the Orthodox Presbyterian Church, a 133 percent increase for the OPC.

And yet we rejoice even more in the *quality* of ministry our chaplains are bringing to our military forces and their families around the world. They are true professionals in the best sense of the term, and God is using them to win many to the Savior and introduce them to the disciplines of discipleship. They struggle with the task of conserving the fruits of their labors by the power of the Holy Spirit, and helping to build churches in our communities at home as they labor in America and overseas. Our Commission is proposing through the MNA Committee a change in the *BCO* which would allow churches to receive in absentia as associate members for an interim period men and women evangelized and baptized through the ministry of our chaplains who desire to relate to a local PCA church back home. When returned to active duty or retired, they can then be examined and received as members in the churches of their choice in the usual fashion. We hope you will consider this amendment carefully and in the context of need out of which it arises. Chaplains are concerned with the responsibility of helping to plant and to build strong local PCA churches.

Though the administrative load of the Commission Director grows monthly, he has been able to visit chaplains and their families in the field more than ever before this past year, a ministry which began on a denominational level in 1955! He goes where our chaplains go, from Turkey to San Francisco, from Savannah to Seattle. With three chaplains and their families now in Okinawa, and another possibly reporting there soon, one in Guam, one in Hawaii, and another in Alaska, commission members have recommended a "Pacific Rim" visit via military space-available flights, and this is planned for September and early October. Seven to eight months will be spent "on the road" in 1986. Our chaplains and your director need your prayer support for ministry in many areas of the world where the insane terrorism of our age is prevalent. When you pray, remember active and reserve chaplains who write, representing all our chaplains. "Pray for conversions among the troops I serve. And pray for a healthy start of the church I am organizing"

(from one of our reserve chaplains and a PCA organizing pastor). "Continue praying for our ministry. This is truly a missionary work. The harvest is ripe for many of our Navy personnel". "Praise for God's faithfulness, and giving fruit to the ministry." Yes, God is giving fruit, and we rejoice!

Sincerely in Christ,

William B. Leonard, Jr., Director

CHAPLAINS ROSTER

ACTIVE DUTY - ARMY

CAPT Hubert R. Baker
 CAPT Russell C. Barrett
 CAPT Fred S. Carr
 CAPT David L. Dare
 MAJ Bill C. Greenwalt
 CAPT James R. Griffith
 CAPT Leslie M. Hardeman
 1LT John E. Johnston
 MAJ Stephen W. Leonard
 1LT John K. Maas
 CAPT Thomas A. MacGregor
 MAJ Charles H. Morrison
 COL David P. Peterson
 MAJ W. Ingram Philips, III
 CAPT Charles M. Rector
 MAJ David F. Roberts
 CAPT Gary K. Sexton
 CAPT Robert A. Wildeman, Jr.

ACTIVE DUTY - NAVY

LCDR Donald W. Aven
 LCDR Christopher P. Bennett
 LTJG Michael Craig
 CAPT J. Robert Fiol
 LT Peter C. Jensen
 LT Arnold C. Johnson
 LT Duane D. Mallow
 CDR Robert B. Needham
 LCDR John D. Register
 LT Timothy D. Rott
 LT James L. Spiritosanto
 LT Ronald L. Swafford, Sr.

ACTIVE DUTY - AIR FORCE

MAJ David E. Crocker
 CAPT Robert W. Gardner
 LTCOL Beryl T. Hubbard

RESERVES - ARMY

TE Craig L. DiBenedictis
 TE Michael F. Frazier
 TE D. Charles Frost, Jr.
 TE Marvin L. Harris
 TE James M. Hutchens
 TE Edward L. James
 TE Philip H. Lancaster
 TE Douglas E. Lee
 TE Douglas B. McCullough
 TE Donald H. Post, Jr.
 TE James E. Singleton
 TE Thomas E. Troxell

TE Peter R. Vaughn

ARMY NATIONAL GUARD

TE Wesley N. Horne, Jr.
 TE David H. Jussely
 TE John H. Langford
 TE Douglas McCready
 TE A. Randy Nabors
 TE James Pakala
 TE Kenneth Ribelin
 TE Daniel J. Ricketts
 TE Richard H. Rosser
 TE E. Lee Trinkle, III

RESERVES - NAVY

TE Kenneth A. Austin
 TE Alan Cochet
 TE Daniel E. Deaton
 TE R.J. Gore, Jr.
 TE William A. Mahlow, Jr.
 TE Stephen L. Parker
 TE Frederic DeLong Thompson, Jr.
 TE Jack K. Unangst
 TE Fred L. Zoeller, Jr.

RESERVES - AIR FORCE

TE Eric R. Dye
 TE Albert C. Hitchcock
 TE Michael E. James
 TE Robert L. Jarrett
 TE Frederick S. McFarland
 TE John C. Ropp, Jr.
 TE John C. Smith
 TE John B. Stringer

RETIRED

TE Robert H. Ackley
 TE Robert A. Bonner
 TE Charles D. Brewer
 TE Samuel S. Cappel
 TE John P. Clark
 TE Don K. Clements
 TE Howard T. Cross
 TE Edward A. Jussely
 TE William B. Leonard, Jr.
 TE Ronald McCarthy
 TE John M. MacGregor
 TE James S. Martin
 TE Robert G. Rayburn
 TE Thomas E. Sidebotham
 TE Henry C. Thigpen

VA HOSPITAL
TE Lyle R. Graff
TE Charles E. Turner

CADET CHAPLAIN - WEST POINT
TE Drake Gerritsen

POLICE CHAPLAIN
TE John Clark

ATTACHMENT I

REPORT FROM REFORMED UNIVERSITY MINISTRIES - MNA

Mission to North America Committee provides support services through Reformed University Ministries-MNA to presbyteries and churches whose campus ministries are affiliated with Reformed University Ministries-MNA. The presbyteries and churches receiving services make a contribution toward their cost. Presbyteries and churches are completely responsible for the funding of ministries within their areas and for determining the budget for such ministries. Reformed University Ministries-MNA receives and disburses funds only as directed by those presbyteries or churches.

From January 1, 1985 to December 31, 1985 Reformed University MNA received \$219,705 and disbursed \$202,734 as directed by presbyteries or churches. The 1985 balance of \$16,971 was added to the prior year's balance of \$24,187 resulting in a total balance of \$41,158 as of December 31, 1985. These funds are the properties of a particular ministry(ies) which is the responsibility of a presbytery or church as noted below. The appropriate responsible body received an audit report of their funds. The following list gives the presbyteries and campus staff receiving support services-accounting portion through Reformed University Ministries-MNA.

Presbyteries

Alabama Joint Committee
on Campus Work
(Evangel, Southeast Alabama,
and Warrior)

South Carolina Joint Committee
on Campus Work
(Calvary and Palmetto)

North Georgia Presbytery
MNA Committee

Interns

Sam Clark
Sam Downing
Ann Farris
Mary Latta Fowlkes
Tracey Jolly
Joe Maxwell
Ward Toler
Tyler Williams

Other Affiliated Ministries

Mississippi Joint Committee
on Campus Work
(Covenant, Grace and Mississippi
Valley)

Campus and Staff

Auburn University,
Rev. William B. Gresham
University of Alabama,
Rev. William F. Joseph, III

Clemson University
Rev. David Sinclair
University of South Carolina,
Rev. LeRoy H. Ferguson

Atlanta Area,
Mr. James Gearing, Int'l
Student Ministry

University of Alabama
Clemson University
Delta State University
University of Arkansas
University of Florida
University of Florida
University of Arkansas
University of Mississippi

Area Coordinator,
Mr. James Elkin
Belhaven College,
Rev. Bill Dempsey
Delta State University
Rev. Tim Starnes
Mississippi State University

Mr. Hal Farnsworth
University of Arkansas
Rev. Chip Miller
University of Mississippi
Rev. Jimmy Turner
University of Southern MS
Rev. Ken Nippert

Part-Time Staff

Baxter Kruger
Jose Ortega
Ron Brown
Cindy Thompson

Central Florida Presbytery

University of Florida,
Rev. Rod Culbertson

Atlanta Area, International
Student Ministries

Miss Jean Lappin

APPENDIX K

REPORT OF THE COMMITTEE ON MISSION TO THE WORLD TO THE FOURTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

As servants of the General Assembly, we make this report of our stewardship during the past year.

PURPOSE:

We have sought to implement the declaration of our first General Assembly in its "Message to All Churches":

We declare the ultimate purpose of the church is to glorify God. We believe this includes giving top priority to Christ's Great Commission . . . We regard this as the great end of our organization and obedience to it, as the indispensable condition of our Lord's promised presence.

In fulfilling this purpose, our goal remains that which was adopted by the General Assembly in 1979 and adopted in the 1984 Assembly in the paper "MTW 1993--A Picture of Purpose," namely:

To reach the world's unreached responsive peoples with God's good news through the testimony of church-planting teams and strategic technical and support personnel. Success in observable church growth will be an important means of evaluation.

PRAYER:

We remember our Lord's observation, exhortation, and promise:

"The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field" (Matthew 9:37-38).

We thank Almighty God for the many manifold blessings He has poured out on MTW this year. We believe they are directly related to your prayers. But, as our personnel go about the church in conferences, itineration and visits, we observe a lack of consistent and fervent prayer for these "laborers." We have found it increasingly difficult to recruit church planters. We urge the church to be more diligent in its prayers that the Lord of the harvest send us more laborers.

PROGRAM:

We believe the vision, as we define it, is the verbal picture of our purpose realized. Thus, our program envisions for MTW in 1993:

1. 800 missionaries
360 church planters
24 church-planting teams
2. These teams will represent 60% of our career missionaries and will be situated mainly in world-class cities. Five will be teams ministering to Muslims.
3. 240 technical and support personnel and strategic missionaries impacting the world Christian community in the cause of world evangelization. Fifty percent (50%) occupying leadership roles within other organizations.
4. 200 SIMA (two-year people) serving alongside 200 volunteer professionals and summer workers. Twenty-five percent (25%) of the graduates will be heading toward career missionary service.
5. A Field Resource Division will cross pollinate our missionary family and offer Presbyterian expertise to the Church as a whole.
6. All of this will take a budget of some \$23 million--\$18 million for our career program, \$4 million for SIMA and \$1 million for special projects uniquely impacting world evangelization.
7. The last piece of the vision is that the PCA will occupy a place among the top five denominations in the U.S. as far as per capita giving and commitment to world evangelization. (\$90-\$100 per capita in today's dollars)

Your Committee's personnel recruitment goal for this year was 48 new missionaries accepted (30 church planters; 18 with cooperative agreements).

PROGRESS:

We realize our Committee is accountable to you. Therefore, in the attached supplement, we give you, for your evaluation, a report of our progress toward meeting these goals set by the General Assembly.

Our first MTW summer training program was held in Detroit, Michigan, for 11 weeks, under the

direction of Jayson Kyle, MTW's Coordinator of Personnel. Although, as with any first project, we had some problems and made some mistakes, we see this as a major milestone in establishing an accepted MTW mission culture and a uniquely Presbyterian approach towards equipping people to do the work of ministry.

Another highlight of the year was the MNA/MTW Summer Conference at Ferrum College, Ferrum, Virginia. In conjunction with this conference, MTW sponsored a Leadership Conference. MTW brought to the conference most of our field leadership from all over the world and many missionaries on home ministry assignment. Our feedback indicates that most felt the meetings were insightful and challenging. For the first time, it seemed to give the participants a sense of belonging to a worldwide team of effective servants for Jesus Christ.

Our assessment centers, led by the Coordinator of Personnel and assisted by Dr. Thomas Graham, continue to be a helpful tool in assisting your committee in evaluating candidates. Our center in October was held jointly with MNA. Nine MTW assessors, two of which were MTW Committee members, participated. As you know, since the beginning of PCA, the MTW Committee has been given the responsibility of assessing candidates for the mission field and approving or disapproving them. Over the years, MTW has developed several tools which assist the Committee in making such an assessment. The Assessment Center is just another tool which provides valuable information to the MTW Committee as it assesses each candidate and makes a judgment of approval or disapproval.

Your MTW Committee has changed its Mission Policy Handbook so that whenever the word "furlough" is used the term has been changed to read "Home Ministry Assignment (HMA)." This is the only change made in the handbook and everything else regarding HMA remains the same.

As training for your MTW Committee, at each meeting a special speaker from the world of missions informs, instructs, and illuminates us as to his special field of mission expertise. Such men as Dr. Ted Ward of Trinity Evangelical Divinity School, Dr. Wade Coggins of EFMA, Mr. Bud Hinkson of Campus Crusade, and Mr. Grady Mangham of World Relief Corporation, brought us valuable insights into their fields of mission service.

Your Committee continues to see SIMA as its principal resource for a steady flow of new long-term candidates into the stream. Presently 40 of our two-year workers are preparing to return to the field as career missionaries.

These program developments are but a few of the many at MTW, but these are offered in the hope that they will provide for you a sense of our programmatic direction.

PERSONNEL:

In your Committee's opinion, our most valuable assets are the great people God has sent to us to be "workers in His harvest field."

Your Committee has divided itself into three Administrative Subcommittees and three Field Interest Subcommittees; namely:

Administrative	Field Interest
Candidate	Europe/Africa/Australia
Finance	Far East
Management	South/Central America

Each committee member serves on one administrative and one field interest subcommittee. The Candidate Subcommittee is the largest--eight members--because of the volume of work and importance. Any other committee member may attend the Candidate Subcommittee meetings, which usually begin one day in advance of the full committee meetings. Your Committee is diligent and faithful in seeking to carry out the tasks you assign to it.

Now in his 10th year as Coordinator of MTW, TE Paul McKaughan continues to head our leadership staff as our chief executive officer. Your Committee feels that MTW is indeed fortunate to have Rev. McKaughan, a man recognized in world mission circles as a pacemaker in this field. He is assisted by a staff known to be among the most competent and dedicated of any mission in the world today.

TE Jimmy Lyons, Missionary-Evangelist, continues to serve as he has done since our inception. Last year, he had over 60 speaking assignments across PCA. Not only does he keep the work of missions before our people, but he is a sounding board to report to the Committee the peoples' praise and problems, compliments and complaints.

TE Donald B. Patterson is completing his third year as Pastor-at-Large. He and his wife divide their time between mission conferences in the U.S. and ministering to our missionaries abroad. Reports from our fields continue to praise him and his wife for their ministry and counsel to missionaries with questions or problems. Dr. Patterson is seeking to recruit some retired people who will give them part-time assistance in this ministry.

RE Carl Wilhelm has assumed responsibility as Coordinator of Overseas Operations. We continue to move toward having three regional coordinators living in the field. We are planning for Carl to be one of

these regional coordinators.

The Committee has approved a requested change in assignment for TE Jayson Kyle. Jayson will recruit a church-planting team for Mexico City and will be the provisional team coordinator. Jayson has brought so many gifts to MTW that we will really miss him on the staff, but we understand his call from God to return to foreign service.

Mr. John Rollo has been named as Coordinator of Personnel, and Mr. Dan Porter has been named SIMA Coordinator.

Mr. Gerald D. Longe continues as our very capable Administrative Director, bringing his expertise from business experience around the world.

FIELD REPORTS:

ACAPULCO CHURCH-PLANTING TEAM - TE Thomas J. Courtney, team coordinator

Many exciting events took place during the course of 1985. Two of our congregations acquired property for their church buildings. One property site already had construction that has proved more than adequate for the congregation. The other is even now building suitable facilities for their worship services. Still another congregation is adding Sunday school rooms and an office. Elders were recently elected in two congregations. They will go through a six-month training course before being ordained; thus organizing two more churches. Plans and strategy have been made toward reaching the middle- and upper-middle classes of Acapulco. This will constitute what we hope will be our fifth church and thus establish the presbytery. On our team we have had a change in leadership and Tom Courtney is now the team coordinator following Dick Dye's resignation as team coordinator. As a team we also are diligently making plans and goals for winding down our ministry here in Acapulco. We are projecting that at the end of 1988 we will have accomplished that which we were sent to do and thus we will be leaving the presbytery in the hands of the nationals. We have good prospects for pastors for our churches. With an eye toward the future and a heart full of faith, we could conceivably have three ordained Mexican men leading our churches in the year to come. Pray with us to that end.

AUSTRALIA (PERTH) - TE Robert Scott, team coordinator

Slightly less than three years ago we started our church-planting efforts in Perth. In that first year our attendance quickly went from the teens to the thirties. Then we hit a plateau and for one year stayed much the same. This was disappointing as we fully expected much more. However, that was a year of maturing. Personalities had to learn to work together. In retrospect real spiritual growth took place and we are now averaging in the middle 40's. We have a vision, we are buying land, we are united, we have capable male leadership and soon we expect to be a particular church. We have a long way to go, but God is blessing us and we are on the march! How we thank our God and Saviour for our faithful friends in the USA.

Over the same period of time John Hunt has been holding adult classes in what is called the Westminster Institute of Biblical Studies (WIBS) and now, at last, there are two fine young men who feel called to the ministry and they are full-time students.

AUSTRALIA (QUEENSLAND) - TE Sam Larsen, team coordinator

The Queensland, Australia, church-planting team of Mission to the World has had a fruitful year of service. The addition of the Dan Rowton family as long-term team members has strengthened the team. The Rowtons bring a wealth of experience in teaching and Christian education. SIMA workers Sheila Wilkin, Jean MacGregor, and Mary Tolbert have supported the women's discipleship and youth programs in the churches being planted. The Larsens have had perhaps their most fruitful year in terms of people coming to Christ and numerical church growth. The Warren Myers family are now nearly fully supported by the Australian congregation they pastor, a congregation originally planted by the MTW team. The Myers are not serving under MTW but have been called by the Australian church, and they cooperate closely with the team. The team continues to aim for the end of 1988. In order to realize that goal, the team looks forward to the addition of the David Kiewiet family in 1986, together with additional SIMA workers to take the places of those now completing their terms of service. The team's emphases in 1986 will lie in the areas of outreach, evangelism, discipleship, and leadership development. The MTW Queensland team is grateful for God's continued blessing and for the prayer and material support of the Presbyterian Church in America.

AUSTRALIA (SYDNEY, NEW SOUTH WALES) - TE Oliver Claassen, team coordinator

Church planting began in February 1985 in the fastest growing area of the greater metropolitan area of Sydney—Penrith, where projected population growth is 800,000 over next twenty years. Vigorous activities in outreach have resulted in a nucleus of nine families meeting regularly for Sunday worship. Growth was from nine average attendance in April to 43 for December 1985. Thirteen families are represented, eight of

whom are in discipleship programs. Extensive area surveys have been completed and new works will begin as soon as the team members raise support and gain visas for entry. The church-planting team should be established by December 1986. Thanks for your prayers for us.

CHILE - TE John Crane, team coordinator

The missionaries in Chile work under two modalities, according to agreement with National Presbyterian Church; the first under the jurisdiction of the National Church, and the second directly under jurisdiction of MTW. Under Modality A, three missionary units have been involved full time in church planting—the Crosses in Antofagasta, the Waldeckers in Lo Prado, Santiago, and the Ramsays in Grace and Peace, Santiago. All three works have grown and both Lo Prado and Grace and Peace have very detailed long-range projects for forming groups of churches, which have been approved by both Presbytery and MTW. In both Antofagasta and Lo Prado church buildings were constructed and are in use. In Antofagasta, a national pastor will take over as Jerry Cross moves to Las Condes to form part of MTW team there after home ministry assignment. In Lo Prado, a national will probably take over the first church there as Waldeckers are on home ministry assignment, but the Waldeckers hope to return there after HMA to continue in the forming of a cluster of churches. Grace and Peace is electing its first session and Richard Crane has responsibility of overseeing the work while the Ramsays are on home ministry assignment. Grace and Peace has three subgroups under candidates for ministry in other areas.

Also under Modality A, Richard Crane continues successfully the counseling center and has held seminars for training pastors in counseling in several areas. Wilma Cross has been named national director for Chile for Prison Fellowship. John Crane continues his TEE responsibilities, but is turning more and more of them over to nationals in preparation for retirement. He has also been interim pastor at a small church near Concepcion, and the church has been blessed as much meditation has been spent on Ephesians 4, in seeing the church as an organism with life and functioning members. He may also be named moderator of Session of the church in Chillan. In the Evangelical Institute, mostly financed by MTW, there have been radical changes, especially in replacing the Resident Seminary Dean, that promise to bring the seminary more in line with MTW and the NPC objectives for the school.

In Modality B, Gerry Gutierrez continues to see growth and new opportunities. A large centrally-located building has been rented and they are starting a project for purchase of large lot in strategic area. With the coming of the Verne Marshalls and the transferring of the Jerry Crosses, an MTW team will be formed in Las Condes soon. A National Prayer Breakfast is being planned for April 1986, with former astronaut, James Irwin, as special guest speaker.

Much prayer is needed as the working agreement with the NPC is being reviewed to bring it into line with the desires of both bodies.

CHRIST'S COLLEGE (TAIWAN) - TE Charles Sledge, acting team coordinator

Dr. Albert Cheng completed his first year as president of Christ's College in October 1985. Enrollment was 662 beginning in the fall semester with 91 men and 571 women. There are 40 full-time faculty and staff, with 23 physical plant employees. New faculty/staff members total ten. Students attend local churches on Sundays. Sunday evening chapel services continue along with morning devotions and chapel services Monday through Friday. Evening devotions are also required of all students. Fifty-one percent (51%) of the freshmen are professing Christians. Students are being referred to local churches for baptism. A small number who do not have a church in their home town may be baptized at the end of January. A baptism class is presently held for these. College evangelistic work proceeds through the Mountain Association, Plains Association, Sunday School Association, and Seed Gospel Team. Approximately 15 graduates are now in seminary studying for the ministry.

ECUADOR (QUITO) - TE Sam Mateer, team coordinator

The Quito church-planting team, three couples plus six SIMA and one cooperative couple, are involved in one organized church, La Iglesia Presbiteriana Cristo Vive, attendance of 100, and a mission, La Iglesia Presbiteriana Luz del Valle, attendance of 25. We hope to organize the mission as a particular church under our provisional presbytery this spring. Each church has its outreach in EE and Bible studies. In addition, the team has three areas where Bible studies are functioning with the hopes that they will turn into mission points. We also have five men in training under LOGOI for future pastors, all of whom are actively involved in our churches. Two more couples are in the process of joining the team, which will bring us to our full complement of five couples. This spring we are planning an all-city outreach that will bring us new contacts.

FRANCE (MARSEILLE) - TE Hugh Wessel, team coordinator

From January to June, when the Wessels returned to France after home ministry assignment, Hugh was involved in pastoring a church in Vauvert. This is a town with 15,000 to 20,000 inhabitants, some 100 miles

west of Marseille. The work in Vauvert is growing and the work in Montpellier continues to grow with an average attendance of 45 on Sundays, which for France is rapid church growth. During this same period, Hugh continued to minister in both Marseille and Plan-de-Cuques. The latter work did not advance even though they tried several different ways to attract people to a home Bible study with printed invitations, door-to-door visitation, etc. Attendance at the church in Marseille continues to grow with well over 80 people attending service. The chapel is so small that people are not very comfortable, hence the attendance of some is not as regular as we would like. A word of appreciation is in order for the two SIMA workers, Melissa Alexander and Lisa Fuller, who although not having the level of French they thought they had, have proven valuable in relieving me of certain ministry tasks which were very time consuming. Thank you for praying for our daughter, Laurence, who is getting along fine following the brain surgery in September.

FRANCE (PARIS) - TE [REDACTED], team coordinator

The Paris church-planting team has had a difficult year due to home ministry assignment and an acute need for more team members. In spite of hardships borne largely by Suzanne Harville, who has been serving alone in the city of Paris itself, the ministry has gone forward with the Douglas Millers having significant blessing to the work in Herblay and with Eugene Boyer who has been to France on a six-week trip of encouragement and preaching. There is a growing sense of vision and cooperation as we work together with the Evangelical Reformed Church of France, which continues to enthusiastically solicit our help under the Protocol. The vision of a Paris presbytery seems increasingly realizable as we see the four mission churches continue to grow and solidify. Theological education by extension from Aix has been a great success. We are especially thankful that a young graduate of the Reformed Seminary in Aix, Olivier Baudraz and his wife, have accepted the call to the Paris congregation, becoming the second of what we hope will be a steady flow of young pastors from Aix coming to join the effort in the Paris area. Looking forward to this fall, we are excited as the team will re-group in Paris with the return of the [REDACTED], Sandra Smith, and the Eugene Boyers, along with the prospect of newly appointed members joining us as soon as possible. We are hoping for three couples to join us by fall 1987. We are encouraged as we see people coming to the Lord and the national church responding to our leadership. The harvest is as rich as ever; pray the Lord of the Harvest to send forth workers. Thank you for standing with us.

JAPAN - TE Bruce Young, team coordinator

Benson Cain continues his ministry in Tokyo in the Tokyo Christian Theological Seminary, begun by Japan Presbyterian Mission in 1949. He and Coline are involved with the Nishitama Church which continues to grow. The Stephen Youngs are now living in Tokyo where they are involved in a church-planting work in Hanno City, with special evangelistic meetings, English conversation classes, literature distribution, cooking classes with Bible instruction, etc. The Bruce Youngs are now living in Nagoya where they are beginning a church-planting ministry. Two couples who will be joining the Nagoya team are now in language school in the Tokyo area. The John Youngs returned to Japan the middle of August, following his heart bypass surgery in June at Emory University Hospital in Atlanta. He is getting along fine and thanks you for your prayers in their behalf. They are continuing the ministry at Tamagawa Josui in Tokyo where the Lord continues to bless.

KENYA - TE Grady Simpson, acting team coordinator

The Nairobi church-planting team was completed in April with the arrival of the Shanes and Austins. Since then we have been engaged in the initial task of team building. This includes developing a statement of purpose and bylaws. We have also begun to research the city of Nairobi for the purpose of developing a relevant strategy and a plan of action for church planting. We are presently engaged in our basic research and hope to complete this by January 31, 1986. We should complete our strategy and plan of action by April and submit this to the Committee on Mission to the World for approval.

KOREA - Mr. Ronald R. Ellis, team coordinator

The Korea Mission of the Presbyterian Church in America in partnership with the Korean Presbyterian churches opened up five new village works this past year. We saw one village church come under total control of its presbytery. This makes a total of 29 villages in which we are currently working. We also made extensive use of an all Korean medical team in our village outreach and found it very successful. A continuing prayer is that the Korean church will catch a greater vision in a very tangible way, especially in the areas of sending and funding evangelists, to evangelize the approximately 600 Korean villages still to be reached with the Gospel.

PERU (CUSCO) - TE Robert Woodson, team coordinator

The Cusco team is grateful to God for His blessings upon our efforts to serve Him in 1985. God enabled

us to rent an ideal location in February. In November we decided to rent the second floor also for present and future needs. God blessed our evangelistic work with some 50 adults and 35 children professions of faith. EE was begun in October with two teams directed by Mark Wilson and Stan Peters. A good number of the new believers have finished or begun the Abundant Life course of discipleship. Most of the new believers have begun to attend sporadically or faithfully on Sundays. We fell far short of our goal of 50 members. Only 13 have joined our fledgling church. This was due in part to several who have not made the break with the Catholic Church. It was due in part also by the departure of Verne and Alina Marshall who left to join the Santiago, Chile, team. We have been strengthened by the addition of Miss Brenda Behrend, SIMA missionary. We go into 1986 with enthusiasm and determination to see the church grow numerically and spiritually. By God's grace we shall do great things for Him.

PERU (LIMA AREA) - TE Robert Woodson, team coordinator

The Lima area missionaries worked hard to see the Presbyterian Church in Lima grow. Rev. Homer Emerson and his team of translators finished the translation of the whole Bible into Ayacucho Quechua. This is a first for MTW. Lord willing, the proofreading and publishing will become a reality in 1986. This will help tremendously the Quechua-speaking segment of our Presbyterian Church as well as those of other denominations. Although Mrs. Emily Cochran lived in Lima, far away from Radio Amauta in Huanta, she listened daily to their programs and gave advice to the staff. She continued her good work of raising money from faithful supporters. In March the decision was made to keep the station in Huanta and not move it to another city. We have requested the CMTW to allow us to raise money for a new transmitter in 1986. TE and Mrs. Harry Marshall were honorably retired in 1985. Harry and Florence headed up the Peru Mission efforts to alleviate the suffering of our believers caused by the guerrilla war in Ayacucho. The Peru Mission had one student in his first year at the Lima Evangelical Seminary where George Omerly taught until his home ministry assignment in June. This married student will continue his studies another year and another married man will begin the four-year course in March. It looks as if the TE George Omerly will not return to Peru when his home ministry assignment is up this coming year. It is the strongest desire of the Peru Mission that a Lima area church-planting team be formed in the future both to work with the existing presbytery of low-class believers and to begin a new presbytery with middle-class believers.

PORTUGAL (LISBON) - TE Paul B. Long, Jr., team coordinator

The Lisbon team praises God that 1985 was our most encouraging year so far. Our ministry was focused on three areas: Carnaxide, Portela, and Barreiro, and in each area progress was noted. Carnaxide is in its beginning stages with good contacts among the youth. Portela now has a small nucleus and is carrying on aggressive and creative programs to further the Gospel in the area. The Barreiro church now has a provisional session with four men receiving training as elders. Overall, there were approximately 25 decisions registered during the year and ten of these were baptized upon profession of faith. During the course of the year the team made some 500 contacts and repeated contact was made with approximately 250. We praise God for the signs of progress and expect even greater things for 1986.

TAIWAN (TAIPEI) - TE W. Calvin Smith, team coordinator

The Taipei church-planting team has seen some progress during the past year, although the Calvin Smiths and the Jim Stewarts were in the States on home ministry assignment. This left TE and Mrs. Will Faires the only team members on the field. They have continued their language study as well as being involved in the ministry there. The Calvin Smiths are scheduled to return to Taiwan following HMA. TE and Mrs. Jim Stewart have been reassigned to Hong Kong to serve with the Chinese Church Research Center and will no longer be a part of the Taipei church-planting team. Please pray with us that God will raise up other couples to join us in this vital work.

MISSIONARY FORCE:

As of March 1, 1986, the PCA missionary family consisted of 339 (plus 9 on leave of absence) long-term missionaries and 77 missionaries serving two-year terms under SIMA. The recently published *MTW Missionary Directory* is a very attractive presentation of all our missionaries, staff members, and your MTW Committee. We hope you will use it widely to encourage mission interest in your churches.

Listed below are new missionaries approved since the *Directory* was published:

CANDIDATES AS OF MARCH 1, 1986:

BRAZIL:

Mr. and Mrs. Olin Coleman; teacher, assigned to Seminario Presbiteriano do Norte, Recife, Brazil

CHILE:

Mrs. Richard Ramsay; serving with her husband who is already a PCA missionary

COLOMBIA:

Mr. Hardy Warren; accountant, assigned to Wycliffe Bible Translators

ECUADOR:

Mr. William B. Allen; journalism/church planting, assigned to Latin America Committee of EFMA/IFMA

FRANCE:

Mr. and Mrs. Jay Matsinger; teacher, assigned to Greater Europe Mission

Mr. and Mrs. Tom May; church planter

JAPAN:

Mr. and Mrs. Tom Patton; church planter

MEXICO CITY, MEXICO:

TE and Mrs. Dan Faber; church planter

NORTH AFRICA:

Mr. and Mrs. Tom Levesque; church planter with North Africa Mission

US/OVERSEAS:

Miss Virginia (Gindy) Miley; recruiting under cooperative agreement with Operation Mobilization

WEST GERMANY:

TE and Mrs. Will Traub; training pastors under Overseas Crusades

SIMA CANDIDATES AS OF MARCH 1, 1986:**AUSTRALIA:**

Miss Gwynn Llewelyn; church-planting assistant

Miss Ruth Mackley; church-planting assistant

KENYA:

Mr. and Mrs. Don Mullis; water project engineer and teacher, Muruu, Kenya

PAPUA NEW GUINEA:

Miss Mary Ellen Lilley; nurse assigned to Wycliffe Bible Translators

Unassigned:

Miss Ginger Boyd; teacher, assignment pending

Miss Jeanne Thum; evangelism ministry with Operation Mobilization

SUMMER MISSIONARIES, 1985:

We had 62 summer missionaries in 1985, most of whom worked with our church-planting teams in Australia, Ecuador, Japan, Korea, and Mexico. Others were involved in evangelism/discipleship, medical work, youth work, TESOL, etc. in Belgium, Belize, Brazil, France and North Africa, Grenada, Haiti, India, Papua New Guinea, and Taiwan.

FINANCES:

God has continued to bless Mission to the World with financial support sufficient to meet all our needs. For the six months ending December 31, 1985, saw income higher than budget (101.9 percent). The Committee is also pleased that not only were expenses held within income, but were only 92.9 percent of budget.

During six months ending December 31, 1985, it was necessary to charge ten percent fee to the missionary support accounts to cover administrative expenses over and above undesignated contributions. Most of the contributions to MTW continue to be designated for missionary support accounts, but there is a continuing need for undesignated general support.

Missionary support accounts continue to show healthy balances as opposed to deficits. On December 31, 1985, the balances were \$1,631,518 while the deficits were \$253,000. MTW has reserves of \$215,849 to offset these deficits, most of which are temporary situations.

Administrative expenses for six months to December 31, 1985, were 18.0 percent (according to the EFMA/IFMA standards) of total income against a budget projection of 16.2 percent. We believe that we will end the fiscal year within budget.

COOPERATIVE AGREEMENTS:

Listed below are the agencies with which MTW has cooperative agreements:

Africa Evangelical Fellowship

Africa Inland Mission

African Bible Colleges

Campus Crusade for Christ International, International Resources

★ Chinese Church Research Center

Christian Reformed World Missions

Daystar University College (formerly Daystar Communications, Inc.)
 Evangelism Explosion III International
 Greater Europe Mission
 HapDong Presbyterian Theological Seminary, Seoul, Korea
 Instituto Evangelistico de Mexico, Mexico City
 Inter-Varsity Christian Fellowship
 LAC Committee of EFMA/IFMA
 La Faculte de Theologie Reformee, Aix-en-Provence, France
 Language Institute for Evangelism
 * Liebenzell Mission
 Logoi, Inc.
 * Mafrag Sanatorium Association
 Ministries in Action
 Mission Aviation Fellowship
 North Africa Mission
 Operation Mobilization
 Overseas Crusades, Inc. (or O.C. Ministries, Inc.)
 Overseas Missionary Fellowship
 * Seminario Presbiteriano do Norte, Recife, Brazil
 SEND, International
 SIM International (Sudan Interior Mission)
 Slavic Gospel Association
 South America Mission
 The Navigators
 * World Concern
 World Evangelical Fellowship
 World Harvest Mission
 World Mission Prayer League
 World Radio Missionary Fellowship
 Worldteam
 Wycliffe Bible Translators
 Youth for Christ International

* Indicates new cooperative agreements since last report.

SIMA COOPERATIVE AGREEMENTS:

Belgian Evangelical Mission
 Frontiers
 Peninsular Presbytery in Mexico

RECOMMENDATIONS:

1. That the General Assembly express its gratitude to God for each missionary and candidate and ask His continued provision for their spiritual, physical, and emotional needs.
2. That the General Assembly express its appreciation to the presbyteries, churches, and individuals who give prayerful and financial support to the missionary family and the work of Mission to the World.
3. That the General Assembly commend the work of Paul McKaughan and that he be reelected to the office of Coordinator.
4. That the General Assembly express its appreciation to Coordinator of Overseas Operations Carl Wilhelm, to Administrative Director Gerald D. Longe, to Coordinator of Personnel John Rollo, to Pastor-at-Large Donald B. Patterson, to Missionary-Evangelist Jimmy Lyons, to SIMA Coordinator Dan Porter, and to the entire MTW staff for their exemplary service to our Lord in behalf of our denomination and its missionaries.
5. That the General Assembly express its appreciation to TE Jayson D. Kyle, who served as SIMA Coordinator from the inception of the Servants in Missions Abroad (SIMA) program in 1980 and as Coordinator of Personnel and SIMA Coordinator from 1983 through December 1985, for the excellent job he has done and wish him and his family God's richest blessings as they prepare to return to foreign mission service in Mexico City as a part of a church-planting team.
6. That the General Assembly call our denomination to prayer to the "Lord of the Harvest to send forth laborers into His harvest," and that the day of May 17, 1987, be observed as a day of prayer for

world evangelization.

7. That the General Assembly urge the churches to set aside a portion of their giving for the suffering peoples of the world and that, to that end, it be recommended that a special offering for world relief be taken during the Easter season of 1987.
8. That the presbyteries and churches be urged to challenge their gifted men to serve the cause of Christ in world evangelization and particularly that this need be published for ordained teaching elders to serve on Mission to the World church-planting teams.
9. That the cooperative agreements with Chinese Church Research Center, Liebenzell Mission, Mafraq Sanatorium Association, Seminario Presbiteriano do Norte, and World Concern, be approved. (Attached are copies of the agreements as well as the doctrinal statements and board of directors for each agency.)
10. That the proposed budgets for MTW and SIMA be approved.

CONCLUSION:

With gratitude to God this report comes to the General Assembly with the approval of the Committee on Mission to the World currently serving the Church.

COMMITTEE ON MISSION TO THE WORLD

Teaching Elders

Robert F. Auffarth, Delmarva
Harold E. Burkhardt, Philadelphia

Nelson K. Malkus, Delmarva
John W. P. Oliver, Central Georgia

Donald E. Hoke, Tennessee Valley

Addison P. Soltau, Great Lakes
E. Lee Trinkle III, James River

Ruling Elders

1989

Gerald W. Sovereign, Gulf Coast

1988

Jack W. Barker, Missouri
Lloyd Strickland, North Georgia

1987

M. C. Culbertson, Jr., North Texas
Nelson Kennedy, Ascension

1986

Robert C. Mifflin, Delmarva
W. Jack Williamson, Southeast Alabama

Alternates

Robert G. Rayburn, Missouri

James Banks, Western Carolinas

SERVANTS IN MISSIONS ABROAD SUBCOMMITTEE

Class of 1986

RE Donald Comer
TE Bruce Davis
TE Henry R. Gundlach
RE Henry Dekker

Class of 1987

TE Whaley Barton
RE William Gordy
TE Thomas Cheely
RE David J. White, Jr.

Class of 1988

RE Tom Conway
TE Henry M. Hope, Jr.
TE John W. P. Oliver
RE Gerald W. Sovereign

Respectfully submitted,
W. Jack Williamson, Chairman
Committee on Mission to the World

COOPERATIVE AGREEMENT

A cooperative agreement whereby Mission to the World Missionaries of the Presbyterian Church in America work with Chinese Church Research Center.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A **MEMBER MISSIONARY RELATIONSHIP**.

1. The missionary will have dual membership status with both Mission to the World and Chinese

- Church Research Center.
2. The appointment of a missionary will be subject to the approval of both agencies in accordance with the standards established by each agency.
 3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
 4. The missionary candidate will participate in the full candidate and training program of Chinese Church Research Center.
 5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
 6. Chinese Church Research Center will supervise the securing of visas and make other arrangements necessary for beginning field work.
 7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
 8. Chinese Church Research Center will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
 9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
 10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the *Westminster Confession of Faith* and the *Larger and Shorter Catechism*, recognizing that he must also respect the position of others in an interdenominational setting.
 11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Chinese Church Research.
 12. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of Chinese Church Research.
 13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with Chinese Church Research Center.
 14. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World; however, consideration will be given by Mission to the World to assignments, projects and additional study or training requested by Chinese Church Research Center. Progress and activity information during the home ministry assignment will be provided for Chinese Church Research Center.
 15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
 16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
 17. The financial relationship of the missionary with the Chinese Church Research Center will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to Chinese Church Research Center to be transmitted to the field by that agency. Chinese Church Research Center will inform Mission to the World of funds designated for the missionary from other sources.
 18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

CHINESE CHURCH RESEARCH CENTER

s/Jonathan Chao

Director
Title

s/Moritz M. Marshall

Director of Administration
Title

Date: October 11, 1985 .

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

s/W. Jack Williamson .

Chairman

s/Paul McKaughan .

Coordinator

Date: November 15, 1985 .

CHINESE CHURCH RESEARCH CENTER

Doctrinal Statement
As stated in the Articles of Association

We believe in:

1. The unity of the Father, Son and Holy Spirit in the Godhead:
2. The sovereignty of God in creation, revelation, redemption and final judgment:
3. The divine inspiration and entire trustworthiness of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct:
4. The universal sinfulness and guilt of all men since the fall, rendering them subject to God's wrath and condemnation:
5. Redemption from the guilt, penalty, dominion and pollution of sin, solely through the sacrificial death of the Lord Jesus Christ, the incarnate Son of God who is man's only Representative and Substitute:
6. The bodily resurrection of the Lord Jesus Christ from death and His ascension to the right hand of God the Father:
7. The presence and power of the Holy Spirit in the work of regeneration:
8. The justification of the sinner by the grace of God through faith alone:
9. The gift of eternal life through Jesus Christ the Lord to the saved, and the eternal punishment of the unsaved:
10. The indwelling and sanctifying work of the Holy Spirit in the believer:
11. The one Holy Universal Church which is the Body of Christ and to which all true believers belong:
12. The certain expectation of the personal return of the Lord Jesus Christ.

CHINESE CHURCH RESEARCH CENTER BOARD MEMBER LIST

March 1985

Chairman:

TE Jonathan Chao
P.O. Box 312
Shatin Central P.O.
Shatin, N.T.
Hong Kong
Tel. 0-6044456

39-41 Shatin Heights Road
Ascot Villa, Apt. B3
Shatin, N.T.
Hong Kong
Tel. 0-6043711 (home)

Vice-chairman:

Mr. Michael Wang
148 Boundary Street
Kowloon
Tel. 3-368661

622 Homer Street
Kingsgrove, 2208 N.S.W.
Australia
106-61-2-726-0808

Secretary:

Mak Beng-kuan
2nd Floor, 8 Nam Hin Road
Kak Tin Chuen
Shatin, N.T.
Tel. 0-6044456
0-6980908 (home)

Board Members:

Dr. Philemon Choi
Breakthrough Counseling Centre
55A Ngau Tau Kok Road
Lee Kei Bldg., 1/F
Kowloon
Tel. 3-7508010 (office)
0-046297 (home)

Mr. Peter Woo
Tel. 5-749041 (home)
3-7137239 (daughter-in-law)
3-7141427 (office)

TE Andrew Hsiao
Lutheran Theological Seminary
Pak Tin Village
Shatin, N. T.
Kowloon
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0-612168 (home)

TE Arthur Gee
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1/F Flat A
10 Carnavon Road
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Tel. 3-690778 (office)
3-625432 (home)

TE Yu Tsuen-shui
9A Po Shing Mansion
157 Kowloon City Road
Tokwawan
Kowloon
Tel. 0-6044456
3-7116874 (home)

Dr. Yu Tat-sum
Block 14th, 10A City One
Shatin, N.T.
Tel. 0-6491334 (home)

Religion & Philosophy Dept.
Baptist College
224 Waterloo Road, Kln.
Tel. 3-374161 ext. 227 (office)

COOPERATIVE AGREEMENT

Cooperative Agreement whereby Mission to the World Missionaries of the Presbyterian Church in America work with Liebenzell Mission.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A **MEMBER MISSIONARY RELATIONSHIP**.

1. The missionary will have dual membership status with both Mission to the World and Liebenzell Mission.
2. The appointment of a missionary will be subject to the approval of both agencies in accordance with the standards established by each agency.
3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
4. The missionary candidate will participate in the full candidate and training program of Liebenzell Mission.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. Liebenzell Mission will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
8. Liebenzell Mission will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to the theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the *Westminster Confession of Faith* and the *Larger and Shorter Catechism*, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Liebenzell Mission.
12. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of Liebenzell Mission.

13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with Liebenzell Mission.
14. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World; however, consideration will be given by Mission to the World to assignments, projects, and additional study or training requested by Liebenzell Mission. Progress and activity information during home ministry assignment will be provided for Liebenzell Mission.
15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. The financial relationship of the missionary with the Liebenzell Mission will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to Liebenzell Mission to be transmitted to the field by that agency. Liebenzell Mission will inform Mission to the World of funds designated for the missionary from other sources.
18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

LIEBENZELL MISSION

s/Rev. Robert H. Zweig .

Board Chairman .

Title

s/Norman Dietsch .

Executive Director .

Title

Date: September 3, 1985 .

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

s/Paul McKaughan .

s/W. Jack Williamson .

Coordinator

Chairman

Date: September 13, 1985 .

STATEMENT OF FAITH

We believe:

The Bible is inspired by the Holy Spirit and is the Divine authority and infallible rule without error in all that it affirms for faith, life and doctrine;

... in one God, eternally existing in three Divine Persons: Father, Son and Holy Spirit;

... in the Deity of the Lord Jesus Christ, in His virgin birth, in His sinless life, in His shed blood as the only atonement for sin, in His bodily resurrection and ascension to the right hand of the Father and His personal return in power and glory;

... in the Holy Spirit who convicts of sin, testifies of Christ, enables the believer to live a victorious life, and guides into all truth;

... that man was created in the image of God, but fell into sin and is in need of regeneration through faith in Jesus Christ;

... in the resurrection of the body;

... in the spiritual unity of all Believers;

... in the commission of the Risen Christ, Matthew 28:18-20.

LIEBENZELL MISSION OF U.S.A., INC.

Schooley's Mountain, New Jersey

BOARD MEMBERS

Name Occupation	Address	Employer
Norman Dietsch Minister & Exec. Director	Heath Lane Schooley's Mt., NJ 07870	Liebenzell Mission
Herman Dietsch Minister	21 Beechwood Dr. Huntingdon Valley, PA 19006	Evangelical Fellowship Chapel
Erich Grau Builder	R. D. #1, Box 109-F Columbia, NJ 07832	Grau Brothers
Willi Hoefflin Proprietor	525 Stevens Ave. Ridgewood, NJ 07450	Hoefflin Decorators
Siegfried Jaeger Associate Director	Heath Lane Schooley's Mt., NJ 07870	Liebenzell Mission
Guenther Kaiser Assistant Service Mgr.	Caruso Road Rockaway, NJ 07866	Douglas Motors Corp.
Adelbert Kuenzel Teacher	105 Linden Ave. Springfield, NJ 07081	Metuchen Board of Education
Neil Lines Pastor	275 Eyland Ave. Succasunna, NJ 07876	Mt. Olive Baptist Church
Dr. Clinton Rutherford Clinical Psychologist	P. O. Box 310 Mendham, NJ 07945	TAP, Inc.
Johannes Woetzel Moldmaker	324 Palmer Road Denville, NJ 07834	H & W Tool Co., Inc.
Robert Zweig Pastor	4614 Tonnelle Ave. North Bergen, NJ 07047	New Durham Baptist Church

**COOPERATIVE AGREEMENT BETWEEN
MISSION TO THE WORLD OF THE PRESBYTERIAN CHURCH IN AMERICA
AND
MAFRAQ SANATORIUM ASSOCIATION, INC. FOR
██████████, MISSIONARIES**

1. ██████████ will have dual membership status with both Mission to the World and Mafraq Sanatorium Association, Inc.
2. Their appointment is subject to the approval of both agencies in accordance with the standards established by each agency.
3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
4. The ██████████ will participate in the full candidate and training program of the Mafraq Sanatorium

Association, Inc.

5. Time will be allowed for the [REDACTED], if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. Mafrq Sanatorium Association, Inc. will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the [REDACTED].
8. Mafrq Sanatorium Association, Inc. will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. [REDACTED] will have liberty in the full and free personal practice of the whole counsel of God as contained in and understood in the Reformed view, as contained in the *Westminster Confession of Faith* and the *Larger and Shorter Catechism*, recognizing that they must also respect the position of others in an interdenominational setting and be in submission to the Guidelines to Evangelism as established by the Mafrq Sanatorium Association necessitated by being centered in the Muslim world.
11. The Mafrq Sanatorium Association affirms, for the background of this Agreement, the National Association of Evangelicals (NAE) Statement of Faith. (See statement attached to this Agreement.)
12. While on the field and while traveling to and from the field, the [REDACTED] will be under the jurisdiction of the Mafrq Sanatorium Association.
13. While on the field, the [REDACTED] will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of the [REDACTED] Sanatorium Association.
14. The Executive Committee of Annoor Sanatorium for Chest Diseases (Mafrq, Jordan) will initiate home ministry assignment planning in consultation with Mission to the World.
15. While on home ministry assignment, the [REDACTED] will be under the jurisdiction of Mission to the World. Among their home ministry assignment responsibilities, consideration will be given by Mission to the World to assignments, projects, and additional study or training requested by the Mafrq Sanatorium Association. Progress and activity information during home ministry assignment will be provided for Mafrq Sanatorium Association.
16. While on home ministry assignment, the [REDACTED] will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the [REDACTED] are doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
17. The [REDACTED] will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
18. The financial relationship of the [REDACTED] with Mafrq Sanatorium Association will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt funds for the [REDACTED] from the Presbyterian Church in America and transfer them to a bank designated by Mission to the World. The Mafrq Sanatorium Association will inform Mission to the World of funds designated for the [REDACTED] from other sources.
19. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the [REDACTED] by mutual agreement of both agencies.

MAFRAQ SANATORIUM ASSOCIATION

s/Franklin Graham

Chairman of the Board of Directors

Title

s/George D. Johnston

Secretary of the Board of Directors

Title

Date: January 13, 1986 .

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

s/Jack Williamson

Chairman

s/Paul McKaughan

Coordinator

Date: February 14, 1986NATIONAL ASSOCIATION OF EVANGELICALS
STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

DIRECTORS
MAFRAQ SANATORIUM ASSOCIATION, INC.

Aileen Coleman
Annoor Sanatorium for Chest Diseases
P. O. Box 14
Mafraq, JORDAN

Registered Nurse and Co-Founder
of Annoor Sanatorium for Chest
Diseases

Sally Dove
2514 125th N.E.
Bellevue, WA 98005

Homemaker

Richard Furman
702 State Farm Road
Boone, NC 28607

Surgeon

Lester Gates
Annoor Sanatorium for Chest Diseases
P. O. Box 14
Mafraq, JORDAN

Special Consultant,
Annoor Sanatorium for Chest
Diseases

Corral Maxie Road
R.F.D. 8830
London, OH 43140

Franklin Graham
P.O. Box 3000
Boone, NC 28607

President
Samaritan's Purse/World
Medical Mission

Roy Gustafson
Number One Beach Dr., #1508
St. Petersburg, FL 33701

Evangelist,
Billy Graham
Association

Donald E. Hoke
Cedar Springs Presbyterian Church
9132 Kingston Pike
Knoxville, TN 37923

Pastor

George D. Johnston
P. O. Box 3000
Boone, NC 28607

Executive Vice-President
Samaritan's Purse/World
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Nasri Khoury
4662 North Seeger St.
Cass City, MI 48726

Businessman

David C. Schultz
15 Plane Tree House
Duchess of Bedford's Walk
London W8 7QT, ENGLAND

Businessman

Eleanor Soltau
Annoor Sanatorium for Chest Diseases
P. O. Box 14
Mafraq, JORDAN

Medical Doctor and Co-Founder
of Annoor Sanatorium for Chest
Diseases

April 1984

Presbyterian Church in America
Mission to the World
P. O. Box 1744,
Decatur, Georgia 30031
Telephone 404/292-8345

February 20, 1986

Mr. F. L. Schalkwijk, SPN Rector
CP 1751 - C.E.P. 50000
Recife, PE
BRAZIL, South America

Dear Mr. Schalkwijk:

Enclosed for your files is a copy of the cooperative agreement between Mission to the World and Seminario Presbiteriano do Norte under which Mr. and Mrs. Olin Coleman will be serving. This has now been signed by the chairman of the Committee on Mission to the World and myself. The Committee amended No. 17 of said agreement to show that the missionary's support funds will be transferred to him personally rather than to the Seminario in Recife, Brazil.

Thank you, too, for your letter of February 4, enclosing duplicates of the papers you had given to someone to mail in the United States. We had already received these and appreciate the person taking time to send them to us.

We look forward to the Colemans having a long and fruitful ministry there at SPN in Recife. May God continue to bless the work there and bring many to the Lord Jesus Christ through your students, faculty, etc.

Yours in the cause of Christ,

s/Paul McKaughan

Paul McKaughan
Coordinator

PMcK/hws

COOPERATIVE AGREEMENT

A cooperative agreement whereby Mission to the World Missionaries of the Presbyterian Church in America work with Seminario Presbiteriano do Norte.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A MEMBER MISSIONARY RELATIONSHIP.

1. The missionary will have dual membership status with both Mission to the World and Seminario Presbiteriano do Norte.
2. The appointment of a missionary will be subject to the approval of both agencies in accordance with the standards established by each agency.
3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
4. The missionary candidate will participate in the full candidate and training program of Seminario Presbiteriano do Norte.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. Seminario Presbiteriano do Norte will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
8. Seminario Presbiteriano do Norte will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the *Westminster Confession of Faith* and the *Larger and Shorter Catechism*, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Seminario Presbiteriano do Norte.
12. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of Seminario Presbiteriano do Norte.
13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with Seminario Presbiteriano do Norte.
14. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World; however, consideration will be given by Mission to the World to assignments, projects, and additional study or training requested by Seminario Presbiteriano do Norte. Progress and activity information during home ministry assignment will be provided for Seminario Presbiteriano do Norte.
15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. The financial relationship of the missionary with the Seminario Presbiteriano do Norte will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to Seminario Presbiteriano do Norte to be transmitted to the field by that agency. Seminario Presbiteriano do Norte will inform Mission to the World of funds designated for the missionary from other sources.
18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

SEMINARIO PRESBITERIANO DO NORTE

s/F. L. Schalkwijk

Rector of the S.P.N. .

Title

s/Gerson R. Gouvein

Dean of the S.P.N. .

Title

Date: Recife, Feb. 4, 1986 AD .

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

s/W. Jack Williamson

s/Paul McKaughan .

Chairman

Coordinator

Date: February 17, 1986 .

SEMINARIO PRESBITERIANO DO NORTE
 Rua Democrito de Souza Filho, 208 - Madalena
 Caixa Postal, 1751 - C. E. P. 50000
 FONES: 227-0986 - 227-0145
 Recife - Pernambuco

DOCTRINAL STATEMENT OF THE SEMINARIO PRESBITERIANO DO NORTE

We herewith declare that the Seminario Presbiteriano do Norte is a church seminary, that is to say that it was founded by and is being supported, directed and controlled by the Igreja Presbiteriana do Brasil, which is a federation of local churches, upholding as the only rule of faith and practice the Holy Scriptures of the Old and New Testament, and as the exposition of her faith and practice the *Westminster Confession of Faith* and the *Larger and Shorter Catechism* of Westminster. Aware of all kinds of old and new heresies, the Presbyterian Seminary of the North, reaffirms its prayer that the Lord may preserve our school and all our professors, and maybe all our students close to His holy Word, so that we may be found faithful on the day of His coming. Maranatha.

Members of the Deliberative Council of the Seminario Presbiteriano in Recife, Brasil:

President: Dr. Washington Moura Amorim, presbyter.

Vice-president: Dr. Noe de Paula Ramos, pastor

Secretary: Rev. Silas Alexandrino da Silva, pastor

Vocal: Luciano Minssen, presbyter.

Vocal: Dr. Misael de A. Vasconcelos, presbyter.

Vocal: Rev. Otoniel Silva Martine, pastor.

Members of the "Junta Directora" of our Seminary:

Rector: Dr. Francisco L. Schalkwijk, pastor

Dean: Rev. Gerson da Rocha Gouvein, pastor

Assessor: Dr. Oton Guanais Dourado, pastor

Administrator: Mr. Dirceu Leite Fonseca, presbyter.

Recife, February 4th, 1986 AD

Franciso L. Schalkwijk

SPN Record

CP 1751

Recife, PE

Brasil

COOPERATIVE AGREEMENT

A cooperative agreement whereby Mission to the World Missionaries of the Presbyterian Church in America work with World Concern.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A MEMBER MISSIONARY RELATIONSHIP.

1. The missionary will have dual membership status with both Mission to the World and World Concern.
2. The appointment of a missionary will be subject to the approval of both agencies in accordance with the standards established by each agency.
3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
4. The missionary candidate will participate in the full candidate and training program of World Concern.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. World Concern will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
8. World Concern will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the *Westminster Confession of Faith* and the *Larger and Shorter Catechism*, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of World Concern.
12. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of World Concern.
13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with World Concern.
14. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World; however, consideration will be given by Mission to the World to assignments, projects, and additional study or training requested by World Concern. Progress and activity information during home ministry assignment will be provided for World Concern.
15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. The financial relationship of the missionary with World Concern will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to World Concern to be transmitted to the field by that agency. World Concern will inform Mission to the World of funds designated for the missionary from other sources.
18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

WORLD CONCERN

s/Clarence Reimer

President

Title

s/William Brown

Director of Finance

Title

Date: November 8, 1985

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

s/W. Jack Williamson

Chairman

s/Paul McKaughan

Coordinator

Date: _____

**CRISTA MINISTRIES
DOCTRINAL STATEMENT**

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.
2. We believe in one God, eternally existing in three persons: Father, Son and Holy Spirit.
3. We believe that Jesus Christ was begotten by the Holy Spirit and born of the virgin Mary, and is true God and true man.
4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature.
5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice; and all that truly repent of their sins and believe in Him are justified on the ground of His shed blood.
6. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
7. We believe in the resurrection of the crucified body of our Lord, and His ascension into heaven and in His present life there for us, as High Priest and Advocate.
8. We believe in that blessed hope, the personal, bodily return of our Lord and Savior, Jesus Christ.

Crista Ministries
BOARD OF TRUSTEES
1984 - 1985

Mr. Charles L. Anderson
Chairman of the Board
Teltone Corporation
10801 120th N.E.
Kirkland, WA 98033

Mr. Bruce T. Breiwick
President
Kolstrand/Windward Mark
4714 Ballard Avenue N.W.
Seattle, WA 98107

Dr. C. Dorr Demaray
President Emeritus
Seattle Pacific University
350 North 190th, Apt. 213A
Seattle, WA 98133

Mr. David A. Ederer
President
D.A. Ederer Co.
Ste. 4101
Bank of California Center
Seattle, WA 98164

Mr. Axel Fredeen
Retired
201 Royal Apartments
19236 King's Garden Dr. N.
Seattle, WA 98133

Mr. Albert G. Howell
President
Bank & Office Interiors
224 Westlake Avenue N.
Seattle, WA 98109

Mr. Merton Huntsperger
Real Estate Consultant
12849 Wilson St.
Leavenworth, WA 98826

Miss Bonnie Jepson
Teacher, Seattle Public
2657 Perkins Lane W.
Seattle, WA 98199

Mr. John Kyle
Director of Missions
Inter-Varsity Christian Fellowship
233 Langdon
Madison, WI 53703

Mrs. Barbara Lenfesty
Retired
1584 Parkside Drive E.
Seattle, WA 98112

Dr. David C. LeShana
President
Seattle Pacific Univ.
Seattle, WA 98119

Dr. William H. Leslie
Pastor
LaSalle Street Church
1136 N. LaSalle St.
Chicago, IL 60610

Mr. John C. Little
County Agent
Seattle 4-H
312 Smith Tower
Seattle, WA 98104

Mr. Edward R. McMillan
Financial Columnist
Seattle Times
12129 Arrow Point Loop N.E.
Bainbridge Island, WA 98110

**SUPPLEMENTAL REPORT OF
THE COMMITTEE ON MISSION TO THE WORLD
TO THE FOURTEENTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Committee on Mission to the World makes the following additional recommendations to the Fourteenth General Assembly of the Presbyterian Church in America:

1. a) That the Committee on Mission to the World endorse and seek approval from the General Assembly in June 1986 to commission the development of a detailed plan that would define factors relevant to the incorporation of a tentmaking program into MTW's strategic plan.
- b) That said approval from the General Assembly would give necessary authority to the Committee on Mission to the World to approve such an experimental plan and administer it for a two-year period; and that such plan would include the possibility of formation of a separate nonprofit corporation or foundation with ultimate control being maintained by Mission to the World.
- c) That the experimental program be brought to the 1989 General Assembly for final approval.

Respectfully submitted,
W. Jack Williamson, Chairman
Committee on Mission to the World

April 15, 1986

MEMORANDUM

To: Management Subcommittee
From: MTW Staff
Subject: Proposal to Form New Organization for PCA Tentmakers

On the following pages is a proposal for the formation of a new organization for PCA tentmakers on an experimental basis, together with some background information. The proposal was drawn up by Mr. Frank Finrock, an elder in the Spanish River Presbyterian Church, retired senior vice-president of Cities Services Corporation, and an MTW consultant. We heartily recommend the approval of the recommendations on the last page.

PMcK/hws

PROPOSAL TO THE COMMITTEE ON MISSION TO THE WORLD

FACTS

- Over 90 countries worldwide refuse to grant missionary visas.
- Three and one-half billion people live in these countries, including most of the unreached (3/4ths of the world's population).
- Two-thirds of the world's population haven't heard the Gospel.

Countries that are closing their doors to American missionaries are opening their doors to American talent and technology.

DISCUSSION

MTW's Purpose Statement reads:

"To reach the world's unreached responsive peoples with God's Good News through the testimony of church-planting teams and strategic technical and support personnel. Success in observable church growth will be an important means of evaluation." (Approved by the Thirteenth General Assembly of the PCA, June 1985)

In the working paper prepared for the General Assembly by the Committee on Mission to the World, dated February 17, 1984, it is stated: "With the rapidly swinging doors of official approval and disapproval of missionary enterprises, non-traditional arrangements between government agencies and missionaries will emerge as well as new nonprofessional missionary approaches."

Thus, MTW's purpose, its perception of change in the world, and the demographic facts stated earlier, each seem to point to the need to seriously consider additional methods to supplement the professional missionary strategy now in use. Whether we agree with the change taking place in the world or not, we must be aware of the impact on our ability to complete our purpose, and we must be innovative and resourceful in adapting our methods to continue our ministry.

The concept of tentmaking fits well with the situation just described and deserves our consideration as a major strategy to be incorporated into our operating plan. Tentmaking refers to self-supported, cross-cultural witnesses of God's Word who use their occupation to open the way for international witness even in countries closed to professional missionaries.

Tentmakers fill a felt need in developing countries by providing job skills and knowledge in the work place. By their life-style and witness they are able to proclaim the whole counsel of God to their associates.

Numerically, the people to be reached is staggering. To minister to these people with professional missionaries, assuming adequate candidates to be available and we could deploy them, carries with it a huge financial cost. The idea of self-supporting workers who are welcome in these closed countries has great appeal. Furthermore, there are currently over 5.5 million Americans living and working overseas. Even a small percentage of these people could be an important factor in marshalling resources.

The concept of tentmaking, self-supported workers proclaiming the whole counsel of God, might apply to an expansion of MTW's purpose and scope of ministry. Realistically, implementation of this concept may be required to reach the geographic scope already defined in the working paper of MTW: i.e., 24 church-planting teams by 1993; five of these teams to be involved in ministering to Islamic peoples.

STRATEGY

The above discussion has focused on the situation, the purpose of MTW and the need to consider tentmaking as a supplemental strategy. Let's focus now on how such a strategy might be implemented.

Experience from those working in closed countries indicates that a foundation with a clearly worded charter, is an acceptable organizational structure. MTW's goal of sending workers (tentmakers) who would have the opportunity to proclaim the Gospel could be satisfied. The Board of this not-for-profit foundation could have some interconnection with the MTW Committee and must be responsible to the General Assembly. Policies and philosophies compatible with MTW could be carried out by the foundation, but because of the separate charter, the foundation would be sufficiently distanced from MTW so as not to be considered a religious change agent or mission organization.

The primary function of the foundation would be to serve as a placement agency for men and women from the PCA and the Reformed community. Principal activities would deal with selection and training of people, identification of situations where people can be placed and then filling those situations, and monitoring results.

The foundation could use incremental services of MTW as well as other mission organizations.

The foundation would raise its own funds to support itself and to provide training and some part of relocation expenses. Once established the foundation would draw no funds from MTW.

RECOMMENDATIONS TO THE COMMITTEE ON MISSION TO THE WORLD:

Responsibility for development of this plan would be with the Coordinator of Mission to the World.

Costs to develop this plan are estimated at \$25,000. Assuming approval of the plan and the formation of a nonprofit foundation, these development costs could be borne by the foundation.

Time to develop the plan is estimated at four to six months.

RECOMMENDATIONS:

1. a) That the Committee on Mission to the World endorse and seek approval from the General Assembly in June 1986 to commission the development of a detailed plan that would define

factors relevant to the incorporation of a tentmaking program into MTW's strategic plan.

b) That said approval from the General Assembly would give necessary authority to the Committee on Mission to the World to approve such an experimental plan and administer it for a two-year period; and that such plan would include the possibility of formation of a separate nonprofit corporation or foundation with ultimate control being maintained by Mission to the World.

c) That the experimental program be brought to the 1989 General Assembly for final approval.

May 9, 1986

THIS IS BACKGROUND INFORMATION SENT TO MR. FRANK FINROCK PRIOR TO HIS PREPARING THE ENCLOSED PROPOSAL TO FORM NEW ORGANIZATION FOR PCA "TENTMAKERS"

January 16, 1986

MEMORANDUM

To: Mr. Frank Finrock
 From: Paul McKaughan
 Subject: Thoughts on Tentmaking

What we are calling the traditional approach to missions; i.e., sending out missionaries, recognized by the receiving government as professional religious workers began only with the advent of the colonial powers where religious expansion was also supported side-by-side with the expansion of the empire. Its history is relatively recent representing only 10 percent of the church's history; i.e., 200 years. The truly traditional expansion of the church many times was carried on by groups of religious workers who founded communes, set up businesses; i.e., William Carey's printing business, the Nestorian clock and map makers and the apostles' tentmaking teams.

We would have no interest in placing people in closed countries merely to have a presence. There must be the context in which the whole counsel of God can be proclaimed as well as lived; albeit, this proclamation must be done with great care and wisely many times after a strong personal relationship of trust is established.

FACTS:

There are many "closed" countries and their number is growing.

- a. Eastern Europe
- b. China
- c. Indian sub-continent
- d. Islamic world of North Africa, Indonesia, etc.

Traits which they seem to have in common: hostility to outside religious intervention (by religious change agents) for political or religious reasons:

- a. Political
 1. Secular society anti-religious
 2. A dominant religion is seen to be a political asset (national homogeneity)
 3. A dominant foreign-based religion which is complicating national political status quo. Example: Roman Catholic liberationists in Brazil.
 4. The designation "missionary" is increasingly becoming a hindrance to entree, even in regions considered friendly to Christianity. Example: Scandinavia and Germany for ethnocentric reasons.
 5. Massive invasions by missionaries (Mormons, Jehovah's Witnesses, Moonies, etc.) of the cults.
- b. Religious
 1. A dominant religion controls or influences the power structure to the point that it can resist competition on the basis of "divine right."
 2. In some of these countries, any change of religious affiliation is against the law of the land, even though there may be significant minority religious groups. Example: Kuwait
 3. Some of these countries and people groups are extremely (a) responsive, (b) resistant, (c) most are untested.
 4. All of these countries have considerable commercial interaction with the United States.
 5. None of these countries would accept people they would consider professional, religious change agents.

QUESTIONS:

1. Should the PCA attempt to be one of God's instruments among these peoples?
2. How could this happen?
3. Do we tacitly commission the para-church organization as God's primary tool for building and enriching His body among these peoples?

WHAT TYPE OF INVOLVEMENT WILL WE HAVE?

First of all, we must pray for these people. This underlies everything else that we will suggest.

1. Involve ourselves with foreign students in the U. S. or in border countries.
2. Individual volunteerism by PCA members who serve with secular national or multinational organizations or corporations overseas.
3. Send dollars to existing efforts--national or international.
4. Send PCA men and women through para-church organizations under their conditions, blind trust.

THE REQUIREMENTS FOR MTW OPERATING IN ONE OF THESE COUNTRIES:

1. Must not be seen as professional religious worker (sent out by a religious organization or church).
2. Must be viewed by the receiving people group as making a valued contribution.
3. Must be a small group, individuals don't function well in isolation to achieve any goal.
4. Must be accountable both to each other and to the sending body.
5. The opportunity to which they are sent must provide a meaningful interface with nationals.
6. There must be ample time to nurture the family and have a ministry.

Any person going out to one of these groups must interface with three realities:

1. The group that he's being sent to
2. The body that's sending him out
3. A common worldwide data base.

One of the problems with our "global village" is that communication, which once could be targeted to one or the other, in today's informational age is shared by both.

You cannot publish an article in a church paper in Alabama without the increased possibility that it will be read and filed in a library or a religious data bank in Egypt or anywhere in the world.

RECOMMENDATION:

It is my recommendation that we establish a secular nonprofit corporation which will deal with the placement of men and women from the PCA and the Reformed community in acceptable service opportunities in countries otherwise inaccessible.

PMcK/hws

APPENDIX L

**REPORT OF THE ASSEMBLY'S NOMINATING COMMITTEE
TO THE FOURTEENTH GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA**

Due to the high cost of holding a meeting of a Committee consisting of 40 persons from all over the country (1983 one-day meeting cost \$6,000), and the great difficulty of handling the business at hand by such a large group of people in just a few hours, the Twelfth General Assembly directed that the Nominating Committee handle its business by mail if possible. The Assembly authorized the Committee to meet on Saturday prior to the Assembly to complete business if necessary. The Committee in compliance with this directive conducted its business by mail. It was decided that a Monday morning meeting would give sufficient time to complete those matters not handled by mail. In order for the Assembly to have a full record of the way that this matter developed and was carried out, the procedure is presented as part of this Report to the Assembly. (See Attachment A).

The following served on the Committee this year:

PRESBYTERY

Ascension
Calvary
Central Carolina
Central Florida
Central Georgia
Covenant
Delmarva
Eastern Canada
Eastern Carolina
Evangel
Grace
Great Lakes
Gulf Coast
Illiana
James River
Korean Eastern
Korean Southwest
Louisiana
Mississippi Valley
Missouri
New Jersey
New River
North Georgia
North Texas
Northeast
Northern Illinois
Oklahoma
Pacific
Pacific Northwest
Palmetto
Philadelphia
Siouxlands
South Texas
Southeast Alabama
Southern Florida
Southwest
Tennessee Valley
Warrior
Western Carolina
Westminster

MEMBER

RE Kerry Black
TE Henry Hope, Jr.
TE Robert D. Wilcox
TE Stephen Wood
TE James P. Campbell
RE Robert Carson
RE Donald Hannahs
TE Donald Codling
RE Don Stark
TE Richard C. Trucks
TE William J. Stanway
TE Mark A. Dalbey
RE Al Hughes
RE Bill Hughes
TE Mark Youndt
TE Chong Wan Lee
RE
TE Bobby G. Blaylock
TE Edward O. Nalley
RE George Devlin
RE James Stites
TE Charles McNutt
TE Warren Gardner
RE William Brown II
TE J. Curtis Lovelace
TE John Eastwood
TE Robert Baxter
RE Stewart Fleeman
RE Richard A. Herbert
RE Blair Baldwin
TE Eugene Potoka
RE Glen Wismer
TE J. Al LaCour
TE Robert J. Ostenson, Chairman
RE David Sincere
RE William J. Montgomery
TE Paul Snider
TE William Joseph III, Secretary
RE J. T. Russell
RE Conrad Friede

The ballots were sent by certified mail and returned in the same way. The counting of the ballots for the election of the Chairman and Secretary were done by RE Guy H. Beckman, Sr. and RE William A.

Stevenson. Run-off ballots were counted by TE Charles G. DeBardeleben. The Chairman, TE Robert J. Ostenson, along with TE William J. Joseph III and RE Reese H. Bricken counted the first balloting. TE Ostenson, along with RE Temple Bowling and RE Reese Bricken counted the second ballots.

The Committee is to meet at the time of the Assembly to elect nominees for classes vacated by resignation, which was not provided for in the mailing procedure and to settle how to handle its votes on the final balloting.

The following are the nominations as elected by the Nominating Committee:

**I. PERMANENT COMMITTEES
COMMITTEE ON ADMINISTRATION**

A. Present Personnel:

Teaching Elders:

Donald J. MacNair, Missouri

William A. Fox, Gulf Coast

Robert Reymond, Illiana
John Hoogstrate, Pacific Northwest

Marvin Harris, Warrior
George W. Knight III, Missouri

William S. Henderson, Northeast

Ruling Elders:

Class of 1989

Randall W. Stone, Missouri

Class of 1988

Wilson Barbee, Central Carolina
George Henning, Tennessee Valley

Class of 1987

Charles Lowry, Westminster

Class of 1986

John T. Clark, Central Georgia
Charles E. LeSeur, Ascension

Alternates

Anderson Q. Smith, Western Carolina

B. To Be Elected:

Two Teaching Elders

One Teaching Elder

Class of 1990

One Ruling Elder

Alternates

One Ruling Elder

C. Nominations:

William S. Henderson, Northeast
Harold R. Patteson, Palmetto

John D. Love, Calvary

Class of 1990

Anderson Q. Smith, Western Carolina

Alternates

Robert L. Liken, Philadelphia

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON ADMINISTRATION

William S. Henderson: pastor Hope Church, Ballston Spa, NY. Served on Presbytery Admin. Committee 1983-84, Stated Clerk 1982-84. Demonstrated excellence in administration through work as Stated Clerk, part-time administrator of Spa Christian School, use of computer applications in churches & schools. Five years banking experience, financial counselor.

Anderson Q. Smith: Retired Colonel, US Army. Served on Presbytery Committee on Candidates and Examinations, 1984-. Served 30 years in Army. Managed command and control requirements for joint US forces in Europe 10 years. Director of Computer Services, University of Alabama. Wants to see PCA conduct business in an efficient and God-honoring way.

Harold R. Patteson: pastor Eau Claire Church, Columbia, SC. Served as chmn. of GA COA, 73-78; Nominating Com., 82-83; Ad Int. Ed. Comm. on BCO. Served on Pby. Comm. on Candidates & Exam., 73-76; MUS Comm., 76-79; Admin. Comm., 79-82; Shepherding Comm., 83-85 - chmn. on all. "Founding father" of PCA; has wisdom and godliness to add strength to this comm.

John D. Love: pastor Center Point ch, Woodruff, SC. Served on several GA and Pby. comms. in PCUS. Served on Pby. Candidates and Christian Ed. comms. Army off. tr. in admin.; memb. Celanese Corp. tr. in admin.; 13 yrs. Exec. Dir. camp prog.; Gen. Mgr., Ford Dlrship., 81-84; cand. D.Min., RTS; trng. in ACA for cert. camp dir. and admin.; cmnty. awards.

Robert L. Liken: tax lawyer, lecturer. GA COA, 81-85. Trustee of Phil. Pby., 82-84 & on Pby Cand., Licensure & Ord. Comm.; Chmn. of COA legal sub-comm. JD deg. from Geo. Wash. U. Memb. Bd. of Dir., Bib. Theo. Sem.; former chief counsel, Dept. of Rev. for PA; former Reg. Coun., IRS; former asst., US Sen. Ed Moore in OK; former Adm. Asst., chief of Staff, Strat. Air Command.

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

A. Present Personnel:

Teaching Elders:

John Ragland, Grace
Kenneth Orr, Pacific

Paul Alexander, Evangel
Paul Settle, Calvary

Carl Smith, Central Florida

George B. Brengle, Jr., S. Florida
Joseph A. Pipa, Jr., South Texas

J. Stephen Jussely, Grace

Ruling Elders:

Class of 1989

Mark Brink, Covenant

Class of 1988

O. H. Smith III, Gulf Coast
Thomas Savage, South Texas

Class of 1987

Arlen Dykstra, Missouri
Ralph Price, Calvary

Class of 1986

William Rocap, Central Carolina
Robert Steadman, Siouxslands

Alternates

Michael Littlejohn, Eastern Carolina

B. To Be Elected:

Class of 1990

Two Teaching Elders

Two Ruling Elders

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1989

Don K. Clements, New River
Morse Up De Graff, Westminster

Michael Littlejohn, Eastern Carolina
Bobby G. Blaylock, Louisiana

Alternates

Glen A. McClung, Western Carolina

Stanley D. Wells, Oklahoma

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Don K. Clements: pastor Grace Cov. ch, Blacksburg, VA. GA CE/P Comm., 75-79 - chmn. 2 yrs.; COA, 81-83; Stewardship, 78-81; Ad Int. Comm. on Offices in Ch., 74-77; Chaplains Commission, 77-83; Chmn. Cent. GA Pby. CE/P comm., 74-76; James Riv. Pby. Admin. Comm., 80-83; chmn. NE Pby. Cand. Comm., 84-85; DMin thesis if adult ed.; strong desire to serve in this area.

Michael Littlejohn: assoc. Dean, School of Engineering, NC State University. Exceptional gifts as teacher and educator. Ruling elder since 1976, teacher in the church school since that time. Has a vital part in the CE/P material and program development in his church. Acutely aware of the problems and needs grass-root Christian educators.

Morse Up De Graff: pastor Edgemont ch, Bristol, TN. Pby. Christian Ed. Comm., 75-81; Pby. Shepherding Comm., 79-85; Pby. Nominations Comm., 84-; served on CE/P Comm. of Commissioners at 3 GAs, both as chmn. and sec. Above average interest and participation in CE matters in church and pby.

Bobby G. Blaylock: ret. USAF; real est. & development consultant. GA Inter Church Comm., 78; Judiciary sub-comm., 81-82; Ridge Haven, 83-85. Pby. Ministerial Exams., 75-77; Christian Ed. 80-82; LA Missions, 83-85. Knowl. of GA procedures from attending many GAs. Contact with many in PCA. Conviction of importance of CE as primary mission of the Church.

Glen A. McClung: pastor Malvern Hills ch, Asheville, NC. On several Pby. comms. in PCUS. Pby. MNA Comm., 85-, now chmn.; chmn. Pby. Ministries of Mercy Comm., 83-84. Twice Chmn. Comm. of Commissioners on Ridge Haven. Publ. study of church vows with concurrence of Chas. Dunahoo, hopes to prod. similar for officers. Logical thinker & clear knowl. of the Word.

Stanley D. Wells: physician, diagnostic radiologist. GA Jud. Bus. Comm., alt., 81; principal, 82-85. Pby. Comm. on Credentials, 83-84; mod. OK Pby., 84. Helped org. 4 PCA churches. Clk. of Session, Olathe PC, 6 yrs. Served as chmn. of dept. of radiology at large hosp. Written articles in med. lit. Taught Sun. School. intro. Gt. Comm. Publ. to Olathe ch.

COMMITTEE ON MISSION TO NORTH AMERICA

A. Present Personnel:

Teaching Elders

W. Wilson Benton, Jr., Missouri

Wayne Herring, Grace
Cortez Cooper, Pacific

John B. Findlay, Jr., Gulf Coast
Gerald Morgan, Southwest

Carl Derk, Philadelphia
James M. Baird, Mississippi Valley

R. Lynn Downing, Southern Florida

Ruling Elders

Class of 1989

Robert Jenkins, Delmarva
Murdock Campbell, Gulf Coast

Class of 1988

Gordon Shaw, Missouri
Nicholas Barker, Tennessee Valley

Class of 1987

Robert Ransom, James River

Class of 1986

Frederick Archer, North Texas
Stephen Fox, Southeast Alabama

Alternates

B. To Be Elected:

Class of 1990

Two Teaching Elders

Two Ruling Elders

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1990

R. Lynn Downing, Southern Florida
John C. Pickett, Pacific Northwest

Paul Anthony, Ascension
Eugene K. Betts, Philadelphia

Alternates

Charles McGowan, SE Alabama

Charles McEwen, Evangel

BIOGRAPHICAL SKETCHES FOR NOMINEES TO MISSION TO NORTH AMERICA

R. Lynn Downing: pastor Lake Osborne ch, Lake Worth, FL. GA Nom. Comm.; many Comms. of Commissioners. Pby. MNA & Minister & his Work Comms. Sev. yrs. exp. at Pby. in MNA work. Active ch. pltg. ministry of his church - church has est. 3 mission churches. Would appreciate oppty. to participate at GA level of MNA.

Paul Anthony: Manufacturers rep. Pby. MNA Comm., 74-, chmn. from 77. Served in church pltg. for many yrs. Acted as borrowed elder to missions and as consultant. Influential in starting inner city work in Pittsburgh. Experienced and very interested.

John C. Pickett: pastor Lake Stevens ch, Lk. Stevens, WA. Nominations Comm. (RPCES), 74-77; Bd. of Home Ministries (RPCES), 79-82. Pby. Pulpit & Cred., 75-76; Ch. Ext. Commission, 74-82; Min. Relations, 79-84; Miss. to NW, 78-86; Chris. Ed., 84-86. Org. past., 9 yrs. Began 2 churches. Westerner with vision; will bring applic. to GA's "emphasis on west."

Eugene K. Betts: pediatric anesthesiologist. Raised in India, 48-60, son of missionaries. Deacon (76-78) & RE (79-85), Tenth PC. Chmn., Missions Commission of Tenth, 80-85, during which time the Lord blessed the work by more than tripling the missions budget to over \$350,000 for 1986.

Charles McGowan: pastor, 1st ch, Dothan, AL. Chmn. Pby Witness & Serv., 73-78 (PCUS); Chmn. Pby. MNA Comm., 82-; chmn. Pby. Joint Campus Min. Comm., 83-; Chmn., Pby. Joint Ch. Devel. Comm., 84-. Began & pastored ch, 65-78. Now pastors church that is ch. pltg. Involved with MNA Rio Grande Valley ch. pltg. projects. Strong commitment to church growth.

Charles McEwen: retired. Pby. CE/P Comm., 79-84; Chmn., Pby. Nominations Comm., 80-85. Active member of Presbytery and as elder in Faith PC, Birmingham, AL. Retired Salesman

COMMITTEE ON MISSION TO THE WORLD

A. Present Personnel:

Teaching Elders:

Harold E. Burkhart, Philadelphia
Robert F. Auffarth, Delmarva

Nelson K. Malkus, Delmarva
John W. P. Oliver, Central Georgia

Donald Hoke, Tennessee Valley

Addison Soltau, Great Lakes
E. Lee Trinkle, Gulf Coast

Robert G. Rayburn, Missouri

Ruling Elders:

Class of 1990

Gerald W. Sovereign, Gulf Coast

Class of 1988

John W. Barker, Missouri
Lloyd Strickland, North Georgia

Class of 1987

M. C. Culbertson, North Texas
Nelson M. Kennedy, Ascension

Class of 1986

Robert Mifflin, Delmarva
W. Jack Williamson, Southeast Alabama

Alternates

James Banks, Jr., Western Carolina

B. To Be Elected:

Class of 1990

Two Teaching Elders

Two Ruling Elders

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1990

Robert G. Rayburn, Missouri
R. Thomas Cheely, Evangel

James Banks, Jr., Western Carolina
William J. Gordy, SE Alabama

Alternates

Tom Ramsey, Pacific Northwest

J. L. Thompson III, TN Valley

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON MISSION TO THE WORLD

Robert G. Rayburn: professor CTS. Served on GA Comm. on Cov. Coll., 82-83 and on Pby. COA, 81-82 and Ministerial Oversight, 82-85. Been chairman of US Board of an international & interdenominational mission. Visited and ministered on every field where WPM and OPC had missionaries. Taught in missionary seminaries in India, Chile, Hong Kong, and Australia.

James Banks, Jr.: asst headmaster/Biology instr at Christ School, Arden, NC. Served on Pby. Comm. on MTW, 84-87. Co-Chmn of church's Missions Comm. Major concern is that MTW needs to make a more concerted effort to get youth involved in both short and long-term missions. Experience as an educator can offer a valuable dimension to the mission effort.

R. Thomas Cheely: missions pastor, Briarwood ch, B'ham, AL. GA MTW Comm., 79-83; SIMA sub-comm., 82-, (chmn. 82-84); Ad Int. Comm. on Abortion, 77-78; Stewardship Comm., 82-83. Pby. MTW Comm.; MUS Comm.; Exam/Cand. Comm. Stated Clerk, Carolina Pby, 79-80. Good understanding of missions, visited mission work in many countries; past exp. with MTW.

William J. Gordy: Investor, developer. Owns Sheraton Riverfront & travel agency. GA SIMA Sub-comm., presently. Vitaly interested in missions. Chmn., MTW Comm. of Trinity ch, Montgomery, AL. Daughter and son-in-law serving with MTW and NAM in Tunisia.

Tom Ramsey: pastor, Hillcrest ch, Seattle, WA. GA Nom. Comm., 83-85. GA Jud. Commission, 81. Several Comms. of Commissioners. Pby. MNA Comm., 82; Chmn., MTW, 83-84; MNA Comm., 84-85. Interest in missions for yrs. High school and 1 yr. of coll. in Mid-East. Want to minister to Muslims. Org. 2 pby.-wide missions conferences.

J. L. Thompson: attorney/farmer. RE of Christ ch, Nashville, TN. Short-term missionary of PCUS in Estreito, Brazil, 76 and 81; 2 weeks helping Wycliffe missionaries in Alaska, 84; Campus Crusade in Jamaica, March, 85. Communicates with many missionaries. Consuming passion to challenge people to become missionaries & to raise money for missionaries.

II. SPECIAL COMMITTEES ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

A. Present Personnel:

Teaching Elders

Ruling Elders

Class of 1988

O. Palmer Robertson, Delmarva

Bruce Kitchen, Jr., Central Georgia

Class of 1987

R. C. Sproul, Central Florida

John McNair, Grace

Class of 1986

Robert S. Rayburn, Pacific NW

Glenn Marshall, New Jersey

Alternates

Peter R. Doyle, Tennessee Valley

V. Stephen Overstreet, Great Lakes

B. To Be Elected:

Class of 1989

One Teaching Elder

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1989

Peter R. Doyle, Tennessee Valley

V. Stephen Overstreet, Great Lakes

Alternates

Paul Kooistra, Warrior

Thomas M. McCallie III, TN Valley

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE COMMITTEE ON THEOLOGICAL EXAMINING

Peter R. Doyle: pastor Christ PC, Nashville, TN. Served on Pby. Comm. on World Missions, 82-84. Former instr. in Sys. Theo. at Cuttington Div. Sch., Liberia, W. Africa (2 yrs.). Prof. of Biblical and Pastoral Theo. for 2 yrs., Episcopal Theo. Sem. Taught Sys. Theo. at Birmingham Theo. Sem., 72-77, 84.

V. Stephen Overstreet: computer programmer, American Estates Insurance. Pby. Comm. on Cand. & Cred., 84, Evan. & Church Ext., 84-, Special Comm. by appt., 84. Extremely knowledgeable RE in the area of theology. Honor student in philosophy under teaching of Dr. Gordon Clark. Maturity and discernment resulted in his election or appointment to Pby. positions.

Paul Kooistra: pres, Covenant Sem. GA CE/P Comm., 80-84; Gt. Commissions Publications, 83-85. Involved in theol. ed. for 12 years. Concerned that the PCA holds true to the faith and yet at the same time not become fragmented.

Thomas M. McCallie III: attorney. GA SIMA sub-comm., 82-85; Nom Comm., 84; on 2 Comms. of Commissioners. Shown understanding of theol. exam. thru questioning cand. for licensure at pby. and as memb. of 1st PC's Wld. Missions Cand. Comm. Supt. of Sun. Sch. dept.; Sec. of Wld. Missions Comm. Consultant to Int'l Conf. for Itinerant Evangelists, 1983.

COMMITTEE ON INTERCHURCH RELATIONS

A. Present Personnel:

Teaching Elders

Ruling Elders

Class of 1988

Leon F. Wardell, James River

Jack D. Merry, Northeast

Class of 1987

Thomas A. Cook, North Georgia

Elwood Woods, Northern Illinois

Class of 1986

Henry L. Smith, Southeast Alabama

George H. Gulley, Jr., Grace

Ex Officio

Morton H. Smith, Stated Clerk

Alternates

William J. Larkin, Jr., Palmetto

Donald E. Boerema, Central Florida

B. To Be Elected:

Class of 1989

One Teaching Elder

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1989

William J. Larkin, Jr., Palmetto

Donald A. Boerema, Central Florida

Alternates

██████████, Great Lakes

Leland L. Nichols, James River

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON INTERCHURCH RELATIONS

William J. Larkin: assoc prof, Columbia Grad School of Bible and Missions. Served on Pby. Comm. on Examinations, 83-. Broad exp. and acquaintance with evangelical and nonevangelical denominations. Educational and professional training at Wheaton College, Princeton Seminary, Univ. of Durham (England). Actively involved in Evangelical Theological Society.

Donald E. Boerema: Served on GA Comm. on CE/P, and Bd. Member of Great Comm. Pub., 74-76, Interch. Rel., 81-83, NAPARC delegates several times, Frat. Del. to CRC 4 times. Pby. Comm. CE/P, Admin, Min. & His Work (S. Fla. Pby); Min. & His Work, 83-85 (C. Fla. Pby.). Served the church effectively his assignments. Has contacts with other members of NAPARC.

██████████: acad. dean & prof. of theology & ethics, Covenant Theo. Sem.; served as delegate from RPCES to MNA, 82-84; Chmn. of Pby. Cand. & Credentials Comm.; commitment to biblical ecumenism; interest in doctrine of unity of the church reflected in doctoral dissertation on American Presbyterian ecclesiology in 19th century.

Leland L. Nichols: General Contractor. served on several Comms of Commissioners. Pby MNA, 80-81; Nom Com 82; Youth & Missions 84-85. Mod of Pby 81. Nominee has the interest of the Church at heart, possesses the experience needed to perform well and wants to serve the King with all his talents.

COMMITTEE ON JUDICIAL BUSINESS

A. Present Personnel:

Teaching Elders

Robert M. Ferguson, Pacific

Paul Gilchrist, Tennessee Valley

Rodney King, Southwest

Joseph Gardner, Jr., Louisiana

Henry J. Mueller, Southwest

Ruling Elders

Class of 1989

John G. Thompson, Westminster

Class of 1988

William Huffman, Central Carolina

Class of 1987

John Van Voorhis, Calvary

Class of 1986

Henry G. Smith, Central Georgia

Alternates

Mark Belz, Missouri

B. To Be Elected:

	Class of 1990
One Teaching Elder	One Ruling Elder
	Alternates
One Teaching Elder	One Ruling Elder

C. Nominations:

	Class of 1990
Vaughn E. Hathaway, Grace	Mark Belz, Missouri
	Alternates
David Dively, Great Lakes	Joseph D. Phelps, Southeast Alabama

BIOGRAPHICAL SKETCHES OF NOMINEES TO COMMITTEE ON JUDICIAL BUSINESS

Vaughn E. Hathaway: pastor. GA JB 80-84 (Chairman 81-84). Pby Cand & Credentials (BPC) 69-71; Exam & Candidates, 77-83; Budget 78-83. Pby Stated Clerk 83-. Has a deep interest in church polity. Has a capable understanding of parliamentary rules of order and fairly capable grasp of the constitution documents of the PCA. Called on often for const. advice.

Mark Belz: attorney. Served on Pby. Comm. on Bills & Overtures, 81, Pastoral Oversight, 83. Practicing attorney who has been helpful in assisting Christians in difficult cases. Trained theologian having graduated from Covenant Theological Seminary with M.Div. degree.

David Dively: pastor. Served on several Comm of Commissioners. GA Jud Comm, 81. Pby Stewardship, 79-80; Jud Comm, 82, 83; Candidates 83-84. Pby Stated Clerk, 82. Strong interest in, study in, and experience in area of JB and church discipline. Studies law, prelim work on D.Min on Biblical Law and Church Disc. Served as Pby parliamentarian and Moderator

Joseph D. Phelps: Circuit Judge. Outstanding Circuit Judge in Alabama. Very committed Christian and a faithful, hard-working elder. Very active in biblical Christian organizations and outreaches in his community.

III. OTHER AGENCIES**TRUSTEES FOR INSURANCE, ANNUITY, AND RELIEF FUND**

A. Present Personnel:

Class of 1990
Douglas Haskew, Evangel
Dale S. White, James River
Class of 1989
Earl Morris, Palmetto
Gordon W. Frost, Southern Florida
Class of 1988
Robert Van Fleet, Central Florida
James Shipley, Central Georgia
Class of 1987
David Jussely, Grace
Louis Philhower, Central Georgia
Class of 1986
John W. Todd, Jr., Ascension
Mark Roessler, Southern Florida

B. To Be Elected:

Class of 1991
Two Members (Teaching or Ruling Elders or Deacons)

C. Nominations:

Class of 1991
Two places with tie votes to be settled by the committee at the Assembly

BOARD OF TRUSTEES FOR THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

A. Present Personnel:

Class of 1989

Ross Bair, Southern Florida
David S. Huggins, Jr., Tennessee Valley

Class of 1988

Thomas Barnes, Southeast Alabama
Robert C. Eberst, Southern Florida

Class of 1987

T. K. Hart, Calvary
Vernon Cotten, Mississippi Valley

Class of 1986

E. Allen Duble, Missouri
John Albritton, Southeast Alabama

B. To Be Elected:

Class of 1990

Two Members (Teaching or Ruling Elders)
At least two of total are to be Teaching Elders

C. Nominations:

Class of 1990

Samuel Bartholomew, Western Carolina
Edwin J. Perry, Central Georgia

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF PCA FOUNDATION

Samuel Bartholomew: Investment and Securities. Pby Int comm on minister's salaries 85-86. Graduated from FL Southern, BS in Administration. Grad degree from Rutgers in Banking. Has been the chief officer for 2 financial service companies. Presently President of Professional Wealth Management, investment & financial planning company staffed by Christians.

Edwin J. Perry: Attorney at law. Admitted to practice in all Georgia and Federal appellate courts. Has been deacon, Sunday School Superintendent, chairman of CEP comm and moderator at his church. Enthusiastic and committed member of his church and of the PCA.

BOARD OF TRUSTEES OF RIDGE HAVEN

A. Present Personnel:

*Teaching Elders**Ruling Elders*

Class of 1990

Gordon K. Reed, Central Georgia

Howard J. Hokrein, Central Georgia

Class of 1989

Edward T. Noe, Philadelphia

George F. Fox, Ascension

Class of 1988

Jayne S. Sickert, Calvary
Henry Bishop, Grace

Class of 1987

Royce C. Waites, Calvary
Newton Brooks, Covenant

Class of 1986

George Long, Tennessee Valley

Rene Schmidt, Southern Florida

B. To Be Elected:

Class of 1991

Two Members (Teaching or Ruling Elders)

C. Nominations:

Class of 1991

George W. Long, Tennessee Valley

Rene Schmidt, Southern Florida

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE COMMITTEE ON RIDGE HAVEN

George W. Long: retired pastor, Lkt Mtn PC. Pby MNA, 83-. GA SIMA sub-comm, 82-85. Elected by 85 GA for a one-year term and has attended the only meeting since. Pby understands that he is eligible for a full term and believes it reasonable and advisable that he be returned to the board. Expressed and demonstrated interest in Ridge Haven.

Rene Schmidt: retired. Served on Comm of Commissioners. At present filling a vacancy on the Ridge Haven Committee; however is eligible to serve a full term, if elected. RE at Coral Ridge. Co-founder of the Greenhouse.

BOARD OF TRUSTEES OF COVENANT COLLEGE

A. Present Personnel:

Teaching Elders

Allen Mawhinney, Pacific

J. Render Caines, TN Valley

James J. Conrad, Southern Florida

W. Wayne Curles, Central Georgia

Douglas Murphy, Mississippi Valley

J. Gary Aitken, Palmetto

John M. MacGregor, North Georgia

Stephen Leonard, Missouri

William Barker, Western Carolina

James E. Singleton, Pacific

Morton H. Smith, Western Carolina

Ruling Elders

Class of 1989

Robert D. Gray, Delmarva

Wendell Graves, OPC

William McKay, Western Carolina

William H. Hall, Central Florida

Class of 1988

Herbert Crews, Calvary

James E. Bus, Eastern Carolina

Graham Gutsche, Delmarva

Class of 1987

Joel Belz, Western Carolina

Robert Butterfield, Central Florida

Clarence Den Dulk, OPC

Myron Dunton, Oklahoma

Robert Heerd, Philadelphia

James Kaufmann, Evangel

Class of 1986

Richard Chewning, North Texas

Ross E. Cook, North Georgia

Hugh Maclellan, Sr., TN Valley

Earl Witmer, North Georgia

B. To Be Elected:

Class of 1990

Seven Members (Teaching or Ruling Elders)

(Two may be from other NAPARC denominations)

C. Nominations:

Class of 1990

William Barker, Western Carolina

Thomas G. Kay, Warrior

Burton S. Homes, Ascension

Richard Chewning, North Texas

David W. Forslund, Southwest

Scott L. Probasco, Jr., TN Valley

Hugh O. McClellan, Tennessee Valley

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF COVENANT COLLEGE

William S. Barker: ed. & publ. of *Presbyterian Journal*; served on College Bd, 73-86; served on Ad Interim Comm. of G. A., 84-86; served on Pby. Theo. Ed. Comm., 84-, plus several ad hoc coms.; formerly prof. & Dean of Fac. at College; serves on Exec. Comm. & Acad. Affairs Comm.; chairs Honorary Degrees Comm. of Bd.; former president of Covenant Seminary.

- Burton S. Holmes: ret. vice-pres. of Trust Mktng., Pittsburgh Nat. Bank; pby. treasurer; formerly member of Bd. of Trustees, Wittenburg. U., Springfield, OH; served there as Pres. of Parents Assoc.; desires to serve in the PCA wherever his talents can best be utilized.
- Thomas G. Kay: pastor, First PC, Centreville, AL; served on GA Nom. Comm., 76; Special Advisory Comm. on Stewardship Ministries, 79; Covenant College Bd., 82-84; served on Pby. M-US Comm., 75-80; Pby. CE Comm., 75-81; Chmn. of Pby. Exec. Comm., 76-79; Chmn. of Pby. MTW Comm., 81-84; attended all mtgs. of College Bd. in 82; served as first dir. of church relations for College so had to resign from bd., now back in pastorate so eligible.
- Richard Chewning: prof. of Christian Ethics in Business, Baylor U.; served on GA COA, 82-83; Stewardship, 82-83; Ad Interim Comm. on GA, 84- ; Bd. Covenant College, 73-86; chmn. of Bd. 13 years.
- David Forslund: theoretical physicist; served on GA Ad Interim Comm. on Nuclear Warfare and Deterrence; served of Pby. CE Comm., 82-83; Pby. Admin. Comm., 84-85; pres. of bd. of Covenant Christian Sch., White Rock, NM; PhD in Astrophysics, Princeton U; fellow of Am. Physical Soc., Fellow of Los Alamos Nat. Lab., 81- ; ruling elder for 10 years.
- Scott L. Probasco: banker.
- Hugh O. MacClellan: Chairman, Finance Committee of Provident Life & Accident Insurance Company. Served on the Covenant College Board since 1982. Very active on the Advancement Campaign and Development Committees. He is a general supporter and is devoted to keeping the college strong and growing.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

A. Present Personnel:

Teaching Elders

Richard W. Tyson, Philadelphia

Charles B. Holliday, Ascension
John W. Buswell, Central Florida
James D. Hatch, North Georgia
Rodney D. Stortz, Missouri
Allan M. Baldwin, Great Lakes

Bill Combs, Grace
J. Robert Fiol, James River

Mark E. Pett, Delmarva
Donald Sherow, CRC
James R. Wilkins, Jr., Louisiana

Ruling Elders

Class of 1989

W. Lee Troup, Ascension
Richard H. Ellingsworth, Delmarva
Robert F. Struck, Evangel
James B. Orders, Jr., Calvary
G. Paul Jones, Jr., Central Georgia

Class of 1988

John E. Spencer, Evangel

Class of 1987

Clark Breeding, North Texas
Lanny Moore, Calvary
William Thompson, Mississippi Valley
Robert N. Taylor, Pacific

Class of 1986

John B. Lewis, Missouri
Robert Morrison, Delmarva
Arthur C. Stoll, Northern Illinois
James R. Wilkins, Jr., Louisiana

B. To Be Elected:

Class of 1990

Six Members (Teaching or Ruling Elders.)
(Two may be from other NAPARC Denominations.)

C. Nominations:

Class of 1990

John A. Grauley, Central Georgia

Arthur C. Stoll, Northern Illinois
Granville Dutton, North Texas
Will Huisingsh, Pacific Northwest
Herbert A. Hollender, W. Carolina

One member still to be nominated by the committee at the Assembly.

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF COVENANT SEMINARY

John A. Grauley: Director, Middle Georgia Pastoral Counseling Center. Taught since 1960. Teaching fellow at Faith TS, 60-63; Dean and prof at Far Eastern Bible College (Singapore), 64-68; Assoc Prof at Biblical TS, 71-82; Visiting Prof at Biblical TS 82-, served on committees there and has knowledge of internal workings of a Seminary. Requested by Dr. Kooistra.

Arthur C. Stoll: President and Chairman, Board of Armin Industries. GA CTS, 64-85. Exp on CTS board as Treasurer, Chairman for 12 yrs, Vice-chairman for 4yrs, President search comm 76-77 and 83-84. Brings continuity to the Board during transition from RP to PCA. Dr. Kooistra desires older Board members to share historical problems and try to avoid them.

Granville Dutton: Vice Pres., Sabine Corp. (Oil & Gas). Twenty years Ruling Elder at Casa Linda PC. Fifteen years Missions & Benevolence Committee (Chmn. 6 yrs.). Seventeen years Trustee of Reformed Theo. Seminary. Six years as Area Chairman of Concerned Presbyterians.

Will Huisingsh: President and Chief Executive Officer of THAW Corporation and Mountain Safety Research Corporation (annual sales over 12 million & employs approx 200). Management concept including strategic planning, formal budgeting process, participative management, incentives, objectives and action plans and controlled features for achieving objectives.

Herbert A. Hollender Ph.D.: Retired. Assist & Assoc Prof at Big Ten U for 7 yrs. Employed by Dept of Army for 25 yrs in technical management with responsibility for annual program of over 5 million dollars. Close working relationships with major colleges and universities during career, worked closely with reps of Food industry and other Government agencies.

ATTACHMENT A**Procedures for the Conduct of Business of the Nominating Committee**

With the greatly increased size of the Nominating Committee, now consisting of 40 members, the procedure of having even a one day meeting, with all members of the Committee traveling to a central place, has become a very expensive matter. Also, the size of this Committee has become unwieldy for the kind of business that it must handle. The Committee on Administration has been charged with studying the whole matter, and will report their recommendations to the next Assembly. In the meanwhile, after carefully reviewing the rules for the operation of this Committee, it appears that an actual meeting is not mandated. For this reason, the Office of the Stated Clerk has prepared these guidelines for the handling of the business of this Committee by mail this year.

I. The Election of Chairman and Secretary

The Election of the Chairman and Secretary shall be done by a mail ballot, which shall operate in the following fashion:

Immediately after the naming of the Committee by the Presbyteries, all of which is to be reported to the Stated Clerk's Office no later than December 23, 1985, the Stated Clerk will send the full list of the Committee membership to all members, with a ballot and an envelope clearly marked "ballot" for each member to vote for a Chairman and a Secretary. The form of balloting to be used is that known as the single-transferable-vote-system. Under this system each person indicates his first, second, third, and fourth choices for each post. The ballots are then counted as follows: on the first count all first choice votes are placed in separate piles and tabulated. If no nominee receives a majority, the nominee(s) with the smallest number of votes will be declared out, and his (their) pile of votes will be distributed according to the second choice votes. If there still is no election, the lowest nominee(s) is (are) again dropped, his (their) ballots are distributed according to the next choice on each ballot. If, after this procedure is carried out to the end, no one receives a majority, the two top nominees shall be presented to the Committee for a final vote.

The opening and counting of the ballots shall be done by the Stated Clerk, in the presence of the Chairman of the Committee of Administration or his designee, together with one other person appointed by the Chairman. These three shall attest each election. The Clerk shall use certified mail in distributing the ballots, and the request will be made for each of the Committee members to return them by the same method. If the Clerk has not received ballots back from any of the Committee member within 15 days after they are sent out, efforts shall be made to reach the Committee member by phone to obtain the votes orally, which are to be confirmed in writing. Failing this, the ballots shall be counted at that time, with a majority of those cast being sufficient for election.

II. The Election of Nominees to the Assembly Committees and Boards

The Chairman and Secretary shall conduct the election of the nominees for each of the vacancies in a similar manner. Where there is more than one vacancy to be filled for a particular committee or agency, then a larger number of choices shall be provided so that more than one individual can receive a majority

of votes. They may use the Office of the Stated Clerk for the mailing of the ballots, etc., if they so desire. Certified mail will again be used. If ballots have not been received 20 days after they were sent, efforts shall be made to reach the Committee member by phone to obtain the votes orally, which are to be confirmed in writing as soon as possible. The opening and counting of the ballots shall be done by the Chairman of the Committee in the presence of the Secretary or his designee and one other person designated by the Chairman. These three shall attest each election.

Since the Committee members shall be making their decisions on the basis of the Biographical Sketches of presbytery nominees, great care should be exercised in completing the Biographical Sketches on each nominee presented by Presbyteries. The Stated Clerks of Presbyteries should assume responsibility to see that these forms are in good order. These should include the reasons for consideration of the individual for the particular Committee or Board. The following kinds of information would be most helpful for members of the Committee to come to their judgment about the usefulness of these candidates they have before them:

Age group (20-30, 30-40, 40-50, 50-70), marital status (single, married, divorced, widowed), professional experience as it applies to the work of the agency to which he is being nominated, church work related to the kind of work handled by the agency.

The Secretary and the Chairman shall prepare the report of the Committee for the General Assembly. This report should include the attestation of the three tellers regarding the elections. The ballots and the report on the elections shall be filed with the Office of the Stated Clerk, where they shall be preserved until after the receipt of the Report from the Committee by the General Assembly.

SUPPLEMENTAL REPORT OF THE NOMINATING COMMITTEE TO THE FOURTEENTH GENERAL ASSEMBLY

Runoff for Insurance, Annuities, and Relief Class of 1991

RE Ronald Horgan, Oklahoma

Mr. Horgan is an attorney with an active practice relating to the litigation of insurance claims on behalf of injured people. Additionally, he is extensively involved in legislative lobbying and investigation of claims and studies made in the area of insurance underwriting, annuities and rate increases. He is considered to be well-versed in the areas of health claim underwriting and consumer advocacy responding to the claims of the insurance industry. Most important, he is a committed Christian father actively involved in his local church as a ruling elder and Sunday School teacher.

RE J. Edmund Johnston, Jr., Mississippi Valley

Mr. Johnston is familiar with trusts, investments and employee benefits through banking experience. Rendered previous valuable service to IAR board and able to spend time necessary. IAR needs banking representation of the board.

Board of Trustees of Covenant College Class of 1988 Replacement for TE Douglas Murphy, Mississippi Valley

RE James Kenneth Day, Grace

Mr. Day is a teacher. He has developed and established a Latin and German instructional program for the Brookhaven Public Schools and teaches first and second year courses in each language. Previously he taught German undergraduate courses at the University of North Carolina, Duke University, and the University of Rhode Island. He has served also as Cultural Officer at American Embassies in Europe and Asia. He is still active in educational and cultural exchange programs between the US and foreign countries. Mr. Day has served on many national and international boards for the selection of high school, college, and university faculty and students to study abroad. He has received various civic honors from cities in Europe and the US in recognition of his activities. Mr. Day has a deep and long-standing appreciation of scholarly excellence in the Arts and Science and firmly believes that one's personal conviction of the Gospel message and the validity of the claims of Jesus Christ are essential to a focused perspective of human as well as divine knowledge.

Class of 1990

TE Robert W. Bowman, Central Florida

Mr. Bowman is Assistant Pastor for School Administration, Orangewood PC, Orlando, Florida. He is committed to Christian Education and desires to assist in the development of Covenant College and to serve the denomination in this capacity.

**Board of Trustees of Covenant Theological Seminary
Class of 1990**

TE James R. Wagner, Mississippi Valley

Mr. Wagner has a strong interest in quality theological education. Member of the faculty of Reformed Theological Seminary for about 8 years with two previous years of service on a part-time basis to the seminary. He has been very disappointed in not being asked to serve in some capacity of this sort, and thus not being able to share with others the experience he has been fortunate enough to gain during his ministry. Mr. Wagner would like to have some input for the church, although he has not had the opportunity to be active in General Assembly matters due to lack of finances.

Signed,

Robert J. Ostenson, Chairman

TE William F. Joseph III, Secretary

NOMINATIONS FROM THE FLOOR

I. PERMANENT COMMITTEES

COMMITTEE ON ADMINISTRATION

Class of 1990

RE William J. Bonner, New Jersey, to replace RE Anderson Q. Smith

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE COMMITTEE ON ADMINISTRATION

William J. Bonner: pres. Quarryville Pres. Home; former assoc. controller, Campbell Soup Co.; RE for 20 years; Bd of Trustees, Phil. College of Bible; pres., bd. of trustees, Harvey Cedars Bible Conf.; member, Nat'l Accountants Assoc.; former member NAA Nat'l Bd. of Directors; graduate, Wharton School.

COMMITTEE ON MISSION TO NORTH AMERICA

Class of 1990

TE David P. Nicholas, Southern Florida, to replace TE John C. Pickett

Alternates

TE Harry L. Reeder III, Central Carolina, to replace TE Charles McGowan

BIOGRAPHICAL SKETCHES OF NOMINEES FOR MISSION TO NORTH AMERICA

David P. Nicholas: presbytery MNA chairman, 3 terms; GA MNA Committee member.

Harry L. Reeder III: blessing of Lord on ministry as org. pastor; effective service on presbytery MNA committee; discipling of 3 effective church planters; member of bd. of Westminster Sem., thus having access to further church planters; participated in planting 2 churches.

COMMITTEE ON MISSION TO THE WORLD

Class of 1990

RE Wesley D. Ulrich, Philadelphia, to replace RE James Banks
RE L.B. (Pete) Austin III, Tennessee Valley, to replace RE James Banks
TE R. Laird Harris, Delmarva, to replace TE R. Thomas Cheely
TE Carl Bogue, Ascension, to replace TE R. Thomas Cheely

Alternates

TE Paul R. Gilchrist, Tennessee Valley, to replace TE Tom Ramsey
(who has agreed to resign if elected)

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE COMMITTEE ON MISSION TO THE WORLD

- Wesley D. Ulrich: physician; assoc. medical director, FEA, 84-; bd. of directors, FEA, 85-; Annoor Sanatorium, Mafrag, Jordan; staff physician, '72-'81, Medical director, '81-'84, Field coordinator (MTW), '82-'83.
- L.B. (Pete) Austin III: developer, contractor, RE 1st PC, Chatt., TN; local chmn. World Missions Comm., 7 years; GA MTW Comm., 76-80 and 82-85 (chmn. 77-80, 82-85; chmn. Finance Subcomm.; member, Management and South/Central America subcomms.); moderator, PCA 11th GA. Past vice-president, Assoc. of Church Missions Comm. Traveled to mission fields.
- R. Laird Harris: retired; moderator (PCA), '82; prof. Faith Sem. '37-'56; Cov't. Sem., '56-'81; lect. Near East Sch. of Archaeology, Jerusalem; China Grad. Sch. of Theology, Hong Kong, '81; German Theol. Sem., '82-'85. Traveled and lectured in Orient, Europe and Near East.
- Carl Bogue: besides having served on the mission field and two terms on the MTW Committee, Dr. Bogue has served the church as pastor involved in missions, Christian School Supt., author of several books and publications and numerous GA Committees.
- Paul R. Gilchrist: prof., Cov't College, 67-; bd. of directors, Inst. of Holy Land Studies, 75-82; advisory subcomm., MTW, 82-84; bd. of directors, WPM, 67-82; mission trips to Peru, Chile, Spain, Mexico and Uganda.

II. SPECIAL COMMITTEES**COMMITTEE ON JUDICIAL BUSINESS****Class of 1990**

TE Russell Toms, Central Florida, to replace TE Vaughn Hathaway

BIOGRAPHICAL SKETCHES OF NOMINEES TO COMMITTEE ON JUDICIAL BUSINESS

Russell Toms: legal committee, 62-65; much experience on judicial business.

III. OTHER AGENCIES**TRUSTEES FOR INSURANCE, ANNUITY, AND RELIEF FUND****Class of 1991**

RE Tom Leopard, Evangel, to replace RE Ronald Horgan

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE COMMITTEE ON INSURANCE, ANNUITIES AND RELIEF

Tom Leopard: admin., Briarwood PC; CPA; served 5 yr. term on IAR Bd., setting many of current policies; served as chmn. of IAR Bd.; chmn. of Admin. and Insurance Comm. of IAR Bd.

BOARD OF TRUSTEES FOR THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**Class of 1990**

John Albritton, SE Alabama, to replace Edwin J. Perry

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE BOARD OF TRUSTEES FOR THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

John Albritton: trained as attorney; employed by bank as head of trust department; previously served as chmn. of Foundation. RE, Trinity PC, Montgomery, AL.

BOARD OF TRUSTEES OF COVENANT COLLEGE**Class of 1990**

Ross Cook, Central Georgia, to replace Robert Bowman
 Al Lutz, Great Lakes, to replace Burton Holmes
 James Singleton, Pacific, to replace Thomas G. Kay
 Morton Smith, Western Carolina, to replace David Forslund

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE COMMITTEE ON COVENANT COLLEGE

Ross Cook: pres. and owner of glass business; grad. of US Naval Acad.; has been Sunday School supt., RE; served as trustee of Cov't. College, 4 years; valuable member of Exec. and Physical Properties Committees of Board of Trustees.

Al Lutz: pastor, Bates Creek PC, Lexington, KY; pastor for 26 years; org. a Christian school in Greenville, SC; trustee of Cov't. College, '79-'85; active on Physical Properties and Student Life Committees.

James Singleton: pastor, Calabasas PC, CA; served on Cov't. College Bd. for 6 years; army chaplaincy, 3 years active and 13 years reserve duty; moderator of CA Pby., '79-'80; stated clerk, Pacific Pby., '83-'86.

Morton Smith: stated clerk, PCA GA, '73-; former lect. at Westminster Sem.; former prof. at Belhaven and RTS; served on Cov't College Bd. for 7 years member of Acad. Affairs, Development and Executive Committees.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**Class of 1990**

Tom Bradford, Evangel, to replace Herbert A. Hollander
 Robert Morrison, Delmarva, to replace Granville Dutton
 Vernon Pierce, Central Florida, to replace James Wagner

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COVENANT THEOLOGICAL SEMINARY

Tom Bradford: RE, Briarwood PC. Chmn., Bd. of Trustees of Briarwood Christian School; active in development of plans for the new property and plant. Sunday School teacher. Pres. of food brokerage company.

Robert Morrison: currently serving as member of Bd. of Cov't Sem.; chmn. of Development Committee. RE, Christ Church, Arlington, VA. Expertise in church planting and apartment acquisition and management.

Vernon Pierce: long acquaintanceship with the Sem.; retired businessman who has been consulted by most of our agencies. RE, 25 years. 20 years ago served as chmn. of Bd. Cov't Sem. and College when they operated under one board. Keen desire to see men trained for the ministry.

APPENDIX M

**REPORT OF THE PRESBYTERIAN CHURCH
IN AMERICA FOUNDATION TO THE
FOURTEENTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

Fathers and Brothers:

As I write my report to you this year, I am particularly aware of the fact that I am walking ground which has already been plowed by my predecessor, Pappy Howland. During this year Pappy has gone to be with his Lord. His life and ministry have been a blessing to us all, but I in particular have been able to see fruit of his labors with the Foundation and I am grateful to him for his work.

At the beginning of 1983 I set a three (3) year goal for the Foundation. The goal was to establish \$3,000,000.00 in Planned Gifts (those which would actually be received by the ministries in the future) and \$300,000.00 in gifts *actually distributed*.

I am delighted to report that the results have exceeded the goals: Planned Gifts of \$3,337,142.00 have been established and actual distributions have been \$716,842.00. I am very pleased that the Lord has seen fit to give us such a great harvest!

In 1985 I can report the following:

A. New Planned Gifts Established	\$362,196.00
B. The PCA Foundation was named as Income Beneficiary of a Charitable Lead trust which is projected to distribute \$2,500,000.00 to us at the rate of \$100,000/year for the next twenty-five (25) years.	
C. <i>New</i> current gifts actually distributed	\$65,905.00
D. Total <i>Actual</i> distributions as follows:	
1. Christian Education & Publications	\$15,248.00
2. Committee on Administration	\$10,226.00
3. Covenant College	\$14,243.00
4. Covenant Theological Seminary	\$61,847.00
5. Mission to North America	\$65,926.00
6. Mission to the World	\$15,188.00
7. Ridge Haven Conference Center	\$5,187.00
8. Other PCA (local PCA churches)	\$96,897.00
9. Other (Christian Ministries)	\$58,043.00
E. Total Deferred Accumulation	\$1,207,951.00

RECOMMENDATIONS:

1. As per the directives of the 13th General Assembly the Foundation Board of Directors has considered the current method of funding its annual budget. Currently the budget is underwritten equally by the four committees and three agencies of the PCA. Any undesignated gifts received by the Foundation are distributed equally to the four committees and three agencies. It is our recommendation that this funding method is the most equitable for all involved and should be continued through June 1987.
2. The proposed Budget be approved.
3. The two (2) regular vacancies of the Board be filled.
4. Each church be encouraged to consider the various ways the Foundation can serve them such as: seminars, literature and audio visual materials to educate their people in effective giving.
5. Each church be encouraged to participate in the Memorial Gift Program.

Sincerely, in Christ,
John W. S. Hudson
Director

APPENDIX N

REPORT OF RIDGE HAVEN CONFERENCE CENTER TO THE FOURTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. INTRODUCTION AND INFORMATION

Lives are being changed at Ridge Haven! Your Conference Center is being used of our Lord in continually increasing and exciting ways. Appropriate programs for age groups from Juniors (grades 3-6) to Keenagers (ages 55-100) are being enthusiastically attended.

Ridge Haven activities fall into a number of categories. Some conferences are structured to appeal to a specific segment across the denomination. Some are set up for individual Presbyteries. Others are for separate church groups and even Sunday School classes. The design of the buildings and the layout of the facilities afford wide flexibility in handling different size groups as well as a mixture of groups at the same time.

The Thirteenth General Assembly restructured the Ridge Haven Board of Directors into 5 classes of 2 men each. Prior to this, the Board had 3 classes of 3. The new makeup of the Board is a welcome improvement. The terms of service are now long enough for each Director to be intimately familiar with the operation and needs of the Conference Center.

The position of Program Coordinator was established during the year. Rev. F. Rhett Sanders fills this responsibility. This has multiplied our ability to serve the denomination and individual groups. In addition to being a seasoned pastor, he has years of experience running conferences and camps. He is frequently being used to preach to and/or teach groups.

A new building with 12 bedrooms with private baths and two lounge meeting rooms was completed. This building is named the Cassels Building, and is the generous gift of an elect lady in honor of her beloved husband. The bedroom furniture is the gift of a couple who manufacture custom furniture. Already dozens of adults have enjoyed the comfort of this building.

Several new programs were initiated through the guidance of the Program Coordinator. Recognizing the need to minister to the older group in the PCA, an October Keenagers Conference and a May Spring Timers Conference were set up. These are aimed at the 55 years and older members. The response has been encouraging and enthusiastic. Consideration is being given to having additional such programs at other times during the year.

Another new venture was to separate into two College and Career groups. Previously this has been one group. The separation proved most beneficial. The attendance doubled. The Career group was titled "Young Adult Conference for Career Singles and Couples". From the response, it appears the singles are a needy and neglected group. We plan to have more conferences designed to appeal to this group. Singles are not only unmarried people, but in our present society there are unfortunately many single parents and they have terrific needs. We hope to help meet these needs from a Scriptural perspective.

Another first took place during the Christmas holidays. The Ridge Haven Christmas Special was designed for the Senior High young people. This too proved to be most successful. This will probably develop into an annual tradition.

The largest groups and some of the most enthusiastic are the various Presbytery WIC groups which come for their annual Fall Meeting. This year five different Presbytery WIC groups met here during the beautiful fall color season.

Any successful operation usually has growing pains and restricting needs. This is true of your Conference Center. With some frequency adult groups request space and have to be turned away due to lack of bedroom facilities. Couples are not interested in going to separate dormitory accommodations. Ridge Haven's most urgent need for facilities is for additional bedrooms. At least two more buildings, each containing twelve bedrooms with private baths and two lounge areas, are needed immediately. The adult ministry is being limited by available facilities.

Operating funds are an even more severe limitation. Currently only 190 churches are contributing to the operation of Ridge Haven. We are convinced that, if the Ministers, Officers, and Members of the PCA churches could see first hand the exciting things our Lord does in the lives of His people at Ridge Haven, there would be no lack of operating funds. The true value of dollars invested in the spiritual welfare of youth and adults is immeasurable. Is Ridge Haven in your church's budget?

The paving project on State Road #1139 coming in from US 178 is continuing. The first 1.4 miles have already been paved. The remaining 2.6 miles are under construction with paving scheduled this summer. The trees in the right-of-way have been cut and removed. About half of the remaining grading and gravel work has been done. This paving project is one of the many answers to prayer our Lord continues

to pour out. Space does not permit explaining all of the things God has brought about in just this one project. Not a day goes by but what the hand of the Lord is evident.

The residential lots continue to attract interest. Purchasers range from young couples in their twenties to retirees. A third subdivision with 45 additional lots has been opened up. As a group these building sites are outstandingly attractive.

II. RECOMMENDATIONS

1. That Sessions and Churches be encouraged to pray for the ministry of Ridge Haven, and to take advantage of its programs and facilities.
2. That Sessions and Churches be encouraged to acquaint their congregations with the ministry of Ridge Haven and the need for its financial support.
3. That Sessions and Churches be requested to include Ridge Haven in their annual budgets.
4. That Ridge Haven's 1986-87 budget be approved as submitted through the Committee on Administration.

Respectfully submitted,

Newton J. Brooks, Secretary
Ridge Haven, Inc.
Board of Directors

APPENDIX O**REPORT OF THE
THEOLOGICAL EXAMINING COMMITTEE
TO THE FOURTEENTH GENERAL ASSEMBLY****I. Business Referred to the Committee**

- A. Examination of Mr. Robert Sweet of Insurance, Annuities, and Relief, appointee as Coordinator of Ministerial Relief.
- B. Examination of Mr. Don Gahagen of Mission to the World, appointee as Coordinator of Latin American Missions.
- C. Examination of Mr. John Rollo of Mission to the World, appointee as Coordinator of Personnel.
- D. Examination of Mr. Dan Porter of Mission to the world, appointee as Coordinator of SIMA.

II. Committee Action

The Committee examined the four above mentioned appointees and sustained the examination of each.
RE Bruce Kitchen, Chairman
TE Robert S. Rayburn, Secretary

APPENDIX P

REPORT OF AD-INTERIM COMMITTEE TO STUDY AND MAKE RECOMMENDATIONS AS TO STRUCTURE AND PROCEDURE

The 12th General Assembly instructed its Moderator, Dr. James M. Baird, Jr., to appoint a 6 man Ad-Interim Committee to "evaluate and make recommendations" to this General Assembly as to:

- (a) The structure and organization of the PCA.
- (b) The Judicial Business procedure.
- (c) The functions and coordination of the 4 Permanent Committees, the office of the Stated Clerk, and the other General Assembly Committees.

The 13th General Assembly instructed its Stated Clerk, Dr. Morton H. Smith, to appoint four additional members to the Committee. Accordingly he appointed the following as members of the Committee:

David F. Coffin, Ruling Elder, Mitchellville, MD
 Bruce Ferg, Ruling Elder and Attorney, Tucson, AZ
 George M. Knight III, Professor at Covenant Seminary, St. Louis, MO
 Paul G. Settle, Pastor, Greenville, SC

The other members of the Committee are as follows:

Frank M. Barker, Jr., Pastor, Birmingham, AL
 William S. Barker, former President of Covenant Seminary and now Publisher of The Presbyterian Journal
 Robert C. Cannada, Ruling Elder and Attorney, Jackson, MS
 Richard Chewing, Ruling Elder and Professor at Baylor University, TX
 Paul R. Gilchrist, Professor at Covenant College and former Stated Clerk of RPCES, Lookout Mountain, TN
 W. Jack Williamson, Ruling Elder and Attorney, Greenville, AL

This Committee invited Dr. Morton H. Smith, Stated Clerk, to be a consultant.

Following the instructions of the 13th General Assembly at St. Louis, the Committee re-examined its mandate and defined the areas of concern it should address as follows:

1. Philosophical and Theological Basis for PCA structure
2. Judicial Business Procedure
3. Representative Assembly
4. Nominating Procedure
5. General Assembly Organization and Rules and *BCO* Revision
6. The Functions and Coordination of the 4 Permanent Committees, the Office of the Stated Clerk, etc.

In accordance with the instructions of the 13th General Assembly at St. Louis, the Committee solicited suggestions and recommendations from presbyteries, sessions and individuals. The Committee held a hearing at the General Assembly in St. Louis to receive suggestions. Several members of the Committee attended presbytery meetings during the year to answer questions and hear discussions on these issues. In response to this solicitation for suggestions, many presbyteries, sessions and individuals submitted suggestions, objections and recommendations. Each of these was distributed to each Committee member for study. The Committee then discussed such recommendations, objections and suggestions. Careful readers of the Report will find significant changes from the Committee's recommendations of last year, a number of which arose from these recommendations, objections and suggestions from the church at large.

As your expanded Committee continued to study and deliberate upon the areas so defined, it continues to be convinced of the enormity of its task with all its many ramifications. The Committee believes that after a decade of existence, PCA structure and procedure needs some refinement and correction. Your Committee is making specific recommendations in three of these areas for action by this 14th General Assembly, i.e. (1) *the philosophical and theological basis for PCA structure*, (2) *a representative assembly proposal*, (3) *and a judicial business procedure proposal*. Your Committee suggests that these three areas should not be looked upon in isolation from the three others which the Committee has under study but upon which the Committee is making no specific recommendations at this time. Your Committee feels that it needs the response and reaction of the General Assembly to three recommendations submitted herewith

before it makes specific recommendations in the other areas. For this reason, your Committee asks that it be continued for another year, to report to the 15th General Assembly.

In reporting our progress, thinking and recommendations, we divide this report into three specific areas for consideration and action at this 14th General Assembly.

THE PHILOSOPHICAL AND THEOLOGICAL BASIS FOR OUR PCA STRUCTURE

The Committee is convinced that after more than a decade of rapid growth and expansion with many new people and congregations, the PCA should rethink and restate the foundational concepts which have governed the denomination from its inception to this point. In the paper attached as Exhibit "A," your Committee has sought to restate and refine these foundational concepts. The General Assembly, however, is not being asked to approve every word of the paper but only to concur in the final recommendations and conclusions as stated therein (IV. Conclusions, Lines _____ to _____, pages _____ to _____, Exhibit "A"). Your concurrence will give necessary direction to your Committee in the other areas, which the General Assembly has assigned us for study.

REPRESENTATIVE ASSEMBLY

This is an area which has evoked much discussion and debate across the Church. Your Committee has sought answers to many concerns such as:

- (1) How is the Presbyterian principle of representative government to be implemented at the General Assembly level?
- (2) How can we have an effective and efficient assembly when there are now more than 2500 eligible to attend?
- (3) How can we get more Ruling Elder participation?
- (4) How can we protect the privilege of each Teaching Elder and each Church to attend in its turn without discrimination?
- (5) How can we develop more effective review and control of our General Assembly committees, agencies and their staff?
- (6) How can we best use the General Assembly meetings to inform, inspire and build a fellowship among our people?

Your Committee found no easy answer to these concerns. But we believe the proposal set out in Exhibit "B" attached is a good starting point and answers many of such concerns. At least, we recommend that it be tried. If it doesn't work it can always be changed.

We point out that there are very significant changes from our proposal last year such as: a "grassroots" General Assembly as now constituted, each third year, a provision that a presbytery may send one-half of its quota of teaching elders no matter how few ruling elders it sends, and an alternative election process whereby a presbytery may choose up to fifty percent of its commissioners from the presbytery at large and the other from its rotation rosters.

Although the proposed *BCO* language in Exhibit "B" does not specify how the assemblies should be conducted, it is the present opinion of the Committee that General Assembly Committees and Agencies would make major promotional presentations only at the triennial "grassroots" assemblies.

Concerning expenses of commissioners, ordinarily the churches and sending bodies have borne these expenses; however, it is the opinion of the Ad Interim Committee that if this proposed amendment is adopted that presbyteries, as soon as possible, should move toward presbytery paying these expenses, as provided in *BCO* 10-6.

JUDICIAL BUSINESS PROCEDURE

Your Committee desires a procedure that will give quick and just answers to all parties interested in a judicial case or complaint. Our experience shows that our present system needs improvement.

We point out that there is a significant change from our 1985 proposal in this area. In Exhibit "C" attached, you will notice the provision for the General Assembly to retain final action on each complaint or appeal.

If this proposal, Exhibit "C," is adopted, we would submit recommended changes in the Rules of Assembly Operation to implement this procedure.

CONCLUSION

We hope you can see from the above that your Committee has been diligent in its work and that its task is enormous. We therefore make the following recommendations to the 14th General Assembly, to wit:

1. That the General Assembly approve the final recommendations and concluding proposals of the paper "The Philosophical and Theological Basis for our PCA Structure," Exhibit "A" of this report, as a basis for future clarification, interpretation and refinement of the *Book of Church Order*.
2. That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* Section 14-2 as set out in Exhibit "B" of this report.
3. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 15 attached in Exhibit "C" to this report.
4. That the Ad-Interim Committee be continued for an additional year to report to the 15th General Assembly.

Respectfully submitted
FOR THE COMMITTEE

by _____
W. Jack Williamson, Chairman

Exhibit A

DEFINING THE PHILOSOPHICAL AND THEOLOGICAL BASIS FOR OUR PCA STRUCTURE

Introduction

The basic Biblical principles of church government, as Presbyterians have come to understand and practice them, are generally well known (cf. Preface to the *Book of Church Order*). Since only certain ones of these principles are subject to current examination and discussion, our review of the entirety of major principles will be only cursory, in order to provide a context for more thorough scrutiny of those matters subject to current discussion, especially the relations of graded courts of the church.

Following a survey of Scriptural principles, significant Reformed theologians will be cited on these principles, historical examples of the application of these principles will be provided, and then conclusions will be drawn.

I. Scriptural Principles

1. Jesus Christ is Head and King of the church. This principle is clearly proclaimed in such passages as Ephesians 1 and Colossians 1 and 2 and is stated by Christ himself in Matthew 28:18-20 as the basis for the Great Commission. The headship of Christ applies both to the individual Christian and to every corporate expression of his church, whether individual congregation or the church universal or any designation in between. This principle is beyond dispute, but needs to be remembered in every context. The church is to be governed according to those principles which Christ has established by divine right. As the Preface to the *BCO* says, "All Church power, whether exercised by the body in general, or by representation, is only ministerial and declarative since the Holy Scriptures are the only rule of faith and practice. No church judicatory may make laws to bind the conscience. All church courts may err through human frailty, yet it rests upon them to uphold the laws of Scripture though this obligation be lodged with fallible men." As ruling and teaching elders in the church of our Lord Jesus Christ, we are to function always and only in the framework of the principles regarding church government given by Christ in no other place than Scripture itself: "Christ, as King, has given to His Church officers, oracles, and ordinances; and especially has He ordained therein His system of doctrine, government, discipline, and worship, all of which are either expressly set down in Scripture, or by good and necessary inference may be deduced therefrom; and to which things He commands that nothing be added, and that from them naught be taken away."¹

2. The dynamic of the visible church is the Holy Spirit. It is the Holy Spirit who indwells each individual Christian, conforming us to the image of Christ in his sanctifying work, empowering us to bear witness to the grace of God through the fruit of the Spirit, and distributing gifts of the Spirit for the edification of the church and the convicting of unbelievers. The Spirit of God is at work in the corporate body of believers, which is corporately described as the temple of the Spirit (I Cor. 3:16-17) just as individual Christians are described as his temples (I Cor. 6:19-20). In a context of church discipline (Matt. 18:15-20), Christ indicated that his presence would be with two or three gathered in his name (v.20). In the broadest gathering of the church in the New Testament, at the council of Jerusalem, the conclusions were preceded by: "It seemed good to the Holy Spirit and to us" (Acts 15:28). Any discussion of the courts of the church should bear in mind that they are instruments of the same Spirit who fills each individual Christian, all of whom individually and collectively should be submissive to his leadership "speaking in the Scripture" (*Westminster Confession*, I, 10).

3. A pervasive Biblical principle is that we are to be in submission to one another. A mere listing of the frequent occurrences of this admonition in the Epistles shows the prevalence of this principle as an expression of the love that is to characterize Christians: Rom. 12:10; I Cor. 16:14-16; Eph. 5:21; Phil. 2:2-4; I Thess.

5:12-13; Heb. 13:17; 1 Pet. 2:9-3:9; 5:5. No one is autonomous in the Christian church, but everyone is subject to one another as we are all subject to Christ. While the individual's conscience must be subject ultimately to the Word of God alone, he must respect the collective wisdom of his brethren. What is true of the individual person is true as well of the individual congregation.

4. A further Biblical principle is governance by representatives, designated as elders. Christ has established officers in his church to whom he has bestowed keys of the kingdom (Matt. 16:15-19; cf. John 20:21-23). With the passing of the apostles, the power of the keys is to be exercised by elders, both teaching and ruling (1 Tim. 3:1-7; 5:17; Titus 1:5-9).

5. The exercise of this power is to be ministerial and declarative of God's Word and hence wholly spiritual. James Bannerman has an extended discussion of the power of the keys in his *The Church of Christ* (II, 194-198), from which the following points are derived.² The keys are usually understood as two, the key of doctrine and the key of discipline. "In the instance of the exercise by the Church of the key of doctrine, its right and power are to interpret and apply, according to its understanding of it, the sentence already pronounced by the Word of God upon the offense with which it has to deal; exhibiting before the eyes of the offender, and applying to his case, the judgment of the Scripture as to the future and eternal consequences of his sin. In the instance of the exercise by the Church of the key of discipline, its right and power are, by its own judicial act, to exclude the offender for a time, or permanently, from the outward privileges of the Church.

"But beyond this," Bannerman continues, "the Church has no authority and no power. In the case of the key of doctrine, the office and duty of the Church are simply declarative, and no more, — having power to announce what, according to its own understanding of them are the decisions of the Word of God, as applicable to the case in the way of absolving the repentant, and condemning the impenitent sinner; but having no power itself, and apart from the Divine sentence, to absolve or condemn. In the case of the key of discipline, the office and duty of the Church are simply ministerial, — having power to admit to or exclude from the outward privileges of the Christian society, according as it believes that Christ in His Word has admitted or excluded; but having no power itself to open or shut the door of the invisible Church, or to give or withhold admission to the favour of God."

Bannerman admits that "the sentence of the Church may be wrong and unwarrantable. In declaring the sentence of absolution or condemnation, the Church may have erred, and interpreted the mind of Christ amiss; and if so, the sentence will carry with it no blessing or judgment." He stresses the limitations of this nevertheless significant exercise of church power: "But beyond the forfeiture of the outward privileges which itself conferred, the Church cannot go in the way of inflicting penalties.... The temporary suspension or the permanent exclusion of the offender from the outward privileges of the Christian society, is the only discipline or judicial punishment competent for the Church to inflict." Hence he concludes: "The authority of the Church is purely spiritual, and in these spiritual acts its discipline is exhausted."

6. This spiritual ecclesiastical authority is to be implemented through a series of graded courts. The Scripture shows the one New Testament church being organized in congregations under the leadership of elders or bishops. Likewise the Scripture shows, particularly in the case of the council of Jerusalem in Acts 15, an effort by the one New Testament church to consult as a unified body in order to achieve a uniform position on a matter of controversy. On analogy with the synagogue as a local expression of the people of God and with the temple and sanhedrin as central manifestations of God's people's unity, so the Christian church has always recognized the validity of the local congregation and of a central, usually national but sometimes international, expression of the church's spiritual authority. Where Christians have differed is on the nature and extent of the authority of that central expression and also on the role of intermediate expressions between that central one and the local congregation. Even Christians of Reformed persuasion have differed on these points. Congregationalists stressing the independent authority of local congregations without outside supervision of central or intermediate bodies except in an advisory capacity and Episcopalians stressing the role of bishops exercising prelatical authority over local and regional expressions of the church without elders functioning in collegial fashion. The latter is not an issue in our current discussion, but since the role of presbytery and of general assembly in relation to the local church is at the heart of our current concerns, we need to investigate the Scriptural basis for graded courts in the exercise of church authority.

The Jerusalem council in Acts 15 is discussed at length by William Cunningham in his *Historical Theology* (I, 43-78), by James Bannerman in his *The Church of Christ* (II, 325-329), by Alexander T. McGill in his *Church Government* (478-488), by John McPherson in his *Presbyterianism* (122-127), and by Samuel Miller in his *Presbyterian the Truly Primitive and Apostolic Constitution of the Church of Christ* (62-64). The following points are of interest.

The first point to be noticed is that the word "church" in the singular in the New Testament may mean, not just a single local congregation, but a collection of two or more congregations in a given locality. The "church of Jerusalem" spoken of in Acts 11:22 and 15:4, including by then 5,000 to 10,000 members (cf. 1 Cor. 15:6; Acts 2:41, 47; 4:4; 5:14; 6:7), must of necessity have included several local congregations

which could scarcely have met together as one worshipping community. The same point could be made, after the passage of time for church growth, for the "church of Antioch," the "church of Corinth," or the "church of Ephesus."

What happened in Acts 15 is that the church in Antioch was disturbed by teachers from Judea who said that circumcision was necessary for salvation. The ensuing debate resulted in the church of Antioch sending Paul, Barnabas, and some others to see the apostles and elders in Jerusalem about this question (Acts 15:2). Rather than resort merely to the authority of the apostles, including Paul, for a solution, the "apostles and elders met to consider this question" (v.6). After much discussion, with key speeches by Peter, Barnabas and Paul, and James, making reference both to actions by the Holy Spirit and to Scripture, the council of apostles and elders reached a conclusion, with which the whole church concurred (vv. 22, 23). The council's letter to the churches in Antioch, Syria, and Cilicia (not to just one congregation in Antioch - cf. v.41) refers to "requirements" that they are to follow (vv. 28-29), and subsequently Paul, Silas, and Timothy delivered "the decisions (*dogmata*)" of the Jerusalem council "for the people to obey" (Acts 16:4). Some eight years later James and the elders in Jerusalem could recognize that "our decision" had been carried out in Paul's ministry (Acts 21:25). Here we have an example, then, of a local or regional church body submitting a problem to a more general council of the church's officers, whose decisions become the rule for all the churches being established. William Cunningham concludes: "It thus appears...that the first controversy which arose in the Christian church, and which broke out while the church enjoyed the guidance of inspired men, was taken up and disposed of in such a way as was fitted and intended to afford general lessons as to the mode in which the affairs of the church should be conducted, after the miraculous and supernatural gifts of the Spirit should be taken away" (*Historical Theology* I, 64). James Bannerman is even more positive: "The precedent recorded in the fifteenth chapter of Acts, gives warrant for more than the association in joint government of the office-bearers of neighbouring congregations,--it proves, in addition, the lawfulness of a subordination of courts in the Christian Church." (*The Church of Christ*, II, 326).

It remains to describe the Scriptural evidence for intermediate church bodies between such a most general council and the local congregation. James Bannerman writes: "Further still, if it is lawful or Scriptural for the governing bodies of different neighbouring congregations to associate for common counsel and the exercise of a joint rule, this necessarily implies that the members and rulers of each of these congregations singly are subject to the authority of the whole representative convention. In other words, such an association implies the subordination of each congregation, and the rulers of each congregation, to the common and more general authority of the higher courts. The principle of subordination, and the right of appeal from the rulers of one congregation to the rulers of many, are involved in the general principle, that it is competent and Scriptural for the governing parties of the Church to associate together beyond the limits of an individual congregation, for the exercise of ecclesiastical authority and power in common. The warrant for Church courts, made up of the office-bearers of several congregations for the purpose of joint government, carries with it the warrant also for the subordination both of individuals and of narrower associations to the more general conventions of rulers" (*The Church of Christ*, II, 316-317). D. Douglas Bannerman in his *The Scripture Doctrine of the Church* discusses the results of Paul's extended ministry in Ephesus from the indications in Acts 19 and 20 and his epistles: "It is impossible to suppose that 'the Church in Ephesus,' the fruit of labours which had been so energetic and long continued, and which filled such a place in the public mind of the Ephesian people, was confined within the limits of a single assembly. The Christians of the city, long before the end of Paul's three years' ministry there, must have had several regular centres of meeting, such as the hall of Tyrannus, the house of Aquila, and the dwelling-places of other believers, in which the apostle was wont to teach in his labours *kat' oikous* [from house to house]. One of these stated meetings is referred to by Paul, when writing from Ephesus to Corinth. He sends Christian greetings from Aquila and Priscilla, and from 'the church that is in their house' [I Cor. 16:19]. Yet when reference is made to the Christians at Ephesus as a whole, they are never spoken of as 'the Churches,' but as 'the Church' in that city. The office bearers, whom the apostle summoned to meet him at Miletus, were 'the presbyters,' not 'of the Churches,' but 'of the Church at Ephesus.' 'The flock, in which the Holy Ghost had made them bishops,' and in tending which they were 'tending the Church of God,' was one flock, although cared for and fed by them, as good under-shepherds, in different meeting-places throughout the city" (p. 523; cf. context on pp. 521-522).

Paul's farewell to the Ephesian elders in Acts 20 thus took place in what Presbyterians know as a presbytery meeting. James Bannerman concludes from such evidence that the meetings described in Acts 6:2-6; 13:1-3, and 21:18-26 were also presbytery meetings (*The Church of Christ*, II, 329; cf. McPherson, *Presbyterianism*, 126-127 on the last-named passage). Paul described Timothy's ordination as having been by the laying on of hands of "the body of elders" (I Tim. 4:14).

There is, therefore, significant Scriptural evidence for the existence of graded courts of the church in New Testament times. The measure of responsibility and authority of these various levels of church bodies is not defined in detail, and it is true that apostles and their delegates (such as Timothy and Titus) were still on the scene in a way that prevents the church today from reproducing an exact parallel. We shall next

look to some respected Reformed theologians for development of the Scriptural principles of church government.

II. Theological Development.

In the midst of their debate on the propriety of boards or committees James Henley Thornwell and Charles Hodge nevertheless found much common ground on which they could agree. Thornwell said: "The essential features of our ecclesiastical polity are the parity of the ministry; the office of Ruling Elder; and, a series of church-courts, rising one above another, and cementing the whole body together as one harmonious whole. 'That,' says Dr. Miller, 'is a Presbyterian Church, in which the Presbytery is the radical and leading judicatory; in which Teaching and Ruling Presbyters or Elders have committed to them the watch and care of the whole flock; in which all ministers of the Word and sacraments are equal; in which Ruling Elders, as the representatives of the people, form a part of all ecclesiastical assemblies, and partake in all authoritative acts equally with the Teaching Elders; and in which, by a series of judicatories rising one above another, each individual church is under the watch and care of its appropriate judicatory; and the whole body, by a system of review and control, is bound together as one homogeneous community. Wherever this system is found in operation in the Church of God, there is Presbyterianism.' The only permanent officers in the Church of God, which our Constitution recognizes, are Bishops, Elders, and Deacons; the only courts are Sessions, Presbyteries, Synods and the General Assembly. These officers and these courts are treated in our Constitution as abundantly adequate to meet all the exigencies of the church, and to do all that God requires her to do in her ecclesiastical capacity. We profess to trace this system to the Scriptures. We believe that it embodies the leading principles of church government established by the Apostles of the Lord; and we cannot question its sufficiency without bringing a serious and blasphemous reproach upon the Spirit of inspiration" (*The Collected Writings of J. H. Thornwell*, IV, 148-149).

Charles Hodge offered a similar list of "essential features": "...the fundamental principles of our Presbyterian system are first, the parity of the clergy; second, the right of the people to a substantive part in the government of the Church; and third, the unity of the Church, in such sense, that a small part is subject to a larger, and a larger to the whole" (*Discussions in Church Polity*, 119). He describes these three principles as "*jure divino* [by divine right]. That is, that they are clearly taught in the word of God, and intended to be of universal and perpetual obligation. By this is not meant either that they are essential to the being of the Church, for nothing can be essential to the Church which is not essential to salvation: nor is it meant that these principles may not, under certain circumstances, be less developed or called into action than in others" (p. 123).

Robert Lewis Dabney later refined the discussion of those essential features of church government that were by divine right: "...where the indwelling of the Holy Ghost is, there, under Christ, is the church power; and hence, that power, so far as it has a human seat, resides ultimately in the whole brotherhood. This church power is to be exercised representatively, and not popularly, by the hands of equal and co-ordinate presbyters, acting in all customary cases, not singly, but in presbyterial courts of wider or narrower jurisdiction. All these officers are presbyterially equal, and all ministers enjoy a ministerial parity. Precisely three classes of official functions are assigned for reaching the great end of the church, viz., the preaching, inspection and deaconship, of which the two first may be in the same hands, so that there are three names of office, and no more, viz., the preaching-elder, the ruling elder, and the deacon. The church is one in such sense that a smaller part is subject to a larger in the Lord, and a larger to the whole. And last, the Bible alone is the authoritative statute-book of this government." Dabney goes on to describe the relative nature of further detail in church government: "Now, we do not pretend to find an explicit divine warrant for many details under this plan, such, for instance, as these: that preachers, and not elders, shall usually moderate all presbyterial courts; that the number of courts shall be four, the parochial, district, provincial and national presbyteries, instead of three or five; that some of them shall meet semi-annually and some annually; that some things they shall do in open court and some other things by committee, etc., etc. But we contend that all these details, undetermined by express divine warrant, ought to be determined by the church in strict accordance with the definite character of the divine outline. We do assert that Christ's simple plan being the device of infinite wisdom, and being expressly assigned by Christ to his church for accomplishing all the parts of the sole function which he permits her to undertake in the world's conversion and sanctification, is adequate to that work in all ages and circumstance" (*Discussions*, II, 122-123).

What is at stake in the concept of graded church courts is the doctrine of the unity of the church. Hodge states: "This unity is not merely a union of faith and of communion; not merely a fellowship in the Spirit, but a union of subjection, so that one part is subject to a larger, and a larger to the whole. This is also *jure divino*. 1. Because the whole Church is made one by the indwelling of the Spirit. 2. Because we are commanded to be subject to our brethren.... 3. Because in the apostles, as in the Old Testament Church, the whole body of professors of the true religion were thus united as one body. 4. Because by the instinct of Christian feeling the Church in all ages has striven after this union of subjection, and recognized its violation as inconsistent with the law of its constitution" (*Church Polity*, 125).

McGill recognizes the need of graded courts for church unity: "The unity of the visible Church must have these courts of review as a reasonable safety. That her great Founder designed her to be one in outward aspect as well as inward spirit is evident from every similitude used by him and his apostles to explain her nature" (*Church Government*, 457). But he also sees this principle as essential to the purity of the church: "The purity of the Church demands these courts of review. The errors of a congregation are more baleful than those of an individual in proportion to the strength which combination or aggregation gives to any contagious evil; and without some bond of union wider than that of a particular church there would be no sanction for truth and holiness beyond the accident of a majority of one congregation" (p. 462). The principle of graded courts thus can also be a protection to the rights of the individual member who may be in the minority in a local congregation (cf. McPherson, *Presbyterianism*, 127-128). McPherson describes the practical limits of the unity of the visible church which is in view: "It is noticeable, that distinctions in church government, more than differences in doctrine have resulted in separate church organizations. What we say of denominational church unity concerns only such distinctions as church constitutions and particular confessions introduce. We say that the Presbyterian Church is one in a sense quite different from that in which we affirm that all true believers—all that hold the Head—are members of the one church of the living God. Practically the bounds of a particular church are determined by subjection to the one supreme court" (p. 130).

Although Presbyterians have differed with the Reformed (as distinguished from the Presbyterian) view that the higher courts receive their authority from the lower courts rather than directly from Christ, and would therefore differ with this aspect of Reformed theologian Louis Berkhof's use of the term "autonomous" with respect to the local church; nevertheless he does develop clearly the church power that belongs to the local congregation and describes more precisely the limits to the power of the more general courts. "... the Reformed system honors the autonomy [that is, the self-government] of the local church, though it always regards this as subject to the limitations that may be put upon it as the result of its association with other churches in one denomination, and assures it the fullest right to govern its own internal affairs by means of its officers. At the same time it also maintains the right and duty of the local church to unite with other similar churches on a common confessional basis, and form a wider organization for doctrinal, judicial, and administrative purposes, with proper stipulations of mutual obligations and rights. Such a wider organization undoubtedly imposes certain limitations on the autonomy [that is, the self-government] of the local churches, but also promotes the growth and welfare of the churches, guarantees the rights of the members of the Church, and serves to give fuller expression to the unity of the Church" (*Systematic Theology*, 584).

Berkhof describes the relative self-government of the local church in strong terms: "(1) That every local church is a complete church of Christ, fully equipped with everything that is required for its government.... (2) That, though there can be a proper affiliation or consolidation of contiguous churches, there may be no union which destroys the autonomy [that is, the self-government] of the local church. Hence it is better not to speak of classes and synods as higher, but to describe them as major or more general assemblies.... (3) That the authority and prerogatives of the major assemblies are not unlimited.... (4) That the autonomy [that is, the self-government] of the local church has its limitations in the relation in which it stands to the churches with which it is affiliated, and in the general interests of the affiliated church.... No single church has the right to disregard matters of mutual agreement and of common interest. The local group may be even called upon occasionally to deny itself for the far greater good of the Church in general" (pp. 589-590).

Berkhof then describes the proper jurisdiction and authority of the major assemblies: "Only ecclesiastical matters belong to their province, such as matters of doctrine or morals, of church government and discipline, and whatever pertains to the preservation of unity and good order in the Church of Jesus Christ. More particularly, they deal with (1) Matters which, as to their nature, belong to the province of a minor assembly, but for some reason or other cannot be settled there; and (2) Matters which, as to their nature, belong to the province of a major assembly, since they pertain to the churches in general, such as matters touching the Confession, the Church Order, or the liturgy of the Church." He concludes: "The major assemblies do not represent a higher kind of power than is vested in the consistory or session.... At the same time their authority is greater in degree and wider in extent than that of the consistory. Church power is represented in greater measure in the major assemblies than in the consistory, just as apostolic power was represented in greater measure in twelve than in a single apostle [cf. Acts 15].... Moreover, the authority of the major assemblies does not apply to the single church only, but extends to all the affiliated churches. Consequently, the decisions of a major assembly carry great weight and can never be set aside at will.... These decisions are authoritative, except in cases where they are explicitly declared to be merely advisory. They are binding on the churches as the sound interpretation and application of the law, — the law of Christ, the King of the Church. They cease to be binding only when they are shown to be contrary to the Word of God" (pp. 591-592).

III. Historical Development in America

While the authority of Christ is manifest at every level of the courts of the church, the history of Presbyterianism in America displays a development of church courts from the local congregation to the presbytery, the synod, and the general assembly. Lefferts Loetscher, in describing the formation of the first American presbytery in 1706, says that an "important feature of this first presbytery was that it was organized 'from the ground up,' not 'from the top down,' as was the Presbyterianism of Scotland which had been adopted by Parliament and implemented by the General Assembly. In America, on the contrary, the higher judicatories were created by the lower, establishing the more democratic nature of American Presbyterianism, and strengthening the concept that undelegated power remain in the presbyteries, not in the higher judicatories" (*A Brief History of the Presbyterians*, 3rd ed., 61-62). At the same time, it has been argued, in Samuel J. Baird's *Collection* (1858, pages 264-265) that "the General Assembly is not a body created by the voluntary union of Presbyteries and Synods, as is sometimes assumed, but itself the original body, whence they have derived their existence and powers." Baird describes the original organization of the first American presbytery in 1706 and the design of its organization to carry on the work of missions. Then he argues that it was not entitled "The Presbytery of Philadelphia," but simply "The Presbytery" — hence, a General Presbytery. Subsequently, in 1716, it created out of itself four subordinate presbyteries and assumed the name of "The Synod." Thus, while there was a historical development from congregation to presbytery to synod, there was a continuity of a highest court from general presbytery to a general synod to an eventual general assembly.

Charles Hodge says of the general synod in existence between 1758 and 1788: "The Synod exercised a general supervision over their members and Presbyteries, designed to secure adherence to the rules of the church, and the proper discharge of ecclesiastical duties" (*Constitutional History of the Presbyterian Church*, II, 342). The manner by which this supervision was normally exercised was upon initiative from below: "The Synod, as the highest judicatory in the church, was frequently called upon to decide references, complaints, or appeals from the lower courts" (II, 344). The General Assembly was formed upon a resolution by the Synod in 1786 (II, 408).

Recent Presbyterian history has evinced situations in which local congregations have felt compelled by conscience to renounce the authority of a denomination which has departed from Biblical truth in order that they might be faithful to their Lord. Kenneth Horner describes this modern situation: "When doctrinal or moral evil exists in a church organization, it ought to be dealt with by proper disciplinary measures, but when that evil is so firmly entrenched in the organization that it is impossible to deal with it, the only Scriptural course for the believer is to 'come...out from among them and be... separate,' and to build anew (II Cor. 6:17). This is what happened at the Reformation led by Martin Luther in the sixteenth century; and this is what is happening in the twentieth century again as the great Protestant church organizations have been so completely taken over by modernistic unbelief that it is impossible to carry out effective disciplinary action against it. God is today calling His people to separate themselves from this apostasy and to build anew the testimony of the Lord."

Horner continues: "In the rebuilding process, many of the Lord's people have reacted against the apostate church organizations from which they have withdrawn and have shied away from any future church organization that goes beyond the local church. We have seen, however, from this study of Biblical principles of church government that in the early church several congregations were grouped together under a presbyterial government and there is evidence of a gradation of judicatories embodying the principle of the subordination of courts. To be truly Biblical in church organization, therefore, the reorganization of the separated church should take place along these lines." (*Biblical Church Government*, 43).

IV. Conclusions

The following conclusions may be drawn from the previous material:

1) The basic unit of the church of our Lord Jesus Christ is the local congregation under the governance of a body of elders, ruling and teaching, which we commonly know as the session. While the teaching elder or pastor has the responsibility of the regular ministry of the Word and sacraments and the conduct of worship, joined with him in the responsibility of shepherding the flock are the ruling elders. Together they are to make disciples of those in the context of the church, admitting to membership and exercising discipline. The PCA recognizes the measure of self-government that the local congregation exercises in that it owns its own property and may leave the denomination for reason sufficient unto itself. (*Book of Church Order*, 25-8, 9, 10, 11, 12).

2) The pattern for the structure of the church laid down in the New Testament is one of a series of graded courts, designed for the welfare of the whole church, its doctrine, worship, and life, and for the benefit of its individual members. Just as an individual Christian, even though in his liberty his conscience is bound only by the Word of the Lord, is still to be in submission to the brethren; so too the local congregation, though having a large measure of self-government, is to be in submission to other churches in the Lord. This is for the sake of the unity of the church and also for its purity. Fellowship with neighboring

churches, but also with more numerous and remote churches, can strengthen the mutual testimony of such churches as well as serve to provide a constructive check on the doctrine and life of each individual church. The authority of such corporate collections of churches is spiritual — that is, ministerial and declarative of God's Word. The ultimate measure of discipline they can exercise is expulsion from the fellowship — not an insignificant measure if indeed the binding and loosing is in accord with that which is done in heaven.

3) The actions of the general assembly, like those of the council of Jerusalem in Acts 15, are authoritative for the local churches unless indicated as merely advisory, but such matters should come to the general assembly upon the initiative of the local churches or presbyteries or should pertain to those matters of general concern to all the churches, such as the doctrinal standards of the denomination or its order and worship. The general assembly, by its committees and agencies, may also be able to expedite the denomination's coordinated efforts to carry out the Great Commission.

4) The regional council, or presbytery, has the responsibility for the mutual care of the ministers in its area and also the constructive supervision of the churches in the region. Just as the Lord assigned to Peter the task of feeding the lambs, tending the sheep, and feeding the sheep (John 21:15-17), so Paul assigned to the elders of the presbytery of Ephesus the responsibility of taking heed to themselves and of tending the flock over which they were appointed overseers. A major assignment of the presbytery is the admission of men to the ministry, and the presbytery should continue to exercise positive discipline among its ministerial members for the sake of the flocks which they tend and feed. Also for the edification and effectiveness of the local church, the presbytery should actively care for all the churches within its bounds, normally acting upon the initiative coming from the local church, but also conducting periodic review for the spiritual health of the congregations. In any case the presbytery cannot intrude upon the local church's authority to admit its own members upon credible profession of faith, to choose its own officers according to the standards of doctrine and order of the denomination, and to elect its own minister with the approval of presbytery. However, the presbytery may exercise its ecclesiastical authority in the area of review and control as described in the *Book of Church Order* and in accordance with Scriptures. Once again, the ultimate measure of discipline in such cases can only be expulsion from the fellowship of the church, significant as that is if the binding and loosing accords with that in heaven.

Thomas Withrow in his *The Apostolic Church: Which Is It?* argues that the presbytery is the distinctive genius of the Presbyterian system of church government which is lacking in most other denominations: "In the Apostolic Church there was recognized the privilege of appeal and the right of government. This privilege is not only admitted, but it is one of the most distinguishing principles of Presbyterianism. Should any difference arise in a congregation, the members are competent to settle the matter without appeal, if they please; but, should this fail, it is equally competent for them to refer the whole matter, either for advice or decision, to the assembly of elders met in presbytery. The highest ecclesiastical court known to the system is the *Presbytery*; the *Synod* being the name usually given to the presbytery of a province, and the *General Assembly* being the name that convenience has attached to the presbytery of a nation" (p. 69).

Withrow sums up: "...there can be no doubt that the Presbyterian form of government, in common with that of the Apostolic Church, secures to the people the *right of appeal to the assembly of elders, and grants to the assembly of elders the right of government* — a privilege which, as far as known to us, is enjoyed by no denomination that is not, in point of government, Presbyterian" (p. 70).

Without diminishing the authority of the local congregation, as the basic unit in the church of Jesus Christ, the PCA should seek to make maximum use of the presbytery, the distinctive genius of the Presbyterian insight into Biblical church government, to expedite the carrying out of the Great Commission. A presbytery is ideally suited to bring together the energies and wisdom of the local churches in a metropolitan area or in a relatively compact region. As the PCA grows into a strong North America testimony, it finds itself able to function as strong presbyteries in more and more locations. Churches can thus cooperate in the deployment of specialists in evangelism, Christian education, counseling, or music that no one of the churches might otherwise be able to afford. In cooperation with the committees of the general assembly, presbyteries could generate candidates for the ministry and the mission field, thus further fulfilling the Great Commission beyond their boundaries, indeed around the world.

Definition of the PCA's Current Problem: On the one hand, a congregation's ownership of its property and prerogative to leave the denomination for reasons sufficient to itself imply a degree of autonomy for congregations. On the other hand, the jurisdiction of a presbytery, and the general assembly, over the spiritual welfare of the churches within its bounds involves a spiritual responsibility in interpreting and applying the Word of God to local situations. The main illustration of the potential conflict between congregations and the higher courts or broader councils of the church comes in cases of discipline. Is there any way for a higher court to enforce its decision contrary to a lower court apart from expelling the lower court from its membership? What process is to be pursued if a higher court's decision is not followed by a lower court? How can the spiritual responsibility of presbytery and general assembly be maintained consistent with a congregation's ownership of its property and maintenance of its prerogative to leave the

denomination for reasons sufficient to itself? How can such results be achieved without involving the civil courts?

Towards a Solution: Scripture appears not to envision the kind of problem with which we are concerned. On the one hand, the New Testament assumes that Christians will be in submission to the will of the collected body of the church — as expressed, for example, in such a gathering as was held in Jerusalem in Acts 15. On the other hand, there is no indication of such a gathering being concerned with the property of local churches or in coercing a local congregation that would disagree with the decision. If a local church had differed with such a decision, the pattern disclosed in the Book of Acts would have been for further discussion to take place, in a similar council if possible; and then if difference continued, one would suppose that the local congregation would submit to the will of the wider body of believers, or else depart from the fellowship. In the eventual history of the church, of course, the latter has occurred often enough, all of us as Protestants and as members of the PCA being part of more than one such division.

In the New Testament there was anticipation of differences, but the assumption is that a minority was deviating from the position established by the Apostles and their generation. When such a deviation occurred, the Apostle Paul was swift to pronounce judgment (I Cor. 5:3-5, 11-13). It is true that the church of Corinth was called upon itself to render the judgment of the immoral member. But Paul continued to be concerned with and involved in the carrying out of the discipline (II Cor. 2:5-11). One can only speculate on the outcome if the local church's action had differed with Paul's verdict.

In I and II Timothy we may see a pattern in which the exercise of discipline in the church of Ephesus places Paul in a position analogous to that of the general assembly of the PCA and Timothy in a position analogous to that of a presbytery. Timothy is told by Paul to command men no longer to teach false doctrine (I Tim. 1:3). He is to point things out against false teaching, but also to command and teach (I Tim. 4:1-2, 6, 11). He is to command the rich to be generous (I Tim. 6:17-18). He is to exhort with respect rather than rebuke harshly; nevertheless, elders who sin are to be rebuked publicly (I Tim. 5:1-2, 19-20). All of this is in context of Paul's having "handed over to Satan" Hymenaeus and Alexander "to be taught not to blaspheme" (I Tim. 1:20). It is clear that discipline is to be conducted first by means of persuasion. Timothy is to furnish an example of gently instructing those who oppose (II Tim. 2:25), whose folly will become clear to everyone (II Tim. 3:8-9). Correction and rebuke are to be done through the Word (II Tim. 4:2, cf. 3:16). But those who oppose, like Hymenaeus and Alexander, are clearly regarded as outside the fellowship of believers (II Tim. 2:17, 4:14-15). Although no physical or material penalty is inflicted, obviously a spiritual authority is to be exercised.

In like fashion Titus, in the church of Crete, is to encourage and rebuke with all authority (Titus 2:15). Rebellious people must be silenced; Titus is to rebuke them (1:11, 13). His example is to shame those who oppose (2:7-8). After two warnings he is to have nothing to do with the divisive person (3:10).

In American Presbyterian history there is precedent for a presbytery to try ruling elders (1825 - *Presbyterian Digest* of 1938, vol. I, p. 90), and to direct an elder to cease acting, without the request of session or of members of the church (1869, Old School - *Presbyterian Digest* of 1938, vol. I, pp. 231, 476 - cf. J. Aspinwall Hodge, *What is Presbyterian Law as Defined by the Church Courts?* [8th ed., 1899], 230-232, 133, 57-59, 317). The Southern Church decided that a presbytery may dissolve the relation between a ruling elder and a congregation without deposing (1894 - *Digest of the Acts and Proceedings of the General Assembly of the PCUS, 1861-1944*, p. 100). In an extreme case a presbytery could dissolve a session (1842 - *Presbyterian Digest* of 1938, vol. I, p. 233). In the Southern Church the congregation would be afforded opportunity to be heard prior to any dissolving of the church by a presbytery (1936 - *Digest of the ...PCUS, 1861-1944*, p. 105). Also the higher judicatories could institute process in cases in which the lower have been directed to do so and have refused or neglected to obey (1877 - *Presbyterian Digest* of 1938, vol. I, pp. 251-2). The Southern Church concluded: "In answer to the...question, relative to the nature and authority of our different church courts, the assembly would say that the nature and authority of all our church courts are the same, so far as the bounds of these respective courts extend, subject, of course, to the provisions for review and control of the lower courts by the higher. The power of the whole is in every part, but the power of the whole is over the power of every part" (1879 - *Digest of the ...PCUS, 1861-1944*, p. 76).

The PCA, having consciously made a distinction between ecclesiastical and civil authority in the *Book of Church Order* (e.g., property shall belong to the local congregation which may also leave the denomination for reasons sufficient to itself), is not bound to follow these precedents from American Presbyterian history to the extent that they involved a confusion of civil and ecclesiastical authority. Some means of preserving the Presbyterian distinctive of the spiritual authority of the courts of the church, however, must be maintained while also safeguarding the above-stated prerogatives of the congregation. Civil authority or civil power as used in this paper means any authority or power that would require the use of civil laws or civil courts to enforce any judgment, decision, or order of a congregation, presbytery, or the General Assembly if the person or entity to whom the judgment, decision, or order is addressed refuses to accept, abide by, and take such action as may be necessary or appropriate to put into effect, such judgment, decision, or order.

Final Recommendations: The church session, the presbytery and the general assembly are given certain powers of discipline in the *BCO* chapters 12, 13, and 14 dealing with these specific courts. In addition, *BCO* Part II sets out in detail the Rules of Discipline. There seem to be some conflicting provisions between those powers set out in those *BCO* chapters dealing with the individual courts and those contained in the Rules of Discipline. These need to be reconciled and redrafted where necessary so that they are consistent with the principles set out above.

The Rules of Discipline provide for two types of cases where an individual is involved, i.e. (1) cases of process and (2) cases without process. The difference in the two types is that a "case of process" is where an individual is accused of an offense and a trial is held thereof, and a "case without process" is where an individual comes forward on his/her own and makes his/her offense known to the court and a judgment is rendered without a trial.

The *BCO* chapter 30 sets out the judgment or censure the court may render in both types of cases. The court may acquit the accused or it may inflict one of the following judgments or censures, to wit:

- (1) Admonition,
- (2) Suspension,
- (3) Excommunication,
- (4) Deposition.

The *BCO* speaks of a "case of process" as a "judicial case" and we will so use the term herein.

We would like to illustrate the principles of this paper as they apply to a judicial case, indicating the various possibilities while not necessarily approving or sanctioning all of them, especially where the words "possibly" or "might" are used. If a charge is brought by an individual against another individual, it is heard by the session of the accused. If the session inflicts a censure on the accused, the accused (1) ordinarily shall accept the censure or (2) may appeal the judgment of the session to the presbytery or (3) possibly might withdraw his/her membership from the church under its censure or (4) possibly he/she might do nothing. If the accused does nothing, what may the local session do? After seeking to counsel the accused to comply, the local session may terminate the membership of the accused in the local church.³ If the session acquits the accused, the accuser may (1) accept the judgment or (2) appeal the decision to presbytery. If a minister is accused of an offense, his presbytery shall have original jurisdiction of the case and similar options are open to the accused and accuser on the rendering of a judgment of the presbytery.

The *BCO* further provides, in chapters 39 to 43, modes in which the proceedings of lower courts come under the supervision of higher courts. These are:

- (1) Review and Control,
- (2) Reference,
- (3) Appeal,
- (4) Complaint.

It seems that most confusion has arisen regarding the instances where proceedings of a lower court come under the supervision of a higher court. Appeals and Complaints seem to have been handled without too much difficulty as to procedure. The greatest confusion seems to have arisen under the modes of "Review and Control" and "Reference." Much of this confusion seems to be over what authority the higher court has over the lower court to enforce its judgments and pronouncements.

The courts of the PCA have a spiritual/moral relationship with one another with regard to their separate responsibilities, authority, and accountability but they have *no civil* authority, responsibility, or accountability toward one another even though each of them does have a civil relationship with the state with regard to their property, charters of incorporation, and other state and/or federal laws. The higher courts may not proceed in such a way that would constitute civil action on behalf of a congregation without a formal vote of the congregation. In order to be effective, any such civil action must be with the consent or approval of the congregation, which consent or approval is given in accordance with the civil laws under which the congregation is organized.

Although there have been perennial differences in historical Presbyterian interpretation of the relative authority of church courts, we believe that in the area of spiritual discipline even the Apostle Paul, while able as an apostle to pronounce judgment from a distance, called on the church in Corinth to make and implement the disciplinary decision themselves (I Cor. 5:1-5). Although he could exercise spiritual discipline by virtue of his apostolic authority (II Cor. 13:2,10; 10:2,6), we believe his example of calling on the level of the church with original jurisdiction to carry out the discipline provides the pattern for authority in ecclesiastical courts. This being the case in spiritual matters, much more is it true in civil matters. As *BCO* 11-1 says of the jurisdiction of church courts: "They have no power to inflict temporal pains and penalties, but their authority is in all respects moral or spiritual."

Thus we believe the *BCO* should be elsewhere amended so that the above principles would apply in the area of civil authority, to wit:

- (1) A higher court may not "act for"⁴ a lower court.

- (2) A higher court may "act on" an issue or case properly before it relating to a lower court. In such instance, the lower court (a) ordinarily shall accept the lawful injunction of the higher court and "act thereon," or (b) possibly might withdraw from the fellowship under the higher court's censure; or (c) possibly it might do nothing.
- (3) In the event the lower court does nothing, by virtue of its ecclesiastical authority the higher court may (a) ignore the failure to act, or (b) counsel, advise, exhort, and urge the lower court to comply, or (c) reprimand or rebuke the lower court, or (d) suspend one or all of the ecclesiastical privileges of the lower court with reference to the higher courts — e.g., to overture or reference a matter to the higher courts, to vote upon amendments to the Standards, to vote at the higher courts, or even to have commissioners at the higher courts, or (e) as a last resort "act against" the lower court by dismissing it from the fellowship.⁵

One Concluding Proposal: Let a provision be framed for the *BCO* for dealing with ruling elders similar to 34-1 dealing with teaching elders. Such a provision would provide that process against a ruling elder would ordinarily begin in his session. However, if such session refuses to act in doctrinal cases or instances of public scandal, presbytery could initiate a case of process against such a ruling elder. If presbytery concluded that the ruling elder is guilty as charged, presbytery could inflict one of the censures of *BCO* chapter 30. If such censure was suspension, excommunication, or deposition, presbytery would instruct the local congregation, through its session, to take such action. Thereupon the local congregation (1) ordinarily shall accept the judgment of the higher court and act thereon or (2) possibly might withdraw from the fellowship under the higher court's censure, or (3) possibly it might do nothing. If the local congregation chose to do nothing, presbytery could (1) ignore the failure of the local congregation to act, (2) counsel, advise, exhort, and urge the local congregation to comply, or (3) reprimand or rebuke the local congregation, or (4) suspend one or all of the ecclesiastical privileges of the local congregation with reference to the higher courts — e.g., to overture or reference a matter to the higher courts, to vote at the higher courts, or even to have commissioners at the higher courts, or (5) as a last resort, act against the local congregation by dismissing it from the fellowship.

FOOTNOTES

¹Dr. Edmund P. Clowney has stated this principle well in his unpublished paper "Distinctive Emphases in Presbyterian Church Polity" (see especially page 10).

²James Bannerman speaks more fully on the subject of the authority of the church in Vol. I, pp. 218-221, 235-248.

³Each local church is advised to take congregational action to adopt the *PCA Book of Church Order* as its "governing rules" or "bylaws" as a corporate entity and thereby clearly vest in its session the internal or civil powers that are set forth in the *Book of Church Order*.

⁴"Act for" A higher court taking an action on a matter over which a lower court had original jurisdiction, which action is as conclusive of the matter as if it had been made by the lower court and is similarly enforceable. *Illustration:* Can a presbytery appoint a commission with authority to act as the session of a local church? Answer: If the local congregation properly requests the presbytery to do so, a presbytery *can* appoint a commission with authority to act as the session of the local congregation. Without a proper request from the local congregation, the presbytery cannot remove a session of a local church and act for such session. Why? Because such would violate the *BCO* concept of the basis of the relationship between the local church and the higher courts. For the presbytery, by taking over the local session, would be taking effective control of the use and possession of the local church's property. For the presbytery, by taking over the local session, could "act for" it in such matters as control of worship, use of buildings, control of membership, spending of its money, etc. In so doing, presbytery has violated the "solemn covenant" in *BCO* 25-10: "whereby the church as a whole promises never to attempt to secure possession of the property of any congregation against its will." In addition, the presbytery has violated ecclesiastical rights of the local church to choose its own officers, a right presbyterians base on Scriptural authority and the civil rights of the local church to own and control its own local properties.

⁵The five options are not necessarily mutually exclusive, but some combination of them may be employed.

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EXHIBIT "B"

Proposed Amendment to the *Book of Church Order* relating to General Assembly.

REPLACE BCO 14-2 WITH THE FOLLOWING:

14-2

GENERAL

- A. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment.

TRIENNIAL ASSEMBLY

- B. In every third year following the adoption of this section, the General Assembly shall consist of all Teaching Elders in good standing with their Presbyteries, and Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five Ruling Elder Commissioners from any one congregation.

OTHER YEARS ASSEMBLY

- C. In every other year, the General Assembly's maximum size shall be 800 commissioners. Although the number of commissioners from each presbytery may be limited by II-3, below, such 800 commissioners shall be apportioned among the presbyteries as follows:
1. Each presbytery shall have at least one teaching elder and one ruling elder eligible to attend the Assembly. On the basis of the statistics as reported to the Stated Clerk's office for the previous year, the General Assembly shall determine the apportionment of the 800 commissioners among the presbyteries, as follows:
 - a. Determine the number of eligible commissioners from the entire denomination on the following formula: all teaching elders in good standing with their presbyteries, one ruling elder from every congregation, with allowance of one additional ruling elder from every congregation for each 500 members, or fraction thereof, not to exceed 5 ruling elder commissioners from any one congregation.
 - b. Determine the percentage that the total possible commissioners from each presbytery represents of the total possible commissioners from the entire denomination.
 - c. Multiply this percentage for each presbytery times 800, rounding to the nearest whole, to determine each presbytery's allotment.

- d. In his annual report to the General Assembly, the Stated Clerk shall report this allotment for each presbytery for the next General Assembly.
- II. Each Presbytery shall elect its commissioners as follows unless procedures of III are followed:
1. The Stated Clerk of each Presbytery shall maintain a roster of teaching elders, in which the position of each shall be determined by:
 - a. The number of years since he last attended a General Assembly, whether as a delegate of this or another PCA presbytery.
 - b. Alphabetical order in each year's class.
 - c. Each teaching elder shall automatically be elected as a commissioner as his name comes to the top of the roster.
 - d. The name of any eligible teaching elder who fails to attend such General Assembly shall be moved to the bottom of the roster, unless excused by his presbytery because of his being providentially hindered.
 - e. Missionaries and Chaplains may notify the Stated Clerk of their presbytery of the years they will be available to be commissioners, and the Stated Clerk shall adjust the presbytery roster so that they have appropriate opportunity to be commissioners in accordance with their schedule.
 - f. A newly-ordained teaching elder or a teaching elder transferring from another denomination shall be placed at the bottom of the list. In the event of a Joining and Receiving of another ecclesiastical body into the PCA, the teaching elders shall be handled as if in the PCA all along.
 2. The Stated Clerk of each Presbytery shall maintain a roster of the churches in which each church's position shall be determined by:
 - a. The number of years since it was last represented.
 - b. Alphabetical order by the church's post office and within a post office where there is more than one church, by alphabetical order by the churches' names therein.
 - c. Any church which is eligible to send a Ruling Elder Commissioner and fails to do so shall be moved to the bottom of the roster; except if a church is entitled to send more than one Ruling Elder but cannot send its full quota because of its presbytery's allotment limitation, it would be eligible in the succeeding year to complete that quota.
 - d. A newly organized church or a church being received from outside the PCA would start at the bottom of the roster in the presbytery.
 3. Although by the formula stated above, a Presbytery may be allotted a certain number of Teaching Elder Commissioners, such Presbytery shall be eligible to send to a particular General Assembly only the same number of Teaching Elder Commissioners as Ruling Elder Commissioners who have notified the Stated Clerk of the Presbytery, in writing, their good faith intention to attend at least ninety days prior to the opening date of the General Assembly. However, in the event that a Presbytery cannot obtain its full quota of Ruling Elder Commissioners, it would still be allowed to send at least one-half its quota of Teaching Elder Commissioners.
 4. At its option, any Presbytery may make a provision for alternates following the Rosters of Teaching Elders and Ruling Elders as above set out.
- III. As an alternative to the election process set out in II, above, the presbytery has the option of electing up to 50% of its teaching and/or ruling elder commissioners from the presbytery at large. The balance of the commissioners shall be elected as provided in II above. If a teaching elder is so elected at large, his name goes to the bottom of the roster. If a ruling elder is so elected at large, his church does not go to the bottom of the list but maintains its place on the Roster of Churches.

EXHIBIT "C"

REPORT OF THE AD INTERIM COMMITTEE ON THE GENERAL ASSEMBLY

Proposals for Restructuring the Judicial Business of the General Assembly

A. Recommend amendments to the *Book of Church Order*, so that they read as follows:

Amended 15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it. It shall keep a full record of its proceedings, which shall be submitted to the court appointing it, which if approved, shall then be entered on its minutes, and regarded and treated as the action of the court. In the event of complaint or appeal against an action of a commission, such complaint or appeal shall be made to the court appointing said commission, or the next higher;

except there may be no complaint or appeal by any party in the case from a final decision or judgment of the Permanent Judicial Commission of the General Assembly. Every commission must be appointed by the court which constitutes it, except the Permanent Judicial Commission of the General Assembly which shall be elected as provided in *BCO* 15-4 and the Regional Judicial Commissions may be constituted as provided in *BCO* 15-5.

New 15-3. Presbytery may of its own motion commit any judicial case within its jurisdiction to a commission, and should ordinarily follow this procedure, especially when requested by one or both parties to the case. Such a commission shall be appointed by the Court from its members other than members of the court from which the case comes up. The Commission shall try the case in the manner presented by the Rules of Discipline and shall submit to the presbytery a full statement of the case and the judgment rendered. The presbytery shall approve or disapprove of the judgment. If presbytery approves, the judgment of the Commission shall be final and shall be entered on the minutes of presbytery as the action. If presbytery disapproves, it shall hear the case or appoint a new commission to hear the case again.

New 15-4. The General Assembly shall elect a Permanent Judicial Commission to which it shall commit all judicial cases within its jurisdiction. This commission shall consist of four classes of one teaching elder and one ruling elder in each class. Nominations and vacancies shall be according to *BCO* 14-1 (11). No persons may be elected if there is already a member of the Commission from the same presbytery; but if a person is elected and changes presbytery, he may continue to serve his full term.

New 15-5. The Permanent Judicial Commission may delegate specific judicial cases to a Regional Judicial Commission which shall be responsible for adjudication of the case. The Regional Judicial Commission shall consist of eight members including a convener appointed by the Permanent Judicial Commission from a pool of teaching elders and ruling elders from nearby presbyteries. A quorum shall consist of five members, with not less than two teaching elders and two ruling elders. Therefore, presbyteries shall elect two teaching elders and two ruling elders, one each in four classes, to be available for service on a Regional Judicial Commission of General Assembly.

New 15-6. A Regional Judicial commission shall hear a complaint or try a case in accord with the Rules of Discipline and such guidelines as approved by General Assembly. It shall submit its judgments to the Permanent Judicial Commission for report to General Assembly.

New 15-7. The Permanent Judicial Commission shall make a full report of each case directly to the General Assembly, which report shall contain a summary of the facts, the reasoning of the Commission, and its judgment. The General Assembly shall, without debate or discussion, approve or disapprove the judgment. If General Assembly approves of the judgment, it shall be the action of the General Assembly and printed in its minutes. If the General Assembly disapproves of the judgment, it must set the case for hearing before the General Assembly or a Special Commission appointed by it to try the case on the record as delivered to the Stated Clerk. Such Special Commission shall then proceed and shall report its judgment, in like manner, to the General Assembly for its approval or disapproval. In any event, the full record of the case, including testimony of witnesses, all documents, exhibits and papers shall be delivered to the Stated Clerk for permanent preservation.

Current 15-4 becomes 15-8.

MINORITY REPORT CONCERNING THE WORK OF THE AD INTERIM COMMITTEE ON PCA STRUCTURE AND PROCEDURE

The Majority Report from this Committee is the result of numerous meetings and substantial individual labor over the past two years. Such faithful labor, over such a period of time, by men universally acknowledged to be among the leaders of our denomination, is enough to give anyone great pause in registering dissent from the results. Nonetheless, such dissent is absolutely necessary in this situation. Being convinced that the majority has erred in its approach to the task set before it, has erred in the philosophical statement which the majority offers as its approach to church polity, and has erred in the two specific proposals now being submitted to the church, the minority is constrained by its own duty to the Body of Christ to submit this Minority Report.

I. The Majority's Approach to Its Task

The reader of the Majority Report will discover that it contains not the slightest attempt to justify the radical innovations in our church structure which that Report proposes. The majority's approach seems to have been to assume that there are major, generally recognized problems, so that all that was necessary was to come up with specific suggested solutions. Even the philosophical paper (Exhibit A to the Majority

Report) is unrelated to the specific proposals now presented. Such an approach is fundamentally flawed.

Before it is necessary or even possible to devise solutions, it must be shown that a problem exists and what the true extent of that problem is. If there really is no problem, no solutions are required. If there is a problem, but it is of limited scope, only limited solutions are needed, and far-reaching philosophical inquiries may well be unnecessary. Only if truly major problems actually exist, which stem from fundamental philosophical misconceptions, is there likely to be a need to debate such root concepts.

Such a "problem analysis" approach was particularly necessary in the work of this Committee, for at least two reasons. First, the wording of the task given to this Committee clearly contemplated the application of such an approach. At *M12GA* 183, Item III, 1, the recommendation was adopted that a committee be appointed "to *evaluate* and make its recommendations" (emphasis added) concerning the functions and coordination of various committees and offices, the structure or organization of the denomination, and judicial business procedure and structure. Thus, the Committee was plainly directed first to *evaluate* the situations in these various areas, to determine whether there truly are problems at all; only then was the Committee to formulate recommendations, going to the specific problems discovered. The Committee was not to assume that, simply because an area was given to it to consider, there necessarily was a real problem, let alone one warranting major structural changes.

Second, the burden of proof always lies with the party advocating innovation; "if it isn't broken, don't fix it." This burden is particularly heavy upon anyone who seeks wholesale modifications of our functioning Presbyterian government, because of our assertion that our form of government, as much as our doctrine, comes from Scripture and thus is *jure divino*. There are, of course, "some circumstances concerning...the government of the Church, common to human actions and societies" which are not set out with specificity in the Word, so that we are allowed to order them "by the light of nature and Christian prudence." (*WCF* I, 6.) However, the question whether a particular matter is such a "circumstance," so that we can legitimately legislate concerning it, can be one of great difficulty, as indicated by the Board/committee debate between Charles Hodge and James H. Thornwell. Proclaiming ourselves to be the "continuing Presbyterian church," the PCA has wholeheartedly accepted the strictures on legislation concerning church government which are stated in our Confession, and has generally viewed itself an heir to the Thornwellian tradition, which so painstakingly applies those strictures. Moreover, it is, after all, the governance of the Bride of Christ with which we are concerned, not any ordinary voluntary association. Therefore, any innovation suggested by the majority should only have come as a response to a demonstrable, significant problem, and any solution offered should have been exactly tailored to deal with that problem, without unduly disturbing the sound portions of our polity.

It is unquestioned that the esteemed fathers and brothers who form the majority have labored with sincere desire to improve the functioning of our denomination, but good intentions are not enough. It is plain that neither the report submitted to the 1985 General Assembly (*M13GA* at 313-334) nor the Majority Report made at this time meet the double requirement outlined above. It has not been adequately shown that there are significant problems in the areas addressed by the Majority Report, or that the proposed solutions are the best way to resolve any problems that there may be. The reasons for this conclusion are set out in the following sections.

II. The Philosophical Paper (Exhibit A to Majority Report)

Exhibit A, after being substantially revised from what it was when originally presented (see *M13GA* at 324-334), gathers together much that is useful. However, even at its best, it is too brief and superficial to do justice to the matters it attempts to address. For example, readers of Hodge and Thornwell will probably be surprised at the harmony of view the paper finds between them; in another place the paper mentions but never reconciles two totally opposed historical views on whether American Presbyterian church courts originally developed from the bottom up or the top down. These are not mere stylistic criticisms or historical quibbles; Presbyterians have always accorded great weight to historical precedents, so what was done before has substantial import for what is done now. Since the paper is offered as the starting point and justification for major structural changes to be proposed in the future, it obviously ought to be sound in itself. A foundation showing cracks even before any superstructure is placed upon it is not to be trusted. Moreover, though the majority is requesting only that the "Final Recommendations" and "Concluding Proposals" actually be adopted by the General Assembly, those items are largely meaningless without the earlier paragraph which attempts to define "civil authority." Therefore, acceptance of other parts of the paper as valid will necessarily be implied, even if the majority's recommendation for limited formal acceptance is followed.

The majority seeks through Exhibit A to address the relationship between the visible church and the secular courts in dealing with two kinds of questions: property disputes arising when a congregation leaves a denomination, and enforcement of decisions of higher church bodies on lower bodies. Each question will be considered separately below, but it bears noting from the outset that *no specific problems have been*

identified. Vague generalities about possible problems are an inadequate basis for deviating from the tested system we already possess.

A. Church property. This issue, though not plainly discussed in Exhibit A, came up repeatedly in the Committee meetings, and undoubtedly is a matter of concern within the church, so it is dealt with here. Full understanding of it requires review of some legal history. In 1872 the United States Supreme Court decided a case called *Watson v. Jones*, 80 U.S. 679, 20 L.Ed. 666. That litigation involved a dispute over who should control the property of the Walnut Street Presbyterian Church of Louisville, Kentucky. The Supreme Court held that, in property disputes arising in denominations with a hierarchical form of church government, the civil courts would simply accept the resolution of the matter made by the highest court of the denomination. This "principle of deference" effectively meant that Presbyterians who desired to leave their denomination were totally at the mercy of that denomination with regard to the disposition of the church property, because the civil courts would simply "defer" to the church courts and not get involved. This was the approach utilized to deprive the majorities of numerous UP and PCUS congregations of their property when they withdrew from those bodies.

This situation persisted until 1979 when the Supreme Court decided *Jones v. Wolf*, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed. 2d 775. While the *Jones v. Wolf* decision allowed the state courts to continue to utilize the principle of deference, it also held that the state courts could, consistent with the First Amendment, decide instead to resolve church property disputes by utilizing "neutral principles of law." This meant that, rather than deferring to the decision of a denomination, the state court would look at the denomination's governmental documents, the documents establishing the congregation, the papers involved in the acquisition of the property, etc., to determine whether there was any actual intention that the property would belong to the denomination if the congregation withdrew. The "neutral principles of law" approach has since been adopted in many states (in several instances as the result of cases in which our own Jack Williamson participated). In most of the cases decided under this approach, the fact that a denomination was hierarchical in structure, and used a book of order providing for such things as review and control by higher church courts, appointment of presbytery commissions to act for sessions, and congregational conformity to the discipline of the denomination, made no difference. The secular courts were concerned only with provisions related specifically to property matters, and such arrangements for spiritual direction therefore were irrelevant. As a result, seceding majorities have generally been given control of the church property. See, e.g., *Trinity Presbyterian Church of Montgomery v. Tankersley*, 374 So.2d 861 (Ala. 1979); *Presbytery of Riverside v. Community Church of Palm Springs*, 152 Cal. Rptr. 854 (Ct. App. 1979), cert. denied 444 U.S. 974; *Jones v. Wolf*, 243 S.E. 2d 860 (Ga. 1978), vac. 443 U.S. 595, 99 S.Ct. 3020, reaffirmed 260 S.E.2d 84 (1979), cert. denied 444 U.S. 1080 (1980); *York v. First Presbyterian Church of Anna*, 130 Ill. App.3d 611, 474 NE2d 716 (1984), cert. denied 106 S.Ct. 183 (1985); *Presbytery of Elijah Parish Lovejoy v. Jaeggi*, 682 SW2d 465 (Mo. 1984); *First Presbyterian Church of Schenectady v. UPCUSA*, 476 NYS2d 86, 464 NE2d 454 (Ct. App. 1984); *Presbytery of Beaver-Butler v. Middlesex Presbyterian Church*, 489 A.2d 1317 (Pa. 1984), cert. denied 106 S.Ct. 198 (1985); *Foss v. Dykstra*, 342 NW2d 220 (S.D. 1983).

The net effect of all this is that, in the PCA, there simply is no legal basis for control of property by anyone but the congregation. Chapter 25 of our *Book of Church Order* repeatedly, even redundantly, states that church property is owned solely by the local congregation. If a PCA congregation should decide to withdraw in a state employing the "principle of deference" it has nothing to fear, because Chapter 25 does not allow the higher church courts to do anything to obtain the property. If the withdrawing body is in a "neutral principles of law" state, Chapter 25 is so explicit that no court could give the property to anyone but the congregation. Since our *BCO* has already resolved the property question, *fears about control of congregational property in case of withdrawal are totally unfounded, and are not a legitimate basis for limiting the authority of higher church courts over lower church courts in other areas.*

B. Enforcement of decisions. The second area of concern, which more clearly surfaces in Exhibit A, is what a higher court may do to enforce its decisions. The majority suggests that the *BCO* be amended to bar a higher court from "acting for" a lower court by employing "civil authority," without a request by the lower body to do so. This proposal suffers from several fatal flaws.

The first flaw is the assumption that "civil" actions and "ecclesiastical" or "spiritual" actions can be neatly separated from one another. The organized church, like the individual Christian, is not of the world, but nonetheless is in the world. There are not two bodies, one spiritual and one civil, but one body, existing in two overlapping realms, doing actions which can simultaneously have two kinds of implications. Therefore, to give up any part of the whole package of authority, even if the intention is to limit the surrender to matters in the civil area, may well result in diminishing the ability of the higher court to exercise spiritual authority, which presumably not even the majority desires to do.

The majority attempts to resolve this problem, of potentially throwing the spiritual baby out along with the civil bathwater, by defining the "civil authority" to be surrendered in a seemingly restrictive way. They would use the term "civil authority" to mean only such authority as would require recourse to the civil laws and courts for its enforcement. That is not really helpful, because it comes down to saying that the higher

courts will not be allowed to do anything that has an impact in this world (i.e., where money, property, etc. may somehow be involved). The fallacy of the majority position can be seen in an illustration. Suppose that some of the elders of a church become estranged from the pastor, so they refuse to meet as a session. There being too few faithful elders to constitute a quorum, the session cannot exercise its authority. The church cannot function without a session, so the presbytery assumes original jurisdiction (as provided for by *BCO* 13-9), and sends in a commission to act for the nonfunctioning session. Thus, the higher court is acting for the lower court, without the consent of the lower court (because the lower court refuses even to act like a court, let alone request presbytery help), and virtually anything which the commission does has the potential (just as it does for a regular session) for winding up in a civil court. For example, the treasurer in our hypothetical troubled church also is opposed to the pastor, so he decides to get rid of the whole church bank account so that the pastor can't be paid. The only way the commission, which is acting for the session, can effectuate its directive that the pastor be paid, is to obtain an injunction against the treasurer in the civil courts, but there is no time to call a congregational meeting to obtain approval to do so. Under the majority's proposal, the commission would have to stand by and allow the church to be looted.

The example is a hypothetical, but it is not far off from events which have actually occurred, and very often truth is stranger than fiction. Precisely because it is difficult to envision all possible future situations it is extremely unwise to say that a higher court can *never* act for a lower court in a "civil" way without the express request of the lower body. American Presbyterian history is full of actions, clearly right under the circumstances, which probably would be impermissible under the surrender of authority advocated by the majority. Included in Samuel J. Baird's *Collection of the Acts, Deliverances and Testimonies of the Supreme Judicatory of the Presbyterian Church* (1856), hereafter referred to simply as Baird's Digest, we find the following: the presbytery can try ruling elders when the session is unable or unwilling to do so (1825, 1852; Digest at 94); the Assembly can dissolve churches established by presbyteries (1835, 1840; Digest at 143); the Assembly restored churches dissolved by presbyteries and presbyteries which had been dissolved or merged by synods (1834, 1836, 1842; Digest at 143-144); the Assembly can annul the installation of a pastor by a presbytery or the election of ruling elders by a congregation (1835, 1838; Digest at 144); the Assembly ordered a pastor received by a presbytery and installed in a church when it judged that the presbytery had improperly refused to receive him (1773; Digest at 237); the Assembly can erect or dissolve presbyteries and synods without the consent of the lower bodies (1837; Digest at 294-295). The *Digest of the Acts and Proceedings of the General Assembly of the Presbyterian Church in the United States, 1861-1965* (1966), hereafter referred to as PCUS Digest, shows that the Southern church similarly maintained the authority of the higher courts to act for the lower courts: the presbytery could dissolve the relationship of a ruling elder to a congregation without deposing him (1894; PCUS Digest at 95-96); a presbytery can dissolve a church without its consent, though the church should be given an opportunity to be heard (1936; PCUS Digest at 99); the presbytery can dissolve the pastoral relationship even against the will of the pastor and the congregation (1880, 1902; PCUS Digest at 101). The Majority Report itself contains additional examples. Are we so much wiser than all the generations of our Presbyterian forefathers, that we should blithely cast aside prerogatives which have been zealously maintained for hundreds of years?

The hypothetical suggested above, as well as some of these instances from our church history, also illustrate an important point given no recognition by the majority: although the existence of power in a higher court to act for a lower one (like all power) is subject to abuse, properly exercised such power is a good thing, which provides *protection*, especially for congregations. Congregations normally act by means of their sessions. If the session has gone bad, it may be difficult for a congregation to obtain relief other than by intervention of the presbytery, which conceivably could take the form of "civil" action. Unfortunately, no organization is so righteous that it can be trusted always to act rightly, which is one of the very reasons why our graded system of church courts is so important, each level reviewing and checking the ones below. To abandon the right to seek redress from the civil authority is to cast away an additional, and necessary safeguard. Robert L. Dabney wrote an article strenuously criticizing the Supreme Court's decision in *Watson v. Jones* precisely because the principle of deference effectively deprived church members and congregations of the protection afforded by the civil courts.

And we firmly hold that the principles of our civil government give the citizens the additional safeguard of an appeal from the possible injustice of the fallible church court, wherever vested civil rights are involved. We assert that, in all constitutional States, this safeguard is needed and will usually be just and beneficial... It is unnecessary to remind the reader of the many instances in which apostate and usurping ecclesiastics have foully perverted their professed allegiance to the kingdom of righteousness, for perpetrating enormous wrong. But the possibility and likelihood that a pure and well-meaning clergy, if unchecked by secular authority, may violate the civil rights of their people, can be truthfully asserted without any libel on their actual character.

R. L. Dabney, *Discussions*, Vol. II (Evangelical) at 285.

There is no question that invoking civil authority should be an extremely rare thing, done as a last resort. Paul called it shameful that church members should sue one another. (1 Cor. 6:1-7) Nonetheless,

this same Paul repeatedly stood on his civil rights and invoked the Roman legal system to protect himself and his ministry. (See Acts 16:36-39; 22:25-29; 25:10-11) Under the inspiration of God he teaches us that the civil power "is a minister of God to you for good." (Romans 13:3-4) Surely it is neither wise nor safe to assume to be evil that which God calls good and has given as a benefit. To adopt the view proposed by Exhibit A—that our church courts must forswear any action which may require involvement of the civil authorities—creates a grave risk that we will trade the church's birthright of undiminished ecclesiastical authority for a mess of pottage.

In sum, the "Final Recommendations" espoused by Exhibit A are a radical deviation from historical American Presbyterianism, without adequate support in law, logic, or Scripture, suggested without actual need ever having been demonstrated. Only the proposal for a *BCO* provision like 34-1, allowing presbyteries to deal with ruling elders when their sessions are unwilling to do so, accords with a proper understanding of authority within the church. That proposal alone should be adopted and the rest of the paper ignored.

III. Delegated Assembly (Exhibit B to Majority Report).

Is there, in fact, a problem in this area? One obvious measure of whether a significant problem exists is whether a significant amount of concern has been generated. While there has been agitation within the PCA for a delegated assembly almost from the inception of the denomination, the actual number of overtures submitted in all 13 assemblies is only eight, two of which came from the same presbytery. (See *M3GA* at 27; *M10GA* at 42,45; *M12GA* at 39, 51, 59, 60.) Thus, seven presbyteries have been sufficiently concerned to actually petition for a delegated assembly. However, four other presbyteries have been sufficiently desirous of maintaining the status quo that they have specifically overtured *against* the concept. (See *M3GA* 15 27-28, 28-29; *M9GA* at 37; *M11GA* at 38.) This numerical spread does not seem to indicate that the church as a whole has seen a need for a delegated assembly, and the correspondence received by the Committee from individuals and presbyteries was similarly mixed.

More telling are the actions which the church acting as a whole has taken. After studying the two overtures submitted in 1975 which advocated a delegated assembly, the Assembly of 1976 closed off discussion on the topic until we should have 500 churches. (*M4GA* at 80, Item B.) In 1981 the Committee on Administration brought in a report supporting the concept, but the Assembly sent back to COA for further study. (*M9GA* at 155, III, 7.) In 1982 the COA study was continued without action. (*M10GA* at 69, Item 14.) However, COA's report of its yearly activity for that year included the results of a survey conducted among individual congregations, and concluded:

From this, it may be seen that the largest single group had no opinion. Of those expressing an opinion, if the "other suggestions," which were generally proposing some sort of solution other than our present system, are counted with those favoring a delegated Assembly, the vote is essentially equal. If the no opinion group be considered as preferring the continuation of the present procedure, then the vote is seen as about 2 to 1 against a change at this point

Presbyteries were also asked to express themselves on this matter. Only four have made formal reply. All were opposed to "delegated" Assemblies.

Judging from this survey, and from the vote of the Assembly last year, it appears that the Church is not ready to make a change from the present "grass-roots" representation at the General Assembly. (*M10GA* at 132.)

In 1983 a COA recommendation that the general concept of a delegated assembly be approved (made without a specific proposal on how it would be arranged) was defeated on a counted vote of the whole Assembly. (*M11GA* at 80, Item 10.) The four overtures submitted in 1984 were merely referred to this Committee. A "Straw Vote" was taken at the 1985 Assembly, the results of which seemed to favor the concept. However, that informal vote was not previously announced or reflected on the docket, was not actually counted, and resulted in varying perceptions about how large a majority there was voting in favor of the concept, so that vote reveals little about the mind of the church. Thus, what reliable evidence we have of the opinion of the church on the matter indicates indifference or antagonism to the concept.

If an idea's time has truly come, the fact that it has been rejected in the past cannot, of course, be dispositive. It therefore is necessary to analyze the arguments advanced by those favoring a delegated assembly to see if they have merit. Probably the most complete statement of the reasoning is contained in the COA report to the 1981 Assembly. (See *M9GA* 162-163.) The justifications advanced are three in number: equalizing the attendance level of ruling and teaching elders; making the Assembly a more "deliberative body;" and reducing expense. Let us consider each one.

1. Equalizing the RE/TE ratio. While this concept has a certain superficial democratic appeal, we must ask what end is really to be served by mere equality of numbers. It cannot be implementation of the parity of the eldership, because we have emphatically declared that such parity is not a numerical concept. "[B]oth historically and by definition, the concept of parity does not refer to equality of numbers but rather

equality of condition, rank, and value..." (M7GA at 83, Item 3.) Thus, since all elders are equal, regardless of function, any alternate present at a PCA committee meeting is allowed to fill any vacancy which may occur. (See M8GA at 37, Overture 4, and at 40, Overture 29, approved at p. 118, Items 13 and 14.)

We therefore return to our question about what purpose is to be served by equalizing the numbers of RE's and TE's. The place of the ruling elder in Presbyterian polity is discussed at length by Thornwell in his essay, "The Ruling Elder." (*Collected Writings*, Vol. IV, beginning at 43.) Thornwell concludes that ruling elders function in church courts much like the second chamber of a civil legislature; because their backgrounds, employments, and associations vary from one another, the ministers and ruling elders are said each to act as a check upon the excesses of the other group.

But with our double representation ecclesiastical despotism and popular passion are equally discouraged. Local and sectional interests are not disregarded, the voice of the people is heard, but the checks and balances of the system are so nicely adjusted that the strongest probability is furnished which any conceivable arrangement, dependent for its execution upon fallible men, can give that the voice of Christ shall be supreme in all our courts. (*Ibid.* at 65-66)

To say this is not, however, to say that absolute or even near equality of numbers is necessary for the ruling elder function to be satisfactorily fulfilled. The point is that a broad spectrum of opinions be available, thereby enhancing the likelihood that the ultimate decision will be a correct one. Even at their fewest there have always been several hundred RE's present at the Assembly, and they have always constituted at least a third of the commissioners. Their voices have always been heard with respect; indeed, we are blessed that what divisions we have generally seem to be principal in nature, not between power blocs of "clergy" and "laity," so that even the analogy to competing interests within a civil government seems a bit strained. Certainly the presence of several hundred RE's at any given assembly is sufficient to insure that whatever varying perspectives there are about any given issue will be represented. Therefore, while greater RE participation obviously is desirable, the mere numerical disproportion between RE's and TE's cannot be said to be a convincing reason for altering the current system. It is worthy of note that in 1985 the trend of previous years was reversed and the proportion of RE's attending *increased*. (34% in 1983; 32% in 1984; 33% in 1985.)

2. "More deliberative body." If an improvement in the quality of decision-making could be achieved by the simple mechanical device of limiting the number of participants it might be worth doing, but there is no demonstrated basis for believing that that would occur. Even in bodies far smaller than our current assemblies (such as the 100-member U.S. Senate) not everyone can speak all he wants on every issue. The main point, though, is that our current methodology has not been proved to be defective. For example, the OPC fraternal delegate to our 1985 Assembly (representing a much smaller church which possesses an extremely "deliberative" assembly) evidently felt we were doing a good job of deliberating despite our size. He is reported to have said:

Meaningful debate has constantly taken place on the floor of this assembly. The size of the assembly and the press of business have prevented "unlimited debate." However, the time limit for debate has often been extended when it is clear that further debate will clarify the issue. However, debate has been cut off several times by the motion for the "previous question." But it seems to me that this has not, in general, hindered "meaningful debate."

(*Presbyterian Journal*, July 3/10, 1985, at 7.)

To the extent that our procedures need improvement it is plain that the majority's proposal will *not* contribute to such improvement. The number of commissioners suggested (800) is larger than all but three of the 13 assemblies held to date, so adopting the proposal would not affect in the slightest the level of debate and deliberation we have now.

It therefore seems obvious that the key to improving the quality of our deliberations (to the degree that that can be achieved at all) lies elsewhere—in carefully crafted procedural changes to make the docket more manageable and more intelligible. For example, many recommendations are repeated year after year and are so noncontroversial that even our "short form" of voting wastes time. Some form of "consent docket," items on which would be automatically approved unless some degree of desire for debate is somehow made manifest, probably could save substantial amounts of time. This kind of "nuts and bolts" procedural reform, accomplished by the sort of "problem analysis" advocated earlier, is likely to bear the real fruit for which a delegated assembly holds no promise.

3. Decreasing expense. This certainly is a laudable goal, but the advocates of the delegated assembly have presented not one bit of evidence that money would be saved. Since it remains totally speculative, this factor cannot be given any weight in the discussion.

In short, none of the justifications for a delegated assembly hold much water when they are carefully scrutinized. It also must be borne in mind that the concept has its own grave disadvantages. The most nearly valid objective of the delegated assembly is improved deliberation, especially by means of increased ruling elder participation, but this proposal might well be counterproductive in just those areas:

1. In our highly mobile society, ruling elders move much more often than used to be so; indeed, many churches effectively have "rotating" rather than continuous sessions, regardless of what their by-laws say, because of this high degree of transience. Thus, job changes resulting in transfers could effectively preclude many ruling elders from *ever* attending an assembly—by the time they wait several years for their turn to go, they will have moved, and even if placed immediately on the session of their new church, will almost certainly be at the bottom of the list of potential attendees, doomed to wait some more.

2. What is necessary is not mere physical presence, but *effective* participation in the deliberations of the assembly. The complexity of assembly operations, combined with the daunting effect of trying to decide when to use some of the assembly's limited time to speak up to the combined wisdom of the whole church, keeps many a ruling elder virtually silent until his second or third assembly. Spacing his opportunities for attendance years apart can only aggravate the situation. The result is analogous to the situation discussed by Dr. Morton Smith, in *How is the Gold Become Dim* (hereafter referred to as "*Dim Gold*") at 74—the PCUS instituted a mandatory rotational system of office-holding for ruling elders, and the limited terms naturally rendered them less experienced and competent than the teaching elders, thereby undermining the whole idea of parity.

There are many positive things which can be said about the current "grass roots" assembly structure, but the point has been sufficiently made. As yet, no reasons cogent enough to warrant completely restructuring the assemblies have been advanced, and to the extent that the present structure needs improvement, the proposal will not help. It therefore seems wiser to conduct further evaluation and develop some carefully tailored procedural modifications, rather than jump unjustifiedly to a delegated assembly.

IV. Judicial Procedures (Exhibit C to Majority Report).

The majority proposes a fundamentally altered system of judicial processes, with cases coming up from the presbyteries to be heard by regional commissions, and appeal to be had to a "Permanent Judicial Commission." The only justification offered for such momentous changes is the following:

In the last few years, the General Assembly of the Presbyterian Church in America has had to deal with an inordinate number of complaints and appeals from decisions of lower courts. Whatever reasons may be given, such as ineptitude of lower courts, legalism on the part of some, inadequacy or lack of clarity in the Book of Discipline, etc., nevertheless it has become sufficiently clear that an inordinate amount of time has been spent by a large number of commissioners to General Assembly, and that some unsatisfactory results have emerged. These seem to point up the inadequacy and inefficiency of the current system of judicial process.

(M13GA at 315.)

These reasons cannot survive analysis.

1. "**Inordinate" number of cases.** The proposed new procedures do nothing at all to cure what the majority alleges to be the root of the problem—litigiousness at the *presbytery* level. Moreover, the "problem" is not nearly so bad as might be believed from the generalization above. The actual numbers of judicial cases presented to the first 13 assemblies are:

1---0
 2---0
 3---1
 4---2
 5---5
 6---2
 7---0
 8---5
 9---4
 10---6 (5)
 11--15 (7)
 12---7 (4)
 13---6 (2)

At Assemblies Ten through Thirteen there were instances of multiple cases arising out of a single proceeding below which were consolidated for hearing, and of cases not heard for various procedural reasons, so the number of cases really heard in those years is the smaller figure in parentheses. The total for the 13 years therefore is 35, or only 2.7 cases per year. That hardly seems "inordinate," especially in light of our denomination's history. Our church has had to struggle with the process of becoming truly presbyterian in its polity, with a working system of graded courts. The only way to preserve some degree of doctrinal integrity during the declension of the PCUS was to resort to *de facto* congregationalism. That this had occurred (though not the reason for it) was recognized by the PCUS itself in a report presented to

its 1970 General Assembly, which is reprinted in *Dim Gold* at 379-380. Return to real Presbyterianism has naturally created some stresses, which occasionally result in judicial cases.

Far more important is the fact that, though it may be unpleasant (like bitter medicine or parental chastisement), a vigorous system of judicial process is absolutely necessary. James 3:17 teaches us that "the wisdom from above is *first pure, then peaceable*;" indeed, without purity, the peace cannot long exist. The proper exercise of church discipline is generally regarded as one of the marks of a true church. The failure to exercise such discipline is a sure sign of denominational deterioration, and such a downward spiral within the PCUS is described in *Dim Gold* (especially pp. 83-84, 92-93). Perhaps instead of complaining about too much litigation in our church courts we should be thanking God for the zeal of a Phinehas here and there among us. If maintaining the purity of our doctrine and our form of government through judicial processes is too bothersome for us to do, so that our Assemblies become nothing but over-grown missions conferences, we might as well distribute our assets to parachurch groups and go home, because we will have forfeited the right to identify ourselves as the Church.

2. Suggested reasons for the number of cases. Three possible reasons for the number of judicial cases are offered, though no supporting data of any kind is provided. It first is suggested that the cause may be "ineptitude of the lower courts." What does that mean? If it indicates that there are so many improper actions by sessions and presbyteries that many complaints and appeals are necessary to rectify them, this is an indication that the system is working exactly as it is supposed to—the very object of graded courts is such review of questionable actions that errors will be corrected and truth vindicated. If the statement means that the actions of the presbyteries are essentially correct, but not accomplished in a way which gives parties confidence in the outcome, the proposed changes do nothing to help. Adding levels of judicial bureaucracy may lengthen the process, but the regional and permanent judicial commissions will be staffed by the same sort of allegedly inept presbyters as those who supposedly are creating the problem. If, as was suggested in the Committee meetings, review of lower court actions is made difficult by poor records, the answer is to educate the presbyters making the records, not interpose whole new levels of courts. Finally, if the "ineptitude" is on the part of persons bringing appeals or complaints (i.e., they are uselessly seeking review of right actions), it is still a problem which the proposal does nothing to correct. Indeed, in any reasonably competent judicial system most appeals are unfounded, but the appellate procedure is made available to insure that the rare real error is corrected. Therefore, a small number of valid appeals is no reason to alter appellate procedures. What is the "ineptitude" to which we are referred? It is impossible to tell, but it appears to be a vacuous generality.

The second suggested possible cause is "legalism on the part of some." This ambiguous phrase is left undefined, and can only hinder analysis rather than help it. What is hypertechnicality to one man is due regard for established procedures to another. Given the extremely negative connotations often attached to the word "legalism," to utilize it at all, and particularly without definition or enumeration of specifics, can only generate heat without adding light.

Finally, it is posited that there may be "inadequacy or lack of clarity in the Book of Discipline, etc." There may be such defects, but will adding levels of courts do anything to correct them? No. If the defects are in the Book, the corrections plainly must also be in the Book, either by judicial interpretation or by amendment—processes which are already in place.

Thus, once again, there has been no real proof of a significant problem, and the majority's "solution" itself contains very important defects. To begin with, the proposal seems to flout the considered judgment of the Assembly. In 1984, at the very Assembly which created this Committee, two overtures were introduced suggesting that regional judicial commissions be established. They both were rejected, on the ground that the "Present system is sufficient." (See *M12GA* at 54, 57, and 137, Item 41.) Second, the proposed regional commissions, which answer to no church court but only to the Permanent Judicial Commission, run directly counter to the whole concept of a commission as used in Presbyterian polity:

A commission is an extraordinary committee of a Church Court, appointed either for some special business, or to take cognizance of such as may arise during the vacations of the Court. It differs from an ordinary committee in that it is empowered not only to inquire and prepare business for the action of the court, but also provisionally to come to any such determinations, and enforce any such decisions, as would be within the competence of the court itself. It differs from a court, as its decisions and determinations are merely provisional, and of force ad interim; and must be subjected to the revision and ultimate determination of the court, by which they may be set aside and annulled, and which alone can by its sanction give them permanent authority.

(Baird's Digest at 213; emphasis added.)

Third, the majority proposes to hamstring the presbyteries in their consideration of their own cases by explicitly depriving them of a right they at least arguably possess now, the prerogative to fully debate their own commission reports. (See Exhibit C, proposed new *BCO* 15-3.)

Finally, but of great importance, is the fact that the majority proposal urges the General Assembly to take another step toward bureaucratizing the church and divesting itself of real control over the affairs of

the denomination as a whole. While a theoretical right of review by the Assembly is retained, strong but subtle pressure is arranged for the Assembly to say, "Our Permanent Commission has reached a judgment, and they are honorable men, so there is no need for us to do the work over and examine the matter carefully." This would be a dereliction of its duty which would transform our General Assembly into the sort of rubber stamp group found in the PCUS and the UP Church, both of which also went down the primrose path of the Permanent Judicial Commission approach.

If our form of church-government is such as God prescribed, it is adequate for all emergencies; if our church-courts are based upon the platform of the Bible, God requires from *them* the discharge of their peculiar duties, and not from *another*. He appointed *them* for this very purpose, and gave them no authority to shift the responsibility, the heat and burden of the day, upon creatures of their own. If the Church can delegate one part of her work, she can delegate another.

(Thornwell, *Collected Writings*, Vol. IV at 160-161; emphasis in original.)

The conclusion is plain. The proposal for the Regional and Permanent Commissions is pernicious in the extreme and should be totally rejected. Does that mean that our procedures are so perfect as to be beyond improvement? No; but the changes that should be made go in precisely the opposite direction from those proposed by the majority. If multiple judicial commissions are meeting during an assembly, a significant number of commissioners are absent from the floor, so that the Assembly is deprived of their input on other issues and they are deprived of the opportunity to participate; this is a problem of some weight. However, the greatest source of frustration with our judicial procedures seems to be that the Assembly does not function as a true *court*, making real decisions, but even now is little more than a rubber stamp for its commissions: given only skeletal information about a case (and that only shortly before it is called upon to vote); allowed only the choice of accepting or rejecting the action of the commission; not permitted to thoroughly debate the issues. The obvious answer to both problems is not to further delegate the Assembly's judicial functions, but to give the Assembly the *information* and *opportunity* what it is itself supposed to be—the highest *court* of the church.

V. Minority Proposal on Judicial Procedures.

Since we do not have unlimited Assembly time available, it is plain that we cannot afford to have full-scale trials conducted before the whole Assembly. The Assembly must therefore act as appellate court, on the basis of a printed record, not by hearing live witnesses. Such records are already sent up by the presbyteries. The objection might be raised, "The records are not in good form, or are too voluminous to be reasonably distributed to the whole Assembly." Therefore, there must be a body to give advice to presbyteries about to undertake judicial procedures, to screen records for form, to determine timeliness of submission, etc. Many of these functions are already performed by the present Permanent Committee on Judicial Business as it prepares to make recommendations to the Assembly on whether a complaint or appeal is "in order." Because the Assembly as a whole is too large a body to effectively summarize issues or look at a whole record, the screening committee would also be charged with creating a summary of the pertinent facts in a record and drafting a proposed decision of the Assembly, including reasons based on the facts and on the recognized authorities (Scripture, *WCF*, *BCO*, prior decisions, etc.). This is no novelty; it is essentially the same thing which all of our committees already do (though the present Permanent Judicial Business Committee has heretofore been barred from commenting on the merits of cases).

To insure that the facts are adequately presented, and the issues thoroughly explored, the parties to a case would be allowed to write "briefs," which (together with the summary of the record and proposed decision drafted by the screening committee) would be printed in the Commissioner's Handbook. Thus, every commissioner would have ample opportunity to become familiar with the facts, consider the authorities, and prayerfully deliberate on the issues before ever coming to the Assembly. A reasonable amount of time would be docketed for discussing each case, just like any other item of Assembly business, which the body could extend in the usual manner if it so desired, and then it would act. Like any court of final jurisdiction, it would have full authority to take any appropriate action—completely adopt the proposed decision of the screening committee, modify it, or reject it and substitute a different action. (While references have been made to the present Permanent Judicial Business Committee, it already is overloaded, so the screening committee would undoubtedly have to be a new, separate body.)

Though the "screening committee" (under whatever name might be given to it) bears a slight resemblance to the Permanent Judicial Commission suggested by the majority, the proposals clearly are very different. The screening committee acts in aid of the Assembly, not instead of it. The screening committee's proposed decision not only is completely reviewable, but is seen in advance by every commissioner, along with the factual summary and the briefs of the parties, and can be debated in full. Every decision is fully the decision of the Assembly because the proposed decision can be amended or even rejected on the floor. Since the committee members would serve for a period of years and thereby see a number of cases, they would have the sort of continuity and expertise which would be expected in the suggested Permanent Judicial Commission

(and far greater than that which could be developed on a rarely-meeting regional commission.)

The wide publication of the proposed decision and briefs would have several salutary effects. First, the "judges" (commissioners) would have plenty of information, as well as the time to assimilate it. Second, one of the parties may be moved to concede error so that actual adjudication by the Assembly becomes unnecessary. (This sort of thing occurs occasionally even in the secular courts—habeas corpus petitioners sometimes abandon their cases after a U.S. Magistrate sends out the form of decision he will propose to the District Court Judge for adoption; litigants frequently settle cases pending in the Arizona Court of Appeals, where draft decisions are sent out to the parties before oral arguments and final decision-making occur.) Third, since the proposed decision and the briefs will explore the facts, pertinent authorities, and logical implications of particular cases in full sight of the whole church, they will help to educate the whole church in judicial processes and precedents, thereby strengthening the entire system. Finally, and most important, the Assembly will actually be the *court*, the decision maker, which Acts 15 shows it is intended by God to be. If any changes in judicial procedures are to be made, it is submitted that they should be along these lines.

VI. Specific Recommendations from the Minority.

1. That Exhibit A to the Majority Report simply be received as information, without endorsement of any kind.
2. That the Ad Interim Committee be directed by the General Assembly to draft a proposed amendment to the *Book of Church Order*, permitting presbyteries to institute judicial process against a ruling elder, if the session to which the ruling elder belongs is unable or unwilling to do so.
3. That Exhibit B to the Majority Report be rejected by the General Assembly, and the Ad Interim Committee be directed not to pursue the concept of a delegated general assembly further.
4. That Exhibit C to the Majority Report be rejected by the General Assembly, and the Ad Interim Committee be directed to draft proposed amendments to the *Book of Church Order* and the Rules of Assembly Operation embodying the "Minority Proposal on Judicial Procedures."
5. That the Ad Interim Committee be continued an additional year, to report to the 15th General Assembly.

Respectfully submitted

Bruce M. Ferg (RE)

George W. Knight III (except for recommendation #3)

APPENDIX Q

THE REPORT OF THE STUDY COMMITTEE ON QUESTIONS RELATING TO THE VALIDITY OF CERTAIN BAPTISMS

PREFACE TO THE REPORT

In accordance with the action of the last General Assembly, the Study Committee is resubmitting its report to this General Assembly.

A key factor involved in the postponement by the last Assembly of action on this report was an awareness of the need for the elders of the denomination to have adequate time to study the report. The Committee therefore thought it wise, now that the Assembly has had adequate time to study the report, to re-focus on that which the Assembly has studied and to continue to postpone introducing another question with its new study material until this most basic question is resolved.

Not only did the Committee think it wise to refocus only on the first and most important question, it was also prohibited from conducting study sessions on the remaining question by the cost restraints placed on it by the Committee on Administration complying with the actions of the last General Assembly. Thus the Committee respectfully re-submits its original report and offers its recommendations for adoption. Work on the remaining question will be aided by knowing the mind of the Assembly on the Scriptural argument undergirding the Committee's recommendations concerning the first main question.

In re-submitting its report and recommendations, the Committee has made some changes which it calls to the attention of the Assembly. Other than these changes, the report and its recommendations are the same as that which was submitted last year. Some revisions have been made to the paragraph reflecting the historical survey of the actions of American Presbyterian churches. They consist of the removal of reference to a judicial case, because the significance of the action is technically ambiguous, and very slight editorial changes that this removal necessitated.

The major change is the inclusion of another recommendation (numbered in this report as 5). This recommendation was necessitated by the fact that a question, posed by the Western Carolina Presbytery, has not been answered by the General Assembly as the study had originally assumed. The Committee is recommending the answer originally proposed both by the Sub-Committee on Judicial Business and the Committee of Commissioners on Judicial Business. This additional recommendation has triggered a partial rewriting of the second introductory paragraph to make reference to the new recommendation and at the same time to clarify the paragraph.

With these words of explanation, the Committee re-submits its report revised as indicated above.

THE REPORT

The Study Committee has had committed to it certain questions raised by Grace Presbytery and by Western Carolina Presbytery, and also the proposed answers to these questions offered by the Committee on Judicial Business, a minority of that Committee, and by the Committee on Commissioners. The questions which this committee was asked to deal with can be essentially reduced to two: (I) What, if anything, would make the baptism of a church invalid as a Christian baptism?, and (II) Has one who was presented for baptism or christening by non-Christian parents, or one who was baptized as a supposed convert but without real saving faith, received Christian baptism?

The Study Committee adjudged that its task was restricted to these two items and it adjudges that the answer to these two questions will answer all but one of the questions of the two presbyteries. This report addresses itself to the first question and proposes three recommendations (1,2,3) to respond to this first question. A subsequent report will address itself to the second question after further study has attempted to reach a consensus on the understanding of what the Scripture says on this question (recommendation 6). The Committee considers the only other two questions raised about baptism to be adequately answered by responses on which both the Committee of Commissioners on Judicial Business and the Committee on Judicial Business have concurred. The Study Committee is recommending these proposed responses as answers to these other two questions (recommendations 4 and 5).

I. Is the baptism of certain "church" bodies invalid?

The committee approached this question constrained by the biblical teaching Eph. 4:5; cf. *Westminster Confession of Faith* xxviii, 7) that there is one baptism. Thus it addresses the question of valid or invalid baptism not as one of rebaptism. In approaching the subject of a valid or invalid baptism, the Committee was instructed by the analogy of Acts 19:1-7. In this account, the disciples of John the Baptist are not rebaptized with a second Christian baptism, even though of course one may speak in some sense of a

rebaptism, since they had been baptized into John the Baptist's baptism, but when baptized by Paul in the name of the Lord Jesus they were baptized for the first time with Christian baptism. Even though the baptism of John is not regarded as invalid but as not the baptism of Jesus, this passage does provide the church an example, by analogy, of evaluating a previous baptism and then proceeding to Christian baptism if that former baptism is not regarded as Christian. It should thus be agreed that it is an appropriate act to administer Christian baptism if a previous baptism is regarded as invalid, and it should also be agreed that this is not a second Christian baptism or a rebaptism.

In conducting its study the Committee sought to be guided by our supreme standard, the Scriptures, and by our subordinate standards, the *Westminster Confession* and *Catechisms*, which we have sincerely received and adopted as containing the system of doctrine of the Scriptures. Since the Scriptures do not deal directly with our question, we have followed the hermeneutical rule of our *Confession* of deducing "good and necessary" consequences (*Westminster Confession of Faith*, I, 6) from the Scriptures in solving this question and have especially utilized these consequences already drawn by our confessional standards.

In addition, we have consulted writers on the subject from various ages of the church, study reports in various presbyteries of our own and sister Presbyterian churches, and we have reflected again on a number of concrete situations ranging from the ancient Donatist controversy up to and including the concrete situations in a local congregation.

In particular, we have been especially constrained to consider the decisions of our spiritual predecessors, i.e., the highest courts of American Presbyterian churches (cf. *Westminster Confession of Faith*, xxxi, 2) who have dealt with the same question. Two considerations guided the historical research. The first was to cite the actions of "spiritual predecessors." Thus later decisions of main-line Presbyterian bodies which the PCA (or the RPCES) had left were not cited. The second was to cite decisions where the assemblies made a judgment on the question since the presbytery had asked for such a judgment and therefore not to cite any postponement or any decision in which the assembly simply referred the matter back to sessions with or without reference to the Standards or earlier assembly decisions.

In its historical survey, the Committee found that with one exception the General Assemblies of American Presbyterian churches where making a judgment on the matter have taken the position of non-validity for Roman Catholic baptism. This was done in 1845 by the Old School Assembly and the reasons given in the report have prevailed until today. The Cumberland Presbyterian Church took the same position in 1876. The United Presbyterian Church in North America, in various actions from 1869 to 1871, took the same position. The Presbyterian Church, U.S., commonly referred to as the Southern Presbyterian Church, had consistently taken the same position of the non-validity of Romish baptism. The Southern Church referred to the action of the General Assembly, Old School, of 1845, but took a full action of its own in 1871. The Assembly of 1884 reaffirmed the action of 1871 and the Assembly of 1914 declined to rescind its action of 1884. The one exception is the action of the 1981 Synod of the Reformed Presbyterian Church, Evangelical Synod, espousing and reiterating the objections of Charles Hodge to the decision of the 1845 General Assembly.

As this historical survey has indicated, the question of the non-validity of baptism has often become the question of the validity or non-validity of Roman Catholic baptism. In the question posed by the presbytery this is the group first named and this group was mentioned on the assembly floor as that which presents to our churches at home and abroad through the conversions of previous members the most pressing pastoral concern. These historical and pastoral concerns, coupled with the unique historical and theological perspective that this church presents, convinced the Committee that its study should focus on the baptism of this group as a test case without presuming to restrict its study or the principles discovered to this group.

The Committee considered it one of its first responsibilities to ascertain what is involved in true Christian baptism. The form comprises water and the name of the Trinity (Mt. 28:19, sometimes expressed, however, by the name of the Savior Jesus alone as the mediatorial representative of the Trinity; cf. Acts 2:38 and elsewhere in Acts and the New Testament, *Westminster Confession of Faith* xxviii, 2; *Larger Catechism* 165; *Shorter Catechism* 94). The basic assumption, intention or design is that the Christian rite or sacrament of baptism is being performed. The *Westminster Confession of Faith* (xxviii, 1) summarizes the biblical truths in reference to baptism when it says that it is a sacrament "not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life" (cf. *Larger Catechism* 165; *Shorter Catechism* 94). Thus baptism teaches the doctrine of union with Christ and its implications for the believer and also union with Christ's people, both His spiritual body and the visible Church ("for the solemn admission of the party baptized into the visible Church, *Westminster Confession of Faith*, xxviii, 1, reflecting such biblical passages as Acts 2:38-42, cf. also *Larger Catechism* 165). Furthermore, baptism is given as a sacrament to Christ's Church to be administered by the Church in its ministry ("which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world" (*Westminster Confession of Faith* xviii, 1 reflecting Mt. 28:19, 20; cf. xxvii, 4, and xxviii, 2, and *Larger Catechism* 164). With this generally agreed upon

conception of what baptism is, according to the Scriptures and the summary of the Scriptural truth provided by the confessional documents, the committee examined the two approaches to the question of the validity of baptism using the Roman Catholic baptism as a test case as previously indicated.

A. An Analysis of the Arguments for the Validity of Roman Catholic Baptism.

The committee considered the arguments presented by the RPCES Synod's committee report. In doing so, it followed the advice and urging of that committee to read and consider the arguments of the most vigorous American exponent of that position, C. Hodge. The article by Hodge, written in opposition to the 1845 Assembly's decision on the matter, which Hodge himself felt constrained to note was by a vote of 169 to 8, with 6 abstaining, appeared in the *Princeton Review* of 1845, pp. 444, ff., and has been reproduced in Hodge's *Church Polity*, pp. 191 ff. The writer argues that three things are necessary for there to be a valid baptism, i.e., washing with water, in the name of the Trinity, and with the ostensible professed design to comply with the command of Christ, i.e., intent. The conclusion reached by Hodge was that the three elements are present in Roman Catholic baptism and therefore that it is valid.

The committee was convinced that this case was both inadequate and also at points in error in reference to Roman Catholic baptism. Its inadequacy is seen by the fact that this appraisal or system of analysis would also of necessity declare as valid the baptism of certain professedly Christian but sectarian groups, such as the Mormons. Usually those arguing for the Roman Catholic baptism would agree that these other baptisms are not valid because in the second and third aspects, in the name of the Trinity and with true design or intent, these other baptisms are not really biblical and Christian in their use of the Trinity or in their understanding of the design or intent of baptism. But it is just this objection with respect to the true design or intent that the committee thinks applies also to Roman Catholic baptism. At this point we see both an inadequacy and an error.

Although the three elements are present in Mormon baptism, they are now seen to be inadequate as formal and external items. They may now only function as significant items when they are controlled by and expressions of the overarching truth of the Gospel. Without the truth of the Gospel, there is no true and valid baptism even when these elements are present. It is this larger perspective which is necessary and which is lacking in Hodge's application of the three elements to the Roman Catholic church.

As one step forward to this necessary larger perspective, one can see further the inadequacy and error of this three-element approach by comparing it with our confessional evaluation of the other sacrament, the Lord's Supper, as it is administered in the Roman Catholic Church as the mass. Here also one can devise a formal and external description of the elements necessary for a valid Lord's Supper which is properly analogous to that given for a valid baptism, i.e., the prescribed material, bread and wine, the prescribed formula, the words of institution, and the intent, "with the ostensible professed design to comply with the command of Christ" (*Minutes*, RPCES, 1981, p. 45). But notice, in spite of the fact that these three analogous elements are present, our confessional standards adjudge the Roman Catholic observance of the Lord's Supper, the mass, to be invalid. The *Westminster Confession of Faith* (xxix, 2) says "that the Papist sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, . . ." *The Confession* (xxix, 6) goes on to say that the doctrine of the mass "overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries" (italics added).

With this question of doctrine we have come to a larger aspect of the question. It is not only the doctrine of the sacrament itself that is in view, but also the question of the doctrine concerning the church as one faithful or degenerate with respect to the Gospel. It is this larger perspective concerning the church which has already brought Presbyterians in fact to recognize the invalidity of Mormon baptism, even when the three elements are present, and the invalidity of Unitarian baptism (*Minutes* of General Assembly, 1814; *Minutes* of General Assembly [Southern], 1871). This brings us then to a consideration of the case for the invalidity of Roman Catholic baptism.

B. The Presentation of the Arguments for the Invalidity of Roman Catholic Baptism.

Although the arguments for this view have surfaced in part in the preceding section and especially in the immediately preceding paragraph, the committee felt it appropriate to present these arguments given in 1845, and also in 1871, in a compact summary form, and then both evaluate and expand that summary for the benefit of the church. The committee is convinced that the essence of the argument was and is persuasive and should guide the church in its decision. The following is our schematic summary of the report of the committee presented to the General Assembly of the Presbyterian Church (Old School) and adopted by that Assembly in 1845 (*Minutes*, 1845, pages 34-37). This summary of ours also reflects similar aspects of the 1871 report (*Minutes*, p. 30). Since these reports are not readily available to the church today, the 1845 report in its entirety and the central portion of the 1871 report relating to Roman Catholic and Unitarian baptism are made available in two appendices at the end of this report.

(1) The Romish communion is not a true church and therefore its sacraments cannot be true and valid sacraments.

(2) The Romish priests are not ministers of Christ and therefore the rites administered by them cannot be regarded as the ordinances of Christ.

(3) The doctrine or meaning of the sacrament of baptism is so corrupted by the Romish communion that it invalidates the sacrament of baptism.

These arguments now need to be set forth in greater detail and evaluated. The force of them is, of course, cumulative, but any one of them, if true, would in itself make the baptism invalid.

(1) The first argument is considered one of the most compelling by the committee. There is an inseparable relationship between the church and the ordinances. The *Westminster Confession of Faith* (xxv, 3) aptly summarizes the truth of Matthew 28:19, 20, and other Biblical passages in indicating that "unto this Catholic visible Church Christ hath given the . . . ordinances of God. . . ." Further, the *Westminster Confession of Faith* (xxviii, 1) speaks of baptism as ordained by Jesus Christ "for the solemn admission of the party baptized into the visible church" (cf., e.g., Acts 2:38-42) and as a sacrament "to be continued in His church until the end of the world" (cf. Mt. 28:19, 20). This relationship is further demonstrated by the fact that the confession appropriately indicates that the administration of the ordinances is one of the marks by which one determines the fidelity of a church or its degeneration so that it is no longer a church of Christ (xxv, 4, 5). It is this perspective that has uniformly persuaded our church, and other true churches of Christ, to regard the baptism of the Unitarian church or the Mormon church as invalid even when a trinitarian formula may have been used, and even when a design or intent of relating the person in some way to Jesus Christ and His death is asserted.

The decision of the 1845 General Assembly made reference to the decision of the 1835 General Assembly (*Minutes*, p. 490) which "Resolved, That it is the deliberate and decided judgment of this Assembly that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church." The General Assembly of 1879 in reaffirming this decision of 1835 wisely reminded the Assembly that this decision was in accord with the Confession of Faith in its evaluation of the headship of the Roman Catholic Church, and thus of that Church itself. (This evaluation is true for all the variant forms of the *Westminster Confession of Faith*, xxv, 6). The decision of 1879 (*Minutes* p. 630) reads as follows:

Resolved, That this Assembly, in full accordance with the words of our Confession of Faith respecting the Church of Rome and its so-called spiritual head, do now reaffirm the deliverance, upon this subject, of the Assembly of 1835, as applying to that Roman hierarchy headed by the pope, falsely claiming to be the Church; which, opposed absolutely and irreconcilably to the doctrines of Holy Scripture, is corrupting and degrading a large part of Christ's Church over which it has usurped supreme control.

Further evidence for this appraisal of the Roman Catholic Church would be the appraisal of the mass already referred to as "most abominably injurious to Christ's one, only sacrifice," as "contrary to the nature of this sacrament, and to the institution of Christ" and as a doctrine which "over-throws the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries" (*Westminster Confession of Faith*, xxix, 2, 4, 6). The committee thinks that this apostasy of the Roman Catholic Church does not need to be further established.

A summary statement in the decision of 1845 states the matter with perceptiveness in regard to the implication for baptism: "As certainly then, as the dogmas and practices of papal Rome are not the holy religion of Christ, must it be conceded, that the papal body is not a Church of Christ . . . ; and if not, then . . . the rite they call baptism, is not, in any sense, to be regarded as valid Christian baptism." In making this appraisal, the committee reminded the Assembly that as long ago as 1790 the Assembly had made the correlation between true church and true ordinances with the correlary of a false church and invalid ordinances. Although Hodge vigorously challenged this appraisal of the Roman Catholic Church by the General Assemblies of 1835 and 1845, insisting that even Rome's doctrine of salvation manifested that it was a church of Christ, the General Assembly held to its evaluation of 1845, in the reaffirmation of 1879. The Southern Assembly of 1871 took the same position in regard to the Roman Catholic Church as these other assemblies did.

The study committee turned to the book of Galatians because it dealt with a situation analogous to that of the Roman Catholic Church. The false teachers at Galatia taught that one is saved only by a combination of faith and works (Gal. 3:1-5, 11; 5:1-11; 6:12-15). This is also the teaching of Roman Catholicism as evidenced by the decision of the Council of Trent, decisions still in effect. The Apostle Paul called such a message "a different gospel which is really not another," indicated that they did "distort the gospel of Christ," and said that those who taught and held it were "accursed" by God (Galatians 1:6-9). Paul sought to rid the congregation of their presence and teaching.

The Apostle John says that the false teachers and leaders that he opposed "went out from us . . . in order that it might be shown that they all are not of us" (1 John 2:19). John's verdict covering a group existing alongside of his own fellowship as not part of the apostolic fellowship or communion, made us realize such a verdict would also have to be rendered on a group like that of the Galatian false teachers who were adjudged with equal severity by Paul, if and when they existed as a separate entity. The similarity

between the false teachers in the book of Galatians and the Roman Catholic Church is so close that the committee was compelled by the Scripture to come to the same verdict on that group that the Apostle Paul had, and also by implication as the Apostle John had, in an analogous situation.

The effect of this Scriptural perspective for the validity of baptism should be evident. If the message is no gospel, indeed, a distortion of the gospel, and they are accused by God (Gal. 1:6-9), then any such church group would come under the same indictment. John says that those who leave the teaching of Christ "do not have God" (2 John 9); and Paul says of those who embrace the doctrine of the false teachers of Galatia that "Christ will be of no benefit" (Gal. 5:2) and that they are "severed from Christ" and not in the sphere of grace (Gal. 5:4). Would their baptism be valid, even if with water, in the name of the Trinity, and with the intent to comply with Christ's command? May those who are severed from Christ, from grace, and from God, administer Christ's ordinance of baptism? The committee, on the basis of this consideration of Scripture, joins with the early unanimous verdict of the courts of American Presbyterianism on the Roman Catholic Church and its baptism. It is constrained to answer in the negative.

One of the problems remaining is the fact that John Calvin resisted the urging of the Anabaptists that he, having been baptized by the Roman Catholics, should be (re-)baptized (*Institutes* 4.15.16-18). His response must be understood in terms of the uniqueness of the situation and not wrongly generalized. He, of course, resisted the Anabaptists' desire to have him repudiate his infant baptism and receive baptism as an adult believer. The effect that this situation had upon him can be seen in his insisting that Paul did not really baptize the disciples of John the Baptist in Ephesus and in his insisting that the baptism of John the Baptist is Christian baptism. This insistence, contrary to the text of the Scriptures, is so that he can assert that those were not "re-baptisms" at all in opposition to the Anabaptists. The denomination in which Calvin was baptized was a church in flux, and coming to but not yet beyond the crossroads (cf., *Institutes* 4.2.11). It is not yet the church of the counter-reformation, the Council of Trent and its anathemas on the doctrine of justification by faith alone (see H. J. Schroeder, *Canons and Decrees of the Council of Trent*, "Sixth Session, Decree Covering Justification" and particularly "Canon 9," "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification . . . let him be anathema.") That pre-Reformation church in flux is the church in which Calvin and many of the other Reformation believers had been members. Thus Calvin and the church of today stand at different vantage points in evaluating the Roman Catholic Church, i.e., the church of his infancy, the pre-Reformation church, and the Roman Catholic church post-Reformation and post-Council-of-Trent. The analogy could be drawn between certain congregational churches in New England before and after the transition to Unitarianism.

The study committee is convinced that this first argument is a firm and true principle and should be followed in regard to the Roman Catholic Church as it is followed in regard to such groups as the Unitarian Church and the Mormon Church.

Just as we have not received members by letter of transfer from the Roman Catholic Church because we do not believe it to be a true church, so we should not receive its baptism, which we acknowledge admits one into the visible church (*Westminster Confession of Faith*, xxviii, 1) as a true and valid baptism.

(2) The second reason given by the General Assembly of 1845 was that the Romish priests are not ministers of Christ and the Word, and therefore the rites administered by them cannot be regarded as the ordinances of Christ. Although your study committee acknowledges the truth of this reason, it regards it as a corollary of reason number (1) and an application of that conclusion and not actually an independent argument.

The perspective of our *Confession*, which reflects the outcome of the early Donatist controversy, when it says that the efficacy of a sacrament does not depend upon the piety of the one that administers it (*Westminster Confession of Faith*, xxvii, 3), is really dealing with a different situation. That earlier Donatist controversy dealt with the question of a minister who succumbed momentarily to the pressure of persecution. The church in which he ministered was more or less pure in upholding the Gospel. His succumbing to the pressure of persecution did not thus invalidate the sacraments he had administered.

The situation in view in the Roman Catholic priesthood is not that which our *Confession* and the Donatist controversy address. It is that of a ministry and a church which, in the words of Paul describing the false teachers of Galatia, preach "a different gospel, which is not another," "distort the gospel of Christ" and thus lie under the Apostolic judgment, "let him be accused" (Gal. 1:6-9). Therefore, inevitably, in this case, Romish church and Romish ministry are evaluated alike.

(3) The doctrine or meaning of the sacrament of baptism is so corrupted by the Romish communion that it invalidates the sacrament of baptism.

The committee is persuaded that this argument like argument number (2) is really a sub-point or corollary of argument number (1). When the Gospel's doctrine of justification is repudiated, then the church, its ministry, and its sacraments, all stand under the judgment of the Apostle Paul of "no gospel," of distortion of the Gospel of Christ and of being accused by God (Gal. 1:6-9). Although the doctrine of the mass can itself directly challenge the once-for-all sacrifice of Christ and its sufficiency and thus by itself be so

corrupting that it invalidates that sacrament, and although there are many erroneous features to the doctrine of baptism in the Roman Catholic Church (e.g., baptismal regeneration and forgiveness solely through the operation of the sacrament), in the case of the sacrament of baptism it is not these errors that invalidate the sacrament but rather the overarching repudiation of the Gospel of grace alone through faith alone that invalidates the Roman Catholic Church, its message, and its sacraments.

The committee is persuaded that our church is not being called on to make a relative judgment here of how theologically and biblically erroneous the Roman Catholic Church's view of baptism may be. Rather, it is at each and every place confronted with the heart question of the Scriptures, the Gospel, and with the Apostle Paul's radical and absolute judgment.

In coming to this conclusion, we are provided a perspective from which to address the specific question of the Grace Presbytery. It raised the question whether "the recipients of so-called baptism, by a religious body, which claimed the sacraments as a part of a process of justification (as in the case of Roman Catholic, Church of Christ, or Lutheran churches) [are] proper recipients of Christian baptism?" This committee would advise the Church to distinguish between unfortunate, indeed, serious, errors and that which is *so corrupting* that the so-called baptism is invalid. The same could be said for the doctrine of the Lord's Supper in Lutheran churches. The committee would adjudge that the baptism should be regarded as invalid either when the doctrine of the sacrament absolutely and directly contradicts and denies the gospel (e.g. the mass) or when it is administered in a church that denies the gospel. When the erroneous doctrine is "inconsistently" held in correlation with an overarching affirmation of the essence of the gospel, the sacrament of baptism must be regarded in that larger perspective. In short, from that perspective even the misguided "piety or intention" of a true church of Christ should not be regarded as invalidating the validity of its baptism.

The three arguments given are in essence one - is the church a true church of Christ? And that question is finally one of fidelity to the Gospel. Christ's Apostle Paul speaks the verdict of the Head of the Church when he says that those, are "severed from Christ, [who] are seeking to be justified by law" (Gal. 5:4). We are constrained albeit with great sadness, to echo that verdict which of necessity also falls upon the Roman Catholic Church. And thus we are compelled to admit that its sacraments are invalid and especially that its baptism is invalid.

RECOMMENDATIONS:

- (1) That the Assembly adopt the following recommendations with respect to Roman Catholic baptism:
 - A. that the General Assembly counsel that the baptism of those churches that have so degenerated from the Gospel of Christ as to be no churches of Christ (cf., *Westminster Confession of Faith*, xxv, 5; e.g., Unitarian, Mormon, Roman Catholic) is not to be regarded as valid Christian baptism; and
 - B. that converts from those groups be instructed in this matter and be given Christian baptism; and
 - C. that sessions and pastors deal with any of those converts who have difficulties with this matter in the same way that they deal with converts from a non-religious background who have difficulties with baptism for themselves.
- (2) That the Assembly adopt the following recommendation as a further answer to the question of Grace Presbytery:
 - A. that erroneous views of baptism, which do not absolutely contradict and overturn the Gospel, do not invalidate the baptisms in these true churches.
- (3) That the Assembly consider and vote upon the answer given by both the Committee of Commissioners on Judicial Business and the Committee on Judicial Business to the question of Western Carolina Presbytery which is now also recommended by the Study Committee with the addition of citations from the confessional standards, as follows:
 - Q. May baptisms properly be administered to individuals making profession of faith, but who do not intend to become members of the requested congregation? If so, under what circumstances?
 - A. Baptism should not be administered to those individuals making profession of faith but who do not intend to become members of the requested congregation ("Baptism is a sacrament of the New Testament, ordained by Jesus Christ . . . for the solemn admission of the party baptized into the visible Church . . ." *Westminster Confession of Faith* xxviii, 1; "Baptism is a sacrament of the New Testament . . . whereby the parties baptized are solemnly admitted into the visible church . . ." *Larger Catechism* 165; "Baptism is not to be administered to any that are out of the visible church . . ." *Larger Catechism* 166).
- (4) That the Assembly consider and vote upon the answer given by both the Committee of Commissioners on Judicial Business and the Committee on Judicial Business to the question of Western Carolina Presbytery, which is now also recommended by the Study Committee as follows:
 - Q. May infant baptism properly be administered to covenant children of persons who are not members of the particular congregation asked? (For personal reasons they have not joined Trinity, but hold membership in the CRC where they formerly resided.) If so, under what circumstances?

- A. Ordinarily infant baptism should be administered only to covenant children of persons who are members of the requested congregation. However, baptism is not to be unnecessarily delayed (*BCO* 56-1); therefore, it would be proper for a minister to baptize the child of members of another church where those members find it impossible or impracticable to return to their home church due to an occupational assignment (military, business, etc.). In every case such baptism should be administered only with the consent of the home session, with proper notification of the baptism in order that due spiritual oversight may be given and accurate records kept.

Respectfully submitted:
 Frank M. Barker, Jr.
 Carl W. Bogue, Jr.
 George W. Knight, III, Chairman
 Paul G. Settle

Appendices to the Report on the Validity of Certain Baptisms

1. The Action of the General Assembly, Old School, of 1845, (*Minutes*, 1845, pages 34-37).

The Committee appointed to draw up a minute expressive of the views of the Assembly, presented a report, which was read and adopted, and is as follows, viz.

"The Committee appointed to prepare a minute expressive of the view of this Assembly, in returning a negative to Overture No. 6, beg leave to report.

"The question presented to this Assembly by Overture from the Presbytery of Ohio, 'Is Baptism in the Church of Rome Valid?' is one of a very grave character, and of deep practical importance. The answer to it must involve principles vital to the peace, the purity, and the stability of the church of God.

"After a full discussion carried through several days, this Assembly has decided, by a nearly unanimous vote, that baptism so administered, is not valid.

"Because, since baptism is an ordinance established by Christ in his Church, (*Form of Gov.*, chap. vii; Matt. xxviii. 19, 20,) and is to be administered only by a minister of Christ, duly called and ordained to be a steward of the mysteries of God, (*Directory*, chap. viii, sec. 1.) it follows that no rite administered by one who is not himself a duly ordained minister of the true Church of God visible, can be regarded as an ordinance of Christ, whatever be the name by which it is called, whatever the form employed in its administration. The so-called priest of the Romish communion are not ministers of Christ, for they are commissioned as agents of the papal hierarchy, which is not a Church of Christ, but the Man of Sin, apostate from the truth, the enemy of righteousness and of God. She has long lain under the curse of God, who has called his people to come out from her, that they be not partakers of her plagues.

"It is the unanimous opinion of all the Reformed churches, that the whole papal body, though once a branch of the visible church, has long since become utterly corrupt, and hopelessly apostate. It was a conviction of this which led to the reformation, and the complete separation of the reformed body from the papal communion. Luther and his coadjutors, being duly ordained presbyters at the time when they left the Romish communion, which then, though fearfully corrupt, was the only visible church in the countries of their abode, were fully authorized by the word of God, to ordain successors in the ministry, and so to extend and perpetuate the Reformed churches as true churches of Christ: while the contumacious adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent, (which she adopts as authoritative,) cuts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the Reformers, and it is the doctrine of the Reformed churches to this day. In entire accordance to this is the decision of the General Assembly of our Church, passed in 1835, (See *Minutes of General Assembly*, vol. 8, p. 33) declaring the Church of Rome to be an apostate body.

"The decision by the Assembly of 1835 renders the return of a negative to the inquiry proposed by the Presbytery of Ohio indispensable on the ground of consistency; unless we be prepared to admit, in direct contradiction to the standards of the Presbyterian Church, that baptism is not an ordinance established by Christ in his Church exclusively and that it may be administered by an agent of the Man of Sin, an emissary of the prince of darkness; that it may be administered in sport or in blasphemy, and yet be valid as though administered by a duly commissioned steward of the mysteries of God.

"Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the scriptural standard. She claims to be infallible; her dogmas she promulgates as the doctrines of heaven; and she pronounces her heaviest anathema against any and every man who questions her authority, and refuses to bow to her decisions. She cannot recede from the ground she has assumed. She has adopted as her own, the decisions of the Council of Trent, which degrade the word of God; which claim equal authority for the Apocrypha as for the New Testament; and which declare the sense held and taught by holy mother church, on the authority of tradition and of the Fathers, to be the true and only sense of Scripture. All who deny this position, or who question her authority, she denounces with the bitterest curses.

"She thus perverts the truth of God; she rejects the doctrine of justification by faith; she substitutes human merit for the righteousness of Christ; and self-inflicted punishment for gospel repentance: She proclaims her so-called baptism, to be regeneration, and the reception of the consecrated wafer in the eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him all the grace he can impart. Is this the truth? Is reliance on this system, true religion? Can, then, the papal body be a Church?"

"The Church, (i.e. the church visible,) as defined in our standards, is the whole body of those persons, together with their children, who make profession of the holy religion of Christ, and of submission to his laws. (*Form of Gov.* chap. ii. sec. 2) As certainly then, as the dogmas and practices of papal Rome are not the holy religion of Christ, must it be conceded, that the papal body is not a Church of Christ at all; and if not, then her agents, be they styled priest, bishops, archbishops, cardinals or pope, are not ministers of Christ in any sense; for they have no connection with his true visible Church; and not being true ministers of Christ, they have no power to administer Christian ordinances, and the rite they call baptism, is not, in any sense, to be regarded as valid Christian Baptism.

"Further, by the perverted meaning they affix, and the superstitious rites they have superadded to the ceremonies they perform under the name of baptism and the eucharist, the symbolical nature and true design of both the ordinances of baptism and the Lord's supper are lost sight of and utterly destroyed, - so that, could we by any possibility assign to her the name of a church, she would still be a church without the two grand ordinances of the gospel: she neither administers Christian baptism, nor celebrates the supper of our Lord.

"Moreover, since, by the 11th canon of the Council of Trent, she declares the efficacy of her ordinances to depend upon the intention of the administrator, no man can know with certainty that her form of administration in any ordinance is not a mere mockery: no consistent papist can be certain that he has been duly baptized, or that he has received the veritable eucharist: he cannot know, that the priest who officiates at his altar is a true priest, nor that there is actually any one true priest, or any one prelate rightly consecrated in the whole papal communion. The papal hierarchy has by her own solemn act shrouded all her doings in uncertainty, and enveloped all her rites in hopeless obscurity. Even on this ground alone, the validity of her baptism might safely be denied.

"Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal, and conscientiousness in some of her priests, any ground of objection against the position here taken by this Assembly. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a church of Christ, - not by the opinions or practices of its individual members, but by its standards and its allowed practices. Bound as he is by the authority of his church, - and that on pain of her heaviest malediction, - to understand the Scriptures only in the sense in which his church understands and explains them, a consistent papist cannot receive or hold the true religion, or the doctrines of grace. If he does, he must either renounce the papacy, or hypocritically conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion and an intelligent adherence to papal Rome are utterly incompatible and impossible. The Church and the papacy are the repelling poles of the moral system.

"Difficulties may possibly arise in individual cases. It may not be easy at all times to say whether an applicant for admission into the Church of Christ has, or has not been baptized: whether he has been christened by a popish pastor or not. In all such doubtful cases the session of a church must act according to the light before them. But it is safer and more conducive to peace and edification, to embrace a well established principle for our guidance, and act upon it firmly in the fear of God, leaving all consequences with him than to suffer ourselves, without any fixed principles, to be at the mercy of circumstances.

"While some other churches may hesitate to carry out fully the principles of the Reformation, in wholly repudiating popish baptism, as well as the popish mass, we, as Presbyterians, feel bound to act on the principle laid down by our Assembly, so long ago as 1790, (see *Digest*, pp. 94, 95,) that, so long as a body is by us recognized as a true church, are her ordinances to be deemed valid, and no longer.

"In 1835 the Assembly declared the papacy to be apostate from Christ, and no true church. As we do not recognize her as a portion of the visible Church of Christ, we cannot, consistently, view her priesthood as other than usurpers of the sacred functions of the ministry, her ordinances as unscriptural, and her baptism as totally invalid."

2. The central portion of the report relating to Roman Catholic and Unitarian baptism (*Minutes of the General Assembly of the Presbyterian Church, U.S.*, 1871, p. 30).

Our Church has always held, agreeably to the Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament may still have substantial validity. It is plain from Scripture, that baptism has by the Lord Jesus Christ been given to His true visible Church catholic (see Matt. XXVIII, 19, 20; Acts ii, 41, 42; I. Cor. xii, 13; Book of Government, Chap. VII; Directory for Worship, Chap. VII, Sec. 1), and cannot be out of her pale. The administration of this sacrament may be in two ways invalidated; either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church; or by the utter change of corruption of the element

and doctrine of the sacrament. And our Assemblies have correctly held, that the form called by the Popish communion "Christian baptism" has ceased, for both reasons, to be valid; because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth His "people to come, that they may not be partakers of her plagues;" and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*.

In other societies, as the Unitarian, their rites may have due regularity of outward form, and yet be no valid baptism, because their bodies are not true parts of Christ's visible Church. The validity of such cases therefore depends upon the claim of the communion in which they are administered to be true churches of Jesus Christ. But the scriptural mark of a true church is its holding forth the Word of God. (See Rom. iii. 2; 1 Tim. iii. 15; *Book of Government*, Chap. II, Sec. II; *Confession of Faith*, Chap. XXV, Sec. III.)

In view of the fact that several churches hold grave errors in connection with much saving truth, and that perhaps no church receives in everything the exact mind of the Spirit, it may be asked with what degree of strictness or liberality this mark of a true visible Church is to be applied. It seems to us consonant with the Scriptures and the judgment of charity to answer, that so long as any communion so retains the essential truths of God's Word and the aids of the Holy Ghost as to save souls by its ministrations, it shall be held a true, though imperfect, member of His visible body. Though it may omit or impugn some principles which we have received from God, and may even deny to our ordinances all recognition, and to our communion all church character, yet we may not imitate its uncharitableness; so long as Christ visibly entrusts it with His saving Word and Spirit, we are bound to recognize it as His visible body, notwithstanding its errors, and to pray for its attainment of a more peaceable unity in the bonds of the truth. But in judging the tendency of its ordinances to save souls, it is obviously proper that we shall estimate those ministrations as a consistent whole, as set forth by this communication. If their only tendency as a whole, taken as it expounds them to its members, is destructive to souls, then we cannot admit that it is a pillar and ground of saving truth, merely because of some disjointed fragments of the gospel verities, mixed with heresies which, if heartily accepted by the people as taught, must be fatal to souls; or because a few persons, through the special teaching of God's Spirit, leading them to select the spiritual meat and reject the poison, actually find Christ under those ministrations; for the proper function of a visible Church is instrumentally to communicate to its disciples spiritual discernment, and not to presuppose it; and the happy escape of these souls from damnable error is due to the special grace of God shielding them against the regular effect of these ministrations, rather than employing and blessing them. If this rule of judgment be denied, then might a valid church character possibly be established for an association of infidels investigating parts of God's Word only for purposes of cavil, since the Almighty Spirit might, against these purposes, employ those parts of the Word to awaken and convert some member.

MINORITY REPORT

Ad Hoc Committee to Study the Validity of Certain Baptism

INTRODUCTION

The evident desire and determination of all the members of the *ad hoc* Study Committee to draw a clear line of separation between truth and untruth, or be it, between orthodoxy and heterodoxy/heresy, is both proper and praiseworthy. Because there is no question among us as to the flagrant apostasy of the Roman Catholic church, consideration of R.C. baptism gives us a test case for the principle involved in discerning what constitutes a valid baptism. By extension, these principles can be used in other cases.

BRIEF HISTORICAL COMMENT

A study of church history shows that a solid majority of Presbyterian churches and, almost without exception, all Reformed churches have held Roman Catholic baptism to be valid. Since the time of Thornwell, American Presbyterianism has largely tended to regard Roman Catholic baptism as invalid; prior to that time, however, most of American Presbyterianism was in harmony with other Reformed and Presbyterian bodies in this matter. The church has historically not rebaptized those who have fallen away from the faith, been excommunicated, and subsequently repented. Historically, the church has not required rebaptism for those who were baptized by ministers who subsequently proved to be apostate. More recently, the 1981 (159th) General Synod of the Reformed Presbyterian Church, Evangelical Synod endorsed the validity of Roman Catholic baptism. In this, the Synod concurred with the vigorous and definitive dissent by Charles Hodge to the decision of the 1845 Assembly of the Presbyterian Church to declare Roman Catholic baptism invalid. (Hodge, "Validity of Romish Baptism" in *Church Polity*).

CONFESSIONAL AND BIBLICAL CONSIDERATIONS: Validity Versus Regularity of Propriety

As helpful as Church history may be on this issue, it is to the Scriptures and to our subordinate standards to which we should principally look for direction. When we consider biblical and Confessional teachings, we must give careful attention to the distinction which is central to resolution of this issue: whether a

baptism is *irregular* or *improper* (a matter of regularity or propriety) and the related question of whether the baptism was *valid* or *efficacious*. Confusion of these two matters has made more difficult the resolution of this baptismal controversy. Specifically, in order to establish that a certain baptism was invalid, it is not sufficient simply to demonstrate it to have been irregularly administered. For example, our Standards teach that a baptism administered by immersion is improper, yet valid. (*WCF* 28:3)

Consider the principles taught in Exodus 4:24-26, wherein God had started to kill Moses for his deliberate omission of the circumcising of his son. To prevent the Lord from slaying Moses, his wife Zipporah (a Midianitess) quickly administered the sacrament. This administration of circumcision was highly *irregular*, yet it was regarded by God as *valid* for immediately the Lord's wrath was turned away. In his *Commentary on Exodus* Calvin comments as follows:

Certainly the child was not duly (or regularly) circumcised; and still it is plain from the event, that the ceremony thus rashly performed, pleased God; for it is immediately added that 'He let him go'.

If the highly irregular circumcision performed by the unordained, female Midianitess Zipporah was valid, how much more so, felt Calvin, are the less irregular baptisms performed by the ordained, male priests of the Church of Rome. Despite the highly irregular nature of Romish baptism, Roman Catholic...

...children derive some benefit from baptism, when being ingrafted into the body of the church, they are made an object of greater interest to the other members. Then, when they have grown up, they are thereby strongly urged to an earnest desire of serving God, Who has received them as sons by the formal symbol of adoption, before, from nonage, they were able to recognize Him as their Father..." (Calvin, *Institutes*, IV:16)

THE SIGN VERSUS THE THING SIGNIFIED

An additional complication in clarifying the issues involved has been the lack of care, at times, to differentiate between the *sign* (outwardly applied) of the sacrament and the *thing signified* (inwardly effected); *WCF* 27:2. In Calvin's expression, the sacrament is one thing, the power of the sacrament is another. It is God Himself who sovereignly applies the inward grace promised in the observance of the sacrament whose outward sign is applied to the recipient by the administrator, in accordance with Divine command (*Larger Catechism* 163). Neither the piety nor the intention of the administrator of the sacrament have a bearing on the validity of the sacrament; its efficacy depends exclusively upon the work of the Holy Spirit (*Westminster Confession of Faith* 27:3; 28:6,7.; *LC* 161, 164, 176, and Scripture cited therein.) Although there is an intimate connection between the human action and the divine grace, so that one is not separate from the other, a sharp distinction must be recognized so that one is never merged into the other.

THE COUNCIL OF TRENT AND THE QUESTION OF APOSTASY BY THE CHURCH OF ROME

It has been argued by some that Calvin and other Reformers were viewing a Roman Catholic Church not yet "officially" apostatized, and therefore could countenance their baptism as valid, though highly irregular. Some argue that until the Council of Trent, the Church of Rome was not apostate. The Council of Trent met from 1545 to 1563. It defined the Roman Catholic position on the sacraments in 1547. This was well before the final edition of the *Institutes* in 1559. Prior to Trent, Calvin and the other Reformers were fully aware of the departure from the faith by the Roman Catholic Church. They certainly did not await the outcome of the Council of Trent before pronouncing the judgment of God upon that Church's apostasy. It is clear that they recognized, even as we should also, that Trent did not change the Roman Catholic doctrine of baptism. It is therefore instructive to note Calvin's comments on the parallelism between the apostate Church of Rome and the apostate Israel:

As in ancient times, there remained among the Jews special privileges of a Church, so in the present day we do not deny to the Papists those vestiges of a church which the Lord has allowed to remain among them amid the dissipation... Such, then, is the certainty and constancy of the divine goodness, that the covenant of the Lord continued there (among the Israelites) and His faith could not be obliterated by their perfidy; nor could circumcision be so profaned by their impure hands as not still to be a true sign and sacrament of His covenant. Hence, children who were born to them the Lord called His own (Ezekiel 16:20), though, unless by special blessing, they in no respect belonged to Him. So, having deposited His covenant in Gaul, Italy, Germany, Spain, and England, when these countries were oppressed by the tyranny of the (papal) Antichrist, He, in order that His covenant might remain inviolable, first preserved baptism there as an evidence of the covenant; baptism which, consecrated by His lips, retains its power in spite of human depravity." (*Institutes*, IV:2:11)

The priests and the people of Israel turned from serving the Lord unto idolatry and wantonness, so that the Lord removed Himself from them (Jeremiah; Ezekiel.) But God is true unto His own oath and His covenanted faithfulness is everlasting (Ezekiel 16:60ff).

GOD'S FAITHFULNESS AND THE QUESTION OF THE WORTHY ADMINISTRATOR

It is on the grounds of God's faithfulness that Calvin affirms,

...Moreover, if we have rightly determined that a sacrament is not to be estimated by the

hand of him by whom it is administered, but is to be received as from the hand of God Himself, from Whom it undoubtedly proceeded, we may hence infer that its dignity neither gains nor loses by the administrator... This confutes the error of the Donatists, who measured the efficacy and worth of the sacrament by the dignity of the minister. Such in the present day are our catabaptists (rebaptizers) who deny that we are duly baptized, because we were baptized in the Papacy by wicked men and idolaters; hence, they furiously insist on anabaptism (rebaptism). Against these absurdities we shall be sufficiently fortified if we reflect that by baptism we were initiated not into the name of any man, but into the Name of the Father, and the Son, and the Holy Spirit; and, therefore, that baptism is not of man, but of God, by whomsoever it may have been administered. (*Institutes*, 1559 edition, IV:15:16-17)

To say that Calvin regarded Roman Catholic baptism (or certain other baptisms) as *valid* is not to say that he thought such baptisms should have been administered or that they were *proper* baptisms. But it was his view that once administered, the baptism was valid and irrepeatably, even if highly irregular. This is also the position of Augustine who did battle with the Donatists. This sect tended to identify the invisible church (the elect) with the visible church (a mixed multitude); an imperfect church was no church at all; and the loss of personal perfection by a minister invalidated any sacraments administered by him. To the Donatists Augustine replied, "Baptism belongs to Christ, regardless of who may give (administer) it." (A. Pelikan, *The Christian Tradition: The Emergence of the Catholic Tradition*, Chicago, 1971, Vol. I, p. 311)

THE CHURCH DETERMINES THE VALIDITY OR PROPRIETY OF BAPTISMS

Whereas God alone determines the efficacy (inward, spiritual grace) signified by the outward signs, it is the Church itself which must *ministerially* determine the validity and regularity or propriety of baptisms, in the same manner as it determines the validity (credibility) of professions of faith of those seeking membership in the Church. For, it was to the Church itself that Christ assigned the authority of the keys of the Kingdom and the responsibility of carrying out His Great Commission (Matt. 28:18-20). As the report of the 159th General Synod of the RPCES correctly observed, the *church* thus extends or withholds the sacraments in its declaratory and ministerial capacity as the God-appointed pillar and foundation of God's truth (I Tim. 3:15). The Church ministerially declares administration of the sacraments to be valid (or, invalid) on the basis of the presence (or absence) of outward, discernible elements which constitute the criteria for validity (*Larger Catechism* 163). It is not, therefore, the prerogative of *individuals* within the church, nor of recipients of the sacrament to declare a baptism to be valid or invalid.

CRITERIA OF VALIDITY AND CRITERIA OF REGULARITY

However helpful and informative it may be to consider historical instances in the Scriptures, it is principally to explicit, verbal instructions that we must look in order to establish Biblical criteria. As a confessional church, we seek guidance from the Confessional Standards as reliable summaries of that which the Scriptures teach. The following criteria are determinative of *validity*, and *must* therefore be present in the administration of baptism: (By their very nature, extraordinary cases are those which do not follow the rule, but our concern is to set forth which criteria are those which Scripture specifies).

1. Administered in the most Holy Name of the Trinity: Father, Son and Holy Spirit (Matt. 28:19; *WCF* 2:3). This formula may be expressed occasionally in the name of Christ Jesus as mediatorial representative of the Trinity (for example, Acts 2:38).
2. With water (Matt. 3:11; 28:19; John 1:33; 3:5; *L.C.* 177). It may be noted that application of oil as symbolic of the Spirit is exemplified in Scripture.
3. Unto those who profess faith in the obedience unto Christ, or unto children of those professing faith in Christ. (Gen. 17:7-9; Acts 2:31-39; I Cor. 7:14; *L.C.* 155; *WCF* 28:4, 14:1.2, and especially 14:3 with regard to the nature of the faith required.)
4. Administered by a lawfully ordained minister of the Gospel (*WCF* 27:4; I Cor. 4:1; 11:23; Heb. 5:4; Rom. 15:8.).

Besides these essential criteria which determine the *validity* of the baptism, other conditions *should* be met for the baptism to be regarded as *proper* or *regular*. Although not exhaustive, the following list include those elements which *should* be present in the administration of baptism for it to be regarded as regular or proper:

1. Within the bounds of a body bearing the marks of a true church of Jesus Christ. (Matt. 28:19-20; I Cor. 1:2; 12:12-13; Eph. 4:11-13)
2. By sprinkling or pouring. (Isaiah 52:15; Acts 2:17; Eph. 5:26; Hebrews 9:18-23; 10:22; 12:24; *WCF* 28:3)
3. Only once to be administered to each person. (*WCF* 28:7)

THE BURDEN OF INVESTIGATING PREVIOUS BAPTISMS

A session which wishes to carry out its God-given responsibilities with sensitivity and conscientiousness may find the task of investigating previous baptisms a heavy and, at times, an impracticable one. As noted in the aforementioned report adopted by the 159th General Synod of the RPCES,

"The process of investigation through the dim past, searching out such things as faith or the lack of it in deceased priest or parents, will convince one that only God knows the heart. Dr. Buswell wisely wrote... 'The value of participation depends wholly upon its institution by Christ, and not in the slightest degree upon the human channel by which it is administered.' If we are not careful, none of us will know for sure if we have been baptized. Likewise, if our salvation rested on the quality of our faith rather than faith's perfect object, we could not truly know if we are saved...God has not left us in such confusing positions. We can know we are saved and we can know we are baptized."

Recognizing that the Church of Rome is no true Church, yet the RPCES report continued:

If a baptism comes from within a Christian tradition where the Trinity is understood and Jesus is accepted as the One Who came in the flesh and where He is designated the Savior, we urge acceptance of that baptism as valid. Thus, we reject outrightly the baptism of cults who stand outside the stream of catholic history. There is a distinct difference between contrived imitations and Roman distortions... We express our firm outrage that so many of its (Roman Catholic) communicants have been taught to trust in the sacraments themselves and to give lip-service to the atoning sacrifice of the Savior. The truth of God has been slighted, but the enemy of God has not had a thorough victory.

RECOMMENDATIONS

- I. That the Assembly recognize baptism as valid when the following four elements are present in the administration:
 1. In the Name of the Trinity (as this term is defined in *WCF* 2:13): Father, Son, and Holy Spirit.
 2. With water.
 3. Unto those professing faith in Jesus Christ, or unto children of professing believers, even if not then accompanied by possession of faith (which always remains a matter known to God alone).
 4. By a duly ordained minister of the Gospel.
- II. That the Assembly recognize baptism as regularly and properly administered when the following elements are present, in addition to the elements determinative of validity (Recommendation I):
 1. Within the bounds of a body bearing the marks of a true church of Jesus Christ.
 2. By sprinkling or pouring.
 3. Administered only once to each person.
- III. That the Assembly respond to the questions from Grace Presbytery (*Minutes*, Tenth General Assembly, p. 101f) as follows:
 1. (Question 1) Are the recipients of so-called baptism by a religious body, which claimed the sacraments as part of a process of justification (as in the case of Roman Catholic, Church of Christ, or Lutheran Churches), proper recipients of Christian baptism?
Answer: Baptism is to be regarded as valid if the criteria for validity (Recommendation I) were satisfied, regardless of the intent or understanding of the administrator or administering church.
 2. (Questions 2 and 3) Are those who were presented by unbelieving parents for so-called infant baptism proper recipients of a Christian baptism? Are those baptized as adults or older children (it is understood that these persons were not professing believers at the time they presented themselves for baptism) proper recipients of Christian baptism? These questions were previously answered by the Thirteenth General Assembly (1985); *Minutes*, 1985, p. 85. No further action is required.
 3. (Question 4) Are those presented by parents for "christening" proper recipients for Christian baptism? Answer: When parents present their child for "christening", they should be instructed that christening is an inappropriate and unbiblical term for Christian baptism. However, if the "christening" was previously administered, and if it met the criteria for validity (Recommendation I), this constituted Christian baptism and should be regarded as valid.
- IV. That the Assembly respond to the questions from Western Carolina Presbytery (*Minutes*, Tenth General Assembly, p. 99f) as follows:
 1. (Question 1) May infant baptism be administered to covenant children of persons who are not members of the particular congregation asked? (For personal reasons they have not joined Trinity, but hold membership in the CRC where the formerly resided.) If so, under what circumstances? Answer: (This answer is that recommended by the Committee of Commissioners on Judicial Business of the Tenth Assembly) Ordinarily, infant baptism should be administered only to covenant children of persons who are members of the requested congregation. However, baptism is not to be unnecessarily delayed (*BCO* 56-1); therefore, it would be proper for a minister to baptize the child of members of another church where those members

find it impossible or impracticable to return to their home church due to an occupational assignment (military, business, etc.). In every case such baptism should be administered only with the consent of the home church session, with proper notification of the baptism in order that due spiritual oversight may be given and accurate records kept. (This recommendation is identical to that of recommendation #4 of the Committee (Majority) Report.)

2. That the Assembly consider and vote upon the answer given by both the Committee of Commissioners on Judicial Business and the Committee on Judicial Business to the question of Western Carolina Presbytery which is now also recommended by the Study Committee with the addition of citations from the confessional standards, as follows:
 - Q. May baptisms properly be administered to individuals making profession of faith, but who do not intend to become members of the requested congregation? If so, under what circumstances?
 - A. Baptism should not be administered to those individuals making profession of faith but who do not intend to become members of the requested congregation ("Baptism is a sacrament of the New Testament, ordained by Jesus Christ . . . for the solemn admission of the party baptized into the visible Church . . ." *Westminster Confession of Faith* xxviii, 1; "Baptism is a sacrament of the New Testament . . . whereby the parties baptized are solemnly admitted into the visible church . . ." *Larger Catechism* 165; "Baptism is not to be administered to any that are out of the visible church . . ." *Larger Catechism* 166). (This recommendation is identical to that of recommendation #3 of the Committee (Majority) Report.)
3. (Question 3) May baptism properly be administered to individuals who have been "christened" or baptised in infancy, when it had been apparent that neither parent was a believer? Please cite support for your advice and recommendation. Answer: If it can be established that the parents were professing believers at the time of the baptism of the child, the baptism or "christening" is to be regarded as valid. See Recommendation III-2,3 and the response to Question 3 proposed by the Committee of Commissioners on Judicial Business, 1984 *Minutes*, p. 76.

J.G. Thompson

APPENDIX R

REPORT TO THE 14TH GENERAL ASSEMBLY OF THE PCA BY THE COMMITTEE TO STUDY FREEMASONRY

Your Committee to Study Freemasonry was given the task by the Thirteenth General Assembly of the Presbyterian Church in America to thoroughly research Masonic teachings along with allegations made by other denominations noted in Overture 36 and bring back its recommendations to the Fourteenth General Assembly (*Minutes of the General Assembly of the 13th General Assembly of the PCA*, p. 133).

The study committee was finally constituted and had its first meeting in October, 1985. By the time of the Fourteenth General Assembly, it will have met four times. We have gathered writings by members of Freemasonry and studied these as well as writings opposed to Freemasonry. We have studied in detail the reports and decisions of the church courts noted in the overture. We have received numerous letters, articles and bulletins dealing with this subject from those both supportive of Freemasonry and those opposed, inside and outside of the PCA. We have interviewed personally men who are ruling elders in the PCA and also active in Freemasonry. We intend, at the May meeting of our committee, to interview members of the PCA who were active in Freemasonry but who have left that organization for reasons of Christian conviction.

Because of the shortage of time to fulfill our assignment to report this year and because of our desire to do a more thorough research of Scripture dealing with this matter and to hold more interviews, your committee respectfully requests that our study be continued for another year, to make our report and recommendations to the Fifteenth General Assembly.

To date, your committee has received \$1,535 in designated funds to the COA. We have used, so far, in attendance at meetings, purchase of books and material, and other expenses a total of \$1,040.97.

Since the committee is dependent on money designated for this committee's work, and since the General Assembly approved a budget limit of \$4,000, we request that the General Assembly remind the churches and members of the PCA of our need of funds up to this budgeted amount, if this study is to continue to completion the work you have given us.

Respectfully submitted,

Jack B. Scott, Chairman
The Committee to Study Freemasonry

Other members:

R. E. John T. Clark
R. E. John Spencer
T. E. John M. Otis

APPENDIX S

CHRISTIAN RESPONSIBILITY
IN THE
NUCLEAR AGE

INTRODUCTION

The horrors of nuclear warfare were disclosed to the world with the detonation of the atomic bomb over Hiroshima and Nagasaki in August of 1945. The bomb was developed by the United States as a countermove to its potential development by Nazi Germany; it was completed and then used by the United States against Japan to avoid a protracted and bloody invasion and to provoke an "unconditional surrender". The destructive power of a single device, with effects so different from any weapon that had been known before, meant that a new age had dawned in the history of human warfare. (See Appendix A, "Effects of Nuclear Weapons.")

The generation since 1945 has been characterized by escalation and proliferation of nuclear arsenals, but has mercifully been spared their further actual use. What is our responsibility as Christians now in the second generation of the nuclear age? What are we to think about nuclear deterrence, nuclear disarmament, nuclear defense? God calls us to apply his word to all areas of life, including the military posture of the government of the nation to which we in God's providence belong. From a biblico-ethical perspective, what course should we advocate to reduce the risk of nuclear war without capitulating to totalitarian aggression?

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A. THIS AGE IN THEOLOGICAL PERSPECTIVE

The momentous events of August 1945, for all their bearing on the subsequent affairs of men and nations, did not radically alter the course of this age. The truly decisive events are rather the death, resurrection, and ascension of Jesus Christ, and his session at God's right hand. These events, together with the next in the series, namely, the return of the Son of Man from heaven in power and glory, give us as Christians our fundamental perspective on the present. The "nuclear age", with its undeniably profound challenges, nevertheless falls within the inter-advantural period; our thinking about it is governed by the even more profound perspective of the history of redemption.

As we contemplate the possibility of a nuclear holocaust in our generation, the words of Psalm 46 bear a special significance to us.

God is our refuge and strength
 an ever-present help in trouble.
 Therefore we will not fear, though the earth give way
 and the mountains fall into the heart of the sea,
 though its waters roar and foam
 and the mountains quake with their surging.
 There is a river whose streams make glad the city of God,
 the holy place where the Most High dwells.
 God is within her, she will not fall;
 God will help her at break of day.

Nations are in uproar, kingdoms fall;
 he lifts his voice, the earth melts.

The LORD Almighty is with us,
 the God of Jacob is our fortress.

Come and see the works of the LORD
 the desolations he has brought on the earth.
 He makes wars cease to the ends of the earth;
 he breaks the bow and shatters the spear,
 he burns the shield with fire.

"Be still, and know that I am God,
 I will be exalted among the nations,
 I will be exalted in the earth."
 The LORD Almighty is with us;
 the God of Jacob is our fortress.

The Psalm expresses the quiet confidence of the people of God, whose transcendent hope is in the Most High God, the LORD Almighty, whose sovereign will is supreme. The Church's primary responsibility is to offer this hope to the world, the hope of eternal life through faith in Jesus Christ. Nuclear war may or may not be averted; but the wrath of God may be averted through the substitutionary work of Christ on the cross. This accounts for the confidence of believers; whatever happens, "The LORD Almighty is with us; the God of Jacob is our fortress."

There is confidence, too, in the knowledge that ultimately God will be exalted among the nations, for he is sovereign over all the earth. Of particular relevance is the assurance that he makes wars cease to the ends of the earth (vs. 9). One of the most stirring visions of the prophets expresses this hope for the future.

In the last days
 the mountain of the LORD's temple will be established
 as chief among the mountains;
 it will be raised above the hills,
 and people will stream to it.

Many nations will come and say,
 "Come, let us go up to the mountain of the LORD
 to the house of the God of Jacob.
 He will teach us his ways,
 so that we may walk in his paths."

The law will go out from Zion,
 the word of the LORD from Jerusalem.
 He will judge between many peoples
 and will settle disputes for strong nations far and wide.
 They will beat their swords into plowshares
 and their spears into pruning hooks.
 Nation will not take up sword against nation,
 nor will they train for war anymore.
 Every man will sit under his own vine
 and under his own fig tree,
 and no one will make them afraid,
 for the LORD Almighty has spoken.

The passage quoted is Micah 4:1-4; the same vision with slight variations appears also in Isaiah 2:2-4. The vivid image of beating swords into plowshares and spears into pruning hooks is well-known; not so well-known are the preceding verses which are the basis for it. The Lord will make wars cease by drawing all nations to himself, teaching them his law, causing them to walk in his ways, and sovereignly ruling over them. Ideological differences between nations, and the need to defend against aggression or to rectify injustice by armed force, will have all passed away. Hopes for total disarmament and an end to war apart from such a context are bound to be disappointed.

The vision is "eschatological"; it belongs to a future that has not yet arrived, although it has been set in motion by the first coming of Christ. Through the missionary preaching of the gospel, God is presently

taking from among the nations a people for his Name (Acts 15:14). In this way the nations have already begun to stream to the exalted mountain of the Lord's temple, the heavenly Jerusalem (Heb. 12:22). In the carrying out of the Great Commission, the discipling of the nations has begun as God's people are baptized and taught to observe Christ's word (Mt. 28:19-20). But the full effect is yet to be realized.

This provokes a twofold question: When may we expect the prophetic vision of peace among the nations to be fulfilled, and what is our responsibility as Christ's disciples with respect to war and peace in the meantime?

Christ's own perspective on this age between his first and second advent is set forth for us, so far as it has pleased him to make it known, in the portion of Scripture commonly called the Olivet Discourse (Mt. 24, Mk. 13, Lk. 21). Some of the details of the discourse are notoriously difficult of interpretation, but the gist is clear enough. Jesus tells his disciples not to be alarmed when they hear of wars and rumors of wars: "Such things must happen, but the end is still to come." He thus prepares them for a period in which "nation will rise against nation and kingdom against kingdom." Such events, along with famines and earthquakes in various places, are to be viewed as "the beginning of birth pangs," from which a better world will in due course emerge. In the meantime, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Mt. 24:5-14).

From this it is natural to conclude that war will continue to be a liability until the return of Jesus Christ. Clearly the world in which we live is still a world in travail. It is as true for us as it was for the apostle Paul that "the whole creation has been groaning in the pains of childbirth right up to the present time" (Rom. 8:22). We enjoy the first fruits of the Spirit now, but we are saved in the hope of a harvest yet to come.

It would be wrong, however, to conclude that no mitigation of the effects of the fall is possible in the sphere of international relationships. Just as Christians may work to limit the suffering caused by natural disasters, so they may work to limit the suffering caused by unjust and unnecessary wars.

B. DISCIPLESHIP AND CITIZENSHIP

Christians are called in this age to announce the good news of the coming kingdom of God and to exhibit its reality in their lives. The realm of politics is not excluded. So we must ask: As disciples of Christ, what are our political responsibilities with respect to the issues of war and peace in our time? Does Christ require his disciples to renounce all use of the sword for the sake of his kingdom, or are there at least some uses of the sword that he requires his disciples to maintain for the sake of his kingdom?

At first glance, many passages in the gospels seem to make renunciation of the sword a requirement of Christian discipleship. "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also" (Mt. 6:39). "Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Mt. 6:44-48). "Put your sword back in its place," Jesus said to Peter, "for all who draw the sword will die by the sword" (Mt. 26:52). But what is forbidden to the church as an institution, or to the individual Christian as an individual, is not necessarily forbidden to the state, or to the individual Christian as an agent of the state. Individuals may not avenge themselves (Rom. 12:19), but the civil magistrate is "God's servant, an agent of wrath to bring punishment on the wrongdoer" under appropriate circumstances (Rom. 13:4).

That soldiering is not in itself inconsistent with discipleship is evident from the gospel records themselves. The two groups singled out by name in the preaching of John the Baptist--tax collectors and soldiers--represent two of the most characteristic and necessary functions of civil government. John tells neither group to forsake their occupation; instead he calls for justice within their respective spheres of service. The tax-collectors are not to collect more than is required, and the soldiers are not to extort money or accuse people falsely (Lk. 3:12-14). The Christian church has long observed the positive attitude toward civil government and its legitimate coercive power implicit in these instructions.

The same is evident from the way in which both Jesus and the apostles relate to various centurions in the Gospels and Acts. Of one Jesus said, "I tell you, I have not found such great faith even in Israel" (Lk. 7:9). Later Peter is sent, bearing "the good news of peace through Jesus Christ who is Lord of all," to the house of Cornelius, a centurion in what was known as the Italian Regiment (Acts 10:1, 36). While Peter was giving his message, the Holy Spirit came on Cornelius and the others, and they were then baptized in the name of Jesus Christ. A gentile centurion was thus added to the church without being required to give up either his ethnic identity or his military vocation.

The involvement of God's people in military affairs dates from the time of Abraham and the first armed conflict between kings recorded in the Scriptures (Gen. 14:1ff). Abraham we know "was looking forward to the city with foundations, whose architect and builder is God" (Heb. 11:10). At the same time, he entered into a political alliance with Aner, Eshcol, and Mamre the Amorite, near whose great trees at Hebron Abraham had come to dwell. When four kings engaged in a war of conquest under the leadership of Kedorlaomer, king of Elam, defeated the kings of Sodom and Gomorrah and their allies, carrying off Lot and his possessions in the process, Abraham moved into action with his 318 trained men. With his allies he pursued and defeated the forces of Kedorlaomer, recovering all the goods and captives, including Lot.

On his return from defeating the four kings, Abraham is met by Melchizedek, king of Salem and priest of God Most High, who blesses Abraham with these words:

Blessed be Abram by God Most High,
 Creator of Heaven and earth,
 And blessed be God Most High,
 who delivered your enemies into your hand.

The blessing constitutes divine approval of Abraham's course of action in that situation. With respect to Melchizedek, the writer of Hebrews points out, "First, his name means 'king of righteousness'; then also, 'king of Salem' means 'king of peace'" (Heb. 7:2). What Abraham did in rescuing Lot by military force was consistent with the demands both of righteousness and of peace. The cause was manifestly just: defense of life and property against unwarranted aggression. It was conducted by competent civil authority, rather than being simply the improvisation of an aggrieved relative. The goal was the restoration of peace: Abraham rejected the "spoils of war" offered by the king of Sodom, refusing to take so much as a thread or a sandal thong beyond the expenses of his men in the field. This limited use of armed force to restrain aggression when necessary God approves, lest the earth again be overrun with violence as it was before the flood (Gen. 6:11).

The sanction for the use of the sword to the extent of taking human life in retributive justice for human life sinfully taken is found in connection with God's covenant with Noah: "Whoever sheds the blood of man, by man shall his blood be shed." The ground for such an extreme measure immediately follows: "For in the image of God has God made man" (Gen. 9:6). It is the supreme value of human life as belonging to creatures made in God's image that, paradoxically to some, is enhanced and guarded by the institution of capital punishment for murder.

The authority to carry out this mandate has been given, not to individuals, but to the civil government, as is explicitly stated in Romans: "For he is God's servant to do you good ... he does not bear the sword for nothing. He is God's servant, and agent of wrath to bring punishment on the wrongdoer" (Rom. 13:4). When a Christian magistrate, or agent of the civil government, carries out this God-ordained function, he or she does not violate the law of love, as the late John Murray, following Augustine, argued in his *Principles of Conduct* (1957). The demand of love, unrelenting and all-pervasive as it is, does not abrogate the demand of justice. Love is not inconsistent with the infliction of punishment for wrong. Love is first of all love to God, and there love of justice. Hence, when we view the demand of love in its broader proportions, the demand of love and the demand of justice are really one. A just war is simply war undertaken and conducted in the defense and promotion of the dictates of justice; there can be no incompatibility between the demands of love and the conduct of such a war. The wounding and killing involved are the use of the sword which God has put into the hand of the civil magistrate as the instrument of maintaining justice and punishing evildoers. The sword is never intrinsically, and should never be in practice, the instrument of vindictive and malicious hate. Whenever a nation, or even a soldier on the field of battle, uses the weapons of war as the instruments of vindictive revenge rather than as the instruments of retributive justice, then the dictates of both justice and love are desecrated. It is hate that contradicts the love, and it always does. But war in the protection and vindication of justice is not prompted by hate but by the love of justice, and such love never contradicts the love of our enemies which the Lord himself always and unequivocally demands (p. 179).

The purposes for which God has ordained the state and armed it with coercive power are set forth in Psalm 82:1-4.

God presides in the great assembly;
 he gives judgment among the 'gods':
 How long will you defend the unjust
 and show partiality to the wicked?
 Defend the cause of the weak and fatherless,
 maintain the rights of the poor and oppressed.
 Rescue the weak and needy;
 deliver them from the hand of the wicked.

It is the function of civil government in a fallen world to maintain justice and peace, and especially to defend those under its jurisdiction who otherwise would be trampled upon by the wicked. In pursuit of these ends, which Augustine rightly understood to be a social dimension of love for our neighbor, Christians "may lawfully, now under the new testament, wage war, upon just and necessary occasion" (*Westminster Confession of Faith*, XXIII, ii).

The right of the civil magistrate to wage war (*jus ad bellum*) in order to maintain justice and peace is subject to a twofold limitation: lawful wars must be *just and necessary*. Inasmuch as the state has been ordained by God to protect human life, to secure human rights, and to promote human values, its use of the sword must be consistent with these ends, and always proportionate to them. The "just and necessary" principle applies to the means by which a lawful war is waged (*jus in bello*) as well as the occasion for it.

C. THEOCRATIC WARFARE

In developing a biblico-ethical approach to modern warfare, it is crucial to recognize the distinctiveness of ancient Israel and her unique function in the history of redemption. Israel as a nation-state was the people of God. In fulfillment of his covenanted promise to Abraham, God redeemed his people from bondage in Egypt; at the exodus "they were all baptized into Moses in the cloud and in the sea" (I Cor. 10:2); at Sinai they were constituted a theocracy through the covenant God made with them there, "a kingdom of priests and a holy nation" (Exodus 19:6). Later on, in a prayer of response to a further covenant establishing his dynasty, King David reflects on the uniqueness of Israel in these words:

And who is like your people Israel--the one nation on earth that God went out to redeem as a people for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt. You have established your people Israel as your very own forever, and you, O LORD, have become their God. (2 Sam. 7:23-24).

When God made his covenant with Abraham and promised his descendants possession of the land, it was with this word concerning the current inhabitants: "In the fourth generation your descendants will come back here, *for the sin of the Amorites has not yet reached its full measure*" (Gen. 15:16). When in God's eyes it reached its full measure, he summoned his servant Israel to execute his wrath. "Even the land was defiled: so I punished it for its sin, and the land vomited out its inhabitants" (Lev. 18:25). This provides the rationale for the warfare of utter destruction (*herem*) prescribed for Israel in such passages as Deuteronomy 7:1-6.

When the LORD your God brings you into the land you are entering to possess and drives out before you many nations...and when the LORD your God has delivered them over to you and you have defeated them, *then you must destroy them totally*. Make no treaty with them, and show them no mercy... For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

Because of Israel's unique national calling as the people of God, and God's purpose in that stage of history of redemption, the conquest of the land of Canaan does not provide a model for the conduct of warfare in general. It was a special manifestation of God's retributive justice, which in its severity and totality was a prefiguration of hell. Israel's use of the sword at the Lord's command in *herem* warfare goes beyond the restraint of evil mandated to other nation-states; it is the prototype of the judgment of the Lord himself at the last day.

Although not all of the wars of Israel feature the strict requirements of the *herem*, they are all holy wars--the military records are called "the Book of the Wars of the LORD" (Num. 21:14)--and thus bear a typological significance. Various elements are distinctive. A campaign against an enemy with superior forces (horses, chariots, a larger army) is undertaken in the assurance that the Lord will be with his people whom he brought out of Egypt (Dt. 20:1). As the battle is joined, the priest addresses the army in these words:

Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory. (Dt. 20:3-4).

Following this promise of victory, the officers send home any whose lives are as yet unfulfilled in significant respects (house, vineyard, wife), as well as all who are simply afraid (Dt. 20:5-9). Possibly there is some general principle involved in the dismissal, but it is conditioned by the context of assured victory against superior forces, a promise given uniquely to Israel.

Promises of victory, of course, were made with the condition of faithfulness to the covenant. This entailed ritual cleanness of the military camp, another distinctive feature of theocratic warfare (Dt. 23:9-14). The camp had to be holy. "For the LORD your God moves about in your camp to protect you and to deliver your enemies to you" (vs. 14).

In light of the overall context, the conduct of warfare described in Deuteronomy 20:10-15, while not involving the *herem* (as in verses 16-17), should nevertheless be read as provisions of holy warfare unique

to Israel, and not taken as normative for the conduct of warfare in general. Moses' final blessing of the twelve tribes (Dt. 33:29) views all theocratic warfare from the perspective of the history of redemption, with its distinctive purposes and provisions.

Blessed are you, O Israel!
 Who is like you,
 a people saved by the LORD?
 He is your shield and helper
 and your glorious sword.
 Your enemies will cower before you,
 and you will trample down their high places.

This being the case, reliance on certain types of armaments, specifically horses and chariots, is incompatible with theocratic trust (Dt. 17:16, Is. 31:1), partly because the source of these weapons is Egypt. Why should the redeemed people of God look to their former oppressors for deliverance? To show that he would always be their deliverer, instead of providing his people with chariots of iron, God commissioned trumpets of hammered silver.

The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by the LORD your God and rescued from your enemies. (Num. 10:8-9).

In due course, theocratic Israel is succeeded in the history of redemption by the Christian church, the new form of the people of God. With the full accomplishment of redemption in the Person and work of Christ, the spiritual forces of evil in the heavenly realms. (Eph. 6:12).

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (Eph. 6:12).

For though we live in the world, we do not wage war as the world does. The weapons we live with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. (1 Cor. 10:3-5).

The promise of divine victory attaches now to this warfare (Mt. 16:18; 1 John 4:4, 5:4), and not to military engagements even on just and necessary occasion. The purpose of the Book of the Wars of the Lord is theological, written for the instruction of the church in its warfare, and not as a basis today for any nation presuming to make a "holy war" against its enemies.

This is not to say that the Old Testament contains no principles that are relevant to national policy on military affairs. For one thing, for all its evident non-pacifism, the Old Testament does not foster the spirit of militarism which glorifies war and cultivates the martial arts as the supreme cultural achievement. The most dramatic evidence of this is the Lord's refusal to allow King David to build the temple: "You are not to build a house for my Name, because you are a man of war and have shed blood: (1 Chron. 28:3). Instead the privilege goes to David's son, King Solomon, "a man of peace and rest," during whose reign God granted Israel peace and quiet (1 Chron. 22:9), so that the nonmilitary aspects of the culture were allowed to flourish. The principle is that while national security through an adequate military defense is a necessary and worthy goal, it is rightly pursued in the interest of other goals that more appropriately form the center of national life, especially piety, justice, and peace (cf. *Westminster Confession of Faith*, XXIII, ii).

Another thing to observe in the biblical record is the principle of the solidarity of human societies. Wars are between nations; kings in making war put their people as well as their armies at risk. Siege warfare in particular inflicted great suffering upon the civilian population. This is indeed tragic, but the solidarity of a people means that in warfare an *absolute* distinction between combatant and noncombatant cannot be maintained. On the other hand, the opening oracles of the book of Amos condemn all *unnecessary* acts of violence in war, whether directed against soldiers or civilians (cf. Amos 1:3, 1:6, 1:11, 1:13, 2:2).

Finally, all nations should recognize the limitations of military prowess. To make adequate provision for the common defense is a necessary governmental obligation in a fallen world, but the security of a nation is ultimately in the hands of the sovereign Lord of heaven and earth, "the One who gives victory to kings" (Ps. 144:10).

D. NUCLEAR WEAPONS IN MORAL PERSPECTIVE

The sixth commandment, Thou shalt not kill, requires "all careful studies, and lawful endeavors, to preserve the life of ourselves and others," and forbids "all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense" (*Westminster Larger Catechism*, qq. 135-136). Nuclear weapons obviously pose an enormous threat to human life; the duty to preserve the life of ourselves and others requires careful inquiry into the best strategy consistent with morality for preventing their use. To qualify, a strategy must intend nothing intrinsically sinful, and promise a lesser amount of harm than any available alternative. The major proposals may be categorized as strategies of disarmament, deterrence, or defense.

1. Nuclear Disarmament

The case for nuclear disarmament is argued on two grounds: (1) that any use of nuclear weapons, including their threatened use as a deterrent, is immoral per se, and (2) that the best way to prevent the use of nuclear weapons is to work for their reduction and eventual elimination. It is important to distinguish the two grounds; the first entails *unilateral* disarmament as a moral imperative; the second is open to the condition of multilateral agreement.

Nuclear weapons are said to be immoral because they are necessarily indiscriminate, threatening civilian populations as much more than legitimate military targets, and because any use of them would be disproportionate, running the risk of escalation to a "holocaust" that could destroy the earth. Nuclear weapons thus fail on both counts to meet the moral criteria for just conduct in warfare (*jus in bello*), necessitating a stance of nuclear pacifism. The two reasons require separate discussion.

a. The Ideal for Noncombatant Immunity

Is the immunity of noncombatants from direct attack a moral absolute according to biblical principles of justice?

Clearly, the Bible forbids and condemns all unnecessary killing. The circumstances under which human life may be taken are always exceptional; the burden of proof falls upon those who kill another human being to show that it is morally justifiable as an instance of *public justice, lawful war, or necessary defense*. Otherwise killing is murder, and pits one against God on the side of the devil, "who was a murderer from the beginning" (Jn. 8:44).

It follows that killing as an act of personal retaliation, making war on other than just and necessary occasion, and killing that is not strictly necessary in defense of oneself, one's family, or one's nation—even in a lawful war—are murder. On the other hand, putting war criminals to death as an act of public justice, going to war to defend a nation and its cultural values from totalitarian aggression, and unavoidable killing in self-defense are not murder, but are rather commanded or permitted precisely out of regard for the sanctity of human life.

In a war undertaken in the just and necessary defense of a nation, enemy soldiers may lawfully be attacked and killed, so long as they represent a threat. But having been wounded, taken prisoner, or surrendered, their situation changes; it is no longer necessary to kill them since they no longer pose a threat. Counter-force has achieved its objective against the unjust use of force. Former combatants are as much protected by the law of no unnecessary killing as are noncombatants in general.

The principle of noncombatant immunity does not rule out their being killed as the foreseeable, unavoidable, and collateral result of a necessary attack on an enemy's military forces or war-making capabilities. Whether or not an attack is a "military necessity" is a relative judgment, dependent upon the degree of threat and the seriousness of the values at stake. In an extreme case, as a last resort, it might be necessary to subject enemy civilians to direct attack, if there were no other way to prevent the annihilation of country justly at war against a totalitarian aggressor. In view of the biblical view of the solidarity of human societies, this extreme measure cannot be ruled out absolutely as a matter of principle. However, this position ought to be held with the greatest caution and reserve, inasmuch as the general principle of noncombatant immunity from direct attack provides an important limitation in the conduct of warfare that is designed to prevent unnecessary taking of human life.

b. The Principle of Proportionate Means

It is a settled principle of justice in warfare that the means must be proportionate to the end; that is, that the harm done must be commensurate with the values being defended and maintained. Among other things, this follows from the *lex talionis* (law of retaliation) found in scripture (e.g., Exod. 21:23-25), which limited harm by requiring punishment to fit the crime.

Are nuclear weapons necessarily disproportionate, so that any use of them is immoral on the grounds that they will do more harm than good?

Other things being equal, nuclear disarmament is desirable as a means of reducing the risk of nuclear war; but it is not in itself a moral absolute. One must consider not only how to avert a nuclear holocaust, but also how to prevent the loss of freedom of entire peoples. Given the dilemma of possible escalation to an all-out nuclear war, on the one hand, and the near certainty of enslavement to a totalitarian power, on the other, it is not clear that the nonuse of nuclear weapons is an absolute moral obligation. The degree of

risk must be weighed against the degree of threat; it is not certain that any use of nuclear weapons would lead inevitably to a holocaust that would destroy the earth.

These considerations apply to "first strike" as well as to retaliatory use of nuclear weapons. An absolute commitment to a policy of "no first use" of nuclear weapons no matter what the circumstances may be, is in effect a form of unilateral disarmament, entailing surrender to an aggressor equipped with superior conventional forces. "First strike pacifism," in distinction from nuclear pacifism as such, is an untenable ethical position; if it is morally wrong to strike first because of the risk of escalation, it is morally wrong to strike second for the same reason.

So far we have been discussing the case for nuclear disarmament as an absolute moral imperative. Our conclusion is that while noncombatant immunity and proportionality are profound concerns in dealing with nuclear weapons, they do not necessarily and absolutely rule out any possible use, though they do place tremendous burden of justification upon the user. We turn now from the strictly moral argument to the prudential strategy of multilateral nuclear disarmament.

The problem with unilateral disarmament may be concisely stated in the words of the psalmist: "I am a man of peace; but when I speak, they are of war" (Psa. 120:7). A nation might gladly disarm itself and use its treasure for peaceful purposes were it not for other nations with hostile intentions. A realistic strategy of disarmament must look to multilateral agreements in seeking to reduce the risk of nuclear war. But there are problems with this as well.

Multilateral agreements on arms control are difficult to achieve, let alone verify and enforce, when nations are at war on the level of ideology. The current "arms race" between the United States and the Soviet Union is due to radically opposed sociopolitical theories and goals which can only be reconciled by conversion or capitulation. In such a situation the most that can be hoped for is arms reduction out of mutual self-interest.

Arms negotiations that genuinely offer promise of a more secure and just peace should be supported by Christians and all persons of good will. Specific proposals, such as immediately to freeze the testing, production, and deployment of nuclear weapons, must be examined in the light of this criterion.

2. Nuclear Deterrence

Deterrence is a strategy designed to discourage and prevent an enemy from taking certain actions by posing unacceptable risks as a consequence. In one of Jesus' illustrations on counting the cost of discipleship, superior military force acts as a deterrent by reducing the prospects of success.

Suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. (Lk. 14:31-32)

It should be noted that deterrence depends upon rational calculation of an enemy's military might and the will to use it. Also, it provides no guard against fanaticism for which no risks are unacceptable.

Aside from these problems, there is the question of the moral status of threats of nuclear retaliation. For a threat to be credible, it must be capable of being carried out. This means that the threatened action must be both militarily feasible and morally justifiable.

The mere possession of nuclear weapons without some clear policy regarding their use would be an unstable deterrent. In determining policy, the key question is whether the threat of nuclear retaliation is morally justifiable as a deterrent. In determining policy, the key question is whether the threat of nuclear retaliation is morally justifiable as a deterrent. In the debate on this question, a distinction is made between "countervalue" and "counterforce" strategic use of nuclear weapons.

Countervalue strategy targets cities, threatening massive retaliation to the industrial base, cultural achievements, and civilian population of an enemy nation. It is currently based on the idea that "mutual assured destruction" (MAD) is the best way of preventing a nuclear war between the superpowers; the risk of annihilation acts as a deterrent.

Counterforce strategy targets military installations, threatening sufficient collateral harm to civilians and society to deter an enemy from a nuclear first strike. The consequences, while short of annihilation, would nevertheless be disastrous to the military and horrendous for the general population. Nuclear retaliation as such poses an unacceptable risk.

Both strategies are intended to prevent the use of nuclear weapons by deterring the first strike; both are prepared to use nuclear weapons in a retaliatory second strike should deterrence fail. Does the law of retaliation (*lex talionis*) allow "a strike for a strike" using nuclear weapons?

The law of retaliation is severely strained in its application to the use of nuclear weapons. The thought of killing masses of helpless people who are themselves at the mercy of their own government is abhorrent. Only if there were no other way to prevent an even worse catastrophe could nuclear retaliation ever be

justified. This implies a conditional acceptance of the strategy of deterrence in the absence of any viable alternative.

If deterrence through threat of retaliation is not ruled out in principle, and there is no available alternative to prevent the use of nuclear weapons, which strategy is morally preferable: countervalue retaliation in kind, or the more limited counterforce retaliation?

Counterforce strategy has the advantage in that it does not target an enemy population as such, and attempts to show a greater respect for the preservation of civilian life. The toll of lives taken collaterally, however, is admittedly great, and is in fact an essential component of the effectiveness of the strategy as a deterrent. Thus, the difference between the two strategies with respect to the ideal of noncombatant immunity is a matter of degree, with counterforce targeting being relatively superior, other things being equal.

The disadvantage of counterforce targeting is the liability of its being perceived as preemptive, rather than retaliatory, in intent, making nuclear war more likely by inviting a first strike in a moment of crisis. There seems to be no way to negate this liability inasmuch as counterforce strategy contains an inherent ambiguity in that *defensive* weapons are deployed for their *deterrent* effect.

3. Anti-nuclear Defense

Should deterrence fail there is at present no defense against nuclear weapons, with which the superpowers are heavily armed. If total nuclear disarmament is an unrealistic and unachievable goal, should support be given to the development of an anti-nuclear defense as an alternative to the present policy of deterrence?

A strategy of defense is morally superior to strategies of deterrence on two counts: it does not concede in principle a first strike against one's own people and nation, and it does not depend upon threatening mass destruction to the people of another nation placed at risk by an aggressive and reckless government. A defensive strategy that holds out a reasonable hope of neutralizing nuclear weapons should certainly not be rejected out of hand. The enormous cost of an anti-nuclear defense may simply be the price of the just protection of liberty in our time.

E. INTERCESSION AND EVANGELISM

Christians, according to their gifts and opportunities, are called to political service, and the church should teach this as an area of discipleship that follows from the lordship of Christ over all of life. The church itself has been given the ministry of intercession and evangelism, and this is highly relevant to the topic of Christian responsibility in the nuclear age.

Christians should seek to influence policy that promises to make the world a more secure place to live; but in a world of oppression, aggression, paranoia, hysteria, and nuclear weapons, there is a limit to the security any merely human policy can hope to achieve. The church's role as intercessor must be taken more seriously.

Jeremiah 29:7 encourages intercession for peace: "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." *Shalom* (peace) in Jeremiah stands in contrast to war, evil and pestilence (e.g., 28:8-9), and to the word as a metonymy for war (e.g., 4:10, 14:13, 34:5). *Shalom* connotes security and prosperity both of which are dependent upon the providence of God. The church has a unique role in having access to the God of peace to intercede for the nations.

1 Timothy 2:1-4 coordinates intercession for rulers and evangelism:

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour, who wants all men to be saved and to come to a knowledge of the truth.

The primary task of the church in this age is the preaching of the gospel to all nations; since God controls the circumstances that are conducive to the fulfillment of this mandate, he bids us to pray especially for those who have been ordained to maintain piety, justice, and peace. The church in its intercession for peace appeals to God's mercy and patience to give further opportunity for evangelism (cf. 2 Pet. 3:9). We pray that the world may be spared either the enslavement or the killing of masses of people who should be the objects of evangelism, in which the church offers, on the authority of Christ, peace with God, reconciliation between people, and the hope of world redemption.

Signed,
 David Coffin, Jr.
 David W. Forslund
 [REDACTED]
 D. James Kennedy
 Robert B. Needham
 Kenneth L. Ryskamp

APPENDIX A.

EFFECTS OF NUCLEAR WEAPONS

This discussion is meant only to highlight some of the important differences between nuclear weapons and conventional weapons. It is not meant to be a comprehensive discussion of modern warfare. Much of the discussion is based on the book "The Effects of Nuclear Weapons" by Glasstone and Dolan, Third Edition, 1977. Contrary to popular opinion, there is a considerable base of information on nuclear explosions and their effects on the surrounding environment. It is our hope that a better understanding of the properties of a nuclear weapons will allow a more reasoned approach to the understanding of how we, as Christians, are to deal with them.

Although the explosion of a nuclear weapon is in many ways similar to a conventional or high-explosive weapon, there are five major differences. First nuclear weapons can be many thousands or millions of times more powerful than the largest of high-explosive detonations. Second, the mass of a nuclear explosive is much less than a high explosive for a similar amount of energy released. Third, the temperatures reached in a nuclear explosion are much higher than in a conventional explosion which results in higher "thermal radiation" from the nuclear blast which is very penetrating and has no counterpart in conventional weapons. Finally, there is a "residual nuclear radiation" from a nuclear weapon which is emitted over an extended period of time. The basic source of energy for a nuclear weapon, of course, is from the change of a small fraction of the nuclear mass into energy, be it from fusion or fission. In a conventional explosion energy source is the chemical bonds which are much weaker than the nuclear bonds. All of these differences in the properties of the explosion stem from this difference.

The difference in explosive power of a nuclear weapon as compared with a conventional weapon can be seen if we realize that the explosive potential of 1 pound of uranium is as much as 8000 tons of TNT, and 1 pound of Deuterium is as much as 26000 tons of TNT. Since the mass of a nuclear weapon for a given explosion strength is much smaller, the temperatures achieved are much greater. For example, in a conventional high explosive the temperatures are as high as a few thousand degrees, whereas for a nuclear explosion the temperatures are as high as tens of millions of degrees. The portion of the explosion energy arriving at the point some distance from the explosion depends on the type and yield of the nuclear weapon as well as the environment (such as the altitude) of the explosion. Approximately 85% of the explosive energy of a nuclear explosion produces an air blast and thermal radiation and heat. The remaining 15% is divided into 5% in the initial nuclear radiation and 10% in residual nuclear radiation for a fission device. for a thermonuclear device the residual nuclear radiation is only about 5%. The primary form of the initial nuclear radiation is gamma rays which can travel great distances through air and penetrate considerable thicknesses of material. At low altitudes below 100,000 feet much of the thermal radiation goes into producing the air blast. At higher elevations more energy is directly released in the form of thermal radiation. An additional effect of nuclear explosion is the generation of a very large electromagnetic pulse which can severely disrupt electronic equipment and electric circuits.

1. Fallout

For many years the greatest concern of people has been the large and extensive "fallout" of radioactive debris from a nuclear weapon which can cover a much greater area than the immediate explosion. More precisely fallout is the descent of contaminated particles and droplets to the ground which make up most of the residual nuclear radiation. General speaking, the closer the explosion is to the ground, the more debris is thrown into the air and the larger the area of fallout. The time for radioactive debris to reach the extremities of the fallout region is about 10 hours, long after the visible explosion is no longer apparent. Important processes involved in fallout, called "scavenging", result in the removal of radioactivity from the cloud. One important mechanism here is rain which can wash radioactive debris from clouds from 10,000 feet to 30,000 feet. This can cause large variations in the fallout, increasing the concentrations in some places and decreasing it in others. Debris which is ejected to altitudes above 30,000 feet is subject to much less cleansing action than it is at lower altitudes.

2. Thermal Radiation

The bright thermal emission from a nuclear device comes in two pulses. The first is about a tenth of a second long and is mostly in the form of ultraviolet radiation. Except for damage to the eyes, the second pulse which lasts for up to 10 seconds is much greater hazard because it contains much more energy and is of a longer wavelength which penetrates the atmosphere over larger distances.

3. Initial Nuclear Radiation

The nuclear radiation emitted from the fireball and the radioactive cloud during the first minutes is called the initial nuclear radiation. It includes neutrons and gamma rays emitted directly from the device and gammas rays emitted by the fission products and other radioactive species in the rising cloud. The distance over which these are important is a few miles.

A variety of other less important phenomena have been observed in the species of nuclear tests done during the 50's and 60's in which nuclear devices were tested underwater, at high altitude and at various depths underground. The phenomena are well documented and reasonably understood.

4. Nuclear Winter

An additional effect which was not fully appreciated even at the time of above ground nuclear testing was the potential ejection of smoke from primary or secondary fires produced as a result of the nuclear explosion. With a sufficiently large detonation in a densely populated area, such as a large city, large scale fires can be set up which will eject enormously more smoke into the atmosphere than is possible with nuclear weapons by themselves. If the smoke reaches very high altitudes, the effect of this smoke on the climate can be profound, resulting ultimately in what is known as "Nuclear Winter". A number of factors will determine the importance of this additional smoke source. A particularly important one is how long this smoke survives in the atmosphere. There appears to be a competition between the rate of removal of smoke by precipitation and the rate at which the heating of the smoke modifies the structure of the atmosphere. This modification of the structure of the atmosphere can alter the removal of the smoke, itself. Although the "nuclear winter" effect appears to be valid, its magnitude is extremely uncertain and subject to considerable error, particularly with respect to the magnitude and uniformity of smoke emission and the ability of the atmosphere to clean itself.

It should be noted that the "nuclear winter" effect occurs because of the burning of a large number of cities, each of which may be comparable to the firestorming of cities in World War II with conventional weapons. It is possible that the "nuclear winter" effects could be achieved with conventional weapons, although the simultaneous burning of a large number of cities might be difficult logistically. Also the "nuclear winter" effect could be controlled to a large extent by controlling the targeting of the nuclear weapons. Thus the role of the Christian in influencing not only the choice of the state to have nuclear weapons but also the potential use of them is extremely important.

RECOMMENDATION:

That the Fourteenth General Assembly of the Presbyterian Church in America, meeting in Philadelphia, Pennsylvania, adopt the report entitled "Christian Responsibility in the Nuclear Age" as a reliable summary of biblical principles for pastoral guidance regarding nuclear armament and nuclear deterrence, and direct the Committee on Christian Education to make copies available to our constituency and other interested parties.

CHRISTIAN RESPONSIBILITY IN THE NUCLEAR AGE A MINORITY REPORT

With sincere regret I must record my dissent from the report adopted by the majority of the committee. In so doing, I do not intend to disparage the integrity or ability of others on the committee. I do find it necessary, nevertheless, to conclude that the report is deeply and dangerously in error, failing at a critical time in history to be the kind of prophetic voice so needed on this subject. For me, this dissent is not merely a matter of intellectual disagreement, but also a matter of conscience which compels me to express my disagreement and the reasons for it, as also to try to propose a way more in accord with the calling of the church as governed by the Gospel of the Kingdom of God.

In Section I following, I will express my major disagreements and in Section II will try to propose a vision consistent with the Gospel that I believe ought to be commended to the churches for pastoral guidance.

SECTION I

THE MAJORITY REPORT

1. I believe the appeal to John's and Jesus' dealings with Roman Centurions is inconclusive at best because it does not reckon with the crucial differences between what soldiering meant for them and what it means today in a nuclear bomb dominated world. Nor does it take into account the need for progressive illumination in the history of theology. The same type of argument could be used to justify slave-holding today. And the Just War Theory itself as a part of Christian theology is the result, not of a formulated doctrine in the New Testament but of a later theological response to a new situation: Christianity was no longer an illicit, persecuted minority but a favored religion that now found it necessary to address the subject of war from the viewpoint of a Christian magistrate. The validity of the Just War Theory itself depends upon the principle of progressive illumination in the theological work of the church.

2. The Report, arguing from Romans 13:4 says, "When a Christian magistrate, or agent of the civil government carries out the God-ordained function (bearing a sword), he or she does not violate the law of love...." and, "In pursuit of these ends, which Augustine rightly understood to be a social dimension of love for our neighbor, Christians 'may lawfully, now under the new Testament, wage war, upon just and necessary occasions.'" The Report then adds, "Inasmuch as the state has been ordained by God to protect

human life, to secure human rights, and to promote human values, its use of the sword must be consistent with these ends, and always proportionate to them. The 'just and necessary' principle applies to *the means by which* a lawful war is waged (*jus in bello*) as well as the occasion for it."

Still later the Report applies these principles to the particular question of the use of nuclear weapons and concludes that "it is not certain that *any* use of nuclear weapons would lead inevitably to a holocaust that would destroy the earth." What the Report does at this point is to assume that the burden of proof is upon those who oppose the use of nuclear weapons to demonstrate that any use would lead inevitably to the destruction of the earth whereas I think the very opposite is true: the burden of proof (according to the Just War Theory) lies upon those who would justify the use of any given strategy, weapon, etc. in war to demonstrate that it can and would be limited according to the criteria for judging whether a war can be waged with these weapons and still be *jus in bello*. The burden of proof is not on those persons of conscience who oppose such warring, but upon those persons of conscience who say that it would be justifiable. But how can there be any reasonable proof of this? And without such proof, how can it be argued that such use is either just or loving? Whatever Paul had in mind by "the sword" in Rom. 13, how can we stretch it into such ghastly weapons of unprecedented powers of destruction as exist in abundance today? (There are now more than 50,000 nuclear weapons deployed in the arsenals of the United States and the Soviet Union--enough to obliterate 1,000,000 Hiroshimas.) The logic of the report, given today's nuclear circumstances, seems to me not so much Christian as Orwellian: it is like saying that it is lawful to destroy the earth in order to save it. Even to say that it is lawful to *risk* such a holocaust for any purpose is impossible, in my mind, to reconcile with Christian morality. To say that this is compatible with loving our enemies, let alone loving justice, is like saying that war is peace, evil is good, anything is legitimate in the name of national security.

3. The Report recognizes the principle of the solidarity of a people (i.e. nation), but does not deal with the even more fundamental Biblical revelation of the solidarity of the whole human race which Paul, for example, preached in Athens (Acts 17). I believe with Calvin "that the word 'neighbor' extends indiscriminately to every man, because *the whole human race is united by a sacred bond of fellowship*." (Cf. his whole exposition of Jesus' parable of the Good Samaritan.) The practical issue of this omission is that it appears to justify war in order to maintain the (God-given) solidarity of a nation without having to face the other fact which so radically militates against war, the solidarity (also God-given) of the whole human race. All war, one might say, is civil war, not simply war between states. Para. 36 is part of a discussion of war-making in the Old Testament and, it seems to me, fails to take account of the fact of progressive revelation within the canon and the changes which it brings culminating in the advent of Christ. Christ teaches us the solidarity of the whole human race and so does Paul; Christ commands us to think and act globally not nationally in the great commission and His apostles act accordingly. From the Kingdom of God perspective the solidarity of nations, perhaps not denied, is nevertheless overridden by a whole-earth perspective that for us must take precedence.

4. Even if it be granted that "in warfare an *absolute* distinction between combatant and non-combatant cannot be maintained", this still does not in my opinion even begin to address the unprecedented reality we face today in the form of innumerable nuclear weapons and the probable ravaging of the whole world by incredible heat, radio-active fallout and the nuclear winter which would result from their use. We are facing something far worse and much different from anything the Middle Ages or the Reformation times could have envisioned. Nuclear war would allow *no* real distinction at all between combatant and non-combatant. This in itself I believe renders the traditional Just War Theory invalid in respect to nuclear war.

5. The Report does not deal with the fact that none of the nations with nuclear weapons today makes decisions about war on the basis of the Just War Theory; they do it on the basis of "national self-interest," period. This is closer to the older "crusade" or "holy war" concept except that it is now secularized. Not God's moral order, revelation or judgment, but perceived national interest is the transcendent norm that governs such decisions. Just War thinking did not govern the *jus in bello* of the Vietnam War, nor would its criteria shape a nuclear one. Purely selfish perceptions of what is good for *our* nation tends to control such matters (same in USSR, *et al.*). This secular crusade mentality even controls some Christian voices too it seems: "...we are willing to run the risk of a nuclear holocaust--which we will try studiously to reduce as much as possible--rather than accept the certainty of national subjugation" (*Presbyterian Journal*, Apr. 10, 1985, p. 8). This statement troubles me deeply because it seems to me to be a fundamentally selfish and immoral statement. Who has the right to speak this way when such a holocaust would claim the lives of millions upon millions of voiceless peoples? Such decisions would affect not only every person in the potentially combatant nations, but the people of numerous other nations also who have no voice but yet an enormous stake in such decisions.. This thinking is the descendent more of Machiavelli than of Augustine. It is idolatrous and arrogant in the extreme. My question at this point: How can the Report provide pastoral guidelines if it does not unmask the difference between its own framework (the Just War Theory) and that of the nations' (the Secular Crusade)? What good will it do unless it also calls the church to expose

governmental duplicity and idolatry and then call upon the government to adopt the Just War criteria? The Report, it seems to me, is talking apples while the White House and the Kremlin (to mention only two) are talking oranges.

6. I am troubled by the fact that, despite its very real virtues, the Report does not call for a genuinely prophetic witness in a time of astounding danger to human life. We have been able to do this in regard to the holocaust of abortion; why can't we with the incomparably greater holocaust of nuclear annihilation that hangs like a ghostly specter over the entire world today? The churchmen who gathered in Barmen, Germany in 1934 showed us the difference between a conforming church and a confessing church. In the face of the impending Nazi holocaust they dared to resist Caesar in the name of the Word of God. Is there any less a need for such a witness and for such a church today? I fear that the impression that will be left by the majority's Report will be not much more than that drifting along on the cultural current is biblically all right but we just need to be careful about it. I think, in contrast, of the report adopted in 1980 by the Reformed Church in America entitled, "Christian Faith and the Nuclear Arms Race--A Reformed Perspective." That report boldly unmaskes the nuclear arms race as a false religion, based on a false morality and in the service of false gods. It dares to challenge the power of technology, the power of the profit motive, the power of nationalism. This kind of voice, it seems to me, is far more truly based on the gospel and far more appropriate to the world situation that exists in our day. (It is distributed by The Office of Social Witness, Reformed Church in America, 475 Riverside Drive, New York, NY 10115 for about \$.50).

7. The Report fails, in my opinion, adequately to wrestle with the subject within the framework of a Kingdom vision. Hence the church's calling in the world will too easily be seen in terms of the narrow sense of congregations doing individual evangelism and Christian education, rather than the broader, holistic concept of bearing witness in deed and word, individually and corporately, ecclesiastically and vocationally, to the reality of God's Kingdom and His righteousness. Also it leaves unchallenged the narrow concept of the gospel which sees it as addressing individuals only and not society as well. I believe our church needs to be stretched into this larger vision which the Biblical truth of the Kingdom of God sets forth rather than to be left unchallenged.

In 1945 Albert Einstein said, "The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift toward unparalleled catastrophe." The Report (in para. 1-2) seems to acknowledge the truth of the first part of Einstein's statement (cf. also the Appendix by David Forslund), yet it never provides an appropriate response to it and this I think is because the mode of thinking has not changed. Thus the world continues to drift toward unparalleled catastrophe and the Report is apparently unable to sound a strong prophetic call to resistance and to a life-affirming alternative. As much as ever, totalitarianism and terrorism need to be resisted, but it must be with some way consistent with, not inimical to, the gospel of the Kingdom of God. We are not free to resist evil with evil, but must resist evil with good. Humanly speaking, the only hope I am able to see is that of the church of Christ raising its voice courageously, and putting its life on the line bravely, to say that war is now obsolete, there are other ways to resolve world problems and we believe enough in the power of God's Kingdom that we are willing to break new ground and take a life-affirming approach in the confidence that the God of life will be with us. But this, I am sorry to say, the Report does not do; this the Report *cannot* do, because it is still locked into the old modes of thinking. There are now more than 50,000 nuclear weapons deployed in the arsenals of the United States and the Soviet Union. This is equivalent in firepower to more than 6,000 World War II's! It is enough to obliterate a million Hiroshimas! It is a whole new ballgame and our way of responding to old problems must become new and creative. The church must stop finding ways to justify war and become a salty peacemaking force in modern history.

SECTION II THE CHURCH AS PEACEMAKER

"Blessed are the peacemakers, for they shall be called sons of God." These words of our Lord Jesus Christ constitute the church's call to peacemaking. The church has a peacemaking vocation. However intensely the church must wrestle with the problem of war it must never lose this perspective: Jesus has called his church to wage peace, to exercise a ministry of reconciliation, to obey his command to love its enemies. "Pursue peace with all men, and the holiness without which no one will see the Lord." This spirit together with the activity which it excites is a hallmark of the presence of the Kingdom of God, a distinguishing mark of the church of Christ, an evidence of godly sanctification.

And so it is vital, when confronted with the dreadful possibility of nuclear war, that the church should vigorously pursue its peacemaking commission. That commission, although it envisions a peace that is far *more* than the avoidance of war, compels us to envision nothing *less*: that is, at the very least we are constrained to do all we can to make war less likely, whether it be nuclear or "conventional." The church is not called to justify war; it is called to make peace.

The ecclesiastical peace-mandate focuses our attention on two principal themes of the church as revealed in Holy Scripture: the church's gospel and the church itself. Both of these themes--message and messenger--must be seen in relation to its vocation to be a body of peacemakers, a family of the sons of God.

The Church's Gospel as a Gospel of Peace

To appreciate what it means to be peacemakers, we need to reflect on the biblical word *shalom*, a Hebrew word frequently translated into English as *peace*. There is a *shalom* vision running throughout the Old Testament and the New and, consequent upon it, a *shalom* task as well.

The Shalom Vision of the Old Covenant

The Hebrew word *shalom* means peace, well-being, wholeness. Among the most important theological words in the Old Testament, it describes the wholeness, harmony, well-being, joy and prosperity that God wills for all creation. It embodies the idea of unimpaired relationships with others and fulfillment in our undertakings. *Shalom* envisions the future wholeness of God's Kingdom; but in the coming of Christ God's Kingdom is no longer merely future, it is also present. In short, *shalom* describes a life of wholeness lived in covenant relationship with God. (cf. *Theological Wordbook of the Old Testament*, Archer, Harris, and Walke, Moody, 1980; and *Christ our Peace*, Boss-Koopman, Hoogerwerf, and White, Reformed Church in America, 1984)

This word in its Old Covenant setting is the fertile soil in which the New Covenant call to peacemaking is rooted. A brief survey will suggest something of that richness.

In various ways the *shalom* vision of the Old Covenant was enshrined in the Law. In the peace offerings of the levitical worship God testified to the gift of his peace through sacrifice, a peace from God and with God through the sacrifice of the Messiah to come. Further, the law enshrined the *shalom* of God in its provisions for justice and compassion toward the weak, the poor, the resident aliens, the widows and orphans. It forbade oppression (Exo. 22:21-24; 23:9); money was to be loaned to the poor without interest (Exo. 22:25-27); consumer protection was guaranteed through standardized weights and measures (Deut. 25:13-16); systematic distribution of food to the dispossessed was required--that is, to the Levites, the resident foreigners, the widows and orphans (Deut. 14:28-29; 26:12-15). These and many other regulations were designed to protect the well-being of the people. God's purpose to grant this gift was expressed in the Aaronic blessing: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace (*shalom*)."

In various ways the *shalom* vision of the Old Covenant was expressed by the Prophets. It was heard in their cries for justice, mercy and faithfulness. "Let justice roll down like waters and righteousness like an ever-flowing stream" (Amos 5:24). "I will have mercy, not sacrifice" (Hosea 6:6); "Cease to do evil, learn to do good; seek justice, reprove the ruthless; defend the orphan, plead for the widow" (Isa. 1:16-17). The prophets called for those things that make for *shalom*. "Instead of showing us a way through the elegant mansions of the mind, the prophets take us to the slums. The world is a proud place, full of beauty, but the prophets are scandalized, and rave as if the whole world were a slum." (Abraham Heschel). God's passion for the well-being of all, but especially the defenseless who are usually deprived, thunders out in the voices of the prophets.

"The *shalom* vision shone forth especially in their prognostications about the Messianic age. Through the Messiah, the peace of God would eventually come to mankind. "They will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war" (Isa. 2:4). "They will not hurt or destroy in all my holy mountain for the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). Well-being is the gift of God through the Messiah, and its many facets flash out from the preaching of these men of God.

"The *shalom* vision affirms that it is God who can and will establish peace in our midst. The work of *shalom* has already begun, for God has acted once and for all to heal the great division between humanity and himself. Isaiah envisioned the fulfillment of *shalom* in Zion. We have seen even more--God's peace revealed and accomplished by a person, Jesus Christ." (*Christ our Peace*, p. 3).

The Shalom Fulfillment in the New Covenant

To understand the *shalom* fulfillment of the Messianic age, we have to note two major themes of the New Testament: Christ and the Cross; Christ and the Consummation. With the work of Christ on the Cross the *shalom* vision of the Old Covenant has begun to be fulfilled; with the coming of Christ at the Consummation that vision will be perfected. We live between these two events as a signpost reflecting the cross and pointing toward the consummation. We exist to give the world a foretaste of the *shalom* purchased at the cross and to be perfectly realized in the new heavens and the new earth yet to come.

The *shalom* fulfillment is found in Christ and his cross. Paul develops the theme especially in this letter to the Ephesians. "He himself is our peace (*shalom*)" (2:14). This is accomplished by the blood of Christ (13) through the cross (16). The *shalom* theme is thus united to the cross. Paul explains that this consists in peace (reconciliation) between people (14-15) who were formerly separate. The cross is not only individualistic in effect but social as well; it destroys human apartheid. It consists too in peace (reconciliation)

between people and God (16-17). Paul enlarges the theme even more in Colossians: "...and through him to reconcile to himself *all things*, whether on earth or in heaven, making peace by the blood of his cross" (1:20). Jesus' work of *shalom*-making is *cosmic* in scope! It is personal; it is social; it is cosmic. It is, in short, the foundation for the new heavens and new earth in which righteousness will dwell.

The *shalom* fulfillment is found in Christ and the consummation. The Old Covenant vision of *shalom*--holistic wholeness for the creation--finds its fulfillment in the Messianic age: yet not all at once. It begins with the advent of Christ and his death and resurrection, but does not reach its complete realization until the second coming of Christ, the final judgement, and the new heavens and new earth.

With the incarnation of Christ the Kingdom of God has arrived, as he announced. Yet it is also future. There is the present aspect and the future aspect of the Kingdom. Jesus said, "the Kingdom of God is among you" and yet also taught us to pray, "Thy Kingdom come..." Hence, theologians speak in such terms as "now/not yet," and "between the times." *Shalom* is now/not yet. *shalom* has come in reality, but not completely. We experience it now, yet not fully now. *Shalom* is both our realization now and our expectation to come. We live between the times (the first and second advents) and this gives us the perspective on our calling: it is to bear witness to the reality of God's present Kingdom, the beginnings of *shalom* in human life through the work of Christ right now and also to bear witness to the ultimate and complete triumph of the *shalom* vision which is yet to come. The church embodies the intrusion of God's *shalom* into a rebellious, warring, hostile world; it embodies a foretaste of what is to come not merely as an intrusion but a complete invasion. We are called now to foreshadow the time when all peoples will reforge their swords into plowshares and their spears into pruning hooks. It is the church's confidence in the future, its faith in the promised consummation, that gives it the reason and fortitude to be a peacemaker in a war-prone world. If there is to be no second advent of Christ, then peacemaking is a utopian illusion at best and a dangerous one at worst. But if there is a new day coming grounded in the sure promise of God, then it puts the whole struggle in a different perspective. We are in that case in Jesus' vanguard, pointing the way by deed and word to that day when the whole created universe will see the full realization of the *shalom* of God. Paradise was lost in the garden of Eden; it shall be regained in the Paradise of God to come. We are in between as Christ's witnesses of what we have already tasted in measure and of which we expect to drink our fill one day. We are the meek who believe we shall inherit the earth without weapons; we are peacemakers who act this way because it is our nature to do so as sons of God.

Hence, the Old Testament and New alike present a message of *shalom*: envisioned, fulfilled, consummated. The Gospel is a gospel of *shalom*, declaring and demonstrating that Jesus' redemptive work is holistic: bringing well-being peace, joy, prosperity that is individual, social and even cosmic in scope. Nothing less than this full-orbed vision is the content of the Christian gospel and of the witness of the Christian church. It is imperative that the church gain this self-concept in this day of nuclear horror. *Shalom* is more than international tranquility, but it is not *less*. The gospel of peace (Eph. 6:15) shapes the church's peacemaking goal. Not the defeat of our enemies, but their well-being in the harmony of reconciliation is what the gospel compels us to seek. We must not dismember Christ and his cross as though reconciliation were only vertical and ecclesiastical. As one Reformed church body has put it, "...our ultimate goal is that God's will be done everywhere on earth as it is in heaven. Although the evangelization of peoples and individuals cannot wait until the justice of God is established throughout the world, one cannot offer a truncated Jesus to the world. Justification by faith cannot be separated from justice on earth." (*Christ our Peace*, p. 16).

The Church Itself as an Embodiment of Shalom

The church as God's *shalom* embodiment, his Kingdom of peacemakers, has a three-fold task: proclamation, demonstration, and transformation.

The Church Proclaiming the Gospel of Shalom

The gospel in its fulness is to be proclaimed by the church. This gospel as it is referred to in the New Testament has different titles that reflect its content: the gospel of God; the gospel of Christ; the gospel of the Kingdom; the gospel of the grace of God; the gospel of the glory of Christ; the gospel of your salvation. According to Paul (Eph. 6:15), the gospel which the church is to proclaim is also a "gospel of peace." It is the gospel as a gospel of peace that Jesus preaches through his church (Eph. 2:17 and context). In Romans 10:15 where he is speaking of the importance of preaching, Paul appeals to the prophecy of Isaiah, "How beautiful are the feet of those who bring glad tidings of good things!" In Isaiah 52:7 from which Paul quotes, the prophet said, "How lovely on the mountains are the feet of him who brings good news, who announces peace (*shalom*)..." Hence, it is evident that what Paul means by "good things" is "peace." It is this gospel, rich, full-orbed and holistic that the church is called to preach, this gospel and no other. It is a gospel of peace with God, and of peace among men through the cross of Christ.

Hence, the church's gospel witness must be multidimensional rather than one dimensional. It must be proclaimed in its personal dimensions: individual reconciliation with God, and individual reconciliation with individuals. It must be proclaimed also in its social dimensions: the social effects of the gospel as

taught by Christ in the Sermon on the Mount and in the portrayal of the last Judgement in Matthew 25:31-45. It brings at least some measure of societal healing and wholeness, in neighbor being reconciled to neighbor so as to create neighborhood. It moves people from mere proximity (living in the same world) into community (a social unity). Sin divides, separates, fragments; the gospel announces healing, wholeness, nearness, oneness, and love—even of the enemy. This, nothing less, is the peace which Jesus made by the blood of his cross and which his church is called to proclaim.

The Church Demonstrating the Reality of Shalom

The proclamation of the church is to be augmented by demonstration. The peace of which it speaks is to be reflected and reinforced by the deeds of peace. *Shalom*, reconciliation, peace-making—the church is called not just to talk about it, but to live it as well.

The gospel *shalom* will be seen in the life of the church. It will be seen in Godward love expressed in worship and devotion. It will be seen in one-another love expressed in the way Jesus loved us. It will be seen not in a state of truce merely, but in peace being experienced in the life of the church: oneness, healing, love, caring, serving, each seeking the well-being of the other.

It will also flow from the church into the world. The church does not exist in an airtight bubble; there is spillover into the world around about. Just as culture tends to infiltrate the life of the church, the *shalom* of the church tends to penetrate the life of the world. The church's task consists not merely in reproducing itself but also in influencing the world in which it is. This is the point of Jesus' metaphors of salt, light and leaven. The church makes a difference in the world, not only plundering the world of its prisoners but alleviating the prison conditions of the world itself.

The Church Transforming the Realm of Shalom

The question of how the church is to relate to the world is a very difficult one with a long history of struggle behind it. How is Christ (through his church) to confront culture? Some Christians have answered that the church should withdraw from the world; others, that it should control culture; still others, that the church should be subservient to the status quo. The Reformed tradition has asserted that it is the goal of the church to transform culture. This is based on Jesus' figures of salt, light and leaven; it is based on the Biblical vision of *shalom*.

The church of Christ is to seek to permeate the culture in which it is found, aiming at that well-being which God originally created and which he is now in Christ at work to restore. "Seek the *shalom* of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its *shalom* you will have *shalom*" (Jer. 29:7) is one statement of this theme in Scripture. "The kingdom of heaven (not the principle of evil) is like leaven..." (Matt. 13:33). It is helpful to divide our analysis of this relationship into two categories: Society in general; and "The Powers" in particular.

Society in general as the realm in which *shalom* is to be sought. A society is more than the sum of its people, it is more than a population figure. It is people, customs, structures, traditions, values, mores, etc. Hence, the transforming of culture requires more than changing the individual persons who are part of it. It requires also a change of structures and attitudes and values, for example. A prisoner being tortured is not in a state of well-being; this is not *shalom*. A hungry child imprisoned by poverty in a city ghetto is not tasting *shalom*. People victimized by a totalitarian government or the mafia are not well-off. The Biblical vision of peace cannot be realized even in a limited way without the people of God seeking to alter the destructive patterns of societal dynamics that crush and destroy people who are created in the image of God. We need Biblical social ethics as well as Biblical personal ethics. Whether it be a baby in a womb threatened by abortion or a political prisoner languishing in a dungeon, the bringing of *shalom* to them requires the activation and transformation not only of private individuals but also of a complex of interrelated forces that make up what we call social dynamics.

"*The Powers*" in particular as the realm in which *shalom* is to be sought. "The Powers" is a shorthand expression which refers to those realities which have profound influence over human life which Paul describes with a unique vocabulary: principalities, thrones, powers, rulers, authorities, etc. While these include invisible spiritual realities such as angels and demons, they include far more. Paul describes them as visible as well as invisible (Col. 1:16); as present as well as future (Rom. 8:38); as things on earth as well as things in heaven (Col 1:16, 20). The *rulers* of this age who crucified the Lord of glory (1 Cor. 2:8) were not angels or demons; they were men in authority, human beings exercising governmental power. "The Powers" may be defined as follows: the social structures and influences that shape human life in any culture (e.g. laws, traditions, governments, etc.) It is impossible to seek peace and prevent war without having to wrestle with political ideologies, national structures, the movement of natural resources, historical memory, economic commitment to weapons development, etc. It is impossible to alleviate hunger without having to contend with transportation difficulties, warfare conditions, governmental hostilities, technological underdevelopment, etc.

Hence, the church, being called to peacemaking, is confronted with the reality of the powers. This theme is especially prominent in Paul's letter to the Ephesians where he explains that it is one purpose of

the gospel to make known through the church the manifold wisdom of God to the *rulers* and *authorities* in the "heavenlies" (Greek. Perhaps equivalent to our expression, "high places" meaning places of honor, influence, power). The wisdom of God in this context does not refer to wisdom as an abstract metaphysical concept, but to the wisdom of God revealed in the redeeming, peacemaking, work of Christ on the cross (Eph. 2:11-3:12. cf. 1 Cor. 1:21-24; 2:7), especially as that work in reconciling people to God also reconciles people to people--it eliminates barriers ("he broke down the barrier of the dividing wall") and creates unity ("fellow-heirs...fellow-members...fellow-partakers..."). The display of this wisdom is aimed not at an angelic audience merely, but to "the rulers and the authorities" as well. This is the gospel effect of *shalom*, shining forth from the life of the church and bearing witness to that well-being, that peace, which was accomplished by Christ through his cross and which calls rulers and thrones and princes to do justice, to love mercy, and thus to walk humbly with God.

As we study this theme in Paul's writings, we are confronted with a perplexing fact in regard to the stance which the church is to take toward the Powers. Sometimes (as in Rom. 13:1ff), we are told to be *subject* to them; at other times (as in Eph. 6:10ff), we are commanded to *resist* them. This is due to the fact that these powers are in one way viewed as part of God's good creation for the benefit of human life (Col. 1:16-17), and at other times as part of the fallen creation that oppresses human life (Eph. 6:10ff). It is often difficult to know how to obey both commands, to know when the one is appropriate or when the other is. But that is the struggle we face in the world. Moreover, when we find it necessary to resist, it is important that we do so as outlined in Ephesians 6 rather than as dictated by the world, which is, after all, unaware of the realities of which Paul speaks. To be peacemakers (*shalom*-makers) we must take up the armor of God. Does this authorize or forbid a method of resistance such as bombing an abortion clinic? --or bombing an enemy city? These are the kind of questions we must ask.

Admittedly, living in this tension between subjection and resistance is very difficult for the church. An example of how it can be done, however, was expressed by Martin Luther King, Jr. in the context of the civil rights struggle: "I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law." (*Letter from Birmingham Jail, 1963*). The spirit that controls King's civil rights struggles and shaped his tactics can and ought to inform the church's witness as peacemaker in the world. To seek *shalom*, to make *shalom*, we shall have to address these formidable realities called the Powers; we shall have to discern when to be subject and when to resist. And in the latter case we shall have to discipline ourselves to resist evil, not with evil but with good. Peace-making is not a life of tranquility!

Conclusion

The church's vocation, as Jesus expressed it, is to be a body of peacemakers. It is to proclaim, embody and exert the *shalom* of God in the world in preparation for its full manifestation in the new heavens and earth at Jesus' second coming. As it applies to the problem of nuclear war (or any other kind for that matter), this Biblical world-view brings before us some vital guidelines.

1. War is inimical to *shalom*; all the more so as it involves the mass destruction of millions of people as nuclear war would. War is not the way to peace; it is the antithesis of it. The church should try courageously to face this fact, despite the economic pressures to do otherwise, and despite the beguiling appeal of secular reasons about what is realistic and how reality must be dealt with.

2. Our concept of peace must be the Biblical concept of *shalom*, not the counterfeits that abound everywhere today. Thomas Merton's warning is terribly apropos: "To some men peace merely means the liberty to exploit other people without fear of retaliation or interference. To others peace means the freedom to rob others without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everybody peace simply means the absence of any physical violence that might cast a shadow over lives devoted to the satisfaction of their animal appetites for comfort and pleasure" (*New Seeds of Contemplation*, p. 122). In contrast, *shalom* is unselfish and neighbor-oriented, not controlled by a perception of what is in one's own national interest. At this point, as at others, we are called not to be conformed to the world but to be transformed by the renewing of our minds to prove what is the good and acceptable and perfect will of God--*shalom*.

3. We must ask ourselves this question: can the church then put its trust in and give its moral support to a worldly policy that is willing to use nuclear weapons of incredible destructive capabilities as an alleged way to peace? Can the church believe that the way to peace, even in a fallen world, is this policy of anti-*shalom*? Do weapons of destruction bring wholeness? Do bombs create *shalom*? Does the end ever justify the means?

4. It seems unavoidable that the cost of seeking peace (*Shalom*) and pursuing it will be great in a fallen world. But what will be the cost of nuclear war? or even the cost of being able to threaten it? Humanity has often shown its ability to make great sacrifices and pay enormous costs in order to fight a war. The challenge for the church is to show that there are people who are willing to make such sacrifices and pay such costs in order to call the world by God's *shalom* wrought by Christ on the cross and guaranteed the final victory by the promise of God.

The church of Christ has a peacemaking vocation from the very voice of Christ himself. Its content is unfolded in the great vision of redemption set forth in the Bible from beginning to end. Secularism has a peacemaking vision also, but it is different from God's *shalom*. Secularism says that the way to achieve peace is to threaten to make war; the gospel says that it is to be achieved through a faithful witness to a *shalom* created through the self-denial of the cross--the one threatens destruction to the enemy, the other reaches out to him in reconciling love. The church faces a choice: which vision will it give its witness to? which vision will it give its life for? which cost will it choose to inflict on the world, the suffering of the cross or the suffering of modern technical ingenuity?

RECOMMENDATION

That the Fourteenth General Assembly of the Presbyterian Church in America, meeting in Philadelphia, Pennsylvania, direct the Committee on Christian Education to make copies of Section II, of the Minority Report available to our constituency and other interested parties as a resource for considering an alternative approach to the peacemaking calling of the church.

Respectfully submitted,

Robert A. Milliken

APPENDIX T

REPORT OF THE AD-INTERIM COMMITTEE TO STUDY THE QUESTION OF PAEDOCOMMUNION MAJORITY REPORT

Classical Reformed theology has been virtually unanimous in judging that covenant children ought not be brought to the Lord's Table before the age of discretion. This judgment was supported by such theologians as Herman Witsius (1636-1708) and Herman Bavinck (1854-1921). They defended this judgment by a number of considerations.

First, they distinguished between the meaning of the sacraments of baptism and the Lord's Supper. Baptism is the initiatory sacrament, the Supper is "the sacrament of nutrition by means of solid food."¹

Second, they saw a close relation between the meaning and form of the sacraments, and found the distinction applicable to the form as well. In baptism the recipient of the sacrament is passive. In the Supper the participant is active. The institution of the Supper by Jesus required the taking and eating of bread as solid food, a command that cannot be fulfilled by infants.

Third, they stressed the requirements for the worthy participation in the Supper. The Supper is to be eaten in memory of Christ's death, and in hope of his coming. In I Corinthians 11:26-29 the apostle requires that those who partake are to examine themselves so that they may distinguish the Lord's body and not eat or drink unworthily. Little children cannot fulfill this requirement.

Fourth, these Reformed writers recognized that one motive for the practice of infant communion in the Eastern Orthodox Church was a sacramentalism that viewed the bread and wine as imparting spiritual life. Bavinck replies to this that John 6:53 refers not to a sacramental eating, but to the spiritual and mystical eating of faith. He further argues:

"Withholding of the Supper from children deprives them of not one benefit of the covenant of grace. This would indeed be the case if they were denied baptism. One who does this must suppose that the children stand outside the covenant of grace. But it is otherwise with the Lord's Supper. Whoever administers baptism and not the Lord's Supper to children acknowledges that they are in the covenant and share all the benefits of it. He merely denies to them a special way in which those same benefits are signified and sealed when that does not suit their age. The Supper does not convey any benefit that is not already given before in the Word and in baptism through faith."²

The agreement of Reformed theologians on this issue is described with precise scholarship in a learned article presented to the committee by Robert S. Rayburn, the author of a minority report. At the same time, Dr. Rayburn argues that this theological consensus may be more broad than deep. Since the position had already been established in medieval Catholicism and was not effectively challenged in the Reformed churches, the Reformed divines tended to repeat the same arguments rather uncritically. In the literature assembled and on file with the committee, it is evident that a challenging case can be made for reversing the Reformed practice and for admitting little children to the Supper.

The case is made in a two-fold way. First, the analogy between the Passover and the Lord's Supper is appealed to. It is argued that since little children participated in the Passover feast, and in other sacrificial feasts, so, too, they should participate in the Passover feast of the New Covenant, the Lord's Supper. Participation in these covenantal meals is the right and privilege of those who are included in the covenant. Second, the parallel between the two New Covenant sacraments is stressed. Both are signs and seals of the covenant of grace. Neither adds any significant content that is not part of the covenant itself, and conveyed in the Word. If children have a right to be admitted to one sacrament, they have the same right to be admitted to the other. In both cases requirements must be made of adults that could not properly be made of children, but these requirements are the same: repentance and faith. If parents can claim for their children the promise of the covenant signified in the sacrament of baptism, they can equally claim for them the same promise signified in the sacrament of the Supper.

To the argument that Paul requires conditions for worthy participation in the Supper that little children cannot meet, a ready answer is found. Paul is writing to curb disorder at the Supper, and has adults in view. Paedobaptists would not deny baptism to children because requirements may be stated for adults that children cannot fulfill for themselves (Acts 2:38; Rom. 10:13, 14).

These arguments for infant communion have been polemically applied by some. The Reformed practice has been accused of admitting children to membership among the people of God only to excommunicate them without process by barring them from the table. Or the Reformers have been accused of admitting

the children, not to membership in the church, but only to a neutral area of potential membership, a kind of limbo between the church and the world.

It is the thesis of this report that, in spite of the excellent insights in the minority report and in other papers favoring paedocommunion that we have reviewed, the main argument is not sustained. The PCA is well advised to continue the classical Reformed practice of delaying the admission of children to the Lord's Table until they reach a level of maturity at which they can profess their faith and partake of the elements with discernment.

If the little children of believers are to be baptized but not yet admitted to the Lord's Table, the difference in practice must be grounded in a difference between the two sacraments. This report maintains that the two sacraments are to be distinguished, and that there is background in the Old Testament for that distinction. The distinction in the New Testament is even greater, however, because of the heightened fulfillment of the New Covenant.

In its simplest form, the distinction is between a covenant sign that requires the active participation of the one who receives it, and a covenant sign that may be applied to one who is not an agent, but passive in its application. Here we are talking about the sign itself, not about the requirements for the sign or the attitudes that should accompany the observance of the sign. When Bavinck and others describe circumcision and baptism as "passive" sacraments, they are first of all referring to the obvious fact that both may be applied to a tiny infant without its participation. The infant is in no sense the agent of the sacrament, but the one to whom it is applied. For participation in the Passover or the Lord's Supper, however, some degree of active ingestion is required. This point seems to be taken account of in the present argumentation for paedocommunion. The minority report is not defending the practice of intinction by which a communion wafer is dipped in Eucharistic wine so as to make it possible for a nursing infant to swallow a minute amount of the elements. Rather, the minority report is proposing the participation, not of nursing infants who cannot yet take solid food, but of little children who have matured to the point of handling adequately a diet of solids.

Children participating in the first Passover would need further maturation beyond the nursing stage. The Passover meal consisted not simply of liquids and semi-liquids, but of roast meat, unleavened bread, and bitter herbs. It is highly unlikely that an Israelite father would feel constrained to force such a diet on an infant that was newly weaned. The same would apply to the meat of the sacrificial meals such as the peace-offerings.

The point is simple enough. The Passover differed from circumcision in that children had to be older to participate in it. The nursing child, drinking milk rather than eating meat, could not at that stage participate in the Passover. The point of the distinction is clearly expressed by the author of Hebrews: "[You] are become such as have need of milk, and not of solid food. For every one that partaketh of milk is inexperienced in the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:12-14).

Now advocates of infant communion are presumably ready to agree with this. Indeed, the paedocommunion advocated in the minority report might be described as "communion for little children," since it does not wish to make a case for providing communion to infants on the breast.

But when it is recognized that a certain level of maturity is necessary for a proper observance of the Passover, another possibility emerges. In the heightening of fulfillment by which the New Covenant is related to the Old, is it not possible that the degree of required maturity could be heightened? Could not the transition from milk to solid food symbolize a spiritual maturity of the sort that the author of Hebrews so readily associates with this transition in diet?

We might expect that the active participation of the one celebrating a sacrament would be radically deepened in the fulfillment of the New Covenant. Certainly the distinction of the sacrament from ordinary meals is increased in the New Testament. To be sure, this, too, had roots in the Old Testament. The Passover was first celebrated in the homes of the Israelites about to leave Egypt, and was therefore a last family meal before their hasty departure. When God set his name in Jerusalem, however, the Passover was to be celebrated at the central sanctuary, and became distinct from family meals (Deut. 16:5-7). Jesus instituted the Supper not in a family meal in Bethany, but in the upper room with his disciples. Writing to the church at Corinth to correct abuses at the Lord's Table, Paul urges a greater distinction between the Supper and family meals. "What, have ye not houses to eat and drink in?" (1 Cor. 11:22, 34). He tells the hungry to eat at home, and to recognize the sacrament for what it is.

James B. Jordan, an advocate of infant communion, properly observes that his view is less sacramental³. He stresses the common meal aspect of the Supper to urge that children, as members of the community of the covenant should not be denied access to the covenantal table. In a similar fashion, it has been argued that the manna, the daily food of Israel in the wilderness, had a symbolic and sacramental force, understood by the interpretation Jesus gave when he presented himself as the true Bread, come down from heaven to give life to the world. Since children ate of manna (there was nothing else to eat), and drank the water

from the rock (there was nothing else to drink), and since their food and drink symbolized the life that Christ gives, they may now come to the table where the bread and cup offer the same symbolism.⁴

The symbolism of the manna and of the water from the rock cannot be denied or minimized. Indeed, Israel should have received both with thanksgiving and faith; they should have perceived the symbolism. There is a sense in which we in the New Covenant should find the symbols of life in Christ in our daily bread. Yet the sacrament of the Lord's Supper is not simply an aspect of our family meals, or a simple community meal together. It is specifically instituted by Christ, and given a meaning by him that is repeated by the Apostle Paul in charging the Corinthians. Jesus did not simply give new meaning to the Passover. The new wine of the kingdom required fresh wineskins. Jesus instituted a new sacrament, using the wine that was no formal part of the original Passover, and the bread that was, but ignoring the flesh of the lamb or the bitter herbs in the dish. The sacrament is constituted as a memorial feast, pointing back to his sacrifice. By faith the participant confesses the meaning of the death of Christ and anticipates his coming again. Because Jesus has accomplished his atonement, the Supper is not simply a meal that contains elements of symbolism, including sacrificial symbolism. It is purely sacramental, an exercise of active faith. For this reason, not to discern the body of the Lord, but to regard it as a simple meal becomes a blasphemy that God will judge (I Cor. 11:29).

The action of the sacrament lies in the taking and eating. "This do in remembrance of me." Participation in the supper is analogous to performing baptism as well as to receiving baptism. To be sure, this sacramental action has been obscured by liturgies that focus on priestly consecration of the elements, ceremonies in which the communicant is made as passive as possible, with the communion wafer being placed upon his tongue. But the Reformed doctrine of the sacrament has properly restored the emphasis to the active initiative of the believer in taking the bread and the cup. The Lord himself gives the bread and the cup; we take them in his name, to remember him. The form of the sacrament requires an active expression of personal faith. It differs significantly from baptism, for baptism is a form of blessing with the addition of a sign of cleansing. In baptism the name of the Lord is given to the one baptized in a formula of blessing. This can appropriately be done to one who does not know or understand the meaning of the blessing that is being pronounced. But the active participation that is required by the form of the Lord's Supper necessitates a conscious response if the sacrament is to have positive meaning.

The necessity of response seems to be acknowledged by those favoring infant communion. James B. Jordan and Glenn Davies both argue that a covenantal response of obedience to parents meets, at a child's level, the requirements for participation in the Supper: the self-examination and discerning the body of the Lord of which Paul speaks in the Corinthian epistle.⁵ An evident danger at once appears. If the quality of obedience to men (even parents) is made the condition of admission to the table rather than repentance and faith, the very meaning of the sacrament will be distorted.

Surely we must recognize not only the danger of regarding our children as outside the covenant of promise, but also the danger of minimizing the need for the active personal faith by which they claim for themselves those promises that have been claimed for them by believing parents.

The traditional Reformed practice has honored the active confession of faith that our Lord has made structural for the observance of the Supper. It has sought to prepare the child to show forth, with understanding, the Lord's death till he come. Admittedly, Reformed practice has at times unduly delayed the time when a child may be prepared to respond in this active way by professing his or her own faith. Yet the need for preparation to participate in the sacrament has stimulated the development of catechetical instruction in the church as well as in the home.

The emphasis on what the sacraments have in common is well founded. Bavinck and other Reformed theologians have appealed to it in defending a delay in admitting children to the Supper: no grace is withheld that is not signed and sealed in baptism. But an appreciation of how the sacraments differ is also important. Participation in the Supper both manifests and requires an understanding of the meaning of union with Christ in his death, an understanding that lies beyond the level of maturity that is attained in infancy or early childhood.

This difference is pointedly stated in the *Larger Catechism*:

Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

This study committee was erected at the direction of the Twelfth General Assembly "to reassess the PCA's current practice with regard to the Lord's Supper and her covenant children in the light of the overall teaching of Scripture." As a result of our study, we recommend that the PCA continue the practice defined

in our standards and administer the Lord's Supper "only to such as are of years and ability to examine themselves."

Footnotes

1. Herman Witsius, *The Economy of the Covenants between God and Man*, Vol. II, ET (London, 1837), p. 456.
2. Herman Bavinck, *Gereformeerde Dogmatiek*, Vol. IV (Kampen: Kok, 1911), p. 642.
3. James B. Jordan, "Theses on Paedocommunion," in the *Geneva Papers*, Special Edition (Tyler, Texas, 1982).
4. Christian L. Keidel, "Is the Lord's Supper for Children?" *Westminster Theological Journal* XXXVII, pp. 301-341.
5. Jordan, *op. cit.*; Glenn Davies, "The Concept of Covenantal Communion," an unpublished paper. The statements of Davies, in particular, raise the issue of the relation of faith to obedience in the covenant of grace. Is obedience the central response, so that faith can be inferred from it, or assumed to be an element in it, or is faith the leading response, with obedience as the fruit of it?

MINORITY REPORT

The authorities of Reformed theology render an almost unanimous judgment that covenant children before the age of discretion ought not to be brought to the Lord's Table.¹ According to our theologians, while being members of the covenant family of God and recipients of the promises of the covenant entitle our children to the sacrament of baptism, the same considerations are insufficient to confer upon them a right to the Lord's Supper. The virtual unanimity of opinion on this question, though impressive, may, however, be deceptive. Certain considerations suggest that this consensus may be due less to the persuasiveness of the arguments commonly advanced on its behalf than to the absence of serious criticism of a custom which predated the reformation² and, consequently, to a relatively superficial examination of the question. The fact that paedocommunion never became for the Reformed a matter of dispute with the Catholics, the Lutherans, or the anabaptists made it more likely that little thought would be devoted to the question and that the arguments of authorities would be repeated without scrutiny from one generation to the next. Many of our theologians do not even raise the issue in their discussion of the doctrine of the Lord's Supper and the treatment given by others can only be described as perfunctory.³ One can only guess how they would have responded to contemporary criticism of their arguments for they were not required in their day to defend their position against substantial opposition.

That the common opinion of the Reformed church on this matter was and remains ill-considered can best be demonstrated, however, by an examination of the arguments offered on its behalf by two Reformed theologians of impeccable credentials: Herman Witsius (1636-1708) and Herman Bavinck (1845-1921). Both devote more attention to the question than is common and both present the received position against the background of the arguments of an advocate of the participation of covenant children in the Lord's Supper.

Witsius⁴ comments regarding child communion appear in his discussion of the requirements for worthy communicating.

XXX. We may easily gather from what we have quoted from Paul what to think of the communion of infants. It appears to have been a custom in the ancient church to put the symbols of the holy supper into the mouths of infants just after baptism. A practice still observed by the Orientals. I will here subjoin the words of Metrophanes Critopolus Hieromonachus,⁵ confess. c. ix: "But even infants themselves are partakers, beginning immediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For, if he be an Anabaptist, we use this saying against him: "Suffer little children, and forbid them not to come unto me," Matt. xix. 15. Also that other: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi. 53. But the prophetess Anna makes very much for us, who dedicated Samuel from his early infancy to God; who also requires the first-born of the Jews to be given up to him, from their very birth, though not yet endowed with a competent measure of understanding. But if our adversary be no Anabaptist, we will also use the very same arguments against him, which he uses for infants against the Anabaptists; that as they ought to be baptized, so also to be made partakers of the Lord's Supper. And thus with the help of God we have got the better of our argument." Thus far Metrophanes.

XXXI. But we are of a quite different opinion. For, all the words of our Lord's command (with respect to this sacrament) are so expressed that they cannot belong to infants, who can neither receive the bread nor eat it, unless it be chewed for them or soaked. For 'babes are

fed with milk, and not with meat.' I Cor. iii. 2. Heb. v. 12. Infants cannot examine themselves nor discern the Lord's body, nor show his death, all which we have just heard the apostle requires of communicants.

XXXII. The arguments of Metrophanes are very easily refuted. For, 1st. It does not follow because our Lord was willing that young children should come unto him, and declared that theirs was the kingdom of heaven, that they are to partake of the supper. Christ is there speaking of spiritual and mystical communion with himself, which does not imply any sacramental communion whatever; but that only, of which the subjects he is speaking of are capable. 2dly. The nature of baptism and of the supper is different. Baptism is the sacrament of regeneration and ingrafting in the church; in the administration of which, the person to be baptized is merely passive; to the receiving of that the Scripture does not so universally require self-examination and the showing the Lord's death. And therefore it may be properly applied to young children. But the supper is the sacrament of nutrition by means of a solid food; to the partaking whereof, the communicants are required to perform certain actions both by the body and the soul, of which infants are incapable, and therefore it belongs to those who are come to the years of discretion, and not to little children. 3rdly. Our Lord, John vi. 53, is not treating of a sacramental but of a spiritual and mystical eating by faith. For neither was the Eucharist then instituted or known; nor will any one readily urge such an absolute necessity for the eucharist as that without it none can be saved; which yet our Lord asserts of that eating of his flesh. 4thly. The example of the prophetess Anna, who consecrated Samuel a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents to give up their children as early as possible to the obedience and service of God. 5thly. And what they pretend concerning the dedication of the first-born of the Jews to God, is still more impertinent. For that dedication of the first-born, previously to the setting apart the tribe of Levi, showed that they were God's, and to be employed to his service; in them the other children were accounted to be consecrated, and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the eucharist.

Bavinck's⁶ discussion adds further considerations to those advanced by Witsius.

...the children are excluded. Trent condemned only the necessity not the lawfulness of child communion. Among the Reformed Musculus⁷ agreed. He put forward these reasons: 1) that whoever possesses the thing signified has right also to the sign; 2) that, as appears from baptism, children are able to receive the grace of the new birth, they are also able without consciousness to be nourished in that spiritual life; 3) that Christ, the saviour of his whole congregation, is also the saviour of the children and feeds them all with his body and gives them all to drink of his blood; and 4) that the admonition to self-examination in I Cor. 11:26-29 is not intended by the apostle as a general requirement. But all these reasons lose their force in the face of these considerations. 1) In the OT there was a great difference between circumcision and the passover. Circumcision was prescribed for all male children, but the passover, not at once with the institution of it, but later in Palestine, was celebrated in the temple of Jerusalem. Very young children were in the nature of the case excluded. 2) In the same way there is a great difference between baptism and the Lord's Supper. Baptism is the sacrament of the new birth, wherein the individual is passive. The Lord's Supper is the sacrament of growth in fellowship with Christ, of the nurture of the spiritual life, and it supposes conscious, active participation in those who receive it. 3) Christ instituted the Lord's Supper in the midst of his disciples, saying to them all: 'Take, eat, drink.' These words suppose that they would take the bread and wine from his hand. And Paul says that the congregation at Corinth came together in order to eat and gives no other impression than that only grown persons in possession of intellectual powers participated in the supper. 4) In I Cor. 11:26-29 the apostle emphatically sets forth the requirement that before the supper, men examine themselves so that they may distinguish the body of the Lord and not eat and drink unworthily. This requirement is set forth in an entirely general fashion, directed to all participants in the supper, and therefore, in the nature of the case, excludes children. 5) Abstaining from the supper causes children the loss of not one benefit of the covenant of grace. This would indeed be the case if they were denied baptism. For no one can deny baptism to children except he think that they stand outside the covenant of grace. But it is otherwise with the Lord's Supper. Whoever administers baptism and not the Lord's Supper to children acknowledges that they are in the covenant and share all the benefits of it. He merely denies them a special manner by which those benefits are signified and sealed during

the time it does not suit their age. The supper gives not one benefit which is not granted already beforehand through faith in the Word and baptism.

In this matter Witsius and Bavinck are thoroughly representative of the Reformed consensus and, so far as I am aware, they omit no important argument advanced against paedocommunion by our theologians.⁸

In my judgment, careful scrutiny of these arguments against child communion will show them to be without substance and insufficient to turn aside the straightforward and fundamental considerations urged in support of the participation of covenant children in the supper by Metrophanes and Musculus.

1) The centralization of the passover in Jerusalem as one of the pilgrimage feasts, proves nothing. Women were likewise not required to attend and children did participate, indeed were required to participate, in other sacrifices and offerings (Deut. 12:4-7, 11-14; 14:22-26; 15:19-20; 16:10-11).⁹ If young children were excluded from the passover because they were incapable of understanding and thus worthy partaking, it is difficult to explain why they were welcome at these other sacrificial meals.

2) An important argument advanced by both Witsius and Bavinck is that there is a great difference between the two sacraments: baptism being the sacrament of regeneration and thus in it the individual is passive; the supper being the sacrament of nourishment and thus requires intelligent participation on the part of anyone who receives it.

It is to be observed, in the first place, that as it is used by the opponents of paedocommunion this argument is an instance of the fallacy of *petitio principii*. The argument begs the question because it amounts to the conclusion which must be demonstrated rather than a demonstration of the conclusion. No doubt, if the two sacraments differ in nature in this way, child communion is excluded; but this difference is precisely the point at issue. As an argument, therefore, it is worthless.

It may be said, however, that this conclusion regarding the sacraments is dubious for a variety of reasons. There is no doubt that baptism may be designated the sacrament of initiation and the supper the sacrament of nutrition. But this nomenclature signifies nothing in regard to the passivity or activity of the recipient of each sacrament, a subject never raised and a distinction never made in Scripture. Further, though commonly enough so designated in the Reformed manuals,¹⁰ it does a grave injustice to the statements of Scripture to distinguish baptism from the supper by designating the former as the sacrament of regeneration. Our Confession of Faith and catechisms rightly express no such diminished concept of baptism. Baptism signifies our union with the triune God in Christ and the whole of our salvation which flows from that union (Rom. 6:3-6; Gal. 3:27-28; Col. 2:11-12; I Cor. 12:13) and is the seal of the righteousness which is by faith (Rom. 4:11).¹¹ The signification of the two sacraments cannot by appeal to Scripture be shown to be fundamentally different.¹² In addition, the requirement of faith and repentance as conditions for the baptism of an adult renders the appeal to the 'passivity' of the baptized without force. Certain 'conscious activity' is required of an adult for and in baptism and for worthy participation in the supper. If the one activity does not constitute an objection to paedobaptism, it is difficult to see how the other would invalidate paedocommunion.

What is more, this argument assumes the doubtful premise that children born into a family would be denied nourishment for a number of years. It seems to me altogether odd that the distinction drawn by these writers between baptism as a sacrament of regeneration and the supper as a sacrament of nourishment should be employed as an argument against child communion. Something one must always see to on behalf of newborns is their nourishment! The fact that, after all, the supper, as the passover before it, is a meal ought to alert us to the unlikelihood that it is the intention of the Lord Jesus Christ that the adults eat while the little ones watch them eat.

3) The words of institution to which Bavinck appeals no doubt are meant to be understood, as are the words of the baptismal formula which are pronounced over infants. The spoken word often precedes the understanding, indeed gradually calls forth understanding and assent in covenant children as in adults outside of the covenant community.

Moreover, in this appeal to the command to take and eat, which obviously cannot be heeded by infants, a certain inconsistency in argumentation is exposed. This argument figures in several treatments of this question by Reformed authorities. Against the Orthodox practice of communion immediately after baptism--that is, in earliest infancy and before weaning--it has weight. However, to employ this argument at all raises the presumption that when a covenant child is able to take and eat he is to be admitted to the table. But, this is true of very young children. The Orthodox custom seems clearly to be contrary to the pattern of the passover,¹³ but very young children sat at the passover table in Israel and very young children can take food and drink from an elder's hand. There seems to be an admission of this in the literature though without a reckoning with its implications.¹⁴

4) The appeal to I Cor. 11:27-29 cannot bear the weight which the opponents of paedocommunion place upon it. That the requirement of self-examination as stated here by Paul is, for our authorities, the principle argument against child communion is easy to demonstrate. It is the only argument advanced against the idea by many and is often presented as sufficient in itself to quell all debate.¹⁵ The cumulative effect of

this repeated rejection of paedocommunion on the sole basis of a perfunctory appeal to I Cor. 11:28 and without attention to possible objections to this argument is to establish two impressions: 1) the consensus against child communion was so complete and so much taken for granted that neither argument nor careful reflection was thought to be required and 2) the reformed consensus on this subject has never rested on a substantial biblical or theological foundation.

As the context makes clear and as the commentators confirm, Paul's remarks are specifically directed against an impious and irreverent participation (a true *manducatio indignorum*). Much more would need to have been said before it could be concluded that Paul was speaking to the general question of who may come to the table, or to the question of children's participation, or that he intended to exclude them from the supper. We do not understand Acts 2:38 to deny baptism to little children, Rom. 10:13-14 to deny them salvation, or 2 Thess. 3:10 to deny them food.

An appeal to I Cor. 11:28 is rendered all the more dubious an argument against paedocommunion by the incontestable fact the Old Testament contains similar warnings against faithless and hardhearted participation in the sacraments, similar calls to self-examination before participating, even (as in I Cor. 11:30) threats of death for such offenders (Isa. 1:10-20; Amos 5:18-27; Jer. 7:1-29). Yet these warnings can in no way be said to have invalidated the practice or the divine warrant for family participation in the sacral meals as prescribed in the law.

5) A further consideration arises from the Reformed definition of a sacrament as a sign and seal of the covenant of grace. The sacraments accompany promises made to members of the covenant community and the commandments of God which his people are summoned to obey. The sacraments do not add to the covenant revelation of God, they signify and confirm it. There is nothing in the sacrament which is not already and more comprehensively in the Word. Baptism is conferred upon covenant children precisely because God has made promises to them and summoned them to live for him even in their earliest days. On this understanding of the sacraments and without clear warrant otherwise in Scripture it appears difficult to justify withholding the seal and thus divorcing it from the promises which clearly have already been made and from the summons which has already been issued. The bearing of these considerations on the issue of child communion is illustrated beautifully by Bavinck's fifth argument, which appears to be less a reason than an apology for the exclusion of children from the table.¹⁶ Where does Scripture ever suggest that a participant in 'all the benefits of the covenant of grace' is to be denied the sign and seal of those benefits? Against Witsius it should be said that Christ's invitation to the children (Matt. 19:13-15) cannot be so easily judged irrelevant to this question. Spiritual and mystical communion with Christ most certainly does imply sacramental communion with him, for the one signifies and seals the other.

Another way of putting this objection to the received practice in the Reformed church is to point out that the custom of excluding covenant children from the table can be derived from no principle of Reformed ecclesiology. The visible church is defined as 'all those...that profess the true religion, together with their children...' (WCF XXV, ii); the sacraments are said to be 'holy signs and seals of the covenant of grace...to represent Christ and his benefits, and to confirm our interest in him: as also to put visible difference between those that belong unto the church and the rest of the world...' (XXVII, i); and further it is maintained that 'The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New' (XXVII, v). From these principles of our ecclesiology the practice of infant baptism is derived and by no application of these same principles is it possible to invalidate paedocommunion. On the contrary, paedocommunion seems to be as much the necessary consequence of this ecclesiology as paedobaptism.

Christian parents begin to teach their little ones at a very early age, indeed at the dawn of consciousness, that the promises of God are theirs to hold and the law of God is theirs to keep. If the Word can be given to them at such a tender age, the sign and seal of it not less so. The nurture of covenant children is a continuum, having its beginning before a child is in full possession of rational powers. As the supper is a visible word, there is no reason why it too should not make its contribution over the whole course of the spiritual upbringing of a covenant child.¹⁷

6) Certain practical considerations are further to be urged in support of the participation of young children in the supper. First, the impression which the Word is intended to make in this tangible and visible form seems in many ways especially suited to young children. Second, the celebration of the supper with their children, as well as preparation for it, would provide parents with a regular and most important opportunity for instruction and examination, as the passover provided in ancient times. Third, paedocommunion would reinforce a conviction, much needing reinforcement today, namely, that covenant children are to be holy and pure members of Christ's body, lovers of God and of the brethren from the very beginning. This in turn would reinforce the responsibility and the right of the elders to rule over the whole church, including children, even naughty children, whose naughtiness too frequently becomes, by the age of discretion, a wilfulness and rebellion which leads to death.

For all of these reasons I conclude that the burden of proof rests heavily on those who would exclude covenant children from the supper and that the common position of our churches cannot be sustained unless

supported by better arguments than those which have historically been advanced on its behalf. 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.' 'The kingdom of heaven is like a king who prepared a wedding banquet for his son...'

There is, of course, a danger inherent in the practice of paedocommunion. That a young covenant child partakes of the supper could lead to a false presumption of salvation both in his own heart and in the mind of his family and church. This is precisely the danger inherent in infant circumcision and baptism and often sadly illustrated in the history of Israel and Christianity. But in our church there is agreement that the 'risk' of infant baptism is best provided for not by the abolition of the divinely instituted order but by the insistence upon its practice only in the context of covenant faithfulness on the part of parents and church. It should be noted, on the other hand, that our present practice is not without dangers. At present we risk promoting superstition by divorcing the Word from the sacrament. Believing they have right and title to it, we begin to give the Word to our children as soon as or even before we give them solid food; but for the sacrament they must wait. The implication is that there is some new divine communication, some supernatural efficacy which the sacrament contains but the Word does not, or that the sacrament unlike the Word, has an intrinsic power and is not merely an instrument by which the Spirit ministers grace to the heart. Our authorities vigorously deny this,¹⁸ but our practice suggests it. A further temptation in our practice to which I believe our children often succumb is disillusionment with the sacrament. Making covenant children, many of who have been believers from their mother's breasts, wait for the sacrament until adolescence or later naturally awakens in their hearts eager expectations of the sacrament's efficacy suddenly and permanently to raise their spiritual affections to a new pitch, expectations which are and cannot but be disappointed. The confusion, disappointment, and frustration of many earnest Christian people over the frequent failure of the sacrament to warm their affections, to bring tears, to leave its impression upon their hearts for days afterwards is a problem of real urgency today for pastors. Could it not be that our practice of delaying participation in the sacrament and, in that way, divorcing the Word from the sacrament tempts our children to think of the operation of the sacrament as being very different from the operation of the Word and creates exaggerated expectations for the sacrament which in turn have led to confusion and, not infrequently, disillusionment.

The majority of the committee very rightly has the highest regard for and loyalty to the doctrine and practice which we have received as our inheritance. Surely after four and a half centuries of virtual unanimity on the question of paedocommunion it is natural to be suspicious of what amounts to a charge that virtually without exception our theologians and our fathers and mothers in the faith have all these generations been deaf to the Lord speaking in the Scriptures concerning the place of our children at his table. Nevertheless, it is a most fundamental conviction of our church that the supreme authority for doctrine and practice must be the Lord Christ speaking in the Scriptures. Such unqualified submission to the Word of God requires not only that we constantly subject our doctrine to the test of fidelity to the Scriptures but that we willingly receive correction from the Word. This should be much easier, of course, if, as I have maintained, the doctrine or the practice has never received anything more than superficial consideration.

All respect to the committee for a report which presents the case for retaining our traditional practice with considerably more sensitivity, imagination, and discrimination than one will find in our standard authorities. Nevertheless, I can only conclude that the committee report fails adequately to answer the gravamen of the charges lodged against the practice of excluding our children from the supper.

It is, of course, conceivable that in the era introduced by Christ and his apostles there was such a heightening of the degree of required maturity for participation in the second sacrament as the committee report maintains. This is precisely what baptists have argued in denying the support for infant baptism which we derive from the connection between circumcision and baptism. Our theologians have acknowledged that there are differences between the pre-Christian and Christian economies but have rightly insisted both that these differences concern the form only and not the substance of the covenant of God in Christ with his people and that the membership and participation of the children of believers in the covenant community, the church of God, belong not to the form but to the substance of God's covenant and of the workings of divine grace.

Further, while such a heightening as might have implications for the admission of covenant children to the table lacks any direct textual support, it surely cannot be contested that a *prima facie* case can be made for the relevance of the practice of including children in the passover and other sacrificial meals for the church's practice of the Lord's Supper. Indeed, the case can be made for paedocommunion in precisely the way we are accustomed to argue for paedobaptism (e.g. there is no statement in the New Testament invalidating the practice of the Old; the theology of children and the membership of covenant children in the church of God upon which Reformed understanding of paedocommunion is based are seconded in the New Testament; there is no instance in the New Testament of what would seem to be a prerequisite for the argument that the Old Testament order has been superseded, viz., a record of or at least some hint of a covenant child being prepared for admittance or being admitted to the table in his adolescence or young adulthood; etc.). In addition it may be noted that certain necessary concomitants of our present practice wholly lack textual support (e.g. that there are two types of members in Christ's church and that adolescent

or young adult members of the covenant community are required to 'profess faith' for entrance into the fulness of their covenant privileges).

We would do well to remember that the self-evidence of the correctness of the traditional application of I Cor. 11:27-28 to the issue of paedocommunion is seriously impeached by the widespread practice of paedocommunion in the western church until the twelfth century and in the eastern church to the present and by the fact that the Lord's Supper was lost to the church's children in the west not as a result of a purification of the church's practice of the sacrament but rather as the result of a horrible corruption of it.¹⁹

I do not at all doubt that it is the desire of us all to be faithful to the Scriptures in this matter. For this reason I urge the church not to be precipitate in disposing of this question. Surely it cannot be denied that arguments of considerable weight, deriving naturally from the statements of the Scriptures and deeply embedded in Reformed ecclesiology, are being advanced in many quarters today in favor of rethinking our tradition. We give thanks to God for our forefathers and wish to be loyal to the rich and biblical tradition which they have bequeathed to us. But neither such gratitude nor loyalty to our historic doctrine and practice requires that we invest unqualified confidence in the infallibility of our authorities or in the correctness of every part of our tradition. No conviction as fundamental to our faith as the supreme authority of the Scriptures will remain untested. Let us take great care to ensure that it is the Scriptures and not the custom of centuries to which we are submitting ourselves. Even the Lord's disciples, accustomed as they were in their day to circumcized infants and children at the passover table,²⁰ had to be reproached by him for their failure to discern how unqualified is the welcome which is extended to our children in the church of God (Mk. 10:13-16).

You gave us his body to eat,
His holy blood to drink
What more could he have done for us?

Let us not deny it to little children
Nor forbid them
When they eat Jesus' body.

Of such is the kingdom of heaven
As Christ himself told us,
And holy David says also:

From the mouths of small children
And of all innocent babes
Has come forth God's praise
That the adversary may be cast down.

Praise God, you children
You tiny babes,
For he will not drive you away,
But feed you on his holy body.²¹

Robert S. Rayburn

Footnotes

1. For a discussion of the pertinent biblical material consult C. Keidel, 'Is the Lord's Supper for Children?' WTJ XXXVII (1975) pp. 301-341 and R. Beckwith, 'The Age of Admission to the Lord's Supper.' WTJ XXXVIII (1976) pp. 123-151. In my judgment, Keidel has exposed the vulnerability of the exegesis and biblical theology customarily invoked to support the exclusion of little children from the supper. Beckwith attempts to overturn Keidel's conclusions but does not succeed. He scores a few points against Keidel's reasoning but leaves the argument as a whole unscathed. Indeed, it may be that Beckwith has strengthened Keidel's case in providing full documentation of the fact that young children regularly participated in the passover in first century Judaism.

For a summary of the Reformed authorities cf. B. DeMoor, *Commentarius perpetuus in Johannis Marckii Compendium*, Pars V, Caput XXXI, xii, p. 643.

2. The opinion of Thomas Aquinas, for example, is similar to that of reformed writers. 'Sed quando iam pueri incipiunt aliqualem usum rationis habere, ut possint devotionem concipere huius sacramenti, tunc

potest eis hoc sacramentum conferri.' [But as soon as children begin to have some use of reason, so that they are able to grasp the sanctity of this sacrament, then it is possible for this sacrament to be brought to them.] *Summa Theologiae*, Pars IIIa, Questio LXXX, Articulus 9. Thomas' statement suggests that he may have considered the age of discretion to be lower than it has ordinarily been thought to be in the Reformed church. Cf. the statement issued by Rome in 1910: 'Aetas discretionis tum ad confessionem tum ad s. communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra.' [The age of discretion first for confession then holy communion is that in which the child begins to reason, that is, about seven years, more or less.] H. Denzinger, *Enchiridion Symbolorum*, 17th ed., Friburg, 1928, p. 588 No. 2137. Cf. T. Ware, *The Orthodox Church*, Baltimore, 1963, p. 295. Among Reformed writers a variety of opinions is found as to the age of discretion. Some suggest fourteen years of age as roughly suitable for the generality of covenant children. More commonly it is held that the age for admission to the supper will vary from child to child for it depends upon spiritual capabilities and virtues which may be present in some very young children and absent in some much older. Cf. A. Kuyper, *Dictaten Dogmatiek*, Vol. IV, De Sacramentis, p. 194; Walaeus in DeMoor, *op. cit.*, p. 647. 'Agnosco, multos nostrorum in alteram extremum peccare: qui existimant, nefas si alii plene iam adulti ad coenam admittantur.' [I know many of our men err to the other extreme who suppose it to be a mistake for anyone but a fullgrown adult to be admitted to the Supper.]; and Voetius, *Tractatus Selecti de Politica Ecclesiastica*, Series Secunda, ed. J. Hoedemaker, Amsterdam, 1886, p. 221. 'Quod ad Pueros, non possumus omnes ad parem aetatis mensuram astringere. Sunt enim in quibus cognitio spiritualis, studium ac zelus pietatis, mores graves ac compositi supplent defectum aetatis. Minime tamen probandum est, quod pariter omnes aut plerique post decimum quartum aetatis annum... ad communionem recipiuntur.' [With respect to children we are not able to bind everyone to the same measure of age. There are those in whom spiritual knowledge, devotion to piety, and a serious and settled character make up for a lack of years.]

3. This is strikingly demonstrated in the treatment of the question in two of the most thorough and authoritative dogmatics of the mature Reformed theology. Turretin merely assumes that the supper is for adults and makes mention of the matter only in his discussion of another question: 'An ex Dei praecepto omnibus et singulis fidelibus *adultis* utrumque Eucharistiae Symbolum administrari debeat? An vero usus Calicis Populo interdicendus sit?' The chapter thus titled is a defense of the communion in both kinds and infant communion enters the argument only incidentally. In rebutting a variety of arguments advanced in support of the practice of giving only the bread to the congregation, he notes that some have claimed the ancient practice of the *communio infantium* as evidence of the Father's support for the communion in one kind. Turretin admits that infant communion was common in the Latin church until the twelfth century but argues, citing Cyprian and Augustine, that it cannot at all be demonstrated that infants communicated in only one kind. *Institutio Theologiae Elencticae*, 1688, Locus XIX, Question XXV, xxx. Turretin's entire presentation of the Locus De Sacramentis is an illustration of the profound influence polemics exerted upon the treatment of this doctrine in the Reformed manuals. Mastricht, on the other hand, directly addresses the question of who should communicate, but takes but nine words and a nod at 1 Cor. 11:28-29 to answer in the negative regarding children. *Theoretico-Practica Theologia*, 1725, Liber VII, Caput V, xiii.

4. *The Economy of the Covenants between God and Man*, Vol. II, ET: London, 1837, pp. 455-456.

5. Metrophanes, a Greek theologian of the 17th century, was sent by his patriarch to England in 1616 in order that he might receive instruction at Oxford in the doctrine of the Church of England. It was hoped that this would better equip him to defend the Orthodox Church against the influence of the Jesuits, who were enjoying some success in the east due, so the patriarch supposed, to the inability of the ill-educated orthodox clergy to counter their teaching. Metrophanes also visited several Lutheran Universities. He later became patriarch of Alexandria.

6. *Gereformeerde Dogmatiek*, Vol. IV, Kampen, 1918, pp. 641-642.

7. Wolfgang Musculus (1497-1563) was an early Reformed theologian with extensive contacts with Lutheranism. He was a student of Bucer in Strassburg and later professor of theology in Bern. His *Loci Communes* was published in 1560, one year after the publication of the final edition of Calvin's *Institutes*.

8. Cf. DeMoor, *op. cit.*, pp. 643-647; J. Murray, *Christian Baptism*, Philadelphia: 1972, pp. 76-79.

9. The force of these texts seems to me to be especially strong. To deny the supper to covenant children in the face of this Old Testament practice surely requires clear and straightforward instruction to that effect. Here is a commandment to partake of sacramental meals with our sons and daughters, which commandment has never been rescinded.

While it is sometimes maintained that young children, children younger than the age of discretion did not eat the passover, it is generally acknowledged that they did. L. Berkhof, for example, writes: 'Children though they were allowed to eat the passover in the days of the Old Testament, cannot be permitted to partake of the table of the Lord...' *Systematic Theology*, 4th ed., Grand Rapids: 1949, p. 656. The texts listed above together with the instructions for the passover given in Ex. 12 seem clearly to require that young children did participate in the passover and these other sacral meals. Cf. Keidel, *op. cit.*, pp. 307ff.

10. Cf. *Synopsis Purioris Theologiae*, Editio Sexta, 1881, Disputatio XLIV, ii, p. 490: 'Horum autem Sacramentorum primum est Baptismus, quod ideo Sacramentum regenerationis nostrae et initiationis in ecclesiam appellatur...' [The first of these sacraments is baptism which for that reason is called the sacrament of our regeneration and initiation into the church...] and Mastricht who entitles his chapters on baptism and the supper *De Sacramentis regenerationis* and *De Sacramentis nutritionis* respectively.

11. Though not denying that the signification of baptism includes regeneration, John Murray writes: 'There does not appear to be in the New Testament any passage which expressly says that baptism represents purification from the defilement of sin, that is to say, regeneration.' *Op. cit.*, p. 7.

12. Bavinck himself seems to acknowledge this in the final sentence of the portion quoted from him above.

13. Cf. Keidel, *op. cit.*, pp. 307-310. In addition, it is founded on a doctrine of the necessity of the sacraments which is clearly mistaken. That this false reason for infant communion receives some prominence in Reformed criticism of the practice (cf. Voetius, *op. cit.*, p. 221; DeMoor, *op. cit.*, pp. 644-645) raises the possibility that paedocommunion was rejected over hastily as a result of its association in many minds with defective and dangerous views of the nature and efficacy of the sacraments.

14. Cf. Calvin, *Institutes*, IV, xvi, 30 ['...the Supper is given to older persons who, having passed *tender infancy*, (qui superata teneriore infantia...), can now take solid food.']; DeMoor, *op. cit.*, p. 643 ['...Infantes recens baptizati...']; and Murray, *op. cit.*, pp. 77, 79 [We can readily detect that there is in the elements used and the actions involved something that is not congruous with *early infancy*.] (My italics)

Too frequently one encounters in our literature a complete failure to reckon with the implications of the difference between the nursing infant and the weaned child or of the difference between the beginnings of understanding and conviction and the maturity of faith. For example, William Ames has nothing more to say on the question of the participation of children in the Supper than this: 'But the Supper is to be administered only to those who are visibly capable of nourishment and growth in the church. Therefore, it is to be given not to infants, but only to adults.' *The Marrow of Theology*, ET: Boston, 1968, p. 212.

15. In the following collection of citations, the quoted material in every case (with the possible exception of Heidegger whose context I was unable to examine) represents the entire statement on paedocommunion to be found in the work in question. T. Beza, *Quaestionum et Responsum Christianarum Libellus*, Pars altera, 1580, p. 137 'Deinde quos aetas ipsa ostendit non esse suae ipsorum probationi faciendae idoneos, non quidem ut indignos, sed ut nondum aptos commonefaciendos ne sibiipsis exitium accersant.' [Next those who by reason of their age show themselves to be unable to examine themselves, not indeed because they are unworthy, but because they are not yet able to be warned lest they should bring ruin upon themselves.]; Z. Ursinus, *Commentary on the Heidelberg Catechism*, ed. D. Pareus, ET: Columbus, 1851, p. 429. 'They are to be admitted to the Lord's Supper by the church, 1. Who are of a proper age to examine themselves, and to commemorate the Lord's death, according to the command: "This do ye in remembrance of me." "Let a man examine himself, and so let him eat of the bread." "Ye do shew the Lord's death till he come." (1 Cor. 11:25, 26, 28.) The infant children of the church are therefore, not admitted to the use of the Lord's Supper even though they are included among the number of the faithful.'; Voetius, *op. cit.*, p. 220 'De Infantibus absolute Neg. hac una ratione, quod non possint seipsum probare et explorare, nec actualem habeant resipiscentiam, fidem, novam obedientiam, mortis dominicae annuntiationem: super quibus se explorare debent. Atqui et istud et illud est requisitum necessarium a Cor. 11. v. 16. 28. 29. 30. 31.' [Regarding infants absolutely not for this one reason, that they would not be able to test and examine themselves, nor would they have actual repentance, faith, new obedience, proclamation of the Lord's death, concerning which things they ought to examine themselves. But, in fact, both the latter and the former are required in 1 Cor. 11: 16, 28-31.]; *Synopsis Purioris Theologiae*, *op. cit.*, XLV, xiv, p. 507: 'Quod enim hic circa Apostolos gestum, post Apostolus non ad Pastores modo, sed et reliquam Ecclesiam retulit, 1 Cor. 11...isque in pietatis statu consistentibus (quantum quidem humanitus sciri potest, occultis Deo relictis) non autem, non Baptizati Catechumenis, aut Lapsis... Unde ait Apostolus, Probet unusquisque seipsum, etc.' [For what here happened with the apostles, afterwards the Apostle refers not only to pastors but also to the rest of the church, 1 Cor. 11...and to those living piously (so far indeed as it is possible humanly to know; the secret things being left to God) but on the other hand not to baptized catechumens, or to the lapsed... Whence the Apostle says, 'Let everyone examine himself', etc.]; M. F. Wendelinus, *Christiana Theologiae*, 1646, p. 549 'Igitur ab usurpatione sacrae caenae excluduntur. 1) Infantes: qui ad Domini caenam non sunt admittendi, 1. Quia memoria mortis Domini non possunt recolere. 2. Quia se no possunt praeparare ad dignum huius sacramenti usum: Atqui utrumque requiritur a communicantibus, 1 Cor. 11. v. 24. 25. 26. 29. Interim veteres doctores, ex traditione Apostolica, quam pratenderunt, etiam infantibus caenam dominicam ad salutem necessariam esse judicarunt.' [Then from the use of the holy supper are excluded 1) Infants: who are not to be admitted to the Lord's Supper, 1. Because they are not able to remember the history of the death of the Lord. 2. Because they are not able to prepare themselves for the worthy use of this sacrament: and both are required of communicants, 1 Cor. 11:24-26, 29. However, the Fathers, from the apostolic tradition, as they alleged, still judged, in the case of infants, the Lord's Supper to be necessary for salvation.]; J. Heidegger in H. Heppel, *Reformed Dogmatics*, ET: 1950, p. 654 'After

the first Supper all believers and true Christians are added to the number of communicants who have duly examined themselves and have learned these mysteries and shewn themselves to be clean and upright in life. Let each one examine himself and so let him eat of that bread and drink of that cup. I Cor. 11.28. In the number of these infants are not included.']; B. Pictet, *Theologia Christiana*, Pars Secunda, 1733, p. 651: 'Coena non debet administrari nisi adultis, non vero infantibus, non vero infans, ut c rediderunt multi ex veteribus; nam maximum est discrimen inter Baptismum et Coenam. 1. Baptismus est sacramentum initiationis in Ecclesia; at sacra Coena est sacramentum institutum ad nutriendam animam et confirmandam fidem, per commemorationem beneficiorum Christi; primi sunt capaces infantes; secundi tantum adulti. 2. Illud confirmatur ex eo quod Paulus exigit examen ab iis qui recipiunt sacram coenam, at examinatis non sunt capaces infantes, non autem magis mirum videtur, Baptizatos infantes non admitti ad coenam, ac non mirandum erat, si circumcisi infantes olim Pascha non comedebant.' [The Supper ought not to be administered except to adults, especially not to infants, as many among the ancients thought; for there is a great difference between Baptism and the Supper. 1. Baptism is the sacrament of initiation into the church; but the holy Supper is the sacrament instituted for the nourishing of the soul and for confirming faith through the commemoration of the benefits of Christ. Of the first infants are capable, of the second only adults. 2. That is confirmed by the fact that Paul demands examination from those who receive the holy Supper, and infants are not capable of examination; moreover it does not seem more surprising that baptized infants should not be admitted to the Supper than it was surprising that formerly circumcized infants did not eat the passover.]; J. a Marck, *Medulla Christianae Theologiae*, Editio Prima Americana, 1824, p. 290: 'Ad Communionem hanc admittendi sunt, non... infantes baptizati, cum hi se ipsos probare, corpus Domini discernere, et Mortem eius annunciare nequeant...' [Baptized infants are not to be admitted to this sacrament since these would not be able to examine themselves, discern the Lord's body, and proclaim his death...]. Cf. Maastricht, note 10 above; Kuyper, *op. cit.*, p. 194; Berkhof, *op. cit.*, pp. 656-657. Our American Presbyterian manuals (e.g. those of the Hodges, Dabney, and Shedd) do not devote even this negligible attention to the question.

16. Perhaps this consideration accounts for the fact that Murray is more tenacious in his defense of infant baptism than in his opposition to child communion. 'At the outset it should be admitted that if paedobaptists are inconsistent in this discrimination, then the relinquishment of infant baptism is not the only way of resolving the inconsistency. It could be resolved by going in the other direction, namely, of admitting infants to the Lord's supper. And when all factors entering into this dispute are taken into account, particularly the principle involved in infant baptism, then far less would be at stake in admitting infants to the Lord's supper than would be at stake in abandoning infant baptism.' *Op. cit.*, p. 77.

17. Cf. Psalm 22:9. Though in this case Murray is speaking of infant baptism, the following words may well be even more appropriate with respect to paedocommunion. 'It is objected that infants cannot understand the meaning of that which is dispensed. Of course they cannot. But that they derive no benefit from baptism or that it is not the divine method of signifying and sealing blessings to them is by no means a proper inference. The same objection would apply to circumcision and would impinge upon the wisdom and grace of God who instituted it. The same objection, if valid, would apply to Christ's blessing of little infants. This objection, in fact, rests upon the iniquitous assumption that all blessing is contingent upon conscious understanding of its import on our part. Are we to say, for example, that it is of no avail to the infant to be born and nurtured in a Christian family simply because the infant has no conscious understanding of the great blessing that belongs to him in the care, protection, devotion, and nurture of Christian parents?... The means of grace are the channels along which the saving and sanctifying grace of God flows. To be in the channel of grace by God's appointment is of deepest consequence. It is only worldlywise calculation and not reasoning inspired by the recognition of the methods of divine grace that can find force in this type of objection.' *Op. cit.*, pp. 74-75.

18. Cf. Robert Bruce, *The Mystery of the Lord's Supper: Sermons on the Sacrament preached in the Kirk of Edinburgh in A. D. 1589*, ET: London, 1958, pp. 63-64: 'Why then is the Sacrament appointed? Not that you may get any new thing, but that you may get the same thing better than you had it in the Word'; Berkhof, *op. cit.*, p. 654: 'The grace received in the sacrament does not differ in kind from that which believers receive through the instrumentality of the Word. The sacrament merely adds to the effectiveness of the Word, and therefore to the measure of the grace received.'

19. Cf. Keidel, *op. cit.*, pp. 301-304.

20. Cf. Beckwith, *op. cit.*, p. 148.

21. From fifteenth century Hussite communion hymns. The hussite reform in Bohemia included the restoration of the communion in both kinds, frequent communion, and communion for children. D. Holeyton, 'Infant Communion--Then and Now,' *Grove Liturgical Study* No. 27 (1981) pp. 9-15.

APPENDIX U**REPORT OF THE CHURCH/STATE SUBCOMMITTEE
OF THE GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

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**PREAMBLE TO CHURCH/STATE SUBCOMMITTEE REPORT
TO THE PCA GENERAL ASSEMBLY
BIBLICAL, HISTORICAL, AND CONTEMPORARY CONCEPTS
OF CHURCH/STATE RELATIONS**

To be submitted to the Fourteenth Meeting of the General Assembly in Philadelphia

Over the past 3 or 4 years, the General Assembly of the Presbyterian Church in America has received a number of overtures from various Presbyteries asking for guidance in dealing with actual or potential difficulties in church/state relationships. These concerns range from whether the denomination should remain an incorporated body, what should be the response of churches to F.I.C.A., property, and other forms of civil taxation, what are the rights of parents and churches to educate their own children as they see fit, to such matters as the propriety of christian resistance to unjust governmental policies such as the legalization of abortion. These and other concerns have caused the General Assembly to set up a special subcommittee on Church/State relationships.

Your committee, made up of both ruling and teaching elders - including some attorneys at law - has been studying these matters carefully for nearly a year in order to bring you this report. Before we can offer specific guidance on our contemporary difficulties, we must first briefly consider the Biblical and historical background, we may consider both principally and practically our current church/state problems and possible responses.

I. Biblical and Theological Background of God, man and government

The Bible begins with the greatest reality of all: God. Everything that can be said about man and society, life, structure and order ultimately flows from and depends upon who God is. Old and New Testaments reveal that God is an infinite Person; indeed, He is the one, true God, eternally existing in three Persons: Father, Son, and Holy Spirit. This God, out of his sovereign plan and good pleasure, created the world and all reality- out of nothing, and gave it the structures and principles of energy and activity that He wished it to have. As the crowning work of creation, God created man- male and female - in his own image, with dominion over the creatures. Man, though finite, is like God in that he has personality and is made to reflect God's personality (e.g. His holiness and love) in his individual life and social relationships of every kind.

Only God has sovereign, unlimited power, but He gave man to share His power in a limited and structured way as His image-bearer. From the very beginning, man has been involved in a definite power (or authority) structure. God has total authority overall and humankind have limited authority under God. The male has a certain limited authority under God. The male has a certain limited authority over his wife, the parents over the children, and human beings over the animals and natural environment. In other words, God's authority which He imparted to man was first of all mediated through the structure of the family. The family was in a sense the first school, the first church, the first farm and factory, and the first state. Man was responsible to live his life and thus to exercise power through these structures in a way that was in accordance with the character of God in whose image he was created.

The tragic coming of sin into the world negatively and drastically affected individual and corporate man in all of his relationships, but it did not remove the essential structures by which man was to live his life and exercise the power that was necessary to do so. We may summarize the outward effects of these sin-altered relationships by saying that parents were given the rod and the state was given the sword to maintain order and make the living of life possible in a fallen world. The final effects of sin issue not merely in the rod and the sword, but in the unspeakable horror of death and hell.

But Scripture reveals that God not merely limits the effects of sin during this earthly life *via* the rod and sword and finally punishes it in outer darkness, but more importantly, out of His sheer grace and love He has provided a way - in accordance with an eternal plan - for multitudes of sinful humanity to be redeemed. And so from the time of our first father Adam's fall, God has made gracious promises of salvation to man and has called humanity into a new relationship with Himself that we traditionally call the Covenant of Grace.

Just as God provided a structure through which what we might call 'civil' aspects of human relationships might be carried on in terms of orderly and limited power, even so He provided a structure through which the gracious, redemptive aspects of divine/human, and human/human relationships could flow. This structure or sphere of power and authority is the church or people of God in both its Old and New Testament aspects. Put in another way, the Bible teaches that both state and church are ordained by God with legitimate and limited authority for the structuring of man's life.

Now the concern of our committee has not been so much with the redemptive structure and ministry of the church as it is with the relationship of the church to an institution of equally divine ordination: that state. On the basis of the preceding theological context of church and state in light of who God is and what His plan is, we may draw some preliminary conclusions about how the structures of church and state are intended to function.

First we note that only God is sovereign and only God has absolute and unlimited power. Man, in the image of God, does have power and authority, but since man is finite and limited, his authority and power, whether he exercises it individually or through the structures of the church, state, family, or school is finite and limited in terms of who God is and what God's plan for man is. Thus the exercise of all human power of every sort (whether individual, family, school, church, or state) is defined and limited by virtue of the agents (who man is and who God is) and by virtue of the relationship between them (which we may term 'covenant' or divinely-instituted relationship; whether the creation relationship with all men, sometimes called 'Covenant of Works' or the redemptive relationship with the elect, usually called 'Covenant of Grace').

To carry this matter further, we must look at the inherent limitations of legitimate state power and the ramifications of this for its relationship to the church. On the one hand, Scripture teaches the necessity for all men in general and for Christians in particular to be in subjection to the authority of the civil government or state. Christ says: "Render unto Caesar the things that are Caesar's, and to God the things that are God's"

(Matt. 22:21). Whatever else this may entail, it certainly means that the legitimate authority of the state (or Caesar) is not absolute; it is limited in respect to what is owed to God. Romans 13, which speaks of civil rulers as ordained ministers of God to whom every soul is to be subject, also specifies the goals for which these ministers are granted power: to be a terror to evil, to give praise to good works, and to revenge wrath upon those who do evil. Thus the state which is carrying out these goals is acting in terms of legitimate, divinely given authority, and is to be unreservedly submitted to for conscience's sake. H. C. G. Moule summarizes both sides of the equation:

...One side of the angle is the indefeasible duty, for the Christian citizen, or reverence for law, of remembrance of the religious aspect of even secular government. The other side is the memento to the ruler, to the authority, that God throws His shield over the claims of the state only because authority was instituted not for selfish but for social ends.¹

Yet both Biblical and secular history teach that there are many times in which civil authorities no longer act in terms of the divinely given goals of state power and indeed pervert the very ends of government by commanding men to do what God forbids. What then is the Biblical teaching on the appropriate response of the believer when the civil government seriously overlaps its limits?

The Calvinist tradition sees civil governments as well as individual citizens under covenant obligations to God. The powers of civil authorities and governmental structures are therefore specifically limited by God's transcendent, covenant requirements upon all human governing authorities. If and when those civil authorities flagrantly transgress their divinely ordained limitations, then the people of God are honor-bound to resist them.

The famous 17th century Scottish Calvinist scholar and statesman, Samuel Rutherford, explains it this way:

That power which is obliged to command and rule justly and religiously for the good of the subjects, and is only set over the people on these conditions, and not absolutely, cannot tie the people to subjection without resistance, when the power is abused to the destruction of laws, religion, and the subjects. But all power of the law is thus obliged (Rom. 13:4; Deut. 17:18-20; 2 Chron. 19:6; Ps. 132:11, 12; 89:30, 31; 2 Sml. 7:12; Jer. 17:24, 25), and hath, and may be abused by kings to the destruction of laws, religion, and subjects. The proposition is clear: 1. For the powers that tie us to subjection only are of God. 2. Because to resist them, is to resist the ordinance of God. 3. Because they are not a terror to good works, but to evil. 4. Because they are not God's ministers for our good, but abused powers are *not of God*, but of men, or not ordinances of God; they are a terror to good works, not to evil; they are *not God's ministers* for our good.²

In other words, Rutherford does not interpret the expression "higher powers" (of Rom. 13:1) in absolutist terms. If a civil magistrate consistently abuses his position contrary to the limitations placed on him by the transcendent law of the Creator, then Christians have the right and duty to unseat him or indeed, an entire civil order (under extreme conditions). That is, a king or government by flagrantly violating the basic moral law can turn themselves from a "higher power" into a "lower power."

...no subjection is due by that text (i.e. Rom. 13:1), or any word of God, to the abused and tyrannical power of the king, which I vince from the text, and from other Scriptures.

1. Because the text saith, "Let every soul be subject to the higher powers." But no powers commanding things unlawful, and killing the innocent people of God, can be _____ (higher powers), but in that, lower powers. He that commandeth not what God commandeth, and punisheth and killeth where God, if personally and immediately present, would neither command nor punish, is not in these acts to be subjected unto, and obeyed as a superior power, though in habit he may remain a superior power...

...but when they command things unlawful, and kill the innocent, they do it not by virtue of any office, and so in that they are not higher powers, but lower and weak ones...

But he who resisteth the man, who is the king, commanding that which is against God, and killing the innocent, resisteth no ordinance of God, but an ordinance of sin and Satan; for a man commanding unjustly and ruling tyrannically, hath in that, no power from God...

...we are to be subject to his power and royal authority, *in abstracto*, is so far as, according to his office, he is not a terror to good works, but to evil.³

Underlying the resistance theory of Rutherford and his Scottish, English, and American successors are at least two important assumptions about the nature of government itself and about the balance between sovereignty and responsibility. First, because all men are created in the image of God, the powers of human government are never absolute: rather, they are limited by the nature of God, man, and the various covenants between them, covenant relationships which are rooted in the very structure of man and nature:

But the general covenant of nature is presupposed in making a king, where there is no vocal or written covenant...

When the people appointed any to be their king, the voice of nature exponeth their deed, though there be no vocal or written covenant; for that fact - of making a king - is a moral lawful act warranted by the word of God (Deut. 17:15, 16; Rom. 13:1, 2) and the law of nature; and therefore, they having made such a man their king, they have given him power to be their father, feeder, healer, and protector; and so must only have made him king conditionally, so he be a father, a feeder, and tutor. Now, if this deed of making a king must be expounded to be an investing with an absolute, and not a conditional power, this fact shall be contrary to Scripture, and to the law of nature; for if they have given him royal power absolutely, and without any condition, they must have given to him power to be a father, protector, tutor, and to be a tyrant, a murderer, a bloody lion, to waste and destroy the people of God.⁴

The very nature of man as creature in the image of Almighty God, in the traditional Reformed view, means that a people never have even the right to give away their liberty to any governmental order:

A people free may not, and ought not, totally surrender their liberty to a prince, confiding on his goodness. (1) Because liberty is a condition of nature that all men are born with, and they are not to give it away - no, not to a king, except in part and for the better, that they may have peace and justice for it, which is better for them *hic et nunc*.⁵

Rutherford goes on to explain why it would be immoral for a people to sell themselves out to an absolutist governmental order:

It is false that the people doth, or can by the law of nature, resign their whole liberty in the hand of a king. 1. They cannot resign to others that which they have not in themselves. *Nemo potest dare quod non habet*; but the people hath not an absolute power in themselves to destroy themselves, or to exercise those tyrannous acts spoken of, I Cam. 8:11-15, & c.; for neither God nor nature's law hath given any such power...

...for the fountain-power (of government) remaineth most eminently in the people. 1. Because they give it to the king, *ad modum recipientis*, and with limitations; therefore it is unlimited in the people, and bounded and limited in the king, and so less in the king than in the people...

...the fountain-power, which the people cannot give away, no more than they can give away their rational nature; for it is a power natural to conserve themselves, essentially adhering to every created being...

All that you can imagine to be in a king, is all relative to the safety and good of the people (Rom. 13:4) "He is a minister for thy good." He should not, as king, make himself, or his own gain and honour, his end.⁶

In answer to the argument that in the providence of God, the people of a land have been placed under a certain government, and therefore, are morally obliged to accept it, even if it is tyrannical, Rutherford states:

This is a begging of the question; for it is denied that the people can absolutely make away their whole power to the king. It dependeth on the people that they be not destroyed. They give to the king a politic power for their own safety, and they keep a natural power to themselves which they must conserve, but cannot give away; and they do not break their covenant when they put in action that natural power to conserve themselves; for though the people should give away that power, and swear though the king should kill them all, they should not resist, nor defend their own lives, yet that being against the sixth commandment, which enjoineth natural self-preservation, it should not oblige the conscience, for it should be intrinsically sinful; for it is all one to swear to non-self-preservation as to swear to self-murder.⁷

This sort of argumentation (in a less explicitly theological form) was taken up and developed by John Locke, and served as an inspiration and apology for both the 1688 Glorious Revolution in England (under the claim that James II had broken the covenant which allowed the people to change governments), and the 1776 American Revolution (under the claim that King George III had broken his covenant with the colonies which allowed them to set up a new form of government). Closely related to this implied "natural" covenant idea, is another theological assumption which has strengthened the hearts and hands of Calvinists in overturning hostile governments: the sovereignty of God and the responsibility of man are always to be held together and to be acted upon in the great issues of life and government.

From this viewpoint, the claim traditionally advanced by many sincere Christians that the sovereignty of God has set up even the most wicked governments, and therefore the appropriate response of the persecuted believer is passively to suffer (since it is after all, willed by the God who "ordains higher powers") constitutes a failure to adhere to the Biblical balance between divine sovereignty and human responsibility. Rutherford specifically disputes the claim that the sovereignty of God precludes believers from any action against an unjust government other than "tears and prayers":

When he hath proved that God is the immediate author of sovereignty, what the? Shall it follow that the sovereign in concreto may not be resisted, and that he is above all law, and there there is no armour against his violence but prayers and tears? Because God is the immediate author of the (church) pastor and of the apostle's office, does it therefore follow that it is unlawful to resist a pastor though he turn robber?⁸

Some three centuries after Rutherford, the Southern Presbyterian theologian, Robert L. Dabney, points to the important balance which is needed between God's ordaining sovereignty and man's intelligent responsibility in these difficult governmental matters:

The argument for passive obedience, from Romans 13, is at first view, plausible, but will not bear inquiry. Note that the thing which is there declared to be of divine authority, is not a particular form of government, but submission to the government, whatever it is... The end of government is not the gratification of the rulers, but the good of the ruled. When a form of government entirely ceases, as a whole, to subserv its proper end, is it still to subsist forever? This is preposterous. Who then is to change it? The submissionists say, Providence alone. But Providence works by means. Shall those means be external force or internal force? These are the only alternatives; for of course corrupt abuses will not correct themselves, when their whole interest is to be perpetuated...we have seen that the sovereignty is in the people rather than the rulers; and that the power the rulers hold is delegated. May the people never resume their own, when it is wholly abused to their injury? There may be obviously a point where "resistance to tyrants is obedience to God." The meaning of the Apostle is, that this resistance must be the act, not of the individual, but of the people. The insubordination which he condemns is that which arrays against a government, bad like that of the Caesars perhaps, the worse anarchy of the individual will. But the body of the citizens is the commonwealth and when the commonwealth arises and supersedes the abused authority of her public servants, the allegiance of the individual is due to her, just as before to her servants.⁹

We may summarize therefore the Biblical balance between legitimate submission to state power and the necessary maintenance of individual liberty under God by remembering that the power of the state to which believers are required to submit is not absolute, but is limited in terms of divinely imposed covenant and in terms of man's inherent obligation to use intelligent means to reach proper ends. These Biblical limitations then to state authority have given man an inalienable dignity and liberty which has asserted itself again and again in the overthrow of tyrants and the support of true rulers.

We must now in the second place look at the impact of the biblical heritage on our own Western historical background in order to see who we are, how we got here, and thus how we are to interpret what is happening in our present society.

II. Historical Background of our Contemporary Church/State Context

While our committee wishes to speak in terms of general principles which will apply to all countries, particularly to those nations where the Presbyterian Church in America has missionaries, we must at the same time devote some attention to the current situation in the United States since so many of our Presbytery overtures deal with the problems that are occurring here.

It would be inappropriate and impossible in this report to give even a superficial outline of what has happened in the realm of church/state relations between the close of the New Testament period and our own day. Nevertheless, we must attempt to hit a few highspots - with an apology for the selective nature of the exercise.

Any responsible discussion of church/state relations in this country must start with the fact that Americans are, culturally at least, transplanted Europeans: indeed, Northwestern Europeans (for the most part) who come from a centuries old Christianized cultural background. The fact that we come from a more than millennial old Christian cultural context rather than from an Islamic, Buddhist, or French Revolution secularist background is of utmost importance in properly interpreting who we are and how our civil and ecclesiastical structures function.

After over two centuries of persecution of Christianity by the Roman State, the Emperor Constantine was converted to the faith and began the process of making Christianity the official religion of the Roman Empire. As this process continued, there was a movement to Christianize the great Law Codes of the Roman (and Byzantine) traditions, as seen in such Biblically influenced codifications of civil legislation as the Theodosian and Justinian Codes, which gave protection to the family, regularized inheritance and usury, outlawed perversion, etc. After the Fall of Rome and the rise of European feudal states and then monarchies, the influence of the Bible with its view of limited human governmental power was very strong by way of church canon law as it interfaced with local and national customary law.

As central state claimed more power and control over the populace under various monarchs, the Christian people of Western Europe from time to time reasserted their historic Biblically based liberties through such movements and instruments as the Spanish and English Magna Chartae. Absolutist monarchs and a would-be all powerful papacy were continually stymied by the Common Law legacy of Biblically-based, Covenant insured freedom of the people (within certain limits). The Reformation and Puritan periods have long been studied in these very terms - of the reassertion of Biblical liberty of thought and life over illegitimate, absolutist centralized authority.

The initial settlement of the United States came of course during the Puritan Period in the early 1700's, as a consequence of the English Middle Class's struggle for Biblical, Common Law liberty against a church/state establishment which had arrogated to itself powers far beyond legitimate covenant bounds.

Most of the American colonies had official charters which specified their Biblically based liberties (at least, in general), and by the time of the American Revolution in 1776, nine of the thirteen original states had established, state churches. By this time however American life was marked by a variety of different denominations and sects so that the desire was widespread to disestablish the Anglican and Congregational Churches in favor of "a free church in a free state." There was very little desire though to separate the state (i.e. the new national government) from Christianity itself; but rather from particular denominational hierarchies.

This is the background to the First Amendment to the U.S. Constitution which guarantees that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof..." Robert L. Cord, an acknowledged expert on the history of the First Amendment, concludes that it was intended to accomplish three purposes:

First, it was intended to prevent the establishment of a national church or religion, or the giving of any religious sect or denomination a preferred status. Second, it was designed to safeguard the right of freedom of conscience in religious beliefs against invasion by the national Government. Third, it was so constructed in order to allow the States, unimpeded, to deal with religious establishments and to aid to religious institutions as they saw fit. There appears to be no historical evidence that the First Amendment was intended to preclude Federal governmental aid to religion when it was provided on a nondiscriminatory basis. Nor does there appear to be any historical evidence that the First Amendment was intended to provide an absolute separation or independence of religion and the national state. The actions of the early Congresses and Presidents, in fact, suggest quite the opposite.¹⁰

Until the late 19th and early 20th centuries, the American courts largely proceeded on the assumption that while America had no established or favored denomination, still the basics of Christian morality were part and parcel of the Common Law.¹¹ Based on a study of judicial cases all through the 19th century, William George Torpey has noted:

Under this theory, the stated adopted a common law recognition of Christianity, rejecting those portions of the English law on the subject which were not suited to their institutions. Hence, freedom for the exercise of Christian beliefs has antedated freedom for the exercise of any belief and freedom for lack of belief.¹²

By the period of the War Between the States, powerful secularizing trends were abroad in America which would by and by deeply affect the relationship between the civil and ecclesiastical structures of the nation. Some aspects of our contemporary church/state problems would later arise as a by-product of the Fourteenth Amendment to the U.S. Constitution, which applied various aspects of the Bill of Rights

(originally intended for the Federal Government) to the actual State governments. For instance, the alleged "tension" between two clauses of the First Amendment ((a) Congress shall make no law respecting an establishment of religion and (b) or prohibiting the free exercise thereof) is traced, in part, by Justice William Rehnquist to this very source: "...Second, the decision by this court that the First Amendment was 'incorporated' into the Fourteenth Amendment and thereby made applicable against the States... similarly multiplied the number of instances in which this 'tension' might arise..."¹³

More significant than this however was the general post-Civil War tendency for the turning of the United States from a (relatively) Christian-based constitutional Republic into a (relatively) secularized central Democracy. The Fourteenth Amendment is merely a part of this latter movement in American history. While we cannot examine the details of this secularizing tendency, we must glance at a few of its most important judicial results insofar as these impact current church/state relations.

If Robert L. Cord is correct, then 1947 is a pivotal year in reaping the results of a changing and more hostile relationship of state to church in America:

Everson v. Board of Education is the single most important American constitutional law case in the realm of the Establishment of Religion Clause. There, for the first time - over a century and a half after the Clause was added to the *Constitution* - the U.S. Supreme Court set forth a comprehensive interpretation of the *minimal* prohibitions that the Court said were required by the phrase, "Congress shall make no law respecting an establishment of religion..."¹⁴

In this case, the Court dealt with the controversial question of the right of New Jersey authorities to send Catholic children to parochial school on public school buses (or to reimburse their parents for the equivalent expense). While this right was in fact upheld by the Court, Cord suggests that the way the decision was written was out of line with the traditionally friendly relationship between the American Republic and its various churches:

There is no historical evidence to suggest, however, that the Establishment Clause in any way constitutionally precludes *non-discriminatory* governmental aid to religion. In fact, the converse is confirmed historically.

How can the hundreds of thousands of federal dollars given to missionaries of many Christian faiths to support their mission schools in christianizing the Indians - a practice that was continuous since the First Amendment was added to the *Constitution* and curtailed as late as the end of the nineteenth century - be reconciled with Justice Black's pronouncement? Did all of our early Presidents and Congresses violate the Establishment Clause and the First Amendment for over a century? Or could it be that Justice Black is wrong?

How can the clear and direct financial aid to missionaries and the U.S. treaties to build churches be reconciled with the *Everson* decision? The clearest answer is that much, if not most, of Black's *Everson* interpretation of the Establishment Clause and the reality of American governmental involvement in religious practices from the earliest days of the Federal Republic are mutually exclusive.¹⁵

Without going into the details of the judicial decisions that have followed the nearly four decades after *Everson*, we may simply note that an originally friendly (though cautious, non-discriminatory, non-sectarian) relationship to Christianity on the part of the State has increasingly turned into what is at times a strongly confrontational, if not openly hostile relationship, that appears to be marked by a growing tendency of the secularized state to attempt to control many aspects of the formerly free life of the church.

The *Everson* case would seem to be merely one illustration of a radically different principle of interpretation of the U.S. Constitution on the part of the Supreme Court. Contemporary legal scholars such as Professors Herbert W. Titus¹⁶ and John Brabner-Smith¹⁷ have argued that much of the increasing restriction on church and religious freedom since the time of *Everson* by the American judiciary is the end result of an evolutionary view of law and language according to which "constitutional language is fluid and malleable" rather than of absolute and fixed meaning, so that the Court can shift its interpretations of the First Amendment to fit the perceived contemporary political consensus of the national majority. This leads us to our third major section:

III. Current Church/State Problems and Possible Christian Responses

In a recent doctoral dissertation written for the University of Oregon on these problems, Steven Samson takes us a step beyond the merely negative procedure of *Everson* to an even more serious development in the attitude of some departments of the civil government towards the freedom of the church:

The role of the judiciary as an arbiter between the social regulatory policies of the state and the free exercise of church doctrine is not a new one. What is new is the growth of affirmative as well as prohibitive rules directly affecting churches. To their credit, many courts have resisted this trend and have frequently dismissed suit brought against churches by public agencies simply for what William Ball has called "hasty overbreadth in regulating." But demands for church, files, special permits, and employment statistics frequently lead to a hardening of battle lines. Typically, confrontations may be the result of mistakes, ignorance, suspicion, or alarm on either side. But many disagreements appear to arise from the sometimes different logic by which church and state pursue their professed goals...¹⁸

This is the type of thing that has caused so many overtures to be sent up to the General Assembly of our Church in recent years. The Conference on Government Intervention in Religious Affairs, held in 1982 in Washington, D.C., listed a number of contemporary areas where the secular state seems to be trespassing on traditional "free exercise" rights of the church:

1. Efforts by state and local governments to regulate fund-raising by religious bodies.
2. Efforts to require religious bodies to register with and report to government officials if they engage in efforts to influence legislation (so-called 'lobbying disclosure' laws).
3. Efforts by the National Labor Relations Board to supervise elections for labor representation by lay teachers in Roman Catholic parochial schools (which have been halted by the U.S. Supreme Court).
4. Internal Revenue Service's definition of "integrated auxiliaries" of churches that tends to separate church-related colleges and hospitals from the churches that sponsor them and to link them instead to their 'secular counterparts.'
5. Attempts by state departments of education to regulate the curriculum content and teachers' qualifications in Christian schools (which have been halted by state courts in Ohio, Vermont, and Kentucky, but upheld in Nebraska, Wisconsin, and Maine).
6. Attempts by federal and state departments of labor to collect unemployment compensation taxes from church-related agencies that hitherto were exempt, as churches are.
7. Imposing by the (then) Department of Health, Education and Welfare of requirements of coeducational sports, hygiene instruction, dormitory and off-campus residence policies on church-related colleges (such as Brigham Young University) which have religious objections to mingling of the sexes in such ways
8. Efforts by several federal agencies (Civil Rights Commission, Equal Employment Opportunities Commission, Department of Health and Human Service, Department of Education) to require church-related agencies and institutions, including theological seminaries, to report their employment and admissions statistics by race, sex, and religion, even though they receive no government funds, with threats to cut off grants or loans to students unless they hire faculty, for instance, from other religious adherences.
9. Sampling surveys by the Bureau of the Census of churches and church agencies, requiring them to submit voluminous reports under penalty of law, even though the Bureau admitted to a church attorney that it had no authority to do so, but refused to advise churches that they were not required to comply.
10. Grand jury interrogation of church workers about internal affairs of churches.
11. Use by intelligence agencies of clergy and missionaries as informants.
12. Subpoenas of ecclesiastical records by plaintiffs and defendants in civil and criminal suits.
13. Placing a church in receivership because of allegations of mismanagement of church funds made by dissident members.
14. Granting by courts conservatorship orders allowing parents to obtain physical custody of (adult) offspring out of unpopular religious movements for purposes of forcing them to abandon their adherence thereto.
15. Withdrawal of IRS of tax exemption from various religious groups for failure to comply with 'public policy.'
16. Determination by IRS of what is 'religious ministry' by clergy to qualify for exclusion of cash housing allowance from taxable income (often in contradiction to the religious body's own definition of 'ministry').
17. Redefinition by the civil courts of ecclesiastical polity, so that hierarchical bodies are often in effect rendered congregational with respect to their ability to control local church property, and dispersed 'connectional' bodies are deemed to be hierarchical with respect to their ostensible liability for torts committed by local entities, contrary to their own self-definition in both cases.¹⁹

Allan C. Carlson sees the nub of the problem as follows:

Religious organizations are seeing their activities and autonomy compromised indirectly by governmental definitions that confine unrestricted 'church activity' to an ever smaller circle... Joining most other private institutions, the churches are facing for the first time the discomfiting adjustments demanded by a bureaucratic state pursuing a set of abstract policy goals. Social regulation has spread far beyond its once limited domain. The government's commitment to an 'affirmative' vision of individual and group equality and to augmented collective security, together with state protection of a new set of 'rights' unknown several decades ago, is altering the religious community.²⁰

Professor of Law, Carl Esbeck, addresses the question of why there is this attempt on the part of the state to restrict the activities and rights of the church basically to worship and sacraments:

...some secularists view religion as a reactionary force retarding the moral evolution that they deem desirable...

At its root, secularists view a church as nothing more than a collection of individuals having no greater rights than the aggregate liberties of its individual members...

The issue which divides, then, is that secularists do not give assent to the divine origin and nature of the church. As the secularists' thinking has worked its way into the policies of the state - and it undeniably has to a marked degree - the state through its offices and laws has come to regard churches sociologically rather than spiritually. Thus, today when churches venture out beyond the hallowed building under the steeple, they are dealt the same governmental treatment as their so-called "secular counterparts." Any request for exemption from general legislation is greeted with incredulity as if the church is proposing an unthinkable and novel privilege. On occasion, exemption from regulation is rejected on the basis that it would constitute an establishment of religion contrary to the first amendment. Thus, separation of church and state, which began in part to protect the church, ironically is turned on its head and becomes a tool for confining the church.²¹

In a word, the ultimate cause of our current church/state problems lies in a deep shifting of moral and theological values in America that has been occurring for more than a century, and that has picked up great impetus since the 1960's. Steven Samson has stated it in these words:

Americans today are forgetting their cultural traditions and losing their moral consensus. The problem is both religious and political, not simply one or the other...

The American constitutional system is founded on the Reformation ideal of individual self-government. It is expressed in the cherished rights of free speech, religious liberty, and private property. But the center of American life has been shifting so dramatically that many of the old customs of local self-government, like the town meeting, are becoming cultural artifacts fit only for display... Any standard of value other than an ultimately hedonistic utilitarianism is apt to be rejected as an intolerable imposition.²²

In accordance with the Scriptural principles that "judgment begins in the house of God" and "Woe to them that dwell at ease in Zion," we will not be far wrong to assume that secularist hostility to the church on the part of various departments of state could not have gained the power it has, if the church had not lost much of its faith in God and His Word as well as losing much of its cultural vitality during the last century and a half. The aphorism of James Hitchcock is not comforting, that "in practice an orthodoxy which loses its authority has trouble even retaining the right of toleration."²³

Many of us believe that there has been a turning away from secularism and back to vital, evangelical Christianity within the United States since the early 1970's on the part of multitudes of individuals and many denominational groups, of which the Presbyterian Church in America is a part. While this evangelical trend may hearten us as believers, it is profoundly disturbing to dedicated secularists (in and out of civil government) who see it as a halting of a positive evolutionary trend towards democratic secularism. Thus, we may realistically be prepared for even more confrontations between church and state during the final years of this century.

The far-seeing British historian, Christopher Dawson, wrote in 1940 words that seem prophetic: "The modern state is daily extending its control over a wider area of social life and is taking over functions that were formerly regarded as the province of independent social units, such as the family and the church, or as a sphere for the voluntary activities of private individuals."²⁴

Before we offer the specific responses of the committee to the four major problems that have been brought before us, let us say a brief word concerning how our local congregations and presbyteries might inform and educate their people on these issues in the future. First, we trust that sessions might make a study of this committee report with the hopes that it might in some way clarify their understanding of the nature of the contemporary church/state conflict so they may be better able to guide their people in these areas in days ahead. Secondly, we earnestly encourage a great deal of specific prayer by churches and individuals on such matters as proper ways to protest abortion, appropriate changes in tax legislation, freedom of Christian schools and ministries, beneficial changes in the curriculum of public schools, and a general renewal of the spiritual condition of the nation.

Thirdly, we encourage sessions and perhaps appropriate committees of presbyteries to think of how they may keep themselves informed on vital church/state issues and also of what means or programs they may use to educate their congregations and Sunday schools on such portions of these subjects as they may deem appropriate. Our committee would suggest such resources as *World* magazine (published weekly by *The Presbyterian Journal*), or *The Religious Freedom Reporter* of the Christian Legal Society (P.O. Box 1492, Merrifield, VA 22116), or "Gammon & Grange Non-Profit, Religious Liberties Newsletter," (Gammon & Grange Law Offices, Suite 300, 1925 "K" Street NW, Washington, DC 20006) in order to keep the church abreast of important relevant events. Various helpful books and films are available on the history and contemporary status of religious and constitutional liberty in the western world. It might be useful to study some of these resources.

FOOTNOTES

- 1 Handley C. G. Moule, *The Epistle of St. Paul to the Romans*, ed. W. Robertson Nicoll, The Expositor's Bible, Vol.V (Hartford: The S. S. Scranton Co.), p. 354.
- 2 Samuel Rutherford, *Lex, Rex* (Sprinkle Publications: Harrisonburg, VA, 1980, reprint), p. 141.
- 3 *Ibid.*, 144, 145
- 4 *Ibid.*, 59, 60.
- 5 *Ibid.*, p. 31.
- 6 *Ibid.*, p. 66.
- 7 *Ibid.*, pp. 81, 82, 83.
- 8 *Ibid.*, p. 84.
- 9 Robert L. Dabney, *Systematic Theology* (Richmond, VA: Presbyterian Committee of Publication, 1871), p. 872.
- 10 Robert L. Cord, *Separation of Church and State: Historical Fact and Current Fiction* (Lambeth Press: New York, 1982), p. 15. A very different view from Cord is presented by Thomas J. Curry, *The First Freedoms: Church and State in America to the Passage of The First Amendment* (Oxford University Press, 1986). Other important contemporary volumes which should be studied on this issue are: James McClellan, *Joseph Story and the American Constitution*, 1971; an article by McClellan - "The Making and the Unmaking of the Establishment Clause", in *A Blueprint for Judicial Reform*, 1981. See also: F. O'Brien, *Justice Reed and the First Amendment*, 1958; Charles Fairman, an article - "Does the Fourteenth Amendment Incorporate the Bill of Rights?", in *Stanford Law Review*, vol. 2, pp. 5ff., 1949; Michael Malvin, *Religion and Politics, The Intentions of the Authors of the First Amendment*, 1978.
- 11 In 1892 the Supreme Court of the United States, after reviewing the entire history of America, concluded that "this is a Christian nation" in *Church of the Holy Trinity v. United States*, 142 U.S. 457, 471 (1891). Justice Joseph Story, renowned commentator on the American Constitution, stated: "One of the beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the Common Law, from which it seeks the sanctions of its rights, and by which it endeavors to regulate its doctrines. . . . There has never been a period in which the Common Law did not recognize Christianity as lying at its foundations" (see Story, "Discourse Pronounced Upon the Inauguration of the Author As Dane Professor of Law in Harvard University. August 25th, 1829," reprinted in *The Legal Mind in America*, Perry Miller, ed., 1962, p. 178.)
- 12 William George Torpey, *Judicial Doctrines of Religious Rights in America* (Chapel Hill: The University of North Carolina Press, 1948), p. 31.
- 13 William Rehnquist in *Thomas v. Review Board of the Indiana Employment Security Division*, 450 U.S. 707 (1981), quoted in Steven Alan Samson, *Crossed Swords: Entanglements Between Church and State in America*, University of Oregon, Ph.D., 1984 (University Microfilms International, Ann Arbor, MI), p. 376.
- 14 Cord., *op. cit.*, p. 109.
- 15 *Ibid.*, 112, 113, 114. Underlying Dr. Cord's argument against current Supreme Court policy is the view that the Constitution actually allows government support of religion-in-general, but bars preferential treatment of one denomination over another. This historical viewpoint is labeled by Professor Carl Esbeck "non-preferentialist." Esbeck lists four other widely held viewpoints on the true constitutional relationship between church and state in America: "strict-separationist" - religion is private and individualistic, and should have little or no influence on public affairs, and the church should have no ontological status before the law;

"pluralistic-separationist" - the state is said to be neutral toward religion and a strong dichotomy is drawn between secular and religious; there is no transcendent point of reference for judging the state, but churches do have institutional rights; "institutional-separationist" - much like the former except that they do admit a transcendent world view (based on Judeo-Christian thought) which can judge the state; and finally, "restorationists" - who feel that a "neutral" state is impossible so that the state should be confessionally Christian, though protecting religious-based conscience and refraining from coercion against non-believers. See Carl H. Esbeck, "The Five Predominant Theories of Church-State Relations In Contemporary American Thought," For Presentation at the Thirty-Eighth National Conference of Americans United for Separation of Church and State, "Church, States and the Law," September 18-20, 1985, Washington, D.C.

16 See Herbert W. Titus, "Religious Freedom: The War Between Two Faiths," (CBN University, Virginia Beach, VA 23464, 1983), and Titus, "Education, Caesar's or God's: A Constitutional Question of Jurisdiction," (*Journal of Christian Jurisprudence*).

17 John Brabner-Smith, *The Laws of Nature: The Relationship of Science, Theology and Philosophy in the Field of Law including The Effect of Physical Science Theories on the Laws of the United States* (Volume Two in Law for Layman Series, 1984.)

18 Samson, *op. cit.*, p. 540.

19 Dean M. Kelley, "Religious Freedom: The Developing Pattern of Restriction," in *Freedom and Faith: The Impact of Law on Religious Liberty*, ed. Lynn R. Buzzard (Westchester, IL: Crossway Books, 1982), pp. 82, 83.

20 Allan C. Carlson, "Regulators and Religion: Caesar's Revenge," *Regulation*, May/June 1979, p. 27.

21 Carl H. Esbeck, "Toward A General Theory of Church-State Relations and the First Amendment," *Public Law Forum*, Vol. IV, No. II, 1985, pp. 328, 329. The important point of the jurisdictional or structural (i.e. "non-derived" from personal liberties) rights of the church is carefully argued in an Amicus Curiae brief of the Rutherford Institute in the Supreme Court Case, October Term, 1985, *Ohio Civil Rights Commission v. Dayton Christian Schools*, Appeal from the Sixth Court of Appeals (The Rutherford Institute, Manassas, Virginia 22110).

22 Samson, *op. cit.*, p. 536.

23 James Hitchcock, "Competing Ethical Systems," *Imprimis*, April, 1981, p. 2.

24 C. Dawson, *Religion and the Modern State* (1940), p. 45.

SHOULD THE PRESBYTERIAN CHURCH IN AMERICA REMAIN INCORPORATED?

Oklahoma Presbytery sent an overture to the Thirteenth General Assembly of the PCA requesting a study of the theological implications of the denomination's remaining incorporated. The central concern of the Oklahoma Presbytery overture was: "...a corporation is considered to be under the jurisdiction of a state" but "...the church of Jesus Christ is under no jurisdiction of human government."

Your committee, responds to this request as follows:

I. The Historical Background of Incorporation

A study of Western Civilization, especially since the Constantinian settlement in the fourth century A.D., indicates that the concept of incorporation has come into economic and political currency by way of the Christian Church.¹ The inspired Pauline teaching that the Church is the "body of Christ" (i.e. *corpus Christi*) in solidarity with the Old Testament people of God caused the church to be understood as a divine incorporation. At the root of this corporate concept is the Biblical doctrine of covenant and federal headship.

In the development of Medieval History, the church in virtue of its divinely ordained corporate identity was therefore also a primary, legally recognized incorporation with appropriate power to inherit, receive, buy, sell, and control property and other forms of wealth. As time went on, through canon law, common law, and later statute legislation in the various European countries, a whole body of legal rights, privileges, immunities, responsibilities, and liabilities were recognized as inhering in the concept of the church as a divinely ordained, legally accepted incorporation.

Partly because most of the civil servants of the Medieval and early Modern kingdoms were religious clerics (who were expert in canon law), many aspects of church corporate theory and procedure were applied by analogy to various departments of the civil government as well as to merchant guilds and trading companies. While it is not our purpose to pursue the details of this complex history, we must recognize that incorporation is a Christian concept, which by analogy has been applied in many other fields outside of the Church proper. To identify the historical origin of the corporation is of course by no means sufficient to settle the question of its current validity.

II. The Contemporary Legal Advantages and Disadvantages of Incorporation

The influential eighteenth century English legal scholar, William Blackstone, dealt with the important

legal advantages of ecclesiastical corporations in his epoch-making *Commentaries on the Laws of England* (so influential on the founding documents of the United States). Significant contemporary work has also been done on the advantages of church incorporation. Attorney Wendell R. Bird has summarized the legal benefits as follows:²

The legal advantages of incorporation include (1) limitation of personal liability, (2) litigation in the corporate name, (3) convenience in holding property, (4) availability of financing, (5) limitation of charitable trust regulation, and (6) better protection of the organizational name.

1. **Limitation of Personal Liability.** Incorporation produces a limitation of personal liability or both contract claims and tort claims whereas an unincorporated status brings a greater threat of personal liability for church members and nonchurch organization members. Examples of contract liability are claims of creditors such as construction contracts and printers and examples of tort liability are slips and falls on stairways, bus accidents, and athletic injuries. Although it is possible for an unincorporated organization to purchase insurance, tort claims often are made that far exceed the maximum insurance coverage available, and the claimants would therefore have to sue all members of the organization as well as the unincorporated ministry. Furthermore, liability insurance is often more expensive for an unincorporated organization than for a corporation. Director and officer insurance is very difficult if not impossible to obtain for an unincorporated ministry, and if available is generally more expensive for an unincorporated ministry. An unincorporated ministry should consider whether it has a moral obligation to inform prospective members as well as existing members of their potential personal liability for such claims.

2. **Litigation in the Corporate Name.** An incorporated ministry is ordinarily sued in its corporate name, whereas an unincorporated association must be sued in the names of all members, and an unincorporated trust often is sued in the names of all members as well as of the trust itself. Such suits, besides producing the possibility of personal liability as mentioned above, cause cautious members to have to pay for separate legal counsel, and in the event of conflicts of interest between governing boards and members would make it necessary to pay for two or more teams of attorneys in the absence of written consent to joint representation. Furthermore, litigation initiated by an unincorporated ministry in many states must be filed in the names of individual members rather than the association, and the defendant often will file a third-party claim against some or all individual members.

3. **Convenience in Holding Property.** An incorporated ministry finds it much easier to hold property than an unincorporated association. This is both because property can be held in the corporate name instead of in the names of all members, and because transfers of property are easier to accomplish with far fewer legal documents necessary. Although it is possible for an unincorporated ministry to hold property in trust, that is also more cumbersome because of the additional documents necessary for property transfers, and because of the almost inevitable omission of some future-acquired property under the trust terms. Moreover, as pointed out below, property held by a trust is subject to charitable trust regulations in some states that do not apply to religious ministry property held by an incorporated ministry.

4. **Availability of Financing.** An incorporated ministry has the option of issuing church bonds (if it complies with applicable securities laws), whereas an unincorporated ministry cannot issue bonds in most jurisdictions. A corporation also can more readily borrow significant funds through a line of credit or a long-term loan, whereas an unincorporated ministry either cannot feasibly do so or generally can borrow funds only with personal guaranties of wealthy members of officers.

5. **Limitation of Charitable Trust Regulation.** Charitable trust statutes generally do not apply to incorporated ministries other than for specific trusts that they establish, whereas they do apply directly to all property of unincorporated ministries that choose a trust form. On the other hand, common law trust requirements would apply equally to charitable corporations and trusts.

6. **Better Protection of the Organizational Name.** A corporate name is generally easier to protect legally than an unincorporated association name. Although a fictitious name can be reserved, in most states that filing must be made in each county, whereas the corporate name is reserved for the entire state.

There are also certain legal disadvantages of incorporation. These are also summarized by Wendell Bird:³

LEGAL DISADVANTAGES OF INCORPORATION

1. **Expenses and Formalities for Corporations.** Incorporation does involve filing and legal costs for establishment, amendment, and dissolution. However, generally higher costs are incurred in drafting professional legal documents for a charitable trust or for an unincorporated association.

although these can be amended and dissolved more easily if necessary. An annual form must be filed by corporations in most states to maintain corporate status, but many states require similar filings by trusts, and the federal tax forms are the same for all forms of organization. Although minutes are required for corporations, such minutes ordinarily would be kept for all other forms of organization. Although statutory requirements exist for corporations, most requirements in most states are only presumptive and a nonprofit corporation may select contrary provisions.

2. Constitutional Protections and Governmental Regulations for Corporations. In general, corporate status does not reduce the constitutional protections enjoyed by religious ministries. The First and Fourteenth Amendments recognize the same protection for religious corporations, trusts, and associations. Corporate status also does not increase the governmental regulations applicable to a ministry in comparison with the regulations that would be applicable in trust or unincorporated association form:

Employment standards, discrimination laws and requirements concerning withholding of income taxes for employees apply to associations whether incorporated or not. Finally, when state and local taxation is levied upon an association, it is usually unaffected by the group's corporate status.¹

The same is true with securities laws, charitable disclosure laws, labor laws, Social Security and unemployment compensation and other federal taxes, sales and use and other taxes, and property and intangibles and other local taxes.

1. J. Jacobs, *Association Law Handbook* 15 (1981). *Accord*, B. Hopkins, *The Law of Tax-Exempt Organizations* 503 (3d ed. 1979); H. Oleck, *Non-Profit Corporations, Organizations and Associations* 18 (3d ed. 1974); G. Webster, *The Law of Associations* 2-3 (rev. ed. 1976); see G. Lamb & C. Shields, *Trade Association Law and Practice* 185 (rev. ed. 1971).

III. Current Problems with Ecclesiastical Incorporation

Your committee recognized that while the historic concept of incorporation is rooted in Christian history, nonetheless there are serious contemporary problems with corporate theory and practice, which are of legitimate concern to the Christian. Perhaps the two central problems most discussed among conservative Christian critics of incorporation is the ethical question of corporate "limited liability" and the allegedly "implied subordination" of the incorporated church to the state.⁴

As to the very real ethical problem of corporate limited liability, this committee feels that it is not our task to enter into either the generalities or specifics of this matter which largely devolve upon secular corporations. This is a legitimate and important task, but it is not our task. We are presently concerned only with the ethics of the church as an incorporation, and presumably there is no accusation that the church has been using the tool of limited liability in any unethical way.

The real concern over church incorporation (as for instance in the Oklahoma Presbytery overture) would seem rather in the Oklahoma Presbytery overture) would seem rather to be a fear of implied subordination to the secular state. This committee believes that while it is certainly possible for a given church to concede too much to the secular state in its particular incorporation procedures, nevertheless, the mere fact of legal incorporation by no means *has* to imply a recognition of statist authority over the church. But what would be the appropriate response if a church was felt to have conceded too much in its incorporation papers?

IV. Suggested Solutions to the Problems Raised by Ecclesiastical Incorporation

First, your committee believes that problems and abuses connected with modern statist ideas of incorporation do not justify jettisoning the entire, age-old concept. It is not proper "to throw out the baby with the bath water." For the church to be incorporated is to say no more and no less than to confess that the church is a divinely ordained institution, which looks to God-not to the state-for its right to exist and to handle its own affairs with integrity. Historically, the civil government has simply recognized the corporate rights and independent jurisdiction of the church in its own realm as a previously existing fact (a fact *not* created by the state, but rather given by God and merely recognized by the state). At the same time, the Church recognizes the state as a divinely ordained institution, and realizes that certain transactions and relationships of the church within the body politic and with the civil government itself has properly been recognized and regularized in terms of specific legal procedures.

Therefore, when a church in a particular country seeks incorporation it is not necessarily doing anything other than specifying in mutually accessible legal terms that which already exists by divine right. To do such has nothing to do with a subordination of the Body of Christ to the civil authority. Incorporation is not subordination, but the recognition of mutually independent jurisdictions. This, at any rate, is the general situation.

Some in our denomination, however, are of the opinion that the Certificate of Incorporation of the PCA in Delaware concedes too much authority to the state and implies an inappropriate subordination to civil government. Those who hold this view should propose amendments to our Certificate of Incorporation

rather than seeking to dissolve the incorporation of our denomination. Prior to proposal of these amendments, however, they should be studied by competent legal counsel for tax and constitutional implications.

Moreover, we need to keep in mind that as Bird has pointed out, "In general, corporate status does *not* reduce the constitutional protections enjoyed by religious ministries." Or to state this negatively, a church's being unincorporated does not in the least remove it from having to deal with the same laws and regulations faced by an incorporated church in an increasingly secularized society. To the contrary, to be unincorporated may in fact cause the church more practical problems than to be incorporated. The real problem is of course not with incorporation but with humanistic secularization. The church must use all the means within its power (including incorporation) to maintain its right to preach and practice the Gospel in order to reverse the secularism of our time.

Footnotes:

1 A partial synopsis of the traditional Roman Catholic teaching on incorporation is given in Code of Canon Law: Latin English Edition (Canon Law Society of America: Washington, D.C. 20064), 1983, Canons 96-144; 1254-1310. From a conservative Protestant viewpoint, R. J. Rushdoony has written concerning ecclesiastical incorporation from a positive stance in *Christianity and the State* (Roff House Books, 1986), chapter 25, and in "Position Paper No. 50" (Chalcedon, PO Box 158, Vallecito, CA 95251). Gary North has written critically of church incorporation in *I.C.E. Position Paper No. 1*, July 1984. The differing positions have been discussed by Martin G. Selbrede in *Dominion Network*, Vol. One, No. One, Jan./Feb. 1985, pp. 14-15.

2 Wendell R. Bird, "Ought Christian Ministries Incorporate?" (Atlanta, GA, no date), pp. 2-4.

3 *Ibid.*, pp. 4-6.

4 See article by North (Footnote 1).

TAXATION AND THE CHURCH

The Biblical Position

When dealing with taxation, Jesus commanded us to "[r]ender unto Caesar the things that are Caesar's and unto God the things that are God's." Matthew 22:21. Here Jesus as Head of the Church acknowledged His individual obligation to pay the poll tax to Caesar.

Although there is no reference in the New Testament to the Church as an institution paying taxes, historically the Church, and before it the Temple, and those who ministered in the House of God (including singers and porters) were exempt from "toll, tribute or custom." Ezra 7:24. As we shall see, this exemption continued through the Roman times, the Constantinian settlement, and into the Twentieth Century. The biblical rationale for the Church's exemption lies in Leviticus 27:30: the tithe belongs to the Lord. Leviticus 27:30.¹ Thus, when Caesar requires the church to pay a tax on the tithe, Caesar is actually taxing the Lord Jesus Christ.²

The Historical Exemption of the Church from Jurisdiction of the State

Both the Church and the civil government are under the authority of God. "There is no authority except from God, and those which exist or are established by God." Romans 13:1. The Church like the government has but one sovereign, the Lord Jesus Christ. Therefore, the Church should not pay tax to the State even as the State need not support the Church and its ministers.

In the Roman Empire, when the Church first came into prominence, it was treated by the Roman civil authorities as a legitimate Jewish sect, and as such, the Church, like the Jewish religion, was exempt from taxation.³

When Constantine made Christianity the official state religion, the civil government had absolutely no authority to tax churches. The Constantinian settlement recognized that churches were already tax exempt by virtue of the fact that they paid taxes (tithes and offerings) to their Head, Jesus Christ, while the state paid taxes to its temporal head, Caesar and his successors. This settlement was later backed up by the influential Theodosian and Justinian Codes which had so much authority in shaping legislation in all the Christian countries of medieval Europe.⁴

Even during the time of King Henry VIII and during the French Revolution, although the civil government forcibly closed down monasteries and confiscated their lands and wealth, civil authorities did not attempt to tax churches. Closing the monasteries (as they saw it) was a police action because the monasteries were dens of corruption and a hazard to the well-being of the nation.

Instead, civil government exempted even church businesses and lands from taxation because monasteries and other branches of the Church were historically seen as caring for the sick and the poor. Even after

Henry VIII established himself as head over the church and the concept of a free state and a free church evolved, the Church was still seen in England and Europe as owing allegiance to its Sovereign alone. This understanding was carried into the colonies where nine had established state churches at the time of the Revolution (and six at the time the Constitution was adopted). Only with the late 18th Century Humanist Enlightenment did some states (as France in 1789) begin to claim sovereignty including financial control over the Church. The United States was already a free country by this time, however, with its own Constitution rooted -- not in the Humanist Enlightenment -- but in the earlier medieval, Reformation Christian order.

Only when the same Humanist Enlightenment reached the American shores in the late 19th Century, did secularists begin to view the Church "as nothing more than a collection of individuals having no greater rights than the aggregate liberties of its individual members."⁵

The Individual Christian is Subject to Two Jurisdictions

There is no question that the individual Christian citizen is subject to both the civil government and to the Church. He pays tithes to God which are held by God but administered by the local congregation or church. He pays taxes to the civil government in obedience to Romans 13:7 in support of the civil government which God has established.

The head tax, for example, was commanded in Scripture for the service of the tent of meeting. It was paid by every male citizen over twenty years of age including the Levites and priests. The tax was not graduated in terms of ability to pay: everyone, rich or poor, paid the one-half shekel of silver (about one-fifth of an ounce). Exodus 30:11-16. This was also known as the "temple tax."

Jesus declared that he was exempt from this tax as a Son. However, he did not declare that the tax was in any way improper and paid it for both himself and Peter. Matthew 17:24-27.⁶

However, the civil government may intervene in relations between members of the church even on church property when a member seeks to take the life or property of another. When Adonijah sought to usurp his authority by taking Abishag, David's concubine, as a wife, Solomon not only ordered Adonijah's death, but commanded that Joab be slain *beside the altar in the tent of the Lord* where he had fled, for Joab supported Adonijah. I Kings 2: 29-34.⁷

The Limited Role of Civil Government

Thus, civil government does not biblically and has not historically had the authority to tax the tithes of God's people. Romans 13 teaches that government's legitimate role is to avenge those who practice evil as a minister of God, praise those who do good, and collect taxes as God's servant. Romans 13:4-6. The Westminster Confession of Faith Chapter 23 "Of the Civil Magistrate" agrees:

God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under Him over the people, for His own glory, and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers. . . . It is the duty of *the people* . . . to pay them tribute or other dues. (Emphasis added.)

This authority of civil government is to be honored, however, even when the government oversteps its clearly limited sphere of punishing evil and rewarding good. Charles Hodge in his commentary on the *Epistle to the Romans* 405 (1886), points out that

[i]t is a very unnatural interpretation which makes [the] word [magistrates] refer to the character of the magistrates, as though the sense were, "Be subject to good magistrates." This is contrary to the usage of the term, and inconsistent with the context. Obedience is not enjoined on the ground of the personal merit of those in authority, but on the ground of their official station.

The prophet Samuel noted that the king for whom the people asked would become a tyrant over the people because he extracted the tithe from them. I Samuel 8:15-17.⁸ Yet Samuel did not state that this excessive taxation would be a basis for civil disobedience.

Recent Attacks on the American Church's Tax Exemption

Churches have traditionally objected to and successfully resisted taxes on church-owned land or property. In *Walz v. Tax Commission of New York*, 97 U.S. 664 (1970), the Supreme Court of the United States held that a New York City property tax exemption of church real estate would not violate the Establishment Clause since "elimination of exemption would tend to expand the involvement of government by giving

rise to tax evaluation of church property, tax liens, tax foreclosures and the direct confrontations and conflicts that follow in the train of those legal processes."⁹

However, with the breakdown of the historical exemption of church from government taxing authority, the state has attempted to tax the church as it would any corporation or business. Many states, for example, collect sales or use taxes from churches on construction materials used in their buildings, on materials and equipment purchased for the church, and on sales by church-run bookstores.¹⁰ These taxes are paid without apparent objection from the church. Since the church uses the tithe to pay this tax, however, it may legitimately object to this tax as it does to property taxes levied on its sanctuary.

Some commentators see a sales tax as a tax on commerce, but not on the church. Similarly, a sewer levy may be seen as payment for services, rather than a tax.

Some churches have resisted the imposition of workmen's compensation and state unemployment taxes which would be paid out of the tithe. Other churches have resisted inquiry by Internal Revenue Service as to the amount of donations made by individuals.¹¹

When the federal government recently attempted to assess social security taxes on church employees, some churches have protested the civil government's taxing of churches for the employer's share of social security taxes:

Social security does not fall within the boundaries of legitimate duties of the civil magistrate, and neither finances the defense of the people, nor does it provide conditions conducive for the encouragement of good. It is not the government's duty to provide for the retirement of its citizens. The Lord God requires of each individual under His authority to provide for himself and his family. (Proverbs 6:6-11, II Thessalonians 3:6-10, I Timothy 5:8.) One of the functions of a genuine church, according to the Scriptures, is to carry on a ministry of compassion and mercy to the people in need. Deacon boards should address themselves to the needs of the community in which they live. The church and other volunteeristic organizations should carry on ministries of mercy to people who are in need during their retirement years. This is not the duty of the civil government.¹²

If a church finds that a certain tax is confiscatory, seizing property necessary for the church to carry out its mission of worship, evangelism, and caring for the poor, it should appeal to the authority of Acts 4:18-20 and refuse to pay it, or pay it under protest. In this passage Peter and John confronted the Sanhedrin's authority to prohibit their evangelization and preaching in the temple.

However, if a tax stops short of taking the property from the church or making it impossible for the church to carry out its mission, is civil disobedience justified? For example, if social security is viewed as outside legitimate duties of the civil magistrate and as supplanting the responsibilities of the individual, the family and the church, should the church refuse to pay such a tax on its employees?¹³

Options Available

There are several options for the Church short of civil disobedience. Dr. Frances Shaeffer in *A Christian Manifesto* suggested that: first, we seek to change the law through our duly-elected representatives. Secondly, the law should be protested in the courts or through demonstrations. Finally, the citizen may flee to another jurisdiction, as our founding fathers did when they left England for America. If all these options fail or are not available, then civil disobedience or absolute refusal to pay the tax is appropriate. *A Christian Manifesto*, p.103 (Crossway Books, 1982).

In practice, the church may seek to change an offensive tax law while it pays the tax under protest. After it has paid the tax under protest, the church may file for a refund and even go to court to collect it and have the law declared unconstitutional as a violation of the First Amendment's free exercise protection. But some would question if the church should be taking its valuable resources and time to protest a tax instead of focusing on its commission to evangelize, teach, and care for the poor.

The clearest basis for the church's refusal to pay a tax or paying it under protest would arise where civil government seeks to impose an income tax on the tithe of the church. The church should object to such a tax as taxing the property of the Lord.¹⁴ The same reasoning may be used to exempt church-owned land and property from property taxation. However, where a church owns land or property which is not used in carrying out its mission, then may there be a Scriptural basis for protest, since the church may be misusing the Lord's property?¹⁵

Where a tax as the social security tax (FICA) oversteps the legitimate limited role of civil government, should the church disobey the government and refuse to pay the tax? Perhaps it depends on whether this tax will (1) tax the tithe of the church -- from which the employer's share of FICA is usually paid (Leviticus 27:20) or (2) impede or even make the church's mission impossible (Acts 4:18-20) because of the financial burden the tax imposes.

Conclusions

Some have suggested that the distinction between legitimate and illegitimate taxation in the Scripture turns on an examination of whom it is that the government attempts to tax. For instance, the poll tax which Christ paid was levied on Him as an individual and not on the Church as an institution.¹⁶ The head tax was also payable by individuals. Exodus 30:11-16. Thus tax on a citizen in the civil sphere would be permissible, but a tax on the church would not.

Many agree that the ultimate issue in this dispute is the attempt of the civil government to take jurisdiction over the church. Christ's command to render unto Caesar the things that are Caesar's and unto God the things that are God's coupled with His payment of the poll tax suggests that Christ as a citizen of the body politic recognized the jurisdiction of the civil government over some areas of His life and the lives of His followers (even though there is no indication that the Church as a body was under its jurisdiction. "My Kingdom is not of this world." John 18:36). In fact, the jurisdiction of Church and civil government may be concurrent in many areas (as it is where both the Church and civil government are interested in the protection of members against fire or health hazards). And both civil government and the Church have an "interest" in whether the income and property of the Church which is not related to or used in the mission of the Church is taxed, for both the Church and the state can utilize this property and income in carrying out their unique roles.

When the income and property of the Church are or will be used in the mission of the Church, then any attempt to tax that income or property may be considered an attempt to tax the tithe -- property which belongs to the Lord. Here the jurisdiction of the Church controls within the sphere of sovereignty which Christ has delegated to it. Especially where a tax makes the mission of the church impossible (as worship, evangelism, and care of the poor), any attempt to tax such income and property should be resisted on biblical grounds and perhaps could go as far as civil disobedience or refusal to pay the tax.

FOOTNOTES

1 "All the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord's; it is holy to the Lord." Leviticus 27:30.

2 Both Harold O. J. Brown and R. J. Rushdoony believe that tithes should not be taxed.

3 When Jerusalem fell in 70 A.D., it and the Church were no longer exempt from taxation. The Emperor wanted Christians to swear to him as final lord over all (including the Church) and to sacrifice to him as being the world's venter of unity. See Douglas F. Kelly, "Who Makes Churches Tax Exempt?" Chaldeon Report, August, 1982.

4 One exception to this practice was in medieval Europe during the crusades when the Church itself asked the civil authorities to tax church income in order to finance the crusades. See C. W. Previte-Orthon, *The Shorter Cambridge Medieval History*, (Cambridge: At The University Press 1971), p. 618.

5 "[T]he issue which divides, then, is that secularists do not give assent to the divine origin and nature of the Church Thus, separation of church and state, which began in part to protect the church, ironically has turned on its head and become a tool for confining the Church." Carl H. Esbeck, "Toward a General Theory of Church-State Relations and the First Amendment," *IV Public Law Forum* (1985), pp. 328-29.

6 Some believe this tax was collected by the civil government.

7 The reason Samuel did not kill Adonijah earlier in I Kings 1:50-53 when he fled to the horns of the altar for refuge seemed to depend more on his worthiness than the place where he was seeking refuge. Solomon said, "[if Adonijah] will be a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die." I Kings 1:52.

8 There is no question that a man who had accidentally shed blood could flee to a city of refuge for safety from his avenger. Numbers 35:6-15. However, these cities are part of the judicial laws and seem unconnected with a temple or sanctuary being located in the cities.

8 David Chilton, *Productive Christians in an Age of Guilt Manipulators* (1981), p. 70.

9 *Walz v. Tax Commission*, 97 U.S. 664, 674 (1970). "Few concepts are more deeply imbedded in the fabric of our national life beginning with prerevolutionary colonial times, than for government to exercise at the very least this kind of benevolent neutrality toward churches and religious exercise generally so long as none was favored over others and none suffered interference." *Id.* at 676-77.

10 Some 34 states exempt churches and their purchaser completely or to some extent from sales and use taxes. Some 25 states also exempt church sales to some extent.

11 See page 14 of the *Preamble* to this paper.

12 Roland S. Barnes, *PCA Messenger* 4 (October 1984), p. 4. congress has recognized this conflict and has allowed pastors who certify within two years of their ordination (or the due date for the tax return for the second year in which a pastor receives ministerial income) to exempt out of the social security program if they certify their opposition because of religious principles to accepting public insurance benefits from services performed as a minister.

Because of opposition by churches to payment of the social security tax, Congress repealed the original law bringing employees of churches under the social security system and allowed churches that oppose payment of FICA taxes on their employees for "religious reasons" to exempt out of the system. Form 8247 had to be filed with the Internal Revenue Service by October 30, 1984, or, if no taxes have been yet paid on a non-ordained church employee, on one day before the due date for the first quarterly employment tax return. However, employees of churches which opt out of the social security system are still liable for social security (SECA) taxes which the employees pay through quarterly estimated tax payments or voluntary employer deductions. Churches electing exemption from FICA taxes must still withhold income taxes for non-ordained employees and transmit them to the IRS. Churches making the election must also file annual W-2 wage statements for employees.

13 See Roland S. Barnes, "Forum: Taxing Question for the Church," *PCA Messenger* (October, 1984), p. 4.

14 The Internal Revenue Service recognizes the tax-exempt status of churches as well as associations of churches and church auxiliaries and does not require any application form to be filed for tax-exempt status under Section 508 of the Internal Revenue Code.

However, in order for the income of a church to be exempt from taxation under the Internal Revenue Code, the church must meet five requirements: (1) the church's purpose must be exclusively charitable; (2) no private profit should inure to any of the church's officers or members; (3) the church should derive no substantial commercial profit from its activities; (4) it cannot divert any substantial amount of money for lobbying; and (5) it cannot divert any funds for a political campaign.

15 The Supreme Court of the United States denied tax exemption as to church-owned land which was not being used for church purposes. *Gibbons v. District of Columbia*, 116 U.S. 404 (1886). Similarly, the parking lot of a church or the yard around a parsonage has been taxed.

16 Roland Barnes, *PCA Messenger* (October, 1984), p. 5.

EDUCATION AND PARENTAL RESPONSIBILITY

I. THE BIBLICAL POSITION

The Parental Responsibility for Education

There is probably no more important duty than that of the education of our children. The future success of the Kingdom of our Lord is, to a great extent, dependent upon the successful education of covenant children in the knowledge of our Lord and in a biblically consistent world and life view. The following quote from Robert Lewis Dabney is particularly pertinent in this regard:

Seeing the parental relation is what the Scripture describes it, and seeing Satan has perverted it since the fall for the diffusion and multiplication of depravity and eternal death, the education of children for God is the most important business done on earth. It is the one business for which the earth exists. To it all politics, all war, all literature, all money-making, ought to be subordinated; and every parent especially ought to feel, every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God -- this is his task on earth. On the right training of the generation now arising, turns not only the individual salvation of each member in it, not only the religious hope of the age which is approaching, but the fate of all future generations in a large degree.¹

The duty of education is (from the biblical perspective) a parental duty. According to Scripture, children are a gift from the Almighty God and thus are a sacred trust. Therefore, the Lord requires that parents provide all that their children need! Parents are required to feed, clothe, house and protect their children and prepare them for adulthood. Dr. Norman Harper states this very clearly in his book *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*:

The authority and responsibility of the training of children is delegated primarily to the parents.

It was to the parent that the command was given: ". . . provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4, KJV).²

The duty of education is therefore a family responsibility. The family is the fundamental unit of society under God and it is the duty of parents as led by the father to prepare their children to function righteously under God's rule in all spheres of life (Genesis 1:26-28; 2:18-25; 18:19; Psalms 127:3-5; Ephesians 6:1-4).

In order for this task to be successful, education must be distinctively Christian; i.e., based upon God's revelation of His Truth in His Word (Psalms 36:9; Exodus 20:16; John 17:17; John 14:6; John 8:32). Education is a necessary task for equipping children to glorify God in work and worship that is according to His Word. Thus, Christian education is necessary and essential for a godly use of talents (Psalms 78:1-8).

This responsibility cannot be abdicated by parents, for God holds them accountable. Parents may delegate this responsibility to surrogate parents who meet biblical qualifications while retaining the responsibility of education and the authority over their children.

The modern concept of children belonging to the state is anti-Christian. The responsibility for educating children does not belong to the state and therefore the state should not usurp this responsibility from parents. Robert Lewis Dabney comments very lucidly on whose responsibility the education of children is:

Is the direction of the education of children either a civic or an ecclesiastical function? Is it not properly a domestic and parental function? First, we read in holy writ that God ordained the family by the union of one woman to one man, in one flesh, for life, for the declared end of "seeking a godly seed." Does not this imply that he looks to parents, in whom the family is founded, as the responsible agents of this result? He has also in the fifth Commandment connected the child proximately, not with either presbyter or magistrate, but with the parents, which, of course, confers on them the adequate and the prior authority. This argument appears again in the very order of the historical genesis of the family and State, as well as of the visible Church. The family was first. Parents at the outset were the only social heads existing. The right rearing of children by them was in order to the right creation of the other two institutes. It thus appears that naturally the parents' authority over their children could not have come by deputation from either State or visible Church, any more than the water in a fountain by derivation from its reservoir below.³

The state is assigned a ministry of the sword in the execution of justice against evildoers (Romans 13:1-4). The state is not assigned the duty of educating our children. It is highly questionable whether it is wise for Christian parents to send their covenant children to a school system operated by the state which is openly or otherwise hostile to the Christian faith. It is inconceivable that Abraham would have sent Isaac to the Canaanites to learn about the world God had created. Christian parents who send their covenant children to state schools to learn about God's world (science, etc.) and God's activities (history, etc.) should seriously consider whether it is possible to equip their children to function responsibly in this world under God according to His Truth when their children are subject to prolific falsehoods and open hostility (Psalms 1:1-3; Exodus 34:12-16), whether it is possible to send their children to public schools (which are to a great extent dominated by Humanism) and at the same time fulfill their duty to rear their children in the nurture and admonition of the Lord (Ephesians 6:1-4).

Some educators believe that covenant children must not be shaped by a non-Christian religious educational institution:

The choice is between a Christian religious education and a non-Christian religious education. If this is true, there are no material circumstances that can justify a Christian parent in giving his child an education that is man-centered and thus dishonoring to God. Would you send your child to a Buddhist shrine to worship because it was nearer your home or because it was already paid for by the state? Of course not! Then we can say with equal certainty that we cannot send our children, in the most formative years of their lives, to be shaped religiously by a non-Christian religious educational institution.⁴

But others are convinced that Christian teachers can have a godly influence in the public schools and that many public school teachers and administrators are not hostile to a Christian world view.

Churches and Presbyteries should consider how they might encourage parents in the task of providing their children with an education that is consistent with biblical Truth and that will prepare them for effective service for God's Kingdom in all spheres of life. Churches should seriously consider providing thoroughly Christian and biblical schools for their covenant children as well as many other children in their respective communities.

Undoubtedly, many problems with respect to adolescent rebellion in covenant children can be partially attributed to the schizophrenic world view that is absorbed where church and family embrace a wholly different world view than that which is promoted in the public educational system.

The need for quality education in our modern, technological society is paramount for all of our young people. The public schools have failed to truly educate our children in two fundamental areas. First, they have often distorted reality by insisting on a radically secular and Humanistic world view. Second, they have often failed to provide the basic skills needed for a young person to become a productive member of society.

This is nowhere more evident than in our major cities where an enormous drop-out rate of often above one-third demonstrates the ineffectiveness of many school systems. This substandard education points toward the creation of a permanent underclass of functionally illiterate adults who will emerge alienated from a society which has not provided them with equal access to opportunities for the future.

Such a felt need provides the PCA with a unique opportunity in its strategic concern to evangelize the great metropolitan centers of North America. We have the opportunity open before us to truly penetrate the urban culture by providing quality Christian education at reasonable cost. Our suburban and exurban churches can establish a true bridge of friendship and understanding by becoming partners to the urban church, providing personal and financial resources for the nurturing of all of our children.

II. CONSTITUTIONAL ISSUES IN EDUCATION

The First Amendment to the Constitution states that Congress shall make no law prohibiting the free exercise of religion.

The Supreme Court of the United States has long upheld the right of parents to direct the upbringing and education of their children. In the case of *Pierce v. Society of Sisters*, 268 U.S. 510 (1925), the Court ruled that:

[The State may not] unreasonably interfere[] with the liberty of parents and guardians to *direct the upbringing and education of children under their control*. . . . The child is not the mere creature of the State; those who nurture him and *direct his destiny* have the right, coupled with the high duty, to recognize and prepare him for additional obligations.⁵

In 1944, the Supreme Court also recognized the unique relationship between parents and children--a relationship which belongs exclusively to the parents and not to the State:

It is cardinal with us that the custody, care and nurture of the child will reside first in the parent, whose primary function and freedom include preparation or obligation that the State can neither supply or hinder.

Prince v. Massachusetts, 321 U.S. 158, 166 (1944).

Again in 1968, the Court noted that "constitutional interpretation has consistently recognized that the parents' claim to authority in their own household to direct the rearing of their children is basic in the structure of our society."⁶ Similarly, in 1982, the Supreme Court upheld the "fundamental liberty interest of natural parents in the care, custody, and management of their child" against the State's terminating that right even when the parents "have not been model parents or have lost temporary custody of their child to the State." *Santosky v. Kramer*, 71 L.Ed.2d 599, 606 (1982).⁷

However, social services departments; state, family and juvenile courts; and legislative and other judicial bodies have been more and more willing to interfere with the right of the parents to raise their children. The ostensible reason for removing children from the custody of their parents or ignoring the parental right to control the content of their children's teaching is to protect the child from abuse by his parents. Increasingly, state agencies and courts have interpreted emotional and physical abuse to include the teaching of religious doctrines to children in Christian schools or at home.

A. Options for Christian Education:

1. Church Schools

Where parents have sought to control directly the content of their child's education, they have been most successful where their child is in a private Christian school or where they are educating their child at home. As noted above, the United States Supreme Court, in 1925, in the case of *Pierce v. Society of Sisters*, ruled that a state may not prohibit private education. It specifically upheld the right of a Catholic order to establish a private denominational school.

In 1972 the Court upheld the right of Amish parents to withdraw their children from public school to protect their religious values:

This case involves the fundamental interest of parents, as contrasted with that of the State, to guide the religious future and education of their children. The history and culture of Western Civilization reflect a strong tradition of parental concern for the nurture and upbringing of their children. This primary role of the parents in the upbringing of their children is now established beyond debate as an enduring American tradition.

The Ohio Supreme Court in 1976 similarly ruled: "[i]t has long been recognized that the right of a parent to guide the education, including the religious education, of his or her children is indeed a 'fundamental right.'" *State v. Whisner*, 47 Ohio St.2d 181, 213-14, 351 N.E.2d 750, 769 (1976).

However, state departments of education and social services have attacked these forms of education as providing an inferior result, as was noted in the Faith Baptist Church case in Louisville, Nebraska, recently. A number of courts have upheld state departments of education.⁸

However, in response to legislative efforts by Christian educators, pastors and parents, a number of states have protected the right of churches to establish their own Christian school independent of state control.⁹ In other situations federal and state courts have found that the First Amendment right of free exercise of religion guarantees to parents their right to instruct their children in a Christian school, even though that Christian school or church school does not meet the requirements of the state department of education or a private school.¹⁰

Because the cost of church and Christian school education is often out of reach of many parents, churches and presbyteries should consider the support of Christian education. One means of financing available in some states (as Minnesota) is the voucher system.

2. Home Schools

In an increasing number of states, legislatures have acted to protect the right of parents to educate their children at home.¹¹

In other states, state courts have protected the right of parents to educate their children at home, even overturning compulsory education laws which apparently prohibit home education as unconstitutional.¹² State Supreme Court decisions in Illinois, Iowa, Michigan, Oregon, Virginia, and West Virginia, however, indicate hostility toward home schooling.¹³

Wisconsin v. Yoder, 406 U.S. 205 (1972), upheld the right of Amish parents to withdraw their children from public school in order to provide alternative education where "such public education 'substantially interfere[d]' with the religious development of the Amish child and his integration into the way of life of the Amish Faith Community." However, there has been no definitive Supreme Court case upholding the right of private religious education either in church school or at home. The Supreme Court recently declined to review the case of *Duro v. District Attorney*, 712 F.2d 96 (4th Cir. 1983), cert. den. 104 S.Ct. 998 (1984).

B. Problems With Public Education

The First Amendment as passed by the First Congress in 1789 provides: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof...." Fifty-eight days prior to Congress' adopting this Amendment, it appropriated government land for public schools in the Northwest Territories with the proviso:

Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.¹⁴

Separation of church and state was originally understood to *prevent the federal government* from interfering with the free exercise of religion by individuals and churches. The First Amendment was also passed to prohibit establishment of a national church, although not to interfere with state-established churches, for six of the states still had established churches at the time. One scholar noted that there is no historical evidence that the First Amendment was intended to preclude federal government aid to religion when it is provided on a nondiscriminatory basis.¹⁵

The words "separation of church and state" are not found in the 1787 Constitution or the 1789 Bill of Rights. This phrase was not used until 1803 by Thomas Jefferson in a letter to Danbury Baptist Association and was not recognized as a significant constitutional idea by the Supreme Court until 1878.

The idea that the church and religious activities should be kept out of the public sphere did not gain legal support until 1947 when the Supreme Court ruled that the establishment clause meant that "[n]either a state nor the Federal government . . . can pass laws which aid one religion, aid all religions, or prefer one religion over another."¹⁶ This interpretation was applied to prohibit public school prayer and Bible reading in 1962 and 1963, the posting of the Ten Commandments in 1980, and even silent prayer in 1985.¹⁷ Teaching of evolution was protected.¹⁸ However, the Court has thus far refused to review cases which challenged the teaching of Humanism in values and sex education which conflicted with the theistic beliefs of children and parents.¹⁹

A District Court Judge in the recent case of *Jaffree v. James*, 544 F. Supp. 727 (1982), however, recognized the discrimination of the public schools against the Christian religion:

It is common knowledge that miscellaneous doctrines such as evolution, socialism, communism, secularism, *humanism*, and other concepts are advanced in the public schools. Teachers adhering to such tenents [sic] are more likely to expose their students to these ideas. *Reading, teaching or advancing Biblical principles*, however, is strictly prohibited. It is time to recognize that the constitutional definition of religion encompasses more than Christianity and prohibits as well the *establishment of a secular religion*.²⁰

Additionally, a new study performed for the National Institute of Education as an official government study demonstrates the practice of excluding theistic religions from the textbooks in the Nation's public schools.²¹

For example, in its review of the social studies textbooks in grades 1 through 4, the study noted that:

[n]ot one of the forty books in the study had one word of text that referred to any religious activity representative of contemporary American life. That is *no text referred to any present day American who prayed, or participated in worship* or in any other way represented active religious life.²²

The author adds:

[t]his . . . strongly suggests the psychological interpretation of the motivation behind the *obvious censorship of religion* present in these books. Very briefly those responsible for these books appear to have the *deep-seated fear of any form of active contemporary Christianity*, especially serious, *committed Protestantism*. This fear has led the authors to deny and repress the importance of this kind of religion in American life.²³

In reviewing social studies' texts in grades 1 through 6, the study concluded that "there was not one word or image in all the social studies books . . . that referred in any way to the powerful and active world of contemporary American Protestantism."²⁴ The study of eleventh and twelfth history books, noted that "[t]here was not one book that recognized the many *evangelical movements* through U.S. history since the colonial period."²⁵

The study also found that of 670 stories and articles from widely-used grade three and six readers, "[n]ot one story or article in these books [used to teach reading] had a religious or spiritual theme as central to it."²⁶

It concludes:

These basic readers are so written as to represent a *systematic denial of the history, heritage, beliefs and values* of a very large segment of the American people.²⁷

In certain limited situations, the Supreme Court has ruled that public education may interfere with the basic religious tenets in practice of a religious community. In *Wisconsin v. Yoder*, 406 U.S. 205, 217-18 (1972), noted above, the Supreme Court held:

The conclusion is inescapable that secondary schooling, by exposing Amish children to worldly influences in terms of attitudes, goals and values contrary to beliefs, and by substantially interfering with the religious development of the Amish child and his integration into the way of life of the Amish Faith Community at the critical adolescent stage of development, contravenes the basic religious tenets and practice of the Amish faith, both as to the parent and the child.

The Supreme Court has ruled that such interference was a violation of the parents' and children's free exercise of religion under the First Amendment of the Constitution. In the same case the Supreme Court noted:

A state's interest in universal education, however highly we rank it, is not totally free from a balancing process when it infringes on fundamental rights and interests, such as those specifically protected by the Free Exercise Clause of the First Amendment and the *traditional interest of parents with respect to the religious upbringing of their children*.

Wisconsin v. Yoder, 406 U.S. 205, 214 (1972) (emphasis added).

Yet, state and federal courts have almost uniformly overlooked their obligation to protect against attacks of Christian beliefs and censorship of Christian history, contributions and role while the same textbooks and teacher materials advance that of other religions and philosophies. It is imperative that Christian people pray to God and petition school authorities for equal protection of their ideas, history and activities in public schools.²⁸

The Protection of Pupil Rights Act, 20 U.S.C. 1232h (1978), was enacted to protect children from psychological examination or treatment which requires the pupil to reveal information concerning "political affiliations," "sex behavior and attitudes," "mental and psychological problems potentially embarrassing to the student or his family," or critical appraisals "of behavior and attitudes with family members" without "the prior written consent of the parent."²⁹

However, if the offensive material is not a psychological examination or treatment, but a public school textbook or teaching method, then the parent must rely upon the willingness of the public school teacher or principal to make an exception for his child and to excuse him from exposure from the material. If the

school authorities do not permit the child to be excused, then the parents' next recourse is to appeal to the board of education of that city or county or to the courts, as parents did recently in the case of *Grove v. Mead School District*, 753 F.2d 1528 (9th Cir. 1985). In this case, however, the Ninth Circuit held that the Constitution does not protect individuals from being religiously offended by what the government does, even though the Court acknowledged that offensive material "generally denigrates the figure of Jesus and casts doubt upon much fundamentalist doctrine -- from the efficacy of prayer to the inherency of Scripture and benevolence of God." *Id.* at 1541. On appeal, the Supreme Court denied certiorari and refused to review the lower court decision.³⁰ Some believe that because of the hostility of public schools to theistic ideas, Christian parents should remove their children from the public school system. Psalms 1:2-3.

A favorable Supreme Court decision to protect the beliefs of Christian children in public schools is greatly needed. Prayer and financial support should be directed to cases as *Mozert*, referred to above, and to the case of *Smith v. Board of School Commissioners of Mobile County*, successor to the *Jaffree* case. Here 624 parents, teachers and students are asking Judge Brevard Hand to prohibit the establishment of Humanism³¹ in the public school curriculum and to protect their children against the censorship of textbooks as to the existence, history, role and contributions of Christianity.

The last alternative for a Christian parent is to instruct his child to refuse to study the offensive materials regardless of the consequences to the child's grades or to withdraw the child from the public school and to enroll him in a Christian school or home school discussed above. If a parent cannot afford this option, the church is responsible to help a parent obey God. Acts 2:45.

CONCLUSION

Scripture clearly requires that Christian parents train their children to know and follow God. Deuteronomy 6:6-9, Proverbs 22:6, Ephesians 6:3-4. The parent is personally responsible for this, although he may ask others to help him, as the church. Ezra 10:1. However, a parent may not ask an individual to teach his children where the parent does not have authority over the content of what is taught. Where a parent allows an individual to teach ungodly or unbiblical ideas to his child, he violates Scripture. Proverbs 1:8-33, Isaiah 8:16-20. Thus, a parent must determine how he can best follow God in educating his children. The choices before him are home schools, church schools, private independent schools or state schools. Parents must choose the educational system that will best enable them to fulfill their duty before God. Churches and presbyteries should consider supporting Christian and home schools (where parents cannot afford these alternatives) and efforts to end the hostility toward the Christian faith and the censorship of Christianity's existence, contributions and history from public school textbooks.

FOOTNOTES

¹ Robert Lewis Dabney, *Discussions of Robert Lewis Dabney*, vol. 1, p. 691 (1982).

² Norman Harper, *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*, p. 46 (1981).

³ Robert Lewis Dabney, *Discussions of Robert Lewis Dabney*, vol. 3, pp. 290-91 (1982).

⁴ Norman Harper, *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*, p. 75 (1981).

⁵ *Pierce v. Society of Sisters*, 268 U.S. 510, 534-35 (1925) (emphasis added). In this case, the State of Oregon had sought to eliminate the private school system and require all students to attend public schools. The Supreme Court has reaffirmed its commitment to the interest of parents in guiding the religious education of their children in *Wisconsin v. Yoder*, 4065 U.S. 205, 232 (1972).

⁶ *Ginsberg v. New York*, 390 U.S. 629, 630 (1968), quoted in *H.L. v. Matheson*, 450 U.S. 398, 410 (1981).

⁷ "Even when blood relationships are strained, parents retain a vital interest in preventing the irretrievable destruction of their family life. If anything, persons faced with forced dissolution of their parental right have a more critical need for their procedural protections than do those resisting State intervention into ongoing family affairs. When the State moves to destroy weakened familial bonds, it must provide the parents with fundamentally fair, perfect procedures." *Santosky v. Kramer*, 71 L.Ed. 2d 599, 606 (1982). The Court here protected parental rights under the due process clause of the Fourteenth Amendment.

⁸ In *Braintree Baptist Temple v. Holbrook Public Schools*, 616 F. Supp. 81 (D. Mass. 1984), a federal district court rejected the argument that the state has no right to regulate private schools. According to the court, permissible regulations include minimal hours of instruction, teacher qualifications and coverage of certain prescribed subjects. This decision will add to the difficulties of parents who are conscientiously opposed to any government regulation of their children's education. See also *Pruessner v. Burton*, 368 N.W.2d 74 (Iowa 1985) cert. den. 554 U.S.L.W. 3411 (Dec. 11, 1985) (No. 85-671).

⁹ Such was a resolution of the conflict between Christian schools and the State of Nebraska. States that permit church schools to function without state-certified teachers or licensing control are: Alabama, Arizona,

Louisiana, Maine, Mississippi, and North Carolina. Tennessee, West Virginia and Florida allow church schools if the school is under the oversight of a state Christian school organization. Nebraska and Vermont require periodic testing of the children for them to remain in the church school. Other states require a church school to meet the state requirements for certification of teachers and even of the school itself. Iowa and Michigan are currently the most hostile to church schools. Additional information on the laws in the various states on church schools can be obtained from the Education Commission of the States, 1860 Lincoln Street, Suite 300, Denver, Colorado 80295, in their publication *Compulsory Education Laws and the Impact on Public and Private Education*, by Patricia M. Lines, copyright 1985.

10 See *Bangor Baptist church v. Maine*, 576 F. Supp. 1299 (1983). *SState v. Whisner*, 47 Ohio St.2d 181, 213-14, 351 N.E.2d 750, 769 (1976), recognizing "that the right of a parent to guide the education, including the religious education, of his or her children is indeed a 'fundamental right.'"

11 Included in this list are Arizona, Arkansas, Colorado, Florida, Georgia, Louisiana, Mississippi, Montana, New Mexico, Nevada, Ohio, Oregon, Rhode Island, Tennessee, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming. Seventeen states require home schools to be approved by the local school district or school board: Arkansas, Colorado, Connecticut, Delaware, Hawaii, Idaho, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, North Dakota, Ohio, Pennsylvania, Rhode Island, South Carolina, and Vermont.

However, Iowa, Michigan and North Dakota require all schools including home schools to have a certified teacher involved in some degree in the instruction.

Additional information on the home school laws in the fifty states is available from the Home School Legal Defense Association, Post Office Box 2091, Washington, D.C. 20013 and from The Rutherford Institute, Post Office Box 510, Manassas, Virginia 22110.

12 North Carolina, Minnesota, Missouri, and Iowa (in part).

13 *Scoma v. Chicago Board of Education*, 391 F. Supp. 452 (M.D. Ill. 1974); *State v. Moorehead*, 308 N.W.2d 60 (Iowa 1981); *Shanson v. Kushman*, 490 F. Supp. 109 (W.D. Mich. 1980); *State v. Bowman*, 60 Ore. App. 184, 653 P.2d 254 (1982); *Grigg v. Virginia*, 297 S.E.2d 799 (Va. 1982); and *State v. Riddle*, 285 S.E.2d 359 (W. Va. 1981).

In some states, parents must bring their home school under the sponsorship of a church in order to avoid violation of compulsory education laws.

14 Northwest Ordinance, article III, 1 Stat. 52 (August 7, 1789).

15 Robert L. Cord, *Separation of Church and State: Historical Fact and Current Fiction*, p. 15 (1982).

16 *Everson v. Board of Education*, 330 U.S. 1, 15 (1947).

17 *Engel v. Vitale*, 370 U.S. 421 (1962); *Abington School District v. Schempp*, 374 U.S. 203 (1963); *Stone v. Graham*, 449 U.S. 39 (1980); and *Wallace v. Jaffree*, 105 S.Ct. 2479 (1985).

18 *Epperson v. Arkansas*, 393 U.S. 97 (1968). *McLean v. Arkansas Board of Education*, 429 F. Supp. 1255 (1982) also struck down an Arkansas statute where the state legislation sought to present a balanced treatment of scientific evidence for evolution and creation.

19 *Grove v. Mead School District*, 753 F.2d 1528 (1985), 106 S.Ct. 85 (1985); *Smith v. Ricci*, 446 A.2d 501 (1981) *appeal dismissed*, 459 U.S. 962 (1982).

20 *Jaffree v. James*, 544 F. Supp 727, 732 (1982) (emphasis added). The Court noted that "[t]he religions of atheism, materialism, agnosticism, communism and socialism have escaped the scrutiny of the courts throughout the years . . . it is apparent from a reading of the decision law that the courts acknowledge that Christianity is the religion to be proscribed." *Id.* This decision was overturned on appeal on another issue, so it has no precedential value. Nonetheless, the judge's reasoning is certainly worthy of note.

21 National Institute of Education, *Equity Values Education: Do the Values Education Aspects of the Public School Curricula Deal Fairly With Diverse Belief Systems?* (1985).

22 *Ibid.*, Section 1, Part 2, i (emphasis added).

23 *Ibid.*, Section 1, Part 2, 13 (emphasis added).

24 *Ibid.*, Section 1, Part 2, iii.

25 *Ibid.*, Section 1, Part 2, 55 (emphasis added).

26 *Ibid.*, Section 1, Part 2, v.

27 *Ibid.*, Section 1, Part 2, 71 (emphasis added).

28 Under the neutrality doctrine imposed on American public schools by the decision in *Wallace v. Jaffree*, 105 S.Ct. 2479 (1985), teachers and textbooks cannot advance religious "beliefs," although they may teach the existence, contributions, role, and history of religion. This fact is being pressed by 624 teachers, students and parents in the follow-up case of *Smith v. Board of School Commissioners of Mobile County* in federal district court in Alabama. These plaintiffs are arguing that Humanism may not be advanced as a religion in textbooks and that the existence, contributions, role and history of Christianity may not be excluded from textbooks and teacher material.

29 See *Child Abuse in the Classroom* (Crossway Books: 1984) for the transcript of hearings on current abuses in the classroom and regulations to implement this law.

³⁰ *Grove v. Mead Schooll District No. 354*, 753 F.2d 1528 (1985) cert. den. 106 S.Ct. 85 (1985). The Sixth Circuit Court of Appeals, however, took a somewhat contrary position when it held that exposure to offensive religious beliefs through an elementary school reading program may in fact constitute a violation of the students' or parents' free exercise of religion in *Mozert v. Hawkins County Public School*, 763 F.2d 75 (6th Cir. 1985).

³¹ Nearly all Humanists agree on the following principles:

- a. God is either nonexistent or irrelevant to modern man.
- b. Man is the supreme value in the universe.
- c. Man is purely a material or biological creature.
- d. Man, through the use of his scientific reason, will save himself.

PROPRIETY OF THE CHRISTIAN'S DISOBEDIENCE TO THE CIVIL MAGISTRATE IN THE ABORTION CONTROVERSY

The Issue. Evangelical Christians in America, in increasing numbers, have been expressing their opposition to abortion and the current law in America which permits and protects that practice, by open violation of the civil law. Some members of the Presbyterian Church in America, both lay and clergy, have joined ranks with members of other denominations in both legal and illegal protests at abortion clinics.¹

Some of these protests have included illegal pickets at abortion clinics, "sit-ins," or similar actions. The scope of this committee's work is limited to a discussion of such non-violent actions. The open confrontation which takes place between the protester and the abortion clinic personnel or local police force is an expected and usual result. This confrontation often results in the arrest, prosecution and conviction of the protester.

The Christian who undertakes this kind of protest finds himself in the strained position of intentionally confronting and resisting the civil magistrate and government. The Christian who protests in this way typically is an otherwise law-abiding citizen who desires to promote respect for the civil order, and who loves a peaceful, well-ordered society. But he is also a person who feels conscience-stricken regarding the issue of abortion and believes, on the basis of Scripture, that the act of abortion is a direct and immediate violation of the Sixth Commandment, "Thou shalt not kill." The Presbyterian Church in America has emphatically adopted this position:

We cannot stress too strongly our authority in this matter. God in His Word speaks of the unborn child as a person and treats him as such, and so must we. The Bible teaches the sanctity of life, and so must we. The Bible, especially in the Sixth Commandment, gives concrete protection to that life which bears the image of God. We must uphold that commandment.²

But while the constituency of the Presbyterian Church in America may be clearly united in their opposition to abortion, i.e., that the act of abortion is a violation of the Sixth Commandment, they are by no means of one mind on the issue of disobedience to the civil magistrate in the abortion controversy. Like the "underground railway" issue in the slavery controversy more than a century ago,³ the internal conflict sharply divides members of the Presbyterian Church in America, sometimes even within our local churches. Thus, in one of our presbyteries, in the Spring of 1985, we find a Presbyterian Church in America pastor and members of his church refusing to leave the parking lot of an abortion clinic, while a member of another Presbyterian Church in America church in the same presbytery--the chief of the county policy force--ordered, directed and presided over their arrest and imprisonment.⁴ And where political conservatism is prevalent in the Presbyterian Church in America, two current themes of that conservatism come into apparent conflict: law and order, on the one hand, and open resistance to the laws which protect the right of abortion, on the other.

Recognizing the need for some guidelines, then, in this area, and being convinced that Christians within the Presbyterian Church in America on both sides of the issue desire to speak and act on the matter in a way consonant with Scripture, your committee has attempted to bring Scriptural principles to bear on these questions: What are the broad Scriptural principles regarding submission to the civil magistrate? What examples or teaching can be found in Scripture where disobedience to the civil government was approved or required? Is resistance to abortion through disobedience to the civil law an area where the Christian may disobey the law? What guidelines or safeguards should the Christian adhere to if he is civilly disobedient?

Scriptural Principles. Discussions regarding the Christian's responsibility to the civil government inevitably begin with a look at two of the more obvious texts on the subject: Romans 13:1-7 and I Peter 2:13-17. Both texts deal specifically with the issue of submission to the civil authorities, and both were written to Christians who were living their day-to-day lives under a pagan civil government. These passages make it clear (a) that civil government is established by God, (b) that God establishes civil government to promote good and punish evil, (c) that the civil magistrate, in his governing function, is God's servant, (d) that therefore the Christian must submit to the civil magistrate in his governing function, (e) that rebellion

against the civil order is rebellion against God and results in judgment. In short, the Christian has a high duty to respect and obey the civil law, not because government is intrinsically good or right, but because the child of God must obey God who ordained government, even pagan government, for His glory and our good. (See also Titus 3:1 and I Timothy 2:1,2).

The Christian's responsibility to submit to or obey the civil magistrate, like all other "lateral duties in Scripture, arises out of his duty to obey God. Similarly, children are to obey parents "in the Lord;" slaves are to obey their masters out of obedience to Christ; the wife is to submit to her husband as to the Lord; the husband is to love his wife as Christ loves the church (Ephesians 5:22-6:9). We pay taxes and we also tithe not because we answer to two ultimate authorities but because it is King Jesus who has told us to do both (Luke 20:20-26 and Romans 13:6, 7). The Christian has but one Lord--he answers to only one ultimate authority.

It is clear, therefore, that the authority of another human being or institution is not intrinsic, and thus not absolute. If obedience to any human authority requires disobedience to God, then a child must disobey his parent, a wife must refuse to submit to her husband, and a servant cannot follow his master's orders. Nor can the Christian citizen comply with an order from the civil magistrate which requires disobedience to God's commands. Scripture itself reveals numerous incidents where this principle was at work, some of the more outstanding examples of which are:

(a) The Hebrew Midwives, under orders to kill boy babies born to Hebrew women, rather "feared God and did not do what the king of Egypt had told them to do," but saved the babies alive, and in fact misled Pharaoh about what they had done. For this they received not the condemnation of God but His blessing: "...because the midwives feared God, He gave them families of their own" (Exodus 1:15-22). Likewise, Moses' parents, who violated the same law by hiding their child from the civil authorities, enjoy distinction in the faith "hall of fame" because "they were not afraid of the king's edict" (Hebrews 11:23).

(b) Rahab the prostitute is also listed as one of the heroes of faith (Hebrews 11:31) specifically for hiding the Israelite spies in direct disobedience to the king of Jericho's command. She also deceived the king and surreptitiously delivered the spies to safety (Joshua 2). Because of her disobedience to the civil magistrate, she and all her family were spared destruction and judgment (Joshua 6:17b, 25).

(c) When Ahab and Jezebel, king and queen of Israel, issued death warrants for Elijah and others of the Lord's prophets, Obadiah, who had been given charge of the king's palace, appears as a "devout believer in the Lord." He hid one hundred of the Lord's prophets in two caves, to protect them from the state's power (I Kings 18:1-15).

(d) Two accounts in the book of Daniel provide us with some of the most important Biblical data concerning the relationship of the child of God to the state. The first is the story of Shadrach, Meshach and Abednego--all government officials in Babylon under King Nebuchadnezzar. They were commanded by the civil magistrate to disobey the God of Israel: to fall down and worship a golden image, Nebuchadnezzar's symbol of state sovereignty. The king was requiring them to *perform an act which was actively disobedient to the God of Israel*. Their refusal, of course, resulted in immediate prosecution and the death sentence, from which God miraculously delivered them (Daniel 3). By way of contrast, the story of Daniel's confrontation with King Darius in chapter 6 displays the other side of the principle: Daniel was commanded by the government to *cease praying to the God of Israel; i.e., to omit to perform an act which was required by the God of Israel*. He was required by civil law to sin by omission; his three friends had been required to sin by commission. But whether the civil law required "want of conformity unto" or "transgression of" the law of God, the answer of the child of God is the same: God's command is superior and must be obeyed.

(e) Peter and the apostles' dispute with the Sanhedrin (Acts 5:17-42) was of the same genre as the Daniel-Darius crisis. The apostles were commanded to desist from their peace-disturbing preaching. Though they had been jailed and were under strict orders not to preach and teach in the name of Jesus, Peter and the apostles boldly responded: "we must obey God rather than men!" (Acts 5:29b). Like Daniel, they could not neglect positive duty required of them by God even though the civil magistrate outlawed their actions.

John Calvin, in the *Institutes of the Christian Religion* (Book IV, Chapter 20), clearly sets forth the divine institution and support of the civil magistrate, and the Christian's high duty to respect and obey even unworthy or evil rulers (IV, 20, 1-31). But Calvin ends that discussion with the following words:

But in the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception, and that is entitled to our first attention--that it do not seduce us from obedience to him to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their scepters ought to submit. And, indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of him on whose account we yield obedience to men! The Lord, therefore, is the King of kings; who, when he has opened his sacred mouth, is to be heard alone, above all, for all, and before all; in the next place, we are subject to those men who preside over us, but not otherwise than in him. *If they command anything against him, it ought not to have the least attention, nor, in this case, ought we*

to pay any regard to all that dignity attached to magistrates, to which no injury is done when it is subjected to the unrivaled and supreme power of God... [A]s if God had resigned his right to mortal men when he made them rulers of mankind, or as if earthly power were diminished by being subordinated to its author before whom even the principalities of heaven tremble with awe. I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and "the wrath of a king," says Solomon, "is as messengers of death" (Prov. 16:14). But since this edict has been proclaimed by that celestial herald, Peter, "We ought to obey God rather than men," (Acts 5:29)--let us console ourselves with this thought, that we truly perform the obedience with this thought, that we truly perform the obedience which God requires of us when we suffer anything rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration--that Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety (I Cor. 7:23).⁵ (Emphasis added).

In summary, Scripture teaches that the child of God has a high duty to obey the civil law. That duty arises out of his duty to obey God. Where the civil law requires the Christian to disobey the commands of Scripture, either through a sin of commission or omission, the Christian must reject that provision of the civil law. He has only one God; he must obey Him rather than men.⁶

Application of Biblical Principles to the Abortion Controversy. The 1973 United States Supreme Court decision of *Roe v. Wade*⁷ legalized abortion on demand in this country, as a matter of constitutional law. The Court held that the United States Constitution implies a "right to privacy" which gives every pregnant woman in America the freedom, in consultation with her doctor, to choose to destroy her pre-born infant. Between 1973 and 1985, it is estimated that over 18 million abortions had been obtained in the United States under the guidelines of the *Roe v. Wade* decision.

Neither *Roe v. Wade* nor any other known law in the United States requires any person to obtain an abortion, or to participate in the abortion procedure. Therefore, current law does not make the sin of abortion obligatory upon the Christian. The Christian in America today is not faced precisely with the Shadrach, Meshach and Abednego kind of crisis. The state has guaranteed to the citizenry generally that abortion is permissible, but the state has required it of no one. How, then, does a Christian justify disobedience to the civil magistrate at the abortion clinic?

The Christian abortion protester blocks the doorway at the abortion clinic out of a deep sense of Christian duty. He is willing to attempt to forbid entrance of a pregnant woman to an abortion clinic, even to the extent of violating the law, in order to save the child's life. He feels the need to intervene on behalf of the child. His purpose in blocking the doorway is not primarily or essentially for publicity, nor to work a change in the law, nor to impose his moral code on the mother or doctor involved. Rather, he believes it is his duty to do what he can to protect and preserve the life of the unborn child who is only moments away from death. In this regard, his action is substantially identical with that of the Hebrew midwives. Unlike the Supreme Court, but like the Presbyterian Church in America, he believes the unborn child to be a person. He believes that this person has a right to expect a helping hand in his time of need.

His sense of duty in this regard derives from the positive duty implicit in the Sixth Commandment, "thou shalt not kill." This is the duty to protect and preserve our own lives and the lives of our neighbors, clearly set forth in both the *Larger* and *Shorter Catechisms*.⁸ It is also the duty which Jesus taught in the parable of the Good Samaritan (Luke 10:25-37) and which Moses summarized as "Love your neighbor as yourself" (Lev. 19:18 and Mt. 22:39). The Christian who attempts to put himself between the pregnant woman and the abortionist does so in a direct attempt to protect and preserve the life of the unborn child, his neighbor. It is the duty most succinctly summarized by Jesus in the Sermon on the Mount: "In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Mt. 7:12).

It should be noted that God's people have a high duty to defend, protect, and support the innocent, the widow, the weak, and the orphan (Mk. 12:40, Isa. 1:16-20, Ex. 22:22, Micah 6:8 and I Thess. 5:5, 22). This duty could exclude the unborn child only to the extent that the unborn child is excluded from personhood. The duty is specifically emphasized in Proverbs 24:11, 12:

Rescue those being led away to death; hold back those staggering toward slaughter. If you say, "But we knew nothing about this," does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay each person according to what he has done? (NIV)

It is crucial to note at this point that the duty which the Christian has to protect the physical well-being (especially the life) of his neighbor, is really a duty which good government otherwise should undertake through keeping the peace (I Tim. 2:1, 2 and Romans 13). Interestingly, Paul's discussion in Romans 13 on civil government is all within the context of love (Romans 12:9-21 and 13:8-10); Paul closes this discussion with these words: "Love does no harm to its neighbor. Therefore love is the fulfillment of the

law" (Romans 13:10). Civil government, established by God, is meant to work in generally the same direction as the law of love; when, as under current abortion laws, the civil law punishes those who protect the helpless from death, the civil authority is (to that extent) at war with itself and with God, having denied the basic foundation of law itself.

Assuming that a moral duty exists, then, toward the unborn child, i.e., that the Christian has the same duty to love him and to protect his life as the Christian owes to born children or adults, the Christian is not absolved of that duty when the civil law tells him that he cannot protect the unborn child's life. The Christian abortion protester sees neglect of the duty to protect the helpless unborn as constituting neglect of duty to God.

It should be noted that many evils exist in modern society and government, and that the Christian's opposition to other evils does not necessarily justify violation of the civil law. For example, evils such as divorce or pornography should also be opposed, but direct intervention involving disobedience to the civil law would not be warranted. But several aspects of abortion make it unique: (1) every abortion involves the intentional, premeditated taking of a human being's life; (2) the consequences of the act of abortion are immediate and irretrievable; and (3) the act of abortion always involves a helpless, non-consenting victim. Furthermore, it should be re-emphasized that disobedience to the civil law in opposing abortion is not primarily to compel the pregnant woman or the doctor to lives of holiness, but rather to save the life of the child.

Conclusion. Without question, the abortion controversy in the United States today has brought the Christian into direct conflict with the state. Where the Christian openly resists the state through his attempt to intervene for the life of an unborn child, his act of disobedience to the civil law seems clearly justifiable on the basis of Scripture. Christians within the Presbyterian Church in America who, after careful study of the Scriptures and prayer, believe that they must personally intervene for the unborn child and thus violate the civil law, should have the concerned support of the body of believers. However, certain cautions should be borne in mind:

1. Recognizing that God has ordained all civil government, the participant should maintain a generally high respect for the civil law and the magistrate. While particular acts of non-violent civil disobedience might be necessary to fulfill Christian duty, the Christian still must recognize that not all government or law is thus to be disrespected or demeaned (Romans 13 and I Peter 2).

2. The Christian who violates the law within the confines of this issue must remember that many fellow Christians will disagree; uncertainty and ambiguity usually surround any acts of civil disobedience. The Christian should act with humility, out of a sense of duty rather than superiority, and should refrain from harsh judgment of brothers and sisters who stop short of violation of the law.

3. Whenever the Christian stands in direct opposition to evil, as in the present controversy, it is essential that he remember that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces evil in the heavenly realms" (Eph. 6:12). Because the battle is spiritual at its roots, all acts of resistance to the civil magistrate must be supported by much prayer, recognizing that ultimate victory on the abortion crisis, as in any issue, will be a result not of our work but of God's grace in answer to the prayers of his saints.

FOOTNOTES

1 *The Presbyterian Journal*, Vol. 43, No. 28, Nov. 7, 1984, pp. 3, 6-8.

2 Report of the Ad Interim Committee on Abortion, adopted by the Sixth General Assembly of the Presbyterian Church in America, Grand Rapids, Michigan, June 19-23, 1978, p. 11.

3 Andrew E. Murray, *Presbyterians and the Negro--A History*, Presbyterian Historical Society, Philadelphia, PA 1966, pp. 63-130.

4 *St. Louis County v. Dye and MacNaughton*, filed May 20, 1985, Division 36, St. Louis, Missouri, Associate Circuit Court.

5 John Calvin, *Institutes of the Christian Religion*, Book IV, Chapter 20, Section 32.

6 See also Samuel Rutherford, *Lex, Rex, or the Law and the Prince*, Sprinkle Publications, Harrisonburg, Virginia, reprinted 1980; John Knox, "Letter to the Commonality of Scotland," in *Select Practical Writings of John Knox*, Committee of the General Assembly of the Free Church of Scotland, 1845; Robert L. Dabney, *Lectures in Systematic Theology*, Presbyterian Committee of Publication, Richmond, VA 1871.

7 *Roe v. Wade*, 410 U. S. 113, 93 S.Ct. 705 (1973).

8 *Westminster Larger Catechism*, Questions 135, 136; *Westminster Shorter Catechism*, Questions 68, 69.

APPENDIX V

RULES FOR ASSEMBLY OPERATIONS As Amended by the Thirteenth General Assembly

I. Organization of a General Assembly's Meeting

1-1 The General Assembly shall be called to order at the designated time by the Moderator, and shall begin with a worship service, including a season of prayer, a sermon or exhortation by the retiring Moderator, and the celebration of the Lord's Supper.

1-2 The Stated Clerk shall present a report on the enrollment of Commissioners, and declare if a quorum is present. If it is present, then the Assembly shall be declared to be properly constituted for the transaction of business.

1-3 The first order of business shall be the election of a Moderator. There shall be only one nominating speech not to exceed five minutes for each nominee. No seconding speeches shall be permitted.

1-4 If more than one Commissioner is nominated, election shall be by ballot, on ballots provided by the Stated Clerk. Tellers appointed by the Stated Clerk shall gather and count the ballots, and report the tabulation to the Stated Clerk. If no nominee receives a majority of the votes cast, a second ballot shall be called on the two nominees who received the highest number of votes on the first ballot. The Moderator shall declare an election when a nominee receives a majority of the votes cast by the commissioners present and voting.

1-5 As soon as a Moderator shall have been declared elected he shall assume his constitutional duties as Moderator.

II. The Moderator

2-1 The Moderator shall preside at all sessions of the Assembly except when he may invite another Commissioner to act temporarily as the presiding officer.

2-2 The Moderator shall call the succeeding Assembly to order and preside over its sessions until a successor has been elected. Ordinarily he shall present a retiring Moderator's sermon or exhortation. If the Moderator is unable to act, the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

III. The Stated Clerk

3-1 The Stated Clerk shall be elected in connection with the annual report of the Committee on Administration which shall present a nomination. It is understood that further nominations are in order. A new Stated Clerk shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the General Assembly.

3-2 The Stated Clerk shall perform the duties assigned by the *Book of Church Order* and by the Standing Rules of the Assembly, and such other duties as are assigned by action of the Assembly. The Stated Clerk shall administer these duties under supervision of the Committee on Administration.

3-3 The Stated Clerk shall prepare and distribute, with the cooperation of the Committee for Christian Education and Publications, a *Handbook for Commissioners* prior to the meeting of the Assembly to all commissioners. This *Handbook* shall be mailed so as to reach commissioners one month prior to the convening of the Assembly. Items received too late for inclusion in the *Handbook* shall be mailed to commissioners in the form of a supplement, if possible, or be distributed to them at the time of registration.

3-4 The Stated Clerk shall assemble the items of business to come before the Assembly and refer each item to the proper Committee. If the Clerk has questions regarding reference, he is to consult with the Committee on Judicial Business before making reference.

3-5 The Stated Clerk shall keep the *Minutes* of the General Assembly. He shall publish them annually with statistical reports of the Church and reports of the agencies of the Assembly, and give certified extracts therefrom when the business of the Assembly requires. He shall prepare and supervise the printing of the *Minutes* in cooperation with the Committee for Christian Education and Publications. The costs shall be borne by the General Assembly.

3-6 The Stated Clerk shall have the privilege of the floor in all matters pertaining to his office, shall have the privilege of the floor to present necessary information on business before the meeting concerning the work and report of any committee on which he serves, and at such times when the Moderator, the Coordinators, Chairmen of Assembly Committees (or their designated representatives), or any commissioner may request that he clarify matters before the court.

3-7 The Stated Clerk shall be an ex officio member of the Committee on Interchurch Relations, and shall serve as a member of, or an advisory member of, any such other committees as the General Assembly may direct.

3-8 The Stated Clerk shall be the parliamentarian of the General Assembly, and shall be assisted in this by assistant parliamentarian(s) as appointed by the Moderator.

IV. The Assembly Arrangements

4-1 That the following guidelines for displays at the Assembly be observed: Subject to space available, priorities for exhibitors will be as follows:

- a. Committees of the Presbyterian Church in America, including agencies or institutions with which they have formally, through their minutes, established a working relationship.
- b. Agencies or institutions with which the General Assembly, through its minutes has established a working relationship.
- c. Agencies and institutions which in the opinion of the Committee on Arrangements have objectives, policies, or programs in general conformity with those of the Presbyterian Church in America.
- d. A disclaimer statement should be printed in the General Assembly Docket distributed to all Commissioners, stating in effect that permission granted to place an exhibit does not mean the Presbyterian Church in America necessarily fully endorses the exhibitor's product, services, or objectives. These guidelines are to serve as the ordinary guidelines. If the Committee on Administration feels that an exception must be made, it has the authority to do so, and is to report such actions and the reasons to the next Assembly.

4-2 A brief worship service shall be included in each morning session.

4-3 The first order of the day, except the opening day, at the beginning of the business session, and during the day as may be necessary, shall be the presentation of a docket listing the business which is to be considered that day.

4-4 The local General Assembly Arrangements Committee may fix a suitable registration fee, subject to the approval of the Committee on Administration.

V. Communications and Overtures

5-1 A communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, from interchurch agencies to which this Church may be related, from committees of this Church on matters which can not be included in regular reports, and from organized bodies outside the Church proper having business with the General Assembly.

5-2 Ordinarily, communications from individuals shall not be received by the General Assembly, unless they originate with persons who have no other access to the Assembly. If the Assembly desires to receive and consider any such communications, other than as information, the Stated Clerk shall recommend reference to the proper Assembly Committee. Letters, telegrams, or telephone calls from communicants or congregations of the Presbyterian Church in America are not proper communications, and are not to be received by the Assembly.

5-3 The Stated Clerk shall recommend to the Assembly reference for all proper communications.

5-4 An overture ordinarily is the request of a presbytery for action by the General Assembly upon a specific matter.

5-5 Upon receipt the Stated Clerk shall refer to the Permanent Committee on Judicial Business all overtures requesting amendment of the *Book of Church Order* or interpretation thereof by the General Assembly and all complaints, appeals, or references from lower courts. All other overtures shall be referred by the Clerk to the appropriate Committee of Commissioners. All overtures shall be printed in the *Handbook* with reference for consideration indicated.

5-6 All overtures requiring references to the Committee on Judicial Business shall be delivered by at least sixty (60) days prior to the opening of the General Assembly to the Stated Clerk in order to be referred to the Committee. No overture requiring reference to the Permanent Committee on Judicial Business received later than sixty (60) days prior to the opening of the General Assembly by the Stated Clerk shall be referred or considered by the General Assembly convening in that year.

5-7 All other overtures shall be delivered to the Stated Clerk at least ninety (90) days prior to the opening of the General Assembly in order to be included in the *Handbook* for the next meeting of the General Assembly. Overtures received after the *Handbook* is printed, and at least one (1) month (31 days) prior to the opening of the General Assembly shall be reported to the Assembly by the Stated Clerk, together with reference. No overtures received by the Stated Clerk less than one month prior to the opening of the meeting of the General Assembly shall be referred to or considered by the General Assembly convening in that year. No bill or overture shall be accepted for consideration upon the floor of General Assembly subsequent to the final published date set by the Stated Clerk of the General Assembly for publication of the *Commissioner's Handbook* for the General Assembly unless said matter receive 2/3 vote of the assembled commissioners.

5-8 No overture will be considered by the General Assembly until it first has been presented to a presbytery. If approved by the presbytery, it will come before the Assembly as the overture of that court. An overture requested by an individual communicant, a teaching elder, or a session, but rejected by the presbytery, may be presented to the Assembly, provided the fact that it was rejected by the presbytery is clearly stated with the overture.

VI. Reports to the General Assembly

6-1 The Board of Directors, the Permanent Committees, Ad Interim Committees, and all other agencies of the Assembly shall make annual reports, which shall be transmitted to the Stated Clerk by at least ninety (90) days prior to the opening of the General Assembly. These reports shall be referred to the proper Committee of Commissioners by the Clerk.

6-2 Any report requesting amendments to the Constitution of the PCA shall be referred to the Permanent Committee on Judicial Business for its recommendation.

VII. New Business

7-1 Any matter presented in any form which has not been received by the Stated Clerk prior to the opening of the General Assembly shall be treated as new business.

7-2 New business must be presented to the Assembly before the close of the second day of business.

7-3 All new business presented by members of the court must be in written form, and if received shall be referred to the proper Committee of Commissioners.

7-4 The Committee on Judicial Business shall be available as a reference committee, to assist the Clerk in referring all new business coming to the Assembly.

7-5 The appropriate committee shall receive and consider all such references, deliberate and report to the Assembly in compliance with the directions of these Rules.

7-6 The Committee on Judicial Business shall serve as a Constitutional Committee. All matters introduced as new business, if received, and touching on constitutional matters, including requested rulings by the Moderator on questions of order involving constitutional questions, shall be referred in writing to the Committee on Judicial Business for consideration.

7-7 The Committee on Judicial Business shall consider each such constitutional matter referred to it, and make recommendation directly to the Assembly.

VIII. Committee of Commissioners

8-1 All business shall ordinarily come to the floor of the Assembly for final action through Committees of Commissioners, except reports of The Committee on Review and Control and Ad Interim Committees, which shall report directly to the Assembly. The following Committees of Commissioners shall handle the matters indicated:

Reports of Overtures, Committees, Resolutions or Communications

1. Administration	Permanent Committee	Touching Administrative matters
2. Bills and Overtures	Of General nature	
3. Christian Education and Publications	Permanent Committee	Touching Christian Education Publications
4. Covenant College	Trustees	Touching Covenant College
5. Covenant Seminary	Trustees	Touching Covenant Seminary
6. Insurance & annuities	Trustees	Touching insurance & Annuities
7. Interchurch Relations	Permanent Committee	Touching comity, cooperation relations to other churches
8. Judicial Business	Permanent Committee	Touching Constitution
9. Mission to North Am.	Permanent Committee	Touching home missions
10. Mission to the World	Permanent Committee	Touching world missions
11. PCA Foundation	Trustees	Touching PCA Foundation
12. Ridge Haven	Trustees	Touching Ridge Haven

8-2 Each Presbytery shall, prior to the meeting of the Assembly, elect one of its commissioners to each of the Committees of Commissioners, dividing them as to ruling and teaching elders by a formula established by the Stated Clerk. In the event that Presbytery does not have sufficient teaching elders to supply the Committees thus assigned, the Presbytery may, at its own discretion, elect ruling elders to these Committees. In the event that Presbytery is not able to supply members for all the Committees, the Presbytery may select the Committees to which they wish to appoint representatives. Commissioners serving on Permanent Committees or Sub-Committees of the Assembly or the staffs thereof are not eligible to serve on any Committees of Commissioners.

8-3 The Conveners of the Committees shall be designated by the Moderator.

8-4 The Committee may be scheduled to meet prior to the opening session of the Assembly to handle the business referred by the Stated Clerk, as published in the *Handbook*.

8-5 The Committee of Commissioners shall proceed as follows:

- (1) At the proper time each Committee shall assemble in its assigned room, elect a chairman and a secretary, review material in hand, appoint sub-committees as may be necessary, and begin its work.

(2) Each Committee shall be available to reconvene to consider additional references that may come from the floor of the Assembly.

Meetings of a Committee of Commissioners shall ordinarily be open to the public as non-participating visitors, to the extent made possible by the physical facilities of the available meeting room. If such visitors desire the Committee to consider a proposal on some item of business that is before the Committee, this must be presented in writing. No new items of business, not referred to the Committee by the Assembly, may be considered by the Committee. The Chairman and representatives of the Permanent Committee, and the Coordinator and appropriate staff members shall be available for consultation with the Committee of Commissioners reviewing their work. After the Committee of Commissioners has received input from the Permanent Committee, Coordinator, staff members and visitors, it should then go into executive session as it frames and adopts its report to the General Assembly. It must be in executive session when it actually adopts the report. The Committee of Commissioners may invite other persons for consultative purposes, when this is felt necessary to the Committee's performance of its business.

8-6 The report of the Committee of Commissioners shall be brief and concise. It shall include the following:

- (1) A list of all items referred to and considered by the Committee.
- (2) A statement of the issues discussed.
- (3) A report of all recommendations contained in an agency or Committee report under consideration. (If any of the recommendations contained in a report were not approved, this shall be reported with reasons. New recommendations may be added, with words of explanation. Amendments to original recommendations shall be reported and explained.)
- (4) A Statement of the division of the vote on every official recommendation made to or by the Committee.
- (5) Reference to overtures by number with brief statement of content and recommended answer.
- (6) Reference to communications by number with brief statement of content and recommended answer.
- (7) Only such portions of narrative sections of the printed reports as are necessary to make the report of the Committee of Commissioners intelligible.
- (8) A note that the audit of the reporting Committee has been received and that the Committee is taking any necessary action on any recommendation of its audits.

8-7 The Chairman of the Permanent Committee or his designated representative shall be granted the privilege of the floor of the Assembly by the Chairman of the Committee of Commissioners to present the report of the Permanent Committee to the Assembly. No report printed in the *Handbook* shall be read in full to the Assembly. The Chairman of the Committee of Commissioners shall present the recommendations of the Committee of Commissioners to the Assembly. The Chairman of the Permanent Committee or his designated representative shall have the privilege of defending the position of the Permanent Committee on any recommendations in which the Committee of Commissioners differ from the Permanent Committee's report.

8-8 Minutes of the Permanent Committee shall be submitted to the Committee of Commissioners for review. Copies of the Minutes shall be sent by the Stated Clerk to the members of Committees of Commissioners one month prior to the opening of the General Assembly.

8-9 Informational presentation of some special aspects of the work reported by a Committee of Commissioners shall be limited to five minutes.

8-10 Any recommendation affecting the Budget of the Assembly or the Coordination of the program of the church shall be referred to the Committee of Commissioners on Administration.

8-11 The completed report of a Committee of Commissioners shall contain the full text of the report and shall be handled as follows:

- (1) Typed, double spaced, original by Assembly stenographers.
- (2) Proofread and signed by the Chairman of the Committee; and then delivered to the Stated Clerk when duplicated copies are available for the commissioners.
- (3) Docketed by the Program Committee (Moderator, Stated Clerk) for consideration by the Assembly.
- (4) Presented to the Assembly by the Chairman or his designate, by reading through the entire text of the report from the original typed copy. The Assembly may waive the reading of any particular report by a majority vote of the commissioners present and voting. Any change ordered by the Assembly shall be noted and included by the Chairman with the assistance of the Stated Clerk on the original copy.
- (5) The report, as adopted by the Assembly, shall be filed with the Recording Clerk for the permanent record.

8-12 No partial report of a Committee of Commissioners shall be presented without the consent of the Assembly.

8-13 GUIDELINES FOR KEEPING MINUTES OF PERMANENT COMMITTEES OF THE GENERAL ASSEMBLY

1. The Minutes of Assembly Committees should be kept either in a lock-type record book, with numbered pages, or be printed, mimeographed, or otherwise reproduced.
2. The Minutes should be typewritten or printed, or reproduced from typewritten masters, and should be neat and legible.

3. The opening paragraphs of the Minutes should contain the following information (which need not, however, be divided into numbered or separate items):
 - (a) The kind of meeting: regular, called, adjourned regular, or adjourned called;
 - (b) The name of the Committee;
 - (c) The date and time of the meeting, and the place;
 - (d) The name of the Chairman, and if someone other than the regular Secretary served as a Clerk Pro-tem, his name should be indicated;
 - (e) If the Minutes of the previous meeting were not approved at that meeting, a record of their having been read and approved by this session should be indicated, including the date of the Minutes being so approved.
 - (f) The names of those present at the meeting should be recorded, indicating whether they were teaching elders or ruling elders, and the presbytery represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
4. The contents of the Minutes should include the following items:
 - (a) The names of persons leading in opening and closing prayers at all sessions;
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes;
 - (c) The Minutes should record the actions of the Committee, including all motions adopted and business transacted, together with such additional information as the Committee deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not included in the record unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph, if they are closely related and pertain to the same item of business.
5. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but is desirable for the later reading of the Minutes. For historical purposes, some notes as to the kind of extent and kind of debate may included, but Minutes should never reflect the secretary's opinion, favorable or otherwise, on anything said or done.
6. The Minutes of the Committees should appear in the Minute book in the order in which the meetings occur. When a previous action of the Committee is cited, the date should be given, and the volume and page and paragraph number.
7. The Minutes of each meeting should be signed by the Secretary.
8. The Coordinator, if there be one, and if not, the Chairman, shall be responsible for the custody of the Minutes of the Committee. He is responsible for the presentation to the General Assembly for approval of all Minutes of the Committee which have been approved by the Committee not previously approved by the General Assembly. All other Minutes of the Committee to which specific reference is made in the Minutes submitted to the General Assembly for approval shall be submitted for purposes of information.
9. A copy of the Guidelines for Keeping Committee Minutes should be kept with the Minutes of the Committee.
10. An up-to-date copy of the bylaws and manual of the Committee, if such exist, should be kept with the Minutes.

8-14 GUIDELINES FOR EXAMINING COMMITTEE MINUTES

1. Minutes of Assembly Committees shall be examined for conformity to:
 - (a) The primary and secondary standards of the Church, as to substance of the actions recorded;
 - (b) The Assembly's *Guidelines for Keeping Minutes of Permanent Committees of the General Assembly*, as to form, structure, and minimum content, and
 - (c) Appropriate standards as to the use of the English language.
2. Each set of Committee Minutes should be read by at least two members of the Committee of Commissioners;
3. The Committee may divide its work so that two or more members examine them primarily as to form, and two or more members may examine them primarily as to substance.
4. The findings of the Committee with respect to the Minutes of each Permanent Committee shall be reported under the following categories as appropriate:
 - (a) **Notations:** typographical errors, misspellings, improper punctuation, prejudicial statements of fact, etc., may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.

- (b) **Exceptions:** violations of the Assembly's *Guidelines for Keeping Minutes of Permanent Committees of the General Assembly* and actions which in substance appear not to conform to the Standards of the Presbyterian Church in America, or to be out of accord with the deliverances of the General Assembly, should be reported under this category.
5. The Committee shall prepare a report concerning the Minutes of the Permanent Committee. The filling out of a form, designed for the purpose for each Committee, shall meet the requirement for this section. After action by the Assembly, one copy of the report shall be sent by the Stated Clerk to the Permanent Committee. A second copy shall be retained by the Stated Clerk in a permanent file. A third copy shall be kept in the records of the Committee, which shall be maintained in a suitable binder. The custody of the records of the Committee shall be the responsibility of the Stated Clerk in the period between the General Assemblies.
6. Notations and exceptions in the Committee's reports shall be disposed of as follows:
- Notations shall normally be sent to the Committees by the Stated Clerk without being read before the General Assembly or recorded in its Minutes.
 - Exceptions shall be read before the Assembly, recorded in its Minutes, and disposed of as the Assembly determines.
 - The Assembly shall adopt an appropriate motion with respect to the Minutes of each Permanent Committee, the following being examples:
 - That the Minutes of _____ the Committee of be approved without exception (show dates of Minutes being approved);
 - That the Minutes of _____ be approved with the exceptions noted (show dates of Minutes being approved).
7. The Permanent Committee shall take note in their minutes of exceptions taken by the Assembly, together with the corrections or explanations adopted by the Committee to rectify them. Committees shall advise the next General Assembly of the disposition they have made of the exceptions.
8. Reports to the Assembly from the Permanent Committees concerning disposition of exceptions taken by the past Assembly shall normally be referred to the Committee.

IX. The Committee on Review and Control of Presbyteries

- 9-1** It is the right and the duty of the General Assembly to review, at least once a year, the records of the presbyteries of the Presbyterian Church in America. (*BCO* 40-1)
- 9-2** In order to facilitate a careful performance of this right and duty, the General Assembly shall assign the responsibility to a committee, which shall be known as the Committee on Review and Control of Presbyteries. The operation of this committee shall be considered a General Assembly expense.
- 9-3** The Committee on Review and Control of Presbyteries shall be comprised of one representative from each presbytery elected by the Presbytery in the manner set forth in *BCO* 14-1-11 for the election of the Nominating Committee. A person who is serving as a member of or on the staff of one of the permanent committees, sub-committees, or boards of the General Assembly shall not be ineligible to serve on this committee.
- 9-4** The Committee shall be scheduled to meet prior to the opening session of the Assembly, usually at the same time during which the Committees of Commissioners shall be meeting.
- 9-5** A chairman and vice-chairman for the following year shall be elected by the committee from members who shall be serving the second year of their term.
- 9-6** The Committee shall assemble at the proper time in its assigned room, elect a secretary, and, if desired, someone to give the report, appoint such sub-committees as may be necessary, and begin its work in accordance with *BCO* 40-2ff, and set forth in this chapter.
- 9-7** The chairman of the Committee, or a member of the Committee elected for the purpose, shall present the report of the Committee to the Assembly.
- 9-8** The report of the Committee shall be concise. It shall include the following:
- A list of the Minutes, by Presbyteries, received by the Committee.
 - A list of the Presbyteries which have not submitted Minutes, if any.
 - A report concerning the Minutes of each Presbytery.
 - Any recommendation to the Assembly. A statement of the division of the vote on each recommendation shall be included. Any recommendation which may affect the budget of the Assembly shall be referred to the Committee of Commissioners on Administration.
 - A list of members present.
- 9-9** The completed report of the Committee shall be prepared and handled in the same manner as reports of the Committees of Commissioners as set forth in *RAO* 8-11.
- 9-10** No partial report of the Committee shall be presented without the consent of the Assembly.
- 9-11** Guidelines for the submission and distribution of the Minutes of Presbyteries.
- The Stated Clerk of each presbytery is to provide the Stated Clerk of the General Assembly

with three (3) copies of all minutes that are to be reviewed.

2. The minutes that are to be reviewed shall ordinarily include the unreviewed minutes of all presbytery meetings that have been held up to seventy-five days prior to the opening of the General Assembly (see *BCO* 40-1).
3. The minutes that are to be reviewed shall be mailed to the office of the Stated Clerk of the General Assembly not less than sixty (60) days prior to the opening of the Assembly.
4. The Stated Clerk of the General Assembly, in consultation with the Chairman of the Committee on Review and Control of Presbyteries, is to distribute copies of the minutes to the members of the Committee no later than thirty (30) days prior to the opening of the Assembly in such a manner that at least two members of the Committee shall read the minutes of each Presbytery.
5. The members of the Committee are to read the minutes assigned to them, to prepare a report concerning each set of minutes utilizing a form provided by the Stated Clerk of the General Assembly, and to report at the time of the meeting of the Committee.

9-12 The Stated Clerks of the presbyteries, or their representatives, are to be prepared to meet with the Committee to answer questions and to clarify any discrepancy possible. Any discrepancy that is in substance an exception (see 9-13) shall always be reported to the Assembly.

9-13 GUIDELINES FOR EXAMINING PRESBYTERY MINUTES

1. Presbytery Minutes shall be examined for conformity to:

- (a) the primary and secondary standards of the Church, as to substance of the actions recorded (see *BCO* 40-2).
- (b) the Assembly's *Guidelines for Keeping Presbytery Minutes*, as to form, structure, and minimum content, and
- (c) appropriate standards as to the use of the English language.

2. Each set of Presbytery Minutes should be read by at least two members of the Committee on Review and Control of Presbyteries.

3. The findings of the Committee with respect to the Minutes of each Presbytery shall be reported under the following categories as appropriate:

- (a) **Notations:** typographical errors, misspellings, improper punctuation, prejudicial statements of fact, and other minor variation in form, may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.
- (b) **Exceptions:** violations of the Assembly's *Guidelines for Keeping Presbytery Minutes* and actions which in substance appear not to conform to the Standards of the Presbyterian Church in America, or to be out of accord with the deliverances of the General Assembly, should be reported under this category.

4. The Committee shall prepare a report concerning the Minutes of each Presbytery. The filling out of a form, designed for the purpose and approved by the Assembly shall meet the requirement of this section. After action by the Assembly, the original shall be retained by the Stated Clerk in a permanent file, one copy shall be sent by the Stated Clerk to the particular presbytery and a second shall be kept in the records of the Committee, which shall be maintained in a suitable binder, and shall be retained by the Stated Clerk between Assemblies.

5. Notations and exceptions in the Committee's reports shall be disposed of as follows:

- (a) Notations shall normally be sent to the Presbyteries by the Stated Clerk without being read before the General Assembly or recorded in its *Minutes*.
- (b) Exceptions shall be read before the Assembly, recorded in its *Minutes*, and disposed of as the Assembly determines.
- (c) The Assembly shall adopt an appropriate motion with respect to the Minutes of each Presbytery, the following forms being examples:
 - (1) That the Minutes of the Presbytery of _____ be approved without exception. (Give dates of Minutes being approved.)
 - (2) That the Minutes of the Presbytery of _____ be approved with the exceptions noted. (Give dates of Minutes being approved.)

6. The Presbyteries shall take note in their Minutes of exceptions taken by the Assembly, together with the corrections or explanations adopted by the Presbytery to rectify them. Presbyteries shall advise the next General Assembly of the disposition they have made of the exceptions.

7. Reports to the Assembly from the Presbyteries concerning disposition of exceptions taken by the past Assembly shall normally be referred to the Committee without being read before the Assembly. The Committee shall examine such reports and shall report to the Assembly its judgment as to the suitability of the disposition that has been made. Committees shall also present recommendations concerning all exceptions taken by previous Assemblies or Committees that have not been disposed of suitably.

9-14 GUIDELINES FOR KEEPING PRESBYTERY MINUTES

1. The Minutes of Presbytery should be kept in a lock-type record book or if printed, be bound. In either case, the pages shall be numbered.
2. The Minutes should be neat and legible and shall be printed, typewritten or reproduced from typewritten masters.
3. The opening paragraphs of the Minutes should contain the following information (which need not, however, be divided into numbered or separate items):
 - (a) The kind of meeting: stated, called, adjourned stated, or adjourned called;
 - (b) The name of the Presbytery;
 - (c) The date and time of the meeting, and the place;
 - (d) The name of the Moderator, and if someone other than the regular Stated Clerk served as a Clerk Pro-tem, his name should be indicated.
 - (e) If the Minutes of the previous meeting were not approved at that meeting, a record of their having been read and approved by this session should be indicated, including the date of the Minutes being so approved;
 - (f) The names of those present at the meeting should be recorded, indicating whether they were teaching elders, or ruling elders, and the church represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
 - (g) Excuses for teaching elders and churches, and unexcused teaching elders and churches should be noted.
4. The contents of the Minutes should include the following items:
 - (a) The names of persons leading in opening and closing prayers at all sessions.
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes.
 - (c) The Minutes should record the actions of the Presbytery, including all motions adopted and business transacted, together with such additional information as the Presbytery deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not included in the record, unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph if they are closely related and pertain to the same item of business. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but is desirable for the later reading of the Minutes. For historical purposes, some note as to the extent of and kind of debate may be included, but Minutes should never reflect the clerk's opinion, favorable or otherwise, on anything said or done.
5. All points of order and appeals, whether sustained or lost, together with the reasons given by the Chair for his ruling, should be included. This is for the sake of any case that may be carried to a higher court. The complete record of the Presbytery's actions should be recorded for this purpose.
6. Additional guidelines, adapted from *Robert's Rules of Order*:
 - (a) The names of the mover and the seconder of a motion should not be entered into the Minutes unless ordered by the Presbytery.
 - (b) When a count has been ordered, or the vote is by ballot, the number of votes on each side should be entered.
 - (c) The proceedings of a committee of the whole should not be entered in the Minutes, but the fact that the assembly went into the committee as a whole, and the committee report should be recorded.
 - (d) When a question is considered informally, the same information should be recorded as under the regular rules, since the only formality in the proceedings is in the debate.
 - (e) Committee reports that are adopted by the Presbytery may be handled in either of two ways. They may be entered directly into the record at the time when they are presented, and it should be reflected as the report of a committee adopted by the Presbytery. The other way by which they may be handled is to give the report as an appendix, to which reference is made by motion in the body of the Minutes. Reports and other matters that are received as information should be retained by the Clerk of the Presbytery, but need not be printed with the Minutes, unless so directed by the Presbytery.
7. The Minutes should be signed by the Clerk.

8. At least once a year the Minutes of Presbytery should include, in addition to the Minutes themselves, the following items:
 - (a) A directory of the Presbytery, including a listing of all of the regular Committees of Presbytery.
 - (b) A roll of the Presbytery, including a list of all teaching elders, with their addresses; and of all churches, with the name and address of the Clerk of Session, and the address of the church.
 - (c) A list of all candidates under care of the Presbytery, including the addresses.
 - (d) A list of all licentiates of the Presbytery, including the addresses.
 - (e) An up-to-date copy of the Standing Rules of the Presbytery.
9. The Stated Clerk of each Presbytery is responsible for the custody of the Minutes of the Presbytery. He is responsible for presenting to the General Assembly for its review all Minutes of the Presbytery which have been approved by the Presbytery and which have not been previously reviewed by the General Assembly. If a presbytery has its Minutes bound at regular intervals, Minutes of meetings which were held before the time set in 9-11 may be submitted as reproductions of the typewritten originals.
10. The Minutes of the Presbytery should include a copy of the Guidelines for Keeping Presbytery Minutes and a copy of the report from the Stated Clerk of the General Assembly concerning the Minutes reviewed by the Assembly.

X. Judicial Commissions

A. The Guidelines for Judicial Commissions to Adjudicate Complaints

1. The General Assembly finds the complaint in order and appoints a commission to adjudicate the matter.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
 - a. the election of a chairman;
 - b. the election of a clerk;
 - c. the enrollment of the commission and the certification of a quorum;
 - d. the announcement by the chairman that the court (i.e., the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See *BCO* 32-12.
5. The entire record of the case shall be read, except those parts omitted by the consent of both parties.
6. Either party may object to the record as being incorrect or defective and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
7. The complainant shall present his opening argument.
8. The respondent shall present his opening argument.
9. The commission members shall pose such inquiries as may be desired to clarify the case.
10. The respondent shall give his closing argument.
11. The complainant shall give his closing argument.
12. The court should go into closed session to discuss and consider the merits of the complaint and to vote.
13. Opportunity shall be given each member of the commission to express his opinion.
14. The vote shall then be taken, without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
15. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
16. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
 - a. annul the whole or any part of the action of the lower court against which complaint was sustained.
 - b. send the matter back to the lower court with instructions for a new hearing. The complainant and respondent shall be notified of the court's decision.
17. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case.
18. Any member or members dissenting from the majority are entitled to submit a dissent.

19. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
20. The commission shall adjourn with prayer.
21. The commission shall divide its report to the Assembly, as follows:
 - a. There shall be a report on the case in the following or similar format:
 - I. Statement of the Fact(s)
 - II. Statement of the Issue(s)
 - III. Judgment of the Case (as to the specifications complained against) and Amends (if any)
 - IV. An Explanatory Opinion (if desired) This report shall be presented with the motion that it be regarded and treated as the action and judgment of the court. When the report is adopted by the Assembly, it shall be printed in the body of the Minutes of that Assembly.
 - b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly shall be printed in the Appendix of the Minutes of that Assembly.

B. The Guidelines for Judicial Commissions to Adjudicate Appeals

1. The General Assembly finds the appeal in order and appoints a commission to adjudicate the matter.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
 - a. the election of a chairman
 - b. the election of a clerk
 - c. the enrollment of the commission and the certification of a quorum.
 - d. the announcement by the chairman that the court (i.e., the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See BCO 32-12.
5. The entire record of the case *shall be read*, except those parts omitted by the consent of both parties.
6. The court shall determine the length of time to be allotted to each party for oral argument.
7. Either party may object to the record as being incorrect or defective, and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
8. The appellant shall present his opening argument, using the portion of his allotted time he desires.
9. The appellee shall present his opening argument, using the portion of his allotted time he desires.
10. The commission members shall pose such inquiries as may be desired to clarify the case.
11. The appellee shall present his closing argument, not exceeding the total time allotted to him.
12. The appellant shall present his closing argument, not exceeding the total time allotted to him.
13. The court should go into closed session to discuss and consider the merits of the appeal and to vote.
14. Opportunity shall be given each member of the commission to express his opinion.
15. The vote shall then be taken without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
16. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
17. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
 - a. reverse the decision in whole or in part
 - b. render the decision that should have been rendered
 - c. remand the case to the lower court for a new trial.
18. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case. It shall adopt a written statement of opinion.
19. Any member or members dissenting from the majority are entitled to submit a dissent.

20. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
21. The commission shall adjourn with prayer.
22. The commission shall divide its report to the Assembly, as follows:
 - a. There shall be a report on the case in the following or similar format:
 - I. Statement of Facts
 - II. Statement of the Issue(s)
 - III. Judgment of the Case (as to the specifications appealed) and Amends (if any)
 - IV. Minute Explanatory (if desired) and Opinion
 - b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly, shall be printed in the Appendix of the Minutes of that Assembly.
 - c. The decision, together with a written opinion, will be delivered personally or mailed to the appellant and to the lower court with a written receipt required.

XI. Assembly Expenses

11-1 The expenses of the following Permanent Committees shall be borne by that particular Committee:

- (1) Administration
- (2) Christian Education and Publications
- (3) Mission to North America
- (4) Mission to the World
- (5) PCA Foundation
- (6) Trustees of Insurance, Annuities and Relief Fund

11-2 The expenses of the Recording Clerks of the General Assembly will be borne by the Assembly.

11-3 All other expenses of the General Assembly shall be divided between the four major Permanent Committees on the percentage basis of distributing undesignated gifts.

XII. Parliamentary Procedure

12-1 Except as otherwise specifically provided in these Rules, Revised Robert's Rules of Order shall be the standard in parliamentary procedure.

12-2 The Chairman shall lead the Assembly in a brief prayer before making his report. The entire report of each Committee of Commissioners, including narrative, shall be read before any comment. The Assembly may waive the reading of any particular report by a majority vote of the commissioners present and voting. When a minority of a Committee wishes to present a minority report, the member reporting for the minority shall have the privilege of presenting the minority report and moving it as a substitute for the portion of the majority report affected.

12-3 Each recommendation in each report must be read, considered, and acted upon separately.

- (1) The Chairman moves the adoption, no second is necessary for a committee recommendation.
- (2) The Moderator asks: Is there objection or question?
- (3) Hearing no objection or question, the Moderator states: It is adopted. (The above procedure is known as the "Short Form of Voting.")
- (4) When it is necessary to postpone action on the completion of a report for some subsequent action of the Assembly, such as the approval of the budgets, or other special items, the report shall be approved as a whole pending the completion of these other items. At the time that the other items come to the floor, only these matters may be considered by the Assembly, since the report as a whole will have already been adopted.

12-4 Procedure in debating a question:

- (1) The Chairman or his designate may answer questions concerning the report addressed to him through the Moderator.
- (2) The Chairman shall have an opportunity to make the final statement in debate.
- (3) No Commissioner may speak on the same question more than once until all desiring to speak have done so.
- (4) Debate on the main motion shall be limited to ten (10) minutes unless extended. When a main motion has been debated for ten (10) minutes, the Moderator shall put the question to the Assembly: "Does the Assembly desire to extend the time an additional five (5) minutes?" A simple majority will decide the question. If the majority decides not to extend debate, the Moderator will call the question. If an amendment of a substitution is on the floor, the question of extending time on the main motion shall be repeated after the vote on the amendment or substitute. If time is extended, the question of extension will again be put every succeeding five (5) minutes until the motion is concluded. Each Commissioner shall be limited to three (3) minutes on the same question unless the Court by a simple majority grants additional time.
- (5) Debate shall be free and open, with equal time being given to proponents and opponents in so far as possible.

12-5 Procedure for Receiving and Acting Upon the Reports of Judicial Commissions

1. The Chairman of the Judicial Commission (or a designated reporter), who shall in all cases have voted with the majority, shall read the report of the commission including its findings, its judgment, and its minute explanatory, if there is such.
2. The Chairman (or the designate), who shall in all cases have voted with the majority, shall recommend the approval of the report.
3. Questions by commissioners of the General Assembly may then be directed to the Chairman of the commission (or the designate), who shall in all cases have voted with the majority, but such questions shall be limited strictly to the information supplied in the report.
4. No part of the report of the commission shall be amended by the Assembly.
5. The Assembly shall vote on the recommendation.
6. If the recommendation is adopted or approved, the minutes of the commission and its report shall be entered upon the record of the court and handled in accordance to *BCO* 15. Any judgment required shall be carried out.
7. If the recommendation is not adopted, the Assembly must then by motion refer the matter back to the same commission or to another become a court itself to hear and try the case.

12-6 Special Provisions

- (1) The Assistants to the Stated Clerk shall have the privilege of the floor when requested by the Moderator to render some specific service to the court.
- (2) All motions shall be presented in writing and read before being voted upon...

XIII. Election of Permanent Committees and Agencies of the Assembly

13-1. The Assembly's Nominating Committee as provided for in *BCO*, 14-1, shall present its nominations to the Assembly through the *Commissioner's Handbook* or *Supplement*. This presentation shall include a brief statement regarding each nominee.

13-2. Additional nominations may be made in writing on forms supplied by the Stated Clerk, which shall include consent of the nominee to serve, if elected, and a brief statement regarding the nominee. The nominee is to give consent to only one nomination. The deadlines for these nominations is the close of the afternoon session of the second day of the Assembly. The Clerk's office shall issue a supplement to the Assembly's Nominating Committee report during the third day's business sessions.

13-3. The time for the election shall be docketed as a special order. Only those commissioners present or on the floor of the Assembly shall be eligible to vote. The voting procedures may be conducted either by use of standing vote, or by use of ballots provided by the Stated Clerk's office.

XIV. Amendment or Suspension of Rules

The Rules of the General Assembly may be amended or suspended only by a two thirds vote of the total enrollment of Commissioners. A motion to amend is debatable. A motion to suspend is not debatable.

APPENDIX W

BYLAWS OF

PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

As Amended by the Fourteenth General Assembly

ARTICLE I. NAME AND LOCATION.

Section 1. The name of this corporation shall be Presbyterian Church in America (A Corporation).

Section 2. The registration of the corporation of the Presbyterian Church in America will be designated by the Board of Directors and reported annually in the corporate minutes. The official business address of the corporation is the office of the Committee on Administration.

Other offices for transaction of business shall be located at such places as the General Assembly or its Permanent Committees shall designate.

ARTICLE II. MEMBERS AND MEETINGS OF THE CORPORATION

Section 1. The members of the corporation shall be those duly ordained Teaching Elders (Ministers) enrolled in a Presbytery affiliated with the Presbyterian Church in America, and those Ruling Elders representing local congregations, which congregations are affiliated with Presbyteries affiliated with the Presbyterian Church in America who have been designated or commissioned to attend the annual General Assembly of the Presbyterian Church in America. Such Teaching Elders and Ruling Elders shall be designated or commissioned by Presbyteries or Congregations in accordance with rules and regulations prescribed by the *Book of Church Order* (14-2) (See Article VI). Such individuals shall be the members of the corporation until the next annual meeting of the General Assembly of the Presbyterian Church in America at which time the members of the Corporation shall be those individuals designated or commissioned as hereinabove set forth to attend such annual General Assembly.

Section 2. The annual meeting of the Corporation shall be at such time and such place as designated by the General Assembly. Each General Assembly shall have the power to designate the time and place for more than one annual General Assembly, and shall also have the power to authorize the Committee on Administration to designate the time and place of the next General Assembly.

Section 3. Special meetings of the General Assembly may be called in accordance with the *Book of Church Order* (14-3).

Section 4. A quorum for the transaction of business at any meeting of the General Assembly shall be that prescribed in the *Book of Church Order* (14-5).

Section 5. The Moderator shall call all meetings to order and shall preside until his successor has been selected and takes office. If the Moderator is unable to act, the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

Section 6. Proxies shall not be allowed at General Assembly meetings.

ARTICLE III. OFFICERS.

Section 1. The officers of the Corporation shall be the Moderator, the Clerk, the Business Administrator-treasurer, and such assistant clerks and treasurers as may be deemed desirable by the Committee on Administration. The officers, with exception of the assistant clerks or assistant treasurers, shall be elected by the General Assembly as set forth in the *Book of Church Order* and the *Rules of Assembly Operation*. In the event that the Stated Clerk or the Business Administrator is unable to act, the Committee on Administration shall be authorized to appoint a provisional Clerk or a provisional Business Administrator to serve until a regular Clerk or Business Administrator may be elected by the next General Assembly.

Section 2. The Moderator shall have such duties and responsibilities as set forth in the *Book of Church Order* and the *Rules of Assembly Operation*. The Moderator, unless specifically authorized by the General Assembly, shall have no authority to and shall not be expected to perform any functions for the Corporation other than those specifically set forth in these *Bylaws* or those set forth in the *Book of Church Order*, and the *Rules of Assembly Operation*.

Section 3. The Clerk shall have such duties and responsibilities as set forth in the *Book of Church Order* and *Rules of Assembly Operation*. He shall be immediately responsible to the Committee on Administration. The Clerk shall prepare and forward all notices required by law or by these *Bylaws*, and shall have general charge of the corporate books and records. He shall sign such instruments as may be required, and perform the duties incident to the office of Clerk, and such duties as may be assigned by the Moderator, the Committee on Administration, or the members of the Corporation in General Assembly.

Section 4. The Business Administrator-treasurer shall be the custodian of the funds and securities belonging to the Corporation, and not otherwise designated to one of the three program Committees. He

shall receive, deposit and disburse such funds as directed by the General Assembly, including any provisions set forth in the *Book of Church Order*. He shall keep an accurate account of the finances of the Corporation, not only of these funds in the custody, but by means of monthly reports from the other Committees of their funds also, on a uniform form, which he shall provide. He shall prepare, or have prepared, such reports of the financial condition of the Corporation as be required, and, in general, perform all of the duties incident to the office of Business Administrator-treasurer. He shall be bonded in an amount to be determined by the Committee on Administration.

ARTICLE IV. PERMANENT COMMITTEES.

Section 1.

1. Nominating Committee

The Assembly's Nominating Committee shall operate under the following guidelines:

- a. Every member of the Nominating Committee should make a reasonable effort to attend the next General Assembly.
- b. The Nominating Committee should be reminded of paragraph 14-1 (9) of the *Book of Church Order* regarding proportionate representation wherever possible.
- c. No presbytery shall ordinarily be represented by more than one person nominated for any given Committee. This includes alternates.
- d. A typed biographical form must accompany each name submitted to the Nominating Committee. All nominees should be contacted by their Presbyteries to ascertain their availability and willingness to serve prior to submission of names to General Assembly's Nominating Committee.
- e. Presbyteries should send names of nominees on forms to the Stated Clerk's office no later than six months prior to the General Assembly. The Stated Clerk will then make the forms available to the Convener of the Nominating Committee.
- f. A list of members, by Presbytery currently serving on the Permanent Committees should be furnished to the Convener of the Nominating Committee by the Stated Clerk. The Directory of the current Assembly Committees should indicate the Presbytery of each Committee member.
- g. None of the Standing Rules should be interpreted as to restrict nominations from the floor. Such nominations are received according to Rules for Assembly Operations (Section XII.2).
- h. "In addition to the new nominees from Presbyteries, alternates not assuming any vacancies during a year will be automatically considered by the Nominating Committee as candidates for nomination to that same committee..." (BCO 14-1-11)

Section 2. The affairs of the Corporation and the programs of the Assembly shall be conducted primarily through Permanent Committees. The Permanent Committees (CEP, COA, MTW, MNA) are constituted by the provisions of the *Book of Church Order*. Certain Agencies have been established by the General Assembly for special functions, namely: Covenant College, Covenant Theological Seminary, Ridge Haven, Insurance, Annuities, and Relief, and PCA Foundation. Special committees are elected by the General Assembly to perform specific tasks, namely, the Judicial Business Committee, Interchurch Relations Committee, Nominating Committee, Committee on Review and Control of Presbyteries and Theological Examining Committee.

1. The four permanent Committees shall nominate annually a Coordinator for election by the General Assembly. If the nominee has not been examined by the Theological Examining Committee such an examination must take place prior to the election when it is a first time employment. A new coordinator shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the General Assembly.
2. Permanent committees may appoint sub-committees for specific tasks or areas of responsibility assigned by the General Assembly, according to the following guidelines:
 - a. Membership of sub-committees may include men not elected to the Permanent Committee, provided the sub-committee chairman is a Permanent Committee member.
 - b. All policies and procedures of a sub-committee must be approved by the Permanent Committee prior to implementation.
 - c. The staff of a sub-committee is controlled by the Permanent Committee through its coordinator.
 - d. A sub-committee shall not have a separate Committee of Commissioners.
3. In the event of the resignation of any member of an Assembly elected Committee or Board, such resignation should be presented to the Office of the Stated Clerk of the General Assembly. The Stated Clerk, shall, after consultation with the Chairman of the respective Committee or Board, be authorized to accept such resignation in behalf of the Assembly. He is to report such actions to the next General Assembly, and arrange for the nomination of a replacement by the Assembly's Nominating Committee, where such replacement is appropriate.

4. Each Agency shall relate to one of the four Permanent Committees as assigned by the Assembly according to the following guidelines:
 - a. Trustees or Directors shall be elected by the General Assembly according to the same provisions of the *BCO/Assembly Bylaws* for the election of Permanent committees, except that the number of classes, length of terms, eligibility for reelection, and balance of teaching and ruling elders may vary according to *Agency Bylaws*.
 - b. The Chief Executive Officer of the Agency shall be an advisory member of the Permanent Committee to which the Agency is related. Travel expenses shall be paid by the Agency.
 - c. The Coordinator of the related Permanent Committee shall be an advisory member of the Board of the Agency. In the case of Covenant Theological Seminary, the Coordinator of the related Permanent Committee shall attend the meetings of the Board at the Board's invitation. Travel expenses shall be paid by the Permanent Committee.
 - d. The relationship of the Agency to the Permanent Committee shall be one of communication, encouragement, and cooperation. The relationship shall include no fiscal or administrative responsibility or liability. Policies, procedures and staff of the Agency shall be controlled by the Board of Trustees of that Agency.
 - e. A separate Committee of Commissioners shall review the work of each Agency in order to report to the Assembly concerning that Agency, in accordance with the Bylaws of the PCA and the Rules for Assembly Operations.
5. The Special Committees shall report directly to the Assembly, with funding and administrative functions carried out by the Committee on Administration.

Section 3. The Power and authority of the Permanent Committees shall be those set forth in these Bylaws or by direction of the General Assembly.

Section 4. The Permanent Committees and Agencies shall, unless specifically directed otherwise by the General Assembly, be authorized to operate from separate locations with separate offices and separate staff. The budget for each Permanent Committee and Agency shall be submitted to the Committee on Administration which shall independently evaluate the proposed budget of each Permanent Committee and Agency and report to the Assembly its considered opinion on the adoption before the entire denomination. Should modifications in budgets be deemed necessary by the Assembly, special care shall be taken that changes not be made in such a way as to threaten the continuity or effectiveness of the Committee's or Agency's ministry. Budgets of Committees and Agencies that are agreed upon by COA may be changed only by a two-thirds vote of the Assembly commissioners present at the time the budget is voted on. Otherwise, they may be changed by majority vote. All funds received by the Corporation that are designated for the benefit of any particular Permanent Committee shall be disbursed by the Treasurer to the proper Committee. There shall be no equalization of funds so designated. Any funds received by the Corporation not designated as being for the benefit of a particular Permanent Committee shall be distributed by the Treasurer as directed by the General Assembly.

(Clerk's Note: The following explanatory action was adopted by the Eleventh General Assembly:

The Board of Trustees for the Insurance, Annuity, and Relief Funds is concerned that in future years, the intent of this PLAN for GENERAL ASSEMBLY REORGANIZATION may be lost, and the Board's ability to carry out its fiduciary responsibilities on behalf of its participants may be compromised. Accordingly, the Board, in reliance upon assurances from the Permanent Subcommittee on Stewardship Ministries (PSCSM), understands that with respect to the Boards of Trustees for Covenant College, Covenant Theological Seminary, Ridge Haven, the PCA Foundation, and the Insurance, Annuity, and Relief Funds:

1. That financial coordination and independent evaluation of the Boards' proposed budgets by the Committee on Administration is for "audit purposes only" (PSCSM language).
2. That in the event the Committee on Administration disagrees with the budget submitted by one of the Boards, in whole or any item thereof, that the General Assembly may adopt either the Board's budget or the Committee on Administration's recommended changes by simple majority.
3. That the requirement of a two-thirds vote of the General Assembly applies only to changes not recommended by the Committee on Administration, initiated on the floor of the Assembly.
4. That under the Chart of Committees and Agencies, Financial Coordination is to the Assembly from the Boards, and to the Boards from the Assembly, and further that the Committee on Administration is a "filter upward" (PSCSM language), and that the Committee on Administration has no downward authority.)

Section 5. Each Permanent Committee, by resolution adopted by a majority of its Committee members, may designate the place, date, and time for regular meetings of the Committee, which should be held at least quarterly. Written or printed notice of such resolution should be given to all Committee members within a reasonable time after the adoption thereof. Notice of the time, place or purpose of such regular

meetings of the Permanent Committee shall not be required to be given.

Section 6. Special meetings of the Permanent Committees may be called at any time or place by the Chairman of the Committee, or by a majority of the Committee members. Written notice stating the place, date, and hour of such special meeting shall be delivered by the Chairman of the Committee to each Committee member at least ten days prior to the date of such meetings, and such notice should specify the purpose of such special meetings. Attendance of a Committee member at such a meeting will constitute a waiver of notice of such meeting. The act of the majority of the Committee members present at a meeting at which a quorum is present shall be the act of the Committee.

Section 7. A majority of a Permanent Committee shall constitute a quorum.

Section 8. The Chairman, Vice-Chairman, Secretary and any other officers of each Permanent Committee shall be elected annually at the last regular meeting (spring) of the Committee prior to the meeting of the General Assembly. Notice of this meeting shall include notice to the effect that these elections shall take place.

Section 9. In the event any administrative personnel employed by a Committee and approved by the General Assembly is unable to act, such Committee may employ a provisional replacement, who has been examined and approved by the Assembly's Theological Examining Committee, and who shall serve until the next General Assembly.

Section 10. The Individual Permanent Committees

A. The Committee on Administration.

1. The business affairs of the Corporation as distinguished from the ecclesiastical matters, and those not specifically assigned to one of the other Permanent Committees by these Bylaws or an act of the General Assembly, shall be managed by the Committee on Administration, which serves as the Board of Directors provided in the Charter of Incorporation, subject to such rules and regulations as may be prescribed by the General Assembly, including all applicable provisions of the *Book of Church Order*.
2. The Committee on Administration shall hold an annual meeting in conjunction with the annual General Assembly meeting, at a time and place to be determined by the Committee. Notice shall not be required to be given of the time or place of the annual meeting of the Committee, other than that which shall be included in the *Commissioner's Handbook* for the General Assembly.

B. The Committee for Christian Education and Publications.

The affairs of the Church in the areas of Christian education and publications are assigned to the Committee for Christian Education and Publications, whose duties and authority shall be designated by the General Assembly.

C. The Committee on Mission to North America.

The affairs of the Church involved in its extension in the United States and Canada are assigned to the Committee on Mission to North America, whose duties and authority shall be designated by the General Assembly.

D. The Committee on Mission to the World

The affairs of the Church in the area of world missions outside of the United States and Canada are assigned to the Committee on Mission to the World, whose duties and authority shall be designated by the General Assembly.

E. The Judicial Business Committee

There shall be a Judicial Business Committee composed of eight members divided into four classes of two members each serving four-year terms. Each class shall be composed of one Teaching Elder and one Ruling Elder.

The Committee on Judicial Business shall advise the Assembly on all constitutional matters, and between Assemblies shall function as advisor to the Stated Clerk and the Committee on Administration. The Committee shall not be separately funded but administratively will operate as subcommittee of the Committee on Administration. The Committee will make direct report to each Assembly.

F. Other Committees

The Assembly may elect or appoint other committees of either a permanent or temporary character to handle particular matters of business as designated by the Assembly. The business handled by such committees shall be limited to those matters assigned by the Assembly.

The membership of other permanent committees, or agencies shall be limited to the same constitutional provisions (*BCO* 14-1-12) as those of the permanent committees: to wit, that those who have served for at least a full term, or at least two years of a partial term on one of the Assembly's permanent committees, or permanent subcommittees, or other shall not be eligible for reelection to an Assembly committee or agency until one year has elapsed. Nominations shall be handled according to the *BCO* 14-2-11.

No individual shall serve on more than one Assembly committee, or agency at one time, except those who serve as permanent committee representatives on the Committee on Administration as per *BCO* 14-1-12. Employees of the Assembly's committees, or agencies are not eligible for office on an Assembly's committee, or agency, which administers matters directly related to their area of employment.

G. Boards of Agencies

When it is necessary for the handling of civil matters for the Assembly to authorize one of its agencies to incorporate and to form a board, the relationship of the board to the Assembly remains as a committee, and the provisions of the corporation charter and bylaws shall be in conformity with the constitution of the Church. The rules for membership and election of these boards shall be the same as provided for in the *BCO* 14-1, except that the number of classes and lengths of terms may vary.

H. Exceptions.

The Assembly has authority to make exceptions to the above guidelines for those agencies not specifically covered by the *BCO*, by making amendments to these bylaws spelling out the specific exceptions, as well as approving corporation bylaws in conformity with these exceptions.

1. Board of Trustees of the Insurance and Annuity Fund. The Board of Trustees of the Insurance, Annuity and Relief Funds of the Presbyterian Church in America, hereinafter referred to as "Trustees", shall exercise such powers and conduct such business as delegated to it by the General Assembly from time to time. Specifically, but not in limitation thereof, the Trustees shall administer the Retirement plans, the group insurance plans and the ministerial relief programs of the Corporation. No action of the General Assembly or the Corporation shall conflict with provisions of the "Trust Agreement for the Annuity Fund for Ministers of the Presbyterian Church in America," the "Trust Agreement for the Annuity Fund for Lay Employees of the Presbyterian Church in America," the "Trust Agreement for the Money Purchase Pension Plan of the Presbyterian Church in America," the "Trust Agreement for the Voluntary Tax-Sheltered Annuity Plan of the Presbyterian Church in America," and the "Presbyterian Church in America Health and Welfare Benefit Trust" without amendment of said Trust Agreements as provided in the Trust Agreements.

The Trustees will make a report to each General Assembly through the Committee of Commissioners on Insurance, Annuities and Relief.

The Trustees shall be ten (10) in number, divided into five (5) classes of two (2) men each serving five (5) year terms. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO* Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

2. The Board of Trustees of Covenant College shall consist of twenty-eight members. The members of the Board of Trustees are each elected to a four-year term. The Board is divided into four classes of seven men each such that the terms of one-fourth of the Board members expire each year. There is no required formula for dividing the members of a class between teaching and ruling elders. A Trustee may serve up to two successive terms, after which a one-year-off period. The General Assembly of the PCA may choose to elect Trustees to fill unfinished terms of Trustees who vacated their office before their term expired. The Trustee who is elected to fill the unfinished term is eligible, if reelected, to serve one additional successive term, after which a one-year period must elapse before he is eligible for reelection. Up to four men of denominations with which the PCA is in ecclesiastical fellowship may be elected, one to each class. In addition, the Board may make requests to the Presbyteries to nominate specific men to the Board.
3. The Board of Trustees of Covenant Theological Seminary shall consist of not less than twelve and not more than thirty-two members [currently twenty-four]. The members of the Board of Trustees are each elected to a four-year term. The Board is divided equally into four classes, the terms of one-fourth of the Board members expiring each year. A Trustee may serve up to two successive terms, after which a one-year interval. The General Assembly of the PCA may choose to elect Trustees to fill unfinished terms of Trustees who vacated their office before their term expired. The Trustee who is elected to fill the unfinished term is eligible, if reelected, to serve one additional successive term, after which a one-year period must elapse before he is eligible for reelection. Each Trustee shall be an ordained teaching or ruling elder of the Presbyterian Church in America and elected by the General Assembly,

- except that up to two members of each class may be elders of denominations with which the PCA is in ecclesiastical fellowship. There is no required formula for dividing the members of a class between teaching and ruling elders. In addition, the Board may make requests to the Presbyteries to nominate specific men to the Board.
4. The number of the Directors of Ridge Haven, Inc. shall be ten (10), divided into five (5) classes of two (2) men each serving five (5) year terms. The General Assembly shall elect at each Assembly a Class of Directors to begin service immediately following the conclusion of the Assembly. Each member of the Board of Directors must be either a Teaching or Ruling Elder in the Presbyterian Church in America. The members of the Board of Directors of Ridge Haven are not subject to the *BCO* Chapter 14 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders. Directors shall be eligible for reelection to a second five year term after which there must be a one year interval before further reelection.
 5. Investors Fund for Building and Development. Each member of the board of trustees must be either a TE or RE in the PCA. A trustee shall not be eligible for re-election to the board until 1 year after his term expires, except that, if a trustee has not served a full term or for at least two years of a two or three year term, he shall be eligible for immediate re-election at the end of such term; a trustee may otherwise serve non-consecutive terms without limit. Trustees shall be elected by a majority vote of the members of the General Assembly of the PCA in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operations and the *BCO* of the PCA, all as duly amended from time to time. Nominations for the board of trustees shall be presented to the General Assembly by the nominating committee of the PCA.

ARTICLE V. FISCAL MATTERS.

Section 1. The fiscal year of the Corporation shall be from July 1 through June 30 of each year, commencing July 1, 1984. The General Assembly shall annually designate the auditors of the Corporation on recommendation from the Committee on Administration, which auditing firm shall make an audit of the agencies' financial affairs of the Corporation and of each Permanent Committee promptly following the close of each fiscal year. The expenses of such audit shall be prorated among the Corporation and each Permanent Committee.

Section 2. All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, savings and loan institutions, trust, or other depositories as the Permanent Committees by resolution may select.

Section 3. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers of the Corporation as the Committee on Administration shall designate. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of any of the Permanent Committees shall be signed by such representative of the Committee as the Committee by resolution shall designate.

ARTICLE VI. ECCLESIASTICAL MATTERS.

Section 1. The ecclesiastical Constitution of the Church is composed of: the *Westminster Confession of Faith*, the *Larger and Shorter Catechisms* as adopted by the General Assembly of the Presbyterian Church in America, and the *Book of Church Order* of the Presbyterian Church in America. The provisions of the Constitution shall control over any provisions of these Bylaws that may be in conflict therewith.

ARTICLE VII. AMENDMENTS TO THE BYLAWS

These Bylaws may be amended by a majority vote at any annual or special meeting of the General Assembly.

PART IV

CORRECTIONS OF THE THIRTEENTH GENERAL ASSEMBLY

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- 14 Add to Ad-Interim Committee to Study Baptism:
TE Paul G. Settle, Calvary
3 Ivy Trail
Greenville, SC 29615
- 22 Add VA after Gainesville
- 106 After recommendation #28, *Adopted*, add the phrase "and sent down to presbyteries."
- 372 Delete the word "agencies" at the beginning of the fourth line of ARTICLE V. FISCAL MATTERS.

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