

**Minutes**  
**of the**  
**FIFTH GENERAL ASSEMBLY**  
**of the**  
**PRESBYTERIAN CHURCH**  
**IN AMERICA**

Part I  
DIRECTORY  
Of General Assembly  
Committees And Officers

Part II  
JOURNAL

Part III  
APPENDICES

**SEPTEMBER 12-16, 1977**  
**SMYRNA, GEORGIA**

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**The week of September 19, 1978  
(The hour of convening to be determined.)  
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Grand Rapids, Michigan**

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**MINUTES**  
of the  
**FIFTH GENERAL ASSEMBLY**  
**PRESBYTERIAN CHURCH IN AMERICA**

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**Smyrna Presbyterian Church**  
**SMYRNA, GEORGIA**  
**SEPTEMBER 12, 16, 1977**

## SUCCESSION OF MODERATORS

<b>Assembly</b>	<b>Year</b>	<b>Name</b>	<b>Place of Assembly</b>
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. McIlwaine	Greenville, SC
5th	1977	Hon. John T. Clark	Smyrna, GA

**PART I**  
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**COMMITTEES AND OFFICES**

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**Moderator**

Mr. John T. Clark  
2724 Ingleside Avenue  
Macon, Georgia 31204  
Phone: 912-743-0015

**Stated Clerk**

The Rev. Morton H. Smith  
P. O. Box 256  
Clinton, Mississippi 39056  
Phone: 601-924-7403

**Offices of the General Assembly**

**Business Administrator**

Mr. Dan Moore  
P. O. Box 6287  
Columbus, Georgia 31907  
Phone: 404-563-4616

**Coordinator for Christian Education and Publications**

The Rev. Charles H. Dunahoo  
1020 Monticello Court  
Montgomery, Alabama 36117  
Phone: 205-277-3100

**Coordinator for Mission to the United States**

The Rev. Larry C. Mills  
P. O. Box 16589  
Jackson, Mississippi 39206  
Phone: 601-981-4241

**Coordinator for Mission to the World**

The Rev. Paul McKaughan  
P. O. Box 1744  
Decatur, Georgia 30031  
Phone: 404-292-8345

## MINUTES OF THE GENERAL ASSEMBLY

### Director of Stewardship Ministries

Mr. Milton F. Howland  
1020 Monticello Court  
Montgomery, Alabama 36109  
Phone: 205-277-2424

## DIRECTORY OF CURRENT ASSEMBLY COMMITTEES

### I. PERMANENT COMMITTEES

#### COMMITTEE ON ADMINISTRATION

#### Teaching Elders:

Gordon Reed, Southern Florida  
8485 S.W. 112th St.  
Miami, Florida 33156

Frank Moser, Ascension  
530 Greenleaf Drive  
Monroeville, Pennsylvania 15146

Robert LaMay, Central Georgia  
1300 McRee Drive  
Valdosta, Georgia 31601

Bruce Wideman, Mississippi Valley  
First Presbyterian Church  
P. O. Box 4862  
Jackson, Mississippi 39216

Frank E. Smith, Mid-Atlantic  
8 Franklin Drive, RFD 5  
Mahopac, New York 10541

Harold R. Patteson, Calvary, Chairman  
629 Wildwood  
Columbia, South Carolina 29203

#### Ruling Elders:

##### Class of 1981

Ralph Langford, Evangel  
109 Dalehaven Place  
Gadsden, Alabama 35901

Richard Ayres, Louisiana  
1107 Greenbrier St.  
Alexandria, Louisiana 71301

##### Class of 1980

James Wilkerson, Grace  
Woodville, Mississippi 39669

##### Class of 1979

J. B. Caulfield, Covenant  
Water Valley, Mississippi 38965

L. M. Young, New River  
720 Chester Avenue, N.W.  
Roanoke, Virginia 24017

##### Class of 1978

S. Elliott Belcher, Warrior  
Brent, Alabama 35034

In addition to the above classes of members, the following are **Ex Officio** members of the Committee on Administration:

#### The Moderator:

John T. Clark  
2724 Ingleside Avenue  
Macon, Georgia 31204

#### The Immediate Past Moderator:

William A. McIlwaine  
1107 East Hernandez  
Pensacola, Florida 32503

**The Stated Clerk:**

Morton H. Smith  
P. O. Box 256  
Clinton, Mississippi 39056

The Chairman of the three Permanent Committees, which the By Laws stipulate are to be elected at the first meeting of the Committee following the General Assembly, for this year are:

**Committee for Christian Education and Publications:**

Don K. Clements  
10479 Nereus  
San Diego, California 92124

**Committee on Mission to the United States:**

J. Philip Clark  
610 North Glendale  
Glendale, California 91206

**Committee on Mission to the World:**

L. B. Austin III  
1703 Crestwood Drive  
Chattanooga, Tennessee 37405

**Alternates**

William H. Bell, Jr., Evangel  
101 North Pine  
Greenville, Alabama 36037

Melvin Lancaster, Western Carolina  
104 Flint Street  
Waynesville, North Carolina 28786

**Consultant on Administration**

Dan Moore  
P. O. Box 6287  
Columbus, Georgia 31907

**SUB-COMMITEE ON INTERCHURCH RELATIONS**

**Teaching Elders**

**Ruling Elders**

**Class of 1980**

Donald R. Esty, Pacific  
10936 N.E. 24th St.  
Bellevue, Washington 90084

Hugh Potts, Mississippi Valley  
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Washington St.  
Kosciusko, Mississippi 39090

**Class of 1979**

Robert C. Korn, Calvary  
c/o Sardinia Presbyterian Church  
Sardinia, South Carolina 29143

W. D. Carmichael, Grace  
Ellisville, Mississippi 39437

**Class of 1978**

Timothy Fortner, Central Georgia, Chairman  
1303 Bellemeade Boulevard  
Jacksonville, Florida 32211

Ivan Ward, Westminster  
Route 2, Box 136  
Greeneville, Tennessee 37743

Morton H. Smith, Stated Clerk, Ex Officio  
P. O. Box 256  
Clinton, Mississippi 39056

**Alternates**

Thomas Llewellyn, Mississippi Valley  
5200 Clinton Blvd.  
Jackson, Mississippi 39209

Michael A. Littlejohn, Carolina  
6905 Oak Ridge Road  
Raleigh, North Carolina 27612

## MINUTES OF THE GENERAL ASSEMBLY

**Ex-Officio**

Don K. Clements, Central Georgia  
10479 Nereus  
San Diego, California 92124

Ingram W. Philips, Evangel  
350 Hudnutt  
Fort Sill, Oklahoma 73503

## COMMITTEE ON JUDICIAL BUSINESS

**Teaching Elders****Ruling Elders**

## Class of 1981

John W. P. Oliver, Central Georgia  
642 Telfair Street  
Augusta, Georgia 30902

Ernest E. Mason, Gulf Coast  
1525 E. Lakeview Avenue  
Pensacola, Florida 32503

## Class of 1980

Thomas A. Cook, Mississippi Valley  
P.O. Box 61  
Louisville, Mississippi 39339

James Westlake, North Georgia  
Route 7, Box 366  
Covington, Georgia 30209

## Class of 1979

John P. Clelland, Evangel  
Hilltop Arms, Apt. 212  
600 Montgomery Street  
Montgomery, Alabama 36104

Larry Mick, Tennessee Valley  
2520 Stewart Road  
Signal Mountain, Tennessee 37377

## Class of 1978

John Holmes, Tennessee Valley, Chairman  
P. O. Box 26  
Harriman, Tennessee 37748

Robert H. Kirksey, Warrior  
116 Pine Hill Drive  
Aliceville, Alabama 35442

## Alternates

Robert Cannada, Jr., Covenant  
28 Tallyho Lane  
Little Rock, Arkansas 72207

Kenneth Ryskamp, Southern Florida  
Suite 200, 1450 Madruga Ave.  
Coral Gables, Florida 33146

## TRUSTEES FOR THE INSURANCE AND ANNUITY FUND

Class of 1982: James Lipscomb, Louisiana  
Rt. 1, Box 461-A  
Ruston, Louisiana 71270

Seixas G. Milner, North Georgia  
300 Robin Rd., S.E.  
Marietta, Georgia 30067

Class of 1981: Russell Flaxman, Mid-Atlantic  
Box 13005  
Chesapeake, Virginia 23325

Clynard Belcher, Westminster  
Main Street  
Haysi, Virginia 24256

Class of 1980: Thomas Barnes, Evangel  
1401 Bonita Avenue  
Opelika, Alabama 36801

Chester B. Hall, Tennessee Valley  
401 Dorsey Way  
Louisville, Kentucky 40223

Class of 1979: J. A. Durrenberger, Central Georgia  
206 Brookwood Place  
Valdosta, Georgia 31601

C. E. Hornsby, Warrior  
Centreville, Alabama 35042

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c/o Florida National Bank of Coral Gables  
P. O. Box 1609  
Coral Gables, Florida 33134

James E. Allen, Mississippi Valley  
c/o Deposit Guaranty National Bank  
P. O. Box 1200  
Jackson, Mississippi 39205

Insurance and Annuity Office  
P. O. Box 6287  
Columbus, Georgia 31907  
404-653-4616

**SUB-COMMITTEE ON STEWARDSHIP**

**Teaching Elders**

**Ruling Elders**

Class of 1981

Mission to the World  
Eugene Craven, Calvary  
1919 India Hook Road  
Rock Hill, South Carolina 29730

Mission to the United States  
Logan Porter, Carolina  
908 Fairway Drive  
High Point, North Carolina 27262

Class of 1980

Mission to the United States  
Henry M. Hope, Jr., Central Georgia  
2193 Vineville Avenue  
Macon, Georgia 31204

Administration  
S. Elliott Belcher, Warrior  
Brent, Alabama 35034

Class of 1979

Christian Education and Publications  
Harry Schutte, Calvary, Chairman  
3100 Covenant Road  
Columbia, South Carolina 29206

Mission to the World  
Kenneth Keyes, Southern Florida  
P. O. Box 807  
Boynton Beach, Florida 33436

Class of 1978

Administration  
John Stodghill, Gulf Coast  
P. O. Box 1034  
Mobile, Alabama 36601

Christian Education and Publications  
Edward Robeson, Calvary  
119 York Street  
Chester, South Carolina 29706

Milton E. Howland, Director  
1020 Monticello Court  
Montgomery, Alabama 36117

**PERMANENT SUB-COMMITTEE FOR CONFERENCE CENTER SITE**

Gordon K. Reed, Southern Florida, Chairman  
14101 S.W. 99th Avenue  
Miami, Florida 33176

Paul G. Settle, Calvary  
105 River Street  
Greenville, South Carolina 29601

Alex Keleman, New River  
333 Parkview Drive  
St. Albans, West Virginia 25177

Ed Williford, Mississippi Valley  
1438 Rebel Drive  
Jackson, Mississippi 39211

## MINUTES OF THE GENERAL ASSEMBLY

George H. Gulley, Jr., Grace  
505 Storm Avenue  
Brookhaven, Mississippi 39601

Pat T. Williams, Evangel  
Route No. 1, Box 10  
Pike Road, Alabama 36064

Kenneth Keyes, Southern Florida  
P. O. Box 807  
Boynton Beach, Florida 33436

Douglas Patton, Calvary  
P. O. Box 599  
Mauldin, South Carolina 29662

R. E. Joslin, Westminster  
254 Plantation Road  
Bristol, Virginia 24201

Charles T. Wolf, Jr., Central Georgia  
440 Stone Edge Road  
Macon, Georgia 31204

John Moore, Jr., Covenant  
North Main Street  
Clarendon, Arkansas 72029

## Alternate

Rhett Sanders, Calvary  
Route 2, Box 41  
Chester, South Carolina 29706

See paragraph 5-79, III, 12-17, for establishment of and duties of this Committee.

## COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

## Teaching Elders

Robert J. Ostenson, Evangel  
1728 S. Hull Street  
Montgomery, Alabama 36104

Michael Schneider, Jr., Mississippi Valley  
5125 Robinson Rd.  
Jackson, Mississippi 39204

John K. Reeves, Grace  
758 Dantzler Street  
Moss Point, Mississippi 39563

Thomas Patete, Covenant  
P. O. Box 312  
Marks, Mississippi 38646

Don K. Clements, Central Georgia, Chairman  
10479 Nereus  
San Diego, California 92124

## Ruling Elders

## Class of 1981

O. H. Smith, III, Gulf Coast  
1806 E. Blount Street  
Pensacola, Florida 32503

## Class of 1980

R. H. Miller, New River  
1414 Crestview Street  
Blacksburg, Virginia 24060  
George Parron, Mid-Atlantic  
317 West McGinnis Circle  
Norfolk, Virginia 23502

## Class of 1979

Charles Parks, Carolina  
2232 Wilkins Street  
Burlington, North Carolina 27215

**Class of 1978**

Dan Barr, Westminster  
Route 4, Box 259  
Bluff City, Tennessee 37618

Edward Robeson, Calvary  
119 York Street  
Chester, South Carolina 29706

George Wessel, Calvary  
Route 7, Box 24-A  
Lexington, South Carolina 29072

**Alternates**

David Howe, Tennessee Valley  
262 Peters Rd., S.W.  
Knoxville, Tennessee 37919

James Holcomb, Jr. North Georgia  
411 Willowbrook Drive  
Smyrna, Georgia 30080

**Coordinator**

Charles Dunahoo  
1020 Monticello Court  
Montgomery, Alabama 36117

**COMMITTEE ON MISSION TO THE UNITED STATES**

**Teaching Elders**

Terry Gyger, Southern Florida  
10710 SW 60th Ave.  
Miami, Florida 33156

Donald C. Graham, Gulf Coast  
3433 Robinson Bayou Circle  
Panama City, Florida 32401

Charles E. Turner, Pacific  
P. O. Box 248  
Prescott, Arizona 86301

**Ruling Elders**

**Class of 1981**

Louis Mapp, Grace  
P. O. Drawer 110  
Hattiesburg, Mississippi 32503

Logan Porter, Carolina  
908 Fairway Drive  
High Point, North Carolina 27262

**Class of 1980**

Earl Bolton, North Georgia  
4631 Mitchell Street  
Forest Park, Georgia 30050

**Class of 1979**

J. Philip Clark, Pacific, Chairman  
610 North Glendale Avenue  
Glendale, California 91206

J. T. Russell, Western Carolinas  
101 Westview Place  
Waynesville, North Carolina 28786

Walter Hatterick, Warrior  
White Oak Pike  
Cynthiana, Kentucky 41031

**Class of 1978**

Roert A. Koren, Southern Florida  
7806 N.W. 74th Terrace  
Tamarac, Florida 33313

Harold Tolsma, Texas  
2248 Swift Boulevard  
Houston, Texas 77025

Henry M. Hope, Jr., Central Georgia  
2193 Vineville Avenue  
Macon, Georgia 31204

**Alternates**

Charles Champion, Covenant  
221 West Washington Street  
Houston, Mississippi 38851

Roger A. Schild, Ascension  
2139 Montour  
Coraopolis, Pennsylvania 15108

**Coordinator**

Larry Mills  
P. O. Box 16589  
Jackson, Mississippi 39206

## MINUTES OF THE GENERAL ASSEMBLY

## COMMITTEE ON MISSION TO THE WORLD

**Teaching Elders**

G. Allen Fleece, Central Georgia  
682 Mulberry Street  
Macon, Georgia 31201

Joe Morecraft, North Georgia  
Apt. 16-T, Beau Rivage  
150 South Atlanta Street  
Roswell, Georgia 30075

Eugene Craven, Calvary  
1919 India Hook Road  
Rock Hill, South Carolina 29730

Lardner Moore, Texas  
618 North Cleveland  
Sherman, Texas 75090

Carl Bogue, Ascension  
P. O. Box 3903  
Akron, Ohio 44314

William J. Stanway, Grace  
912 Live Oak Drive  
Clinton, Mississippi 39056

A. Boyce Spooner, Western Carolinas  
P. O. Box 1139  
Waynesville, North Carolina 28786

## Class of 1981

## Class of 1980

## Class of 1979

## Class of 1978

**Alternates****Coordinator**

Paul McKaughan  
P. O. Box 1744  
Decatur, Georgia 30031

**Ruling Elders**

Walter Lastovica, Mid-Atlantic  
307 Stonewall Avenue  
Hopewell, Virginia 23860

L. B. Austin III, Tennessee Valley, Chairman  
1703 Crestwood Drive  
Chattanooga, Tennessee 37405

Hugh Brown, Evangel  
2658 Dolly Brook Lane  
Birmingham, Alabama 35243

W. Jack Williamson, Evangel  
P. O. Box 467  
Greenville, Alabama 36037

H. Clifford Horton, Warrior  
Highway 17 South  
Aliceville, Alabama 35442

Charles T. Wolf, Jr., Central Georgia  
440 Stone Edge Road  
Macon, Georgia 31204

James McOwen, Southern Florida  
3029 N. Federal Hwy.  
Delray Beach, Florida 33444

## ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

**Teaching Elders**

James Bland, III, Evangel  
P. O. Box 676  
Gadsden, Alabama 35902

Daniel R. Morse, Mississippi Valley  
5422 Clinton Boulevard  
Jackson, Mississippi 39209

David Jussely, Mississippi Valley  
P. O. Box 977  
Yazoo City, Mississippi 39194

## Class of 1980

## Class of 1979

## Class of 1978

**Ruling Elders**

Dan de Lange, Southern Florida  
13220 SW 208th St.  
Miami, Florida 33177

John C. Snyder, Ascension  
3332 Mistywood Drive  
Charlotte, North Carolina 28213

Harry P. Musser, New River  
903 Ewanwood Road  
P. O. Box 2109  
Charleston, West Virginia 25328

Alternates

John Robertson, Warrior  
1208 10th St.  
Tuscaloosa, Alabama 35401

J. Rod Webb, Gulf Coast  
3728 W. 25th St.  
Panama City, Florida 32401

BOARD OF TRUSTEES FOR THE  
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

**Class of 1981:**

Laurie V. Jones, Texas  
2110 Gray Falls  
Houston, Texas 77042

Robert McFarland, Grace  
P. O. Box 445  
Bay Springs, Mississippi 39422

**Class of 1979:**

John W. (Jack) Todd, Jr., Ascension  
RD 4, Blackburn Road  
Sewickley, Pennsylvania 15143

Gordon Reed, Southern Florida  
14101 S.W. 99th Avenue  
Miami, Florida 33176

**Class of 1980:**

W. J. (Jack) Williamson, Evangel  
Box 467  
Greenville, Alabama 36037

**Class of 1978:**

Robert C. Wasson, Calvary  
Route 3  
Laurens, South Carolina 29360

Alan Harris, Southern Florida  
c/o Florida National Bank  
P. O. Box 1609  
Coral Gables, Florida 33134

II. AD INTERIM AND SPECIAL COMMITTEES

AD INTERIM COMMITTEE ON ABORTION

The Fourth General Assembly of the Presbyterian Church in America passed the following action: "... The General Assembly answered Overture 4 from Calvary Presbytery with respect to Abortion in the affirmative and expressed its grave concern over the murder of hundreds of thousands of the unborn through widespread practice of abortion; and that the Assembly appoint a committee to study and bring back to the 1977 General Assembly a biblical, theological statement on abortion with practical application (4-57)."

The Fifth Assembly approved the following motion: "That the Assembly reaffirm the position of the Fourth General Assembly on abortion, and that the Ad-Interim Committee on Abortion be extended until the Sixth General Assembly, with the Convener empowered to select additional members to replace any current members who are unable or unwilling to serve, and that the Committee be empowered to elect a new Chairman, if they so desire." (5-47)

The following men were named to this committee by the Fourth General Assembly (4-81):

**Teaching Elders**

Carl Bogue, Convener  
4105 State Road  
Akron, Ohio 44319

Thomas Cheely  
P. O. Box 388  
Locust, North Carolina 28097

William Fitzhenry  
913 Spring Road  
Charleston, West Virginia 25314

Allen Fleece  
682 Mulberry Street  
Macon, Georgia 31201

Fred Thompson  
P. O. Box 161  
Roebuck, South Carolina 29376

**Ruling Elders**

William Cook  
1825 Peachtree  
Jackson, Mississippi 39202

Warren Diven  
123 Kelvington Drive  
Monroeville, Pennsylvania 15146

Richard Kennedy  
Route 2  
Denver, North Carolina 28037

Herman Quantz  
2905 Elliott  
Alexandria, Louisiana 71301

William Russell  
206 Dodson Road  
Petersburg, Virginia 23803

James Wilkerson  
P. O. Box 637  
Woodville, Mississippi 39669

### Alternates

Charles Dunahoo  
1020 Monticello Court  
Montgomery, Alabama 36109

John Foyt  
70 Leucadendra Drive  
Coral Gables, Florida 33156

### AD-INTERIM COMMITTEE ON CONSTITUTIONAL DOCUMENTS

The Fifth General Assembly continued this Committee under the following guidelines:

1. To make final report on the Scripture Proofs for the *Confession and Catechisms*, after due time has been allotted for use of the Study Edition.
2. To complete work on Scripture Proofs for the *Book of Church Order*.
3. To study the merits of a possible addition to our Standards of a statement on the theology of missions.
4. To consult with the Special Editorial Committee on proposed editorial changes affecting substance, in accordance with the Minutes of the Third General Assembly (3-17).

The Fifth General Assembly also assigned to this Committee the study of the problem of membership in an unorganized congregation. (5-100).

#### Teaching Elders

Frank M. Barker, Jr.  
3181 Dolly Ridge Drive  
Birmingham, Alabama 35243

Charles H. Dunahoo, Chairman  
1020 Monticello Court  
Montgomery, Alabama 36109

Morton H. Smith  
P. O. Box 256  
Clinton, Mississippi 39056

#### Ruling Elders

John Barnes  
652 Sedgewood Drive  
Rock Hill, South Carolina 29731

W. Jack Williamson  
P. O. Box 467  
Greenville, Alabama 36037

### SPECIAL EDITORIAL COMMITTEE ON CONSTITUTIONAL DOCUMENTS

The Fifth General Assembly continued this Committee under the following guidelines:

It is the responsibility of this Committee to effect a complete new draft of the *Book of Church Order*, embodying the substance of the existing BCO together with any changes, amendments or additions approved by the General Assembly. This Committee shall not propose alterations in the substance of BCO contents except as the ordinary conduct of their business calls for obvious and clearly necessary changes. Any other changes of substance shall be clearly identified before any steps are taken to implement the relevant sections of the BCO. There is no time-frame anticipated for the completion of the work of this Committee. Changes in the BCO deemed necessary by the Assembly and by the Church are anticipated during the completion of its work.

#### Teaching Elders

O. Palmer Robertson  
Westminster Theological Seminary  
Chestnut Hill  
Philadelphia, Pennsylvania 18119

Harold R. Patteson  
629 Wildwood  
Columbia, South Carolina 29203

G. Aiken Taylor, Chairman  
P. O. Box 3108  
Asheville, North Carolina 28802

Fred D. Thompson, Jr.  
P. O. Box 161  
Roebuck, South Carolina 29376

#### Ruling Elders

Edward S. Mathes  
3611 Toledo Street  
Coral Gables, Florida 33134

AD-INTERIM COMMITTEE ON THE NUMBER OF OFFICES

The Fifth General Assembly adopted the following motion continuing this Committee:

“That the General Assembly thank the present Ad-Interim Committee to Study the Question of the Number of Offices in the Church for the presentation of their most instructive reports in the 1977 *Handbook*, but suspend discussion of its recommendations until the Sixth General Assembly, meantime authorizing the Committee to continue and to make an adequate study:

- a. Of the Committee's Minority Report to the Fifth Assembly, advocating the two office view;
- b. Of the classic three office view;
- c. Of the Triune office view;
- d. Of the office of Deacon (as reflected in Overture 6, p. 31);
- e. And of the view recognizing the great importance of the basic office of all Christians.” (5-37)

The Assembly adopted a motion that the Committee on Number of Offices be asked to give specific attention to the question of who may administer the sacraments, and to present to the next Assembly either a more thorough exegetical defense of the position of our Standards (*Westminster Confession* 27, IV), or an exegetical defense of such a position as the Scriptures may be found to support, together with suggestions for any necessary revisions of our Standards to bring them into conformity to such a position. and that the Committee be requested to include in its report to the next Assembly papers dealing with the various views presented to it on this question, whether or not it adopts these views itself.

**Teaching Elders**

F. Nigel Lee, Mississippi Valley  
609 Valley  
Kosciusko, Mississippi 39090

Donald Dunkerley, Gulf Coast  
1220 East Blount Street  
Pensacola, Florida 32503

Morton H. Smith, Mississippi Valley  
P. O. Box 256  
Clinton, Mississippi 39056

Robert C. Sproul, Ascension  
Ligonier Valley Study Center  
Route 1  
Stahlstown, Pennsylvania 15687

**Ruling Elders**

William Joseph Borden, Texas  
2325 Oak Knoll Drive  
Colleyville, Texas 76034

Thurston Futch, Central Gerogia  
653 Wimbish Road  
Macon, Georgia 31204

John C. Snyder, Ascension  
3322 Mistywood Drive  
Charlotte, North Carolina 28213

Richard Ayres, Louisiana,Convener  
1107 Greenbriar Street  
Alexandria, Louisiana 71301

AD-INTERIM COMMITTEE TO STUDY THE BIBLICAL BASIS OF CHURCH UNION

The Fifth General Assembly appointed an Ad Interim Committee of six to write a position paper on the Biblical basis of ecclesiastical union and fraternal relations, and to report back to the Sixth General Assembly. The Committee is to be appointed by the Nomination Committee of the General Assembly.

**Grounds.**

- 1. To provide more specific direction as requested in Recommendation 4.
- 2. To make sure that any action in this area is based on Scripture.

James E. Moore, Covenant, Convener  
3340 Lynchburg  
Memphis, Tennessee 38134

John Reeves, Grace  
758 Dantgler  
Moss Point, Mississippi 39563

John Oliver, Central Georgia  
642 Telfair Street  
Augusta, Georgia 30902

Robert Vincent, Louisiana  
5728 Navaho Trail  
Alexandria, Louisiana 71301

Gerald Sovereign, Gulf Coast  
324 Valencia Street  
Gulf Breeze, Florida 32561

James R. Peaster, Mississippi Valley  
964 Belle Air Circle  
Yazoo City, Mississippi 39194

John C. Snyder, Ascension  
3322 Mistywood Drive  
Charlotte, North Carolina 28213

**Alternates**

Robert Lane, Westminster  
4666 Old Stage Road  
Kingsport, Tennessee 37664

## AD-INTERIM THEOLOGICAL COMMITTEE TO STUDY DIVORCE

The Assembly adopted a motion to refer Part II of the Constitutional Documents Report entitled "Interpretation of I Timothy 3:2, 'The husband of one wife,'" to a new Theological Committee to be appointed by the Moderator, which is to report to the next General Assembly.

Overture 12 of North Georgia Presbytery concerning divorce was referred to this Theological Committee.

**Overture 12. From North Georgia Presbytery to the Fifth General Assembly**

**Whereas**, God's Word enjoins His people to recognize the legitimacy of divorce on the grounds of adultery, or desertion by an unbelieving partner only,

**Whereas**, our civil authorities have taken it upon themselves to recognize other than Scriptural grounds for divorce,

**Therefore**, be it resolved that the General Assembly appoint a committee to further investigate the practice of divorce and remarriage, both within and without the PCA, to the end that specific conditions of divorce be incorporated in the *Book of Church Order*, as may be most conformable to the Word of God.

The Moderator named the following Committee:

**Teaching Elders**

Richard Knodel, Ascension  
RFD 1, Box 268  
Volant, Pennsylvania 16156

William J. Stanway, Grace  
912 Live Oak Drive  
Clinton, Mississippi 39056

Charles Young, Warrior  
P. O. Box 517  
York, Alabama 36925

Paul Settle, Calvary, Convener  
105 River Street  
Greenville, South Carolina 29601

James P. Campbell, Jr., Central Georgia  
1921 Coventry Drive  
Columbus, Georgia 31906

**Ruling Elders**

Kenneth Ryskamp, Southern Florida  
Suite 200, 1450 Madrugá Avenue  
Coral Gables, Florida 33146

Steve Fox, Evangel  
Walker Printing Company  
P. O. Box 11425  
Montgomery, Alabama 36111

Henry Dekker, North Georgia  
4085 Chestnut Ridge Drive  
Dunwoody, Georgia 30338

John Thompson, Westminster  
614 Lazy Lane  
Kingsport, Tennessee 37663

Stokes Robertson, Mississippi Valley  
2246 North Cheryl Drive  
Jackson, Mississippi 39211

**Advisory Members**

Charles H. Dunahoo, North Georgia  
1020 Monticello Court  
Montgomery, Alabama 36117

Morton H. Smith, Mississippi Valley  
P. O. Box 256  
Clinton, Mississippi 39056

**PART II**  
**JOURNAL**  
**MINUTES — MONDAY EVENING**  
**SEPTEMBER 12, 1977**

**First Session**

**5-1 The Assembly Called to Order**

The Fifth General Assembly of the Presbyterian Church in America, meeting in the sanctuary of the First Baptist Church, Smyrna, Georgia, hosted by the Smyrna Presbyterian Church, Smyrna, Georgia, was called to order at 7:00 p.m. September 12, 1977, by the Moderator, the Rev. W. A. McIlwaine, who led the Assembly in an opening prayer.

**5-2 Report on Enrollment**

The Stated Clerk announced that a quorum was present.

The final enrollment of Commissioners is recorded as follows:

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

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Akron, OH	Faith	Carl W. Bogue, Jr	Peter Stazen II
Butler	Westminster	Stuart H. Perrin Daniel H. Perrin	John L. Croft
Gibsonia	Gospel Fellowship	Walter R. Kenyon	George Love
Monroeville	Sovereign Grace	Frank D. Moser	Jay Harris
Pittsburgh	Covenant	K. Eric Perrin	
Pittsburgh	Providence	Arthur C. Broadwick F. Randall Johovich	Charles Le Suer John Snyder
Volant	Church of The Living Word	Richard E. Knodel, Jr.  Frank E. Coho, Jr. Douglas Culver Wayne F. Jamison David L. Karlberg David G. McKay Samuel A. Mateer O. Palmer Robertson Alvin W. Smith, Jr. Robert C. Sproul	

CALVARY PRESBYTERY (All towns are in South Carolina)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Abbeville	Lebanon		Charles Wilson
Abbeville	New Hope	James L. Moss	James Hodge
Aiken	Grace	J. Reginald Hill	
Andrews	Andrews	James Hope	
Blair	Salem	Kenneth L. Barnes	
Cheraw	Faith		Robert Eskridge
Chester	Trinity	Rhett Sanders	E. J. Robeson
Chester	Zion	Samuel B. Hoyt, Jr. (2)	Simpson Darby
Clover	Bethel	Vernon N. West (2)	Robert C. Love
Clover	Scherer Memorial	Vernon N. West (2)	Robert C. Glenn
Columbia	Covenant	Alan W. Mugler	Nolan Armstrong John Goodman Royce Waites

## MINUTES OF THE GENERAL ASSEMBLY

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Columbia	Eau Claire	Harold R. Patteson	E. Knox Fraley
Greenville	Calvary	John R. Smith, Jr.	
Greenville	Second	Paul G. Settle	Pat Holbrook J. Henry Elrod
Greenville	Reedy River	J. Gaynor Phillips	J. B. Ducker A. M. Peden, Alternate
Greenwood	Rock	William C. Smith	Warren Mundy
Greer	Fulton	Loren V. Watson	W. Elmer Mathis
Kingstree	Bethel	Karl E. Woodmansee (2)	
Kingstree	Central	William Shannon	Jack Scott
Kingstree	Mouzon	Karl E. Woodmansee (2)	McQueen Duke
Landrum	Philadelphia	Otto Wiesmann	
Laurens	Friendship	Dwight Noe	Herman Henderson
Lexington	Lexington	Eulice D. Thomas	Jack McHulay George Wessel
Manning	New Covenant	Billy E. Rufus	William Doug Cousar
McConnells	Olivet	Samuel B. Hoyt, Jr. (2)	Newton Wells
Moore	Center Point	Fred D. Thompson (2)	Robert Mac aBee
Reidville	Reidville	Joseph D. Beale (2)	John Anderson
Rock Hill	Hopewell	Edwin L. Worstall, Jr. (2)	
Rock Hill	Westminster	C. Eugene Craven Hal E. McNeely	John Barnes William White
Roebuck	Mt. Calvary	William Henry Benchoff	J. C. Turner
Roebuck	Roebuck	Fred D. Thompson (2)	Louie Campbell
Sardinia	Sardinia		Frank DuBose
Spartanburg	Powell	F. Jack Giddings	
Spartanburg	Providence	R. Grady Love	A. J. Coleman
Van Wyck	Trinity	Edwin L. Worstall, Jr. (2)	Glenn Alexander
Winnsboro	Lebanon	John R. Thompson	
Winnsboro	Union Memorial	John R. Riddle	
Woodruff	Antioch	Joseph D. Beale (2) Fred E. Manning, Sr Harry T. Schutte Robert T. Slimp	

## CAROLINA PRESBYTERY (All towns are in North Carolina)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Belmont	East Belmont	Willis D. Kerley	Tom Garrett
Burlington	Northside	Charles W. McNutt	Roland Parton Steve White
Charlotte	New Life	Jack Eubanks	Ross Miller
China Grove	New Hope	David Gullett	Frank Waddell
Denver	Lakeshore	Dewey D. Murphy	Robert Wilcox
Durham	Fuller Memorial		Charles Spaulding
Gastonia	South Point	Jack W. Bowling	Craig Kendrick
Goldsboro	Antioch	J. Lewis Baker (2)	
High Point	Westminster	Charles Olim	Logan Porter
Locust	Carolina	R. Thomas Cheely	Jerry Plyler

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Mooreville	Faith	R. Norman Evans	W. E. Hastings
Mt. Holly	Westview	James P. Knight	W. A. Bynum
Princeton	Progressive	J. Lewis Baker (2)	
Raleigh	Calvary	Warren F. Thuston	James Weaver
Stanley	First	W. Ted Smith Denver Blevins Charles L. Wilson Robert C. Wilson	

CENTRAL FLORIDA PRESBYTERY (All towns are in Florida)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Gainesville	Faith	Lauris Vidal	
Jacksonville	Westminster	Timothy Fortner	Johnny Johnson

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Ocala	Grace	James R. Young III	Milton Hodgkinson
Orlando	Orangewood	H. Charles Green, Jr.	Jerry Horn
Tampa	Seminole		Glenn Dohle Don Kimsey
Wauchula	Faith	Russell D. Toms Richard Fraser Jack Jos. Hosman Ronald L. Swafford William L. Thompson Richard Watson	Charles Ambler

CENTRAL GEORGIA PRESBYTERY (All towns are in Georgia, except as indicated)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Augusta	Berachah	Don C. Sherow	
Augusta	First	John W. P. Oliver	John Bailie Hugh May, Alternate Turner Murphy
Columbus	Westminster	James P. Campbell, Jr.	Mike Helms
Garden City	Chapel in the Gardens	Paul E. Rowland	Bowen Jones
Macon	First	James M. Baird G. Allen Fleece Henry S. Schum	Donald Comer John Clark
Macon	Vineville	Henry M. Hope Henry R. Gundlach III	F. L. Fleming Thomas B. Parker Charles Wolf
Martinez	Westminster	Walter H. Cathey	
Perry	Perry	James H. Stewart	Hall Schenck Kyle Arnold, Alternate
Savannah	Covenant		Howard Haupt
Savannah	Eastern Heights	Fred E. Manning, Jr.	Howard Hansen
Savannah	Hull Memorial	Robert M. Canfield	Troy Coleman
Savannah	Providence	Paul L. Karlberg	James Luce
Sylvania	Liberty	Oliver N. Hamby	
Valdosta	Westminster	Robert L. LaMay James J. Alexander Don K. Clements Kenneth M. Kepler Larry C. Morrison John E. Richards A. Dale Umbreit	Robert Montague

## COVENANT PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Bassett, AR	Bassett	William P. Shows (2)	
Carrollton, MS	Carrollton	Robert S. Hayes	Stanny Mattox
Charleston, AR	First		Elmo Lamb
Clarendon, AR	First	Robert E. Hayes	Elliott McCabe
Columbus, MS	The Presbyterian Church	Stanley L. Hartman	Edwin Keeton
Houston, MS	Houston	Charles E. Champion	
Indianola, MS	First	Merrill L. Easterlin	
Jackson, TN	Grace	Charles L. Skinner	Earl Jagers
Little Rock, AR	Covenant	Robert C. Cannada, Jr.	Joel Spragins
Marks, MS	Marks	Thomas R. Patete	
Memphis, TN	Eastland	Robert L. Mabson	L. W. Scruggs
Memphis, TN	Vanguard	James E. Moore	
Osceola, AR	First	William P. Shows (2)	Arthur Rogers
Sardis, MS	Sardis	R. Dennis Nolen	
Vaiden, MS	Blackmonton	Claude D. Gamble, Jr. (2)	
Vaiden, MS	Shongalo	Claude D. Gamble, Jr. (2)	
Water Valley, MS	First	Edwin P. Elliott, Jr. (2)	James Caulfield
Water Valley, MS	Oak Ridge	Edwin P. Elliott, Jr. (2)	
Winona, MS	First	Harold R. Richardson	Cecil Barnett
		John E. Bergland, Jr. Charles R. Coe, Jr. Charles C. West Ford S. Williams	

## EVANGEL PRESBYTERY (All towns are in Alabama)

Town	Church	Teaching Elder	Ruling Elder
Anniston	Faith	George W. Mitchell	Tommy Barker
Benton	Goodhope	William Mason (3)	
Birmingham	Briarwood	Frank M. Barker, Jr. Frank Morse	Tom Leopard Robert Mann George Moss John Gunn
Birmingham	Faith	Wayne C. Herring	Hugh Brown
Clanton	Clanton	Robert S. Allyn	
Clayton	Clayton	James Dodson (2)	
Clayton	Pleasant View	James Dodson (2)	
Clio	Clio	Charles F. Gwin, Jr. (3)	
Clio	Pea River	Charles F. Gwin, Jr. (3)	
Eufaula	Friendship	Alan McCall	
Floral	First		John Vaughan Lewis Eiland, Alternate
Gadsden	Eastside	Hubert C. Stewart	Whitfield Leach
Gadsden	First	James C. Bland III Glenn Camenisch Robert Hornick	Finis McCluney Ralph Langford
Gadsden	Rainbow	Lee Roy Taylor	Ben Connally
Greenville	First	William H. Bell	W. J. Williamson

Town	Church	Teaching Elder	Ruling Elder
Hayneville	Hayneville	William Mason (3)	
Hope Hull	Friendship	Paul Long, Jr. (2)	Julian Venable
Hueytown	Continuing		Henry S. Thigpen
Huntsville	Ebenezer	Joe W. York	Cleamon Baker
Jasper	First	James Barr	
LaFayette	LaFayette	William Giddens (4)	
Lowndesboro	Lowndesboro	William Mason (3)	
Millbrook	Millbrook	William C. Dinwiddie	
Montgomery	Covenant	James B. Sherwood Tony Bryant	James Sowell
Montgomery	First	Neil Gilmour	Joseph Jones Julian McRae
Montgomery	Oak Park	James Hatch	Orville Bach
Montgomery	Providence	Paul Long, Jr. (2)	
Montgomery	Trinity	Robert J. Ostenson James A. Turner	Steve Fox C. M. Henderson John Noble William Joseph
Notasulga	Woodland	William Giddens (4)	George Park
Opelika	Trinity	Thomas Barnes	John Brown
Ozark	Ozark	Randal Yelverton	
Shorter	Calebee	William Giddens (4)	
Troy	First	Frank W. Aderholdt, Jr.	Holman Johnson
Union Springs	Bethel	Charles F. Gwin, Jr. (3)	Leo Houston
Waverly	New Harmony	William Giddens (4) David E. Crocker Dennis L. Disselkoen John H. Langford James L. Lyons Michael Quarles Ronald Siegenthaler Grady Simpson	

GRACE PRESBYTERY (All towns are in Mississippi — except as indicated)

Town	Church	Teaching Elder	Ruling Elder
Bay Springs	Bay Springs	James L. Shull	
Brookhaven	Faith	Jack Ross	John Doster George Gulley, Alternate
Centreville	Thompson Memorial	David H. Jussely (3)	Herman Jackson
Collins	Collins	Norman A. Bagby	
Collins	Sleigo	French W. Tripp (2)	
Crystal Springs	First	Donald R. Hendricks	
Ellisville	Ellisville	Steve Wilkins	
Gloster	Bethany	David H. Jussely (3)	Dewitt Smylie
Gloster	Hoyte Memorial	David H. Jussely (3)	
Hattiesburg	Bay Street	Edward A. Jussely	G. O. Runnels
Hattiesburg	First	Edward Johnson	Ernest Hoffman
Hattiesburg	Woodland	Gerald G. Morgan	Milan Cotten
Hazelhurst	First	Thomas McClelland	Monroe James

## MINUTES OF THE GENERAL ASSEMBLY

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Leakesville	Leakesville	L. Byron Snapp	Sherman Powell
Liberty	Liberty		E. L. Caston
Magee	Sharon	William A. Smith	Carl Yelverton
Meadeville	Meadeville	Tom Dake (2)	
Metairie, LA	Grace	Richard H. Davies	
Mize	Calvary	Richard P. Wiman	
Monticello	Monticello	Tom Meyer (2)	
Moss Point	Moss Point	John K. Reeves	James McElroy
Mount Olive	Hopewell	Charles Carroll (2)	
Mount Olive	Mount Olive	Charles Carroll (2)	George Calhoun
Petal	Petal	William Hermann	
Picayune	First	Billy G. Combs	
Prentiss	Prentiss	French W. Tripp (2)	
Roxie	Oldenburg	Tom Dake (2)	Harold Guice
Slidell, LA	Trinity	James L. Long	George de Bram
Taylorville	First	Charles C. Cox, Jr.	
Waynesboro	First	Vaughn E. Hathaway, Jr.	
Wesson	Wesson	Tom Meyer (2)	
Woodville	First	Eugene Case	
		Larry Mills	
		James G. Spencer	
		William J. Stanway	
		John W. Stodghill	

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

<b>Town</b>	<b>Church</b>	<b>Teaching Elders</b>	<b>Ruling Elder</b>
Chattahoochee	Chattahoochee		George Gibson
Ft. Walton Beach	Westminster	C. Don Darling	James Thompson
Gulf Breeze	Concord	William A. Fox, Jr.	Gerry Sovereign
Madison	Madison	Nathaniel S. Heeth	Kirby Reichmann Alfred Hughes, Alternate
Milton	Westminster	John Calvin Wingard	
Mobile, AL	Trinity		Charles Stokes
Panama City	Covenant	Donald C. Graham	Richard Post
Pensacola	Fairfield	Warren W. West Benedict W. Konopa, Jr.	Al LaFleur
Pensacola	McIlwain	Donald A. Dunkerley George B. Brengle	Lee Bogan O. H. Smith, III
Pensacola	Warrington	E. Crowell Cooley	J. W. Penny
Quincy	New Philadelphia	M. Timothy Elder	Thomas White
Roberstdale, AL	Faith	Billy T. Davies	
Tallahassee	Westminster	John W. TerLouw	John G. TerLouw
Tallahassee	Wildwood		Jack Tully
Valparaiso	First		B. G. Blaylock
		H. Arnie Maves	
		William A. McIlwain	

LOUISIANA PRESBYTERY (All towns are in Louisiana)

Town	Church	Teaching Elder	Ruling Elder
Alexandria	Jackson Street	Robert B. Vincent	Richardson Ayres
Baton Rouge	Monte Sano	William E. Frisbee	G. Arvid Nordstrom
Monroe	New Life P.C.A.	Charles Kukal	
Opelousas	First	Edward H. Rutland	Whyte Owen Thomas McLeod, Alternate

Town	Church	Teaching Elder	Ruling Elder
Ruston	John Knox	Stanwood Bean	Dale Boersma
Shreveport	Grace	David H. Bryson Gary K. Edwards Tom Hughes Dana Stoddard George Taylor	Joe Hunt

MID-ATLANTIC PRESBYTERY (All towns are in Virginia, except as indicated)

Town	Church	Teaching Elder	Ruling Elder
Baltimore, MD	Inverness	Onesimus J. Rundus	
Charlottesville	Trinity	Joseph F. Ryan, Jr.	
Chester	Centralia	Steve A. Race, Jr.	
Hopewell	West End	Frank Boswell	Leland Nichols Walter Lastovica
Hopewell	West Hopewell	Timothy J. Keller	Sidney Harrison
Lutherville, MD.	Valley	Ronald C. Harding	J. Brookes Smith, Jr.
Madison Heights	Faith	Harold V. Kuhn	Frank Brandt
Manassas	Reformed	Edwin P. Elliott, Sr.	James Kemper
Martinsburg, WV	Pilgrim	Robert L. Dalberth	Homer May
Norfolk	Calvary	Leon F. Wardell	Luther Doane
Petersburg	Tabb Street		William B. Russell
Richmond	Calvin		Daniel Ice
Virginia Beach	New Covenant	Robert C. Schoof	Bill Merriam
Washington, DC	Harvester	Ronald Bossom Richard L. Brinkley William Iverson Lawrence Roff Kennedy Smartt Frank E. Smith Edward Solomon	Einar Nelson

MISSISSIPPI VALLEY PRESBYTERY (All towns are in Mississippi, except as indicated)

Town	Church	Teaching Elder	Ruling Elder
Bailey	Bailey	George D. Roberts (2)	Grady Crawley
Bailey	Mt. Carmel	George D. Roberts (2)	
Belzoni	First	Michael H. Kettering, Jr.	Harold Stillions
Brandon	Brandon	Robert Duhs	Woodrow Benton
Carthage	Carthage	William H. Dever, Jr.	Vernon Cotten
DeKalb	Bloomfield	Alton M. Phillips (3)	
DeKalb	DeKalb	Alton M. Phillips (3)	
Delhi, LA	Delhi	Paul Lipe	
Forest	Forest	Charley L. Chase	

## MINUTES OF THE GENERAL ASSEMBLY

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Goodman	Goodman	Howard S. Allen (2)	
Jackson	Alta Woods	Bertil I. Anderson William M. Bratley	Gilbert Ford F. D. Ingebretsen
Jackson	First	Donald B. Patterson James Misner Ron Musselman William Whitwer Bruce Wideman	Robert Cannada Leon Hendricks George Feild Frank Hagaman
Jackson	North Park	Brister H. Ware	Harold McDiarmid
Jackson	Westminster	Thomas Llewelyn	Lamar Woodward
Jackson	Willowood	John A. Herrington	Jack Hamil
Kosciusko	First	Frances Nigel Lee	Edward Lacey
Lexington	First	Howard S. Allen (2)	Gordon Russell
Louisville	First	Thomas A. Cook	Henry Fair
Madison	Mt. Hermon	James Allen Carter	
Pearl	Pearl	Henry J. Mueller	C. L. McNamee
Philadelphia	Carolina	John Allen Little (2)	Coyt Majure
Philadelphia	First	John Allen Little (2)	Therman Bassett
Preston	Pleasant Springs	Alton M. Phillips (3)	
Raymond	Raymond		Robert Swofford
Rolling Fork	Rolling Fork	Philip Nicholson, Jr.	
Tchula	Tchula	John Long	
Terry	Wynndale	Doyle Hulse	
Vicksburg	Westminster	John T. Allen	Claude Thompson
Yazoo City	First	William C. Hughes	Bob Bailey
Yazoo City	Second	Joseph Armfield John E. Kyle Douglas B. McCullough Daniel R. Morse Joseph Pipa, Jr. Jack B. Scott Morton H. Smith	James Peaster

## NEW RIVER PRESBYTERY

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Charleston, WV	Faith		Jerry Martin
Charleston, WV	Kanawha Salines	John R. Dodd	Ralph Harris
Charleston, WV	Rebecca Littlepage		John Jenkins
Charleston, WV	South Ruffner	William Fitzhenry	Coy Hughes
Roanoke, VA	Westminster	Michael D. Bolus	L. C. Carroll
St. Albans, WV	Covenant	Rod S. Mays George B. Alder II David L. Williams	James Jarvis

## NORTH GEORGIA PRESBYTERY (All towns are in Georgia)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Atlanta	Chalcedon	Joseph C. Morecraft III	Ted Melchers
Atlanta	Emmanuel	Clifford Brewton	Earl Bolton
Atlanta	North Atlanta	A. Bernard Kuiper	Seixas Milner
Chestnut Mountain	Chestnut	Robert D. Fitler	Wiley Strickland
Lithonia	Wee Kirk	Robert Valentine	James Westlake Marvin Sims, Alternate

Town	Church	Teaching Elder	Ruling Elder
Powder Springs	Midway	Wilson Smith	Lloyd Granburg
Riverdale	Covenant	R. Eugene Hunt	Royce Brown
Smyrna	Smyrna	Michael C. Woodham	Charles Howell Thomas Bryant
Stone Mountain	Grace	Edwin E. Cunningham, Jr. Sam S. Cappel David Clowney Charles H. Dunahoo Mitchell Hall Randy Pope Tsuneyoshi Takeda Ben Wilkinson	Harry Thomas

PACIFIC PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Bellevue, WA	Bellewood	Donald R. Esty	
Glendale, CA	Calvary		Raymond Larsen
Los Alamos, NM	Sangre de Cristo Covenant	Wayne A. Buchtel	Donald Montgomery
Scottsdale, AZ	Trinity	Gerritt DeYoung	
Union City, CA	Community	David R. Brown Carl R. Bradley, Jr. G. Brent Bradley Paul McKaughan	

SOUTHERN FLORIDA PRESBYTERY (All towns are in Florida)

Town	Church	Teaching Elder	Ruling Elder
Boca Raton	Spanish River	David P. Nichols	Kinnis Schumacher
Coral Gables	Granada	Leonard H. Bullock S. Michael Preg	Earle Cavin, Jr. Raymond Mathisen L. Allen Morris
Coral Springs	First		Jim Evans
Delray Beach	Seacrest	Joseph A. Warner Thomas H. Rayside	James McOwen
Ft. Lauderdale	Bethany	David L. Todd	
Ft. Lauderdale	Covenant	Daniel D. Sulc	Joseph High
Lake Worth	Lake Osborne	Richard L. Downing Richard Jennings	William Vier
Miami	Kendall	Gordon K. Reed George Kuiper	George Smith
Miami	Immanuel	Terry Gyger	Kenneth Ryskamp
Miami	LeJeune		William Swain
Miami	Pinelands	Harold Borchert	Allen Collins
Miami	Shenandoah		Kenneth Keyes Joe Payton Earl Mizell, Alternate
Miami	Trinity	Cecil A. Brooks	Wallace Krohn
Tamarac	First	Robert Koren James M. Bowen William C. Carlson Charles McClure Timothy A. McKeown Leslie Thompson	

## MINUTES OF THE GENERAL ASSEMBLY

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

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Alcoa	Trinity	Basil P. Albert	John Stapleton
Chattanooga	Brainerd Hills	Charles E. Turner	Gene Hayes
Chattanooga	First	Ben Haden David Bryan	Jack Adams, Alternate Pete Austin Clifford Duke, Alternate David Evans Roy Jackson Roger Vieth
Chattanooga	St. Elmo	Frederick T. Marsh	
Chattanooga	Westminster	Michael Vitullo	Wallace Bristow
Columbia	Zion	Roland M. Travis	Stanley Jewell
Cynthiana, KY	Covenant	George M. McGuire	Walter Hatterick
Harriman	West Hills	John D. Holmes	Fred Herron
Knoxville	Ebenezer	David Howe	O. H. Tedford
Knoxville	West Hills	Frederick C. Fowler III	H. P. Lord
Signal Mountain	Wayside	Richard R. Harris James B. Moore John Morrison Michael R. Williams	Larson Mick

## TEXAS PRESBYTERY (All towns are in Texas)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Dallas	John Knox	Charles H. Cobb, Jr.	A. R. Sanders
Dallas	Lakewood		Robert Schmitz
Houston	Covenant	Laurie V. Jones	Raymond Clede
Houston	Oaklawn	William Jones	L. J. Canniff
Irving	Irving	Dale L. Smith	William Borden
Paris	Faith	Eric McQuitty	
Tyler	Fifth Street	Dan H. McCown	Robert Breedlove
		Lewis E. Bulkeley III Thomas E. Hoolsema Fred Jones Lardner W. Moore Ray Sutton	

## WARRIOR PRESBYTERY (All towns are in Alabama)

<b>Town</b>	<b>Church</b>	<b>Teaching Elder</b>	<b>Ruling Elder</b>
Akron	Akron	Marvin L. Harris (3)	
Aliceville	First	Thomas G. Kay (2)	William Martin Robert Kirksey, Alternate
Brent	Brent		Elliott Belcher
Camden	First	Fredrick S. Carr	James Henderson
Eutaw	First	Fred A. Malone	
Eutaw	Pleasant Ridge	Thomas G. Kay (2)	
Greensboro	First	Marvin L. Harris (3)	
Linden	Linden	Theodore W. Martin	
Marion	Marion	F. Allen Story	
Newbern	First	Marvin L. Harris (3)	

Town	Church	Teaching Elder	Ruling Elder
Selma	Crescent	Cecil Williamson	
Selma	Woodland Heights	William H. Rose, Jr.	John Van Derveer
Sumterville	Bethel		John Lavender
Tuscaloosa	Riverwood	John W. Robertson	
York	Covenant	Charles Young III	John Bell
		Erskine L. Jackson	

WESTERN CAROLINAS PRESBYTERY (All towns are in North Carolina)

Town	Church	Teaching Elder	Ruling Elder
Asheville	Trinity	Robert G. Sweet	Charles E. Boyce, Jr.
Black Mountain	Friendship	Joseph P. McGhan	
Hazelwood	Hazelwood		James Adams
Marion	Landis		William Lael
Marion	Story Memorial	Rodney King	Ben Flowers
Swannanoa	Swannanoa Valley	Wayne Rogers	W. J. Freeman
Waynesville	Covenant	A. Boyce Spooner	Joseph Russell
		James A. McAlpine	
		G. Aiken Taylor	

WESTMINSTER PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Abingdon, VA	Abingdon	J. Edsel Farthing	R. E. Joslin
Bristol, TN	Beidleman	George Felton	
Bristol, TN	Eastern Heights		Robert Harr
Cedar Bluff, VA	Covenant	John P. Sartelle	
Greenville, TN	Meadow Creek		Ivan Ward
Haysi, VA	Dickenson First	Sam W. Martin	
Johnson City, TN	Asbury	Frank K. Chapo	Frank Clark
Kingsport, TN	Bridwell Heights	Bruce Garris	Robert Lane
Kingsport, TN	Westminster	Kerry W. Hurst	John Thompson
Newland, NC	Fellowship	Phillip O. Eval (2)	
Newland, NC	Frank	Phillip O. Eval (2)	
Pulaski, VA	Brookmont	Kenneth Pollock	
Pulaski, VA	Pulaski	David F. Osborne	
		James Pakala	
		John Whitner	

Totals:

Teaching Elder Commissioners.....	367
Ruling Elder Commissioners.....	247
Ruling Elder Alternates.....	12
Churches Represented.....	319

**5-3 Excuses for Absence**

The following commissioners from whom requests had been received were excused for their absences:

Todd W. Allen  
 John P. Baldwin  
 Tommy Irby  
 John Jamison  
 Robert C. Korn  
 Dave W. Matthews  
 Harry Miller  
 David F. Roberts  
 Charles Sledge  
 J. Burdette Slicer, Jr.  
 William H. Smith  
 Leonard T. VanHorn  
 Luder Whitlock

**5-4 Adoption of the Docket**

The Stated Clerk presented the proposed docket which was adopted as follows:

**DOCKET FOR THE FIFTH GENERAL ASSEMBLY  
 PRESBYTERIAN CHURCH IN AMERICA**

**Monday, September 12, 1977**

7:00 P.M.	Opening Session of General Assembly Formal Opening with Prayer Report on Enrollment and Determining of Quorum Presentation of Docket Change of Presbytery Rolls Election of Recording and Assistant Clerks Election of Moderator Welcome of Host Church Report of Retiring Moderator Report of Stated Clerk Worship Service, Retiring Moderator's Sermon, Observance of Lord's Supper (In charge of the Committee for Christian Education and Publications) Partial Report of Sub-Committee on Participation on Ruling Elders at the General Assembly
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**Tuesday, September 13, 1977**

8:00 A.M. - 5:00 P.M.	Committee of Commissioners (open meetings)
1:30 P.M. - 5:00 P.M.	Evangelism Seminar
7:00 P.M. -	Assembly Reconvened Program Presentations of Permanent Committees

**Wednesday, September 14, 1977**

- |                        |   |
|------------------------|---|
| 8:00 A.M.              | Assembly Reconvened<br>Minutes of Previous Sessions Read<br>Report of Ad-Interim Committees<br>Constitutional Documents<br>(Editorial Sub-Committee)<br>Standing Rules for Nominating Committee<br>To Study a Chaplain Commission<br>Number of Offices<br>Abortion  |
| 12:00 Noon             | Recess for Lunch  |
| 1:30 P.M.              | Assembly Reconvened<br>Reports of Committee of Commissioners<br>(The order of these reports determined<br>by the Stated Clerk and announced at the<br>beginning of each day) <ol style="list-style-type: none"> <li>1. Administration</li> <li>2. Bills and Overtures</li> <li>3. Christian Education and Publications</li> <li>4. Insurance and Annuities</li> <li>5. Interchurch Relations</li> <li>6. Judicial Business</li> <li>7. Mission to the United States</li> <li>8. Mission to the World</li> <li>9. Review and Control of Presbyteries</li> <li>10. Stewardship</li> </ol> |
| 5:00 P.M.              | Recess for dinner   |
| 7:30 P.M.              | Worship Service (Mission to the United States)  |
| 8:00 P.M. - 10:00 P.M. | Assembly Reconvened for Business  |

**Thursday, September 15, 1977**

- |                       |  |
|-----------------------|--|
| 8:00 A.M.             | Assembly Reconvened<br>Minutes of Previous Day's Sessions Read<br>Report of Committees Continued |
| 11:30 A.M.            | Worship Service (Mission to the World)   |
| 12:00 Noon            | Recess for Lunch   |
| 1:30 P.M.             | Assembly Reconvened  |
| 5:00 P.M.             | Recess for Dinner  |
| 7:30 P.M. - 9:30 P.M. | Assembly Reconvened  |

**Friday, September 16, 1977**

- 8:00 A.M. Assembly Reconvened  
Minutes of Previous Day's Sessions Read  
Special Order — Nominating Committee  
Reports of Committees Continued
- 11:30 A. M. Worship Service (Committee on Administration)
- 12:00 Noon Recess for Lunch
- 1:30 P.M. Assembly Reconvened  
Special Order — Committee on Insurance and  
Annuities  
Reports Continued
- 5:00 P.M. Recess for Dinner
- 7:30 P.M. Assembly Reconvened  
Special Order — Last Item of Business — Report of  
Thanks Committee  
Adjournment

**5-5 Change in Presbytery Rolls**

The Rev. Harold Patteson, Chairman of the Committee on Administration and of the Board of Directors, presented the following report:

The Board of Directors of the Presbyterian Church in America met on April 16, 1977, at the Atlanta Airport and took the following action to approve the request from Vanguard and Tennessee Valley Presbyteries that they be united into one Presbytery under the name of Tennessee Valley Presbytery.

The Assembly approved this action.

The Rev. Larry Mills, Coordinator for the Committee on Mission to the United States, presented a partial report calling for the formation of Presbytery of Central Florida.

The General Assembly now hear the report of the formation of a Provisional Presbytery, the Presbytery of Central Florida, and proceed to constitute the Presbytery of Central Florida, effective this date, with the following Ministers, Churches, Mission Churches, and boundaries:

**CHURCHES**

Faith Presbyterian, Wauchula  
Seminole Presbyterian, Tampa  
Faith Presbyterian, Gainesville  
Grace Presbyterian, Ocala  
Westminster Presbyterian, Jacksonville  
Orangewood Presbyterian, Orlando

**MISSION CHURCHES**

Covenant Presbyterian, Satellite Beach  
Daytona Beach Mission, Daytona Beach  
New Life Presbyterian, Clearwater  
Grace Presbyterian, Haines City  
DeLand Mission, DeLand

**MINISTERS**

Russell D. Toms  
Richard G. Watson  
Lauris Vidal  
James Young  
Timothy Fortner  
H. Charles Green

Ronald L. Swafford  
Walter L. DeHart  
Jack Jos. Hosman  
Tommy L. Irby  
Richard Fraser  
William L. Thompson

Boundaries as follows: *Southern boundary* be the southern borders of Sarasota, Manatee, Hardee, Osceola and Brevard Counties. *Northwestern boundary* be Florida State Highway 51 from Steinhatchee northeastward to I-75 and then north to the Georgia border. *Northern boundary* be the Georgia border from I-75 eastward to the Atlantic Ocean.

The Resolution of Formation and Affiliation as follows:

**RESOLUTION OF PRESBYTERY AFFILIATION WITH  
THE PRESBYTERIAN CHURCH IN AMERICA**

BE IT RESOLVED that the PRESBYTERY OF CENTRAL FLORIDA, which is composed of the following Churches and Ministers, who all concur with and subscribe to the Constitution of the Presbyterian Church in America (A Corporation), namely, the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Book of Church Order, as the basis for church unity, does here declare its commitment to the Presbyterian Church in America as that branch of the Church of Christ to which it adheres:

**CHURCHES**

Faith Presbyterian Church, Wauchula  
 Seminole Presbyterian Church, Tampa  
 Faith Presbyterian Church, Gainesville  
 Grace Presbyterian Church, Ocala  
 Westminster Presbyterian Church, Jacksonville  
**MISSION CHURCHES**  
 Covenant Presbyterian Church, Satellite Beach  
 Daytona Beach Mission Church, Daytona Beach  
 New Life Presbyterian Church, Clearwater  
 Grace Presbyterian Church, Haines City  
 Orangewood Presbyterian Church, Orlando

**MINISTERS**

Russell D. Toms  
 Richard G. Watson

James Young  
 Timothy Fortner

Ronald L. Swafford  
 Walter L. DeHart  
 Jack Jos. Hosman

Charles Green  
 William L. Thompson

BE IT FURTHER RESOLVED that pursuant to the above Resolution, the Presbytery of Central Florida does hereby request formal recognition of it by the Fifth General Assembly of the Presbyterian Church in America as a member Presbytery of the Presbyterian Church in America (A Corporation), with all the rights and obligations belonging to member presbyteries as set forth in the Book of Church Order of the Presbyterian Church in America. The Presbytery of Central Florida reserves to itself the right to withdraw from said Assembly at any time under conditions and in accordance with such rules as may be prescribed by the Presbytery. The Presbytery reserves to itself the right of the ownership of all property of every sort, nature, or description now owned or hereafter acquired. This is not to be construed as a claim by the Presbytery upon the properties of its constituent congregations, since the properties of congregations under the Presbyterian Church in America may not be claimed by the higher courts, except as voluntarily given by the congregations to the said higher courts.

Done on this the 17th day of February 1977, at the first meeting of the Presbytery of Central Florida in Tampa, Florida.

Subscribed and attested by:

/s/ Tim Fortner  
 Moderator

/s/ Vernon Jean Owens  
 Stated Clerk

**RESOLUTION OF FORMATION**

Whereas we, the undersigned, are agreed that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice; and

Whereas we are agreed that the *Westminster Confession of Faith* and the *Westminster Larger and Shorter Catechisms*, as adopted by the First General Assembly of the Presbyterian Church in America, set forth the system of doctrine taught in the Holy Scriptures; and

Whereas we are agreed that the mission of the Church has been given her by the Lord Jesus Christ, the Head of the Church, and is to make disciples of all nations, baptizing and teaching them all things whatsoever He has commanded; and

Whereas the *Book of Church Order* of the Presbyterian Church in America sets forth a scriptural formulary for church organization; and

Whereas the statement, "Rights of Particular Churches in Relation to the Denomination and Its Courts" is adopted by us as setting forth principles of Presbyterian government essential to our agreement;

Therefore be it resolved,

1. That we, the undersigned, meeting together in Tampa, Florida on Thursday, February 17, 1977, at 1:00 PM do covenant together to form an association to be known as the Presbytery of Central Florida

2. That this association shall have as its purpose to perpetuate the Gospel of our Lord Jesus Christ as it is proclaimed in the Scriptures and confessed in the Westminster Standards.

**Teaching Elders**

/s/ Russell D. Toms

/s/ Ronald L. Swafford

/s/ William L. Thompson

/s/ Jack Jos. Hosman

/s/ H. Charles Green, Jr.

/s/ Richard G. Watson

/s/ Tim Fortner

/s/ Walter L. DeHart

/s/ James R. Young, III

## Congregations

Faith Presbyterian, Wauchula  
 Westminster Presbyterian, Jacksonville  
 Seminole Presbyterian, Tampa  
 (Covenant) Mission Church — Melbourne

by Charles W. Ablner  
 by Porter L. Ramsey, Jr.  
 by W. R. Selvidge

Having read the above resolution and agreeing to its statement of principles, I/we desire to unite with the original signers of the resolution and become charter members with them of the Presbytery of Central Florida.

The Assembly adopted the report, thus constituting the Presbytery of Central Florida as a Presbytery of the Presbyterian Church in America. The Rev. Timothy Fortner was granted the floor to speak a word of appreciation on behalf of the new Presbytery.

**5-6 Election of Recording Clerks**

On nomination by the Stated Clerk the following Recording Clerks were elected:

Rev. Edwin P. Elliott, Jr., Covenant Presbytery  
 Rev. Robert LaMay, Central Georgia Presbytery  
 Ruling Elder Walter Lastovica, Mid-Atlantic Presbytery

**5-7 Election of Assistant Clerks**

The following Assistant Clerks were elected:

Rev. Norman Bagby, Grace Presbytery  
 Rev. George Brengle, Gulf Coast Presbytery  
 Rev. Fred Carr, Warrior Presbytery  
 Rev. Walter Cathey, Central Georgia Presbytery  
 Rev. Edwin Cunningham, North Georgia Presbytery  
 Ruling Elder Earl Mizell, Southern Florida Presbytery  
 Rev. Frank Smith, Mid-Atlantic Presbytery  
 Rev. Hubert Stewart, Evangel Presbytery  
 Rev. Ray Sutton, Texas Presbytery  
 Rev. Michael Williams, Tennessee Valley Presbytery

**5-8 Election of the Moderator**

The following were nominated for the office of Moderator:

Ruling Elder John T. Clark, First Presbyterian Church, Macon, Georgia, by the Rev. Henry Hope.

The Rev. James E. Moore, Covenant Presbytery, by the Rev. Joseph Warner.

The Rev. Paul G. Settle, Calvary Presbytery, by the Rev. Michael Schneider.

Ruling Elder John T. Clark was elected.

**5-9 Report of the Retiring Moderator**

The Retiring Moderator gave a brief oral report as a part of the Retiring Moderator's sermon, which was included in the Worship Service at the end of this session.

**5-10 Report of the Stated Clerk**

The Stated Clerk presented the following items of business, which were referred to the Committees of Commissioners as indicated:

**OVERTURES TO THE 1977 GENERAL ASSEMBLY****To the Committee of Commissioners on Administration****Overture 8 From the Presbytery of the Evangel**

Whereas the location of Grand Rapids, chosen for the site of the 1978 General Assembly, is far removed from the great majority of the membership of the Presbyterian Church in America; and

Whereas this will doubtless cut down on the attendance at the General Assembly and work hardship on smaller churches to cover the transportation expenses of their representatives; and

Whereas this meeting held jointly with four other denominations could be taken as implying intentions of future union with any or all of these bodies; and

Whereas the commitment to the authority of the Scriptures is not clear in regard to all of these bodies;

Therefore, the Presbytery of the Evangel overtures the General Assembly to reconsider its previous action, and to choose a location closer to the majority of its churches, and, at this time, not accept the gracious invitation of these other leaders.

Attested by:  
Hubert C. Stewart  
Stated Clerk  
June 21, 1977

Answered in the negative, paragraph 5-79, p. 86.

### To the Committee of Commissioners on Bills and Overtures

#### Overture 3. From New River Presbytery

The New River Presbytery at its Ninth Stated Meeting held March 18-19, 1977 at Westminster Presbyterian Church, Roanoke, Virginia, overtures the General Assembly with the following:

Whereas, The *Presbyterian Journal* has rendered valuable service to conservative and evangelical Presbyterians since 1942, and

Whereas, Its distinguished editor and other staff members are members of the Presbyterian Church in America, and

Whereas, the *Journal* has a circulation exceeding 30,000, and

Whereas, This outstanding publication is published weekly at the most reasonable cost of \$11.00 for two years, or \$4.50 per year per subscription in Every Family Plan Churches, and

Whereas, The *Journal* regularly publishes news of the PCA and other Presbyterian groups, and carries regular features for Sunday School, Youth, and Women, and

Whereas, The official position of the *Journal* is, "Seeking to promote a rising reformation in God's Church according to the whole counsel of God, commonly known as the Reformed faith; to define, describe, popularize and promote the Reformed faith; to encourage and assist Reformed conservatives; and to report on activities in Presbyterian and Reformed bodies." — and

Whereas, This valuable service has cost the PCA nothing,

Therefore, The New River Presbytery overtures the General Assembly to:

1. Express our thanks to the *Presbyterian Journal* for the valuable service it renders, and
2. Instruct our permanent committee to continue submitting their news items to the *Journal*, and
3. Urge our Presbyteries and local churches to support the *Journal* through subscriptions and the benevolent gifts necessary to sustain this work.

Attested  
James N. Gay, Stated Clerk  
NEW RIVER PRESBYTERY

Received as information, paragraph 5-49, p. 67.

#### Overture 5. From Covenant Presbytery

Whereas Jesus Christ is the only King and Head of the Church, and

Whereas any display of honor to sinful man in the Church usurps that honor due to Christ alone, and

Whereas such practices as applause or standing for any man would be a breach of the honor due to Christ alone,

Therefore, Covenant Presbytery does hereby overture the General Assembly of the Presbyterian Church in America that such practices be discouraged in all of the courts of the Church.

Adopted at a meeting on April 19, 1977

Attest:  
Thomas R. Patete, Stated Clerk

Answered in the negative, paragraph 5-49, p. 67.

#### Overture 6. From the Presbytery of the Western Carolinas

Whereas: being sufficiently encouraged by the testimony of Scripture in Acts 6:1-6; I Timothy 3:8,10,12, etc., that the office and work of the Christian Deacon serves to enhance the ministry of mercy in the public and private ministries and activities of the visible church of Christ;

Whereas: having been impressed with the dual nature of the ministry of our Lord, Jesus Christ, as He preached the Gospel and went about doing good;

Whereas: being aware that due to the unwillingness of the flesh, the torpor of the spirit, our own doing good to our neighbor needs constant replenishment in grace, and that our denominational office of Deacon is, for the most part, in a low ebb of fruitfulness for our Lord;

Therefore: we do hereby petition this Fifth General Assembly to erect a Committee on Deacons and Their Ministries, as follows:

Purpose.

1. To make a renewed study of the Biblical office of the Deacon,
2. To exhort more prayerful and careful diligence in the election and ordination of qualified deacons by the congregations, and
3. To provide for the denomination-wide education and fellowship of our deacons, and
4. To initiate a series of regional meetings on an annual basis, in order to provide the deacons and pastors who attend with a review of the charge held by our deacons, and the opportunities in the church, the community, and the world, for the extending of the compassion of Christ through His Church, her deacons, and the ministries of those, His deacons.
5. This committee on Deacons and their Ministries shall report to the next General Assembly, together with any recommendations that may seem appropriate.

Voted unanimously by the Presbytery, at a Stated Meeting on May 17, 1977.

A. Boyce Spooner, Stated Clerk.

Referred to the committee on Christian Education, paragraph 5-49, p. 67.

#### **Overture 11. From North Georgia Presbytery to the Fifth General Assembly**

Whereas, God has plainly spoken of homosexuality in his Word, denouncing both the act and the desire as sin, condemning this perversion as unnatural, a degrading passion, an indecent act, an error, an abomination and hence worthy of death (Lev. 18:22, Rom. 1:26-32),

Therefore, be it resolved that God's righteous judgment is upon those who approve of such detestable acts, as well as those who practice them.

Moreover, whereas God has clearly stated that the condoning of homosexuals along with murderers, immoral men, kidnappers, liars, perjurers and all other unrighteousness is contrary to sound teaching (1 Tim. 1:1-11, 2 Pet. 3:14-18),

Therefore, be it resolved that the General Assembly encourage Christians to recognize their responsibility to petition the powers that be that such men and women who practice, approve, or condone any of these activities not be invested with the authority to teach in schools or be in a position where they can influence our nation, which professes "In God we trust".

Answered in the affirmative, adopted as amended, paragraph 5-49, p. 67.

#### **Overture 12. From North Georgia Presbytery to the Fifth General Assembly**

Whereas, God's Word enjoins His people to recognize the legitimacy of divorce on the grounds of adultery, or desertion by an unbelieving partner only,

Whereas, our civil authorities have taken it upon themselves to recognize other than Scriptural grounds for divorce,

Therefore, be it resolved that the General Assembly appoint a committee to further investigate the practice of divorce and remarriage both within and without the P.C.A., to the end that specific conditions of divorce be incorporated in the Book of Church Order, as may be most conformable to the Word of God.

Referred to Ad Interim Committee to study Divorce, paragraph 5-49, p. 67.

#### **Overture 13. From Westminster Presbytery to the Fifth General Assembly**

Whereas the Presbyterian Church in America believes that the Scriptures of the Old and New Testaments are the very Word of God written, the only authoritative and infallible rule of faith and practice, and

Whereas the Presbyterian Church in America believes that the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms* set forth the system of doctrine contained in Holy Scripture, and

Whereas the PCA believes in the biblical doctrine of church purity in doctrine and morals (cf. Acts 19: 8-12; Revelation 18:4; II Corinthians 6: 14-18), and

Whereas the PCA believes that this biblical principle of church purity involves and demands a separation from disbelief and apostasy, and

Whereas Westminster Presbytery, in addition to thoroughly agreeing with the "Message to All Churches of Jesus Christ" (*Minutes of the First General Assembly*, pp. 40-42), also believes we must declare that there is unmistakable apostasy in the Presbyterian Church in the United States in light of:

1. A very low view of Scripture among many in that denomination, as evidenced most recently by the refusal of the 117th General Assembly to face the clear teaching of the Bible on the abomination of homosexuality.
  2. The adoption by the 117th General Assembly of the new ordination vows, which change substantially the degree of infallibility of the Scriptures and the authority of the *Westminster Confession of Faith* to which those who take the vows must subscribe. As a result of the new vows, the PCUS has ceased to be a confessional church.
  3. The continued affiliation with, and support of, the National Council of Churches and the World Council of Churches by the PCUS; and
- Whereas** some PCA members have rejoined the PCUS, and in doing so have requested letters of transfer as members in good standing, and
- Whereas** similar problems may arise with regard to other denominations that are affiliated with the NCC and WCC, and
- Whereas** we lovingly acknowledge our brotherhood in Christ with hundreds in the PCUS, but we cannot ignore the distinction between fellowship and affiliation, and
- Whereas** we cannot view evangelical PCUS churches independently of the nonevangelical denomination, and
- Whereas** our *Book of Church Order* (14-10) automatically prohibits the seating of PCUS ministers and ministers of other NCC and WCC member bodies as visiting brethren at PCA Presbytery meetings:
- Therefore** be it resolved that Westminster Presbytery respectfully overtures the Fifth General Assembly of the Presbyterian Church in America to declare that re-affiliation by a PCA member with the PCUS (or any member body of the National Council of Churches or the World Council of Churches) is a violation of the biblical doctrine of separation from apostasy. Thus it is wrong, making it impossible, in good conscience, for the Presbyterian Church in America sessions or presbyteries to transfer members into the Presbyterian Church in the United States or any NCC or WCC member body.

Answered in the negative, paragraph 5-49, p. 67.

## To the Committee of Commissioners on Interchurch Relations.

### Overture 9. From Grace Presbytery

**Whereas**, the Presbyterian Church in America is in existence because of its concern for the preservation of the Reformed Faith as expressed in its confessional standards, the *Westminster Confession of Faith*, and the *Westminster Larger and Shorter Catechism*, and

**Whereas**, the Presbyterian Church in America has joined with other Presbyterian and Reformed Churches, which Churches hold either the same confessional standards or confessional standards which are in agreement, in the formation of the North American Presbyterian and Reformed Council, and

**Whereas**, the Associate Reformed Presbyterian Church is an applicant for membership in the North American Presbyterian and Reformed Council, and

**Whereas**, the Associate Reformed Presbyterian Church has established fraternal relationship with the United Presbyterian Church in the United States of America, and

**Whereas**, the United Presbyterian Church has repudiated the doctrinal position of the Presbyterian Church in America and the other Churches in the North American Presbyterian and Reformed Council.

**Therefore**, Grace Presbytery respectfully overtures the Fifth General Assembly of the Presbyterian Church in America to direct the Sub-Committee on Interchurch Relations to resist and to vote against the approval of the membership application of the Associate Reformed Presbyterian Church to the North American Presbyterian and Reformed Council.

Adopted in Session at Waynesboro, Miss. July 8, 1977.

Rev. Norman A. Bagby, Jr.

Stated Clerk

Grace Presbytery

Answered in the negative, paragraph 5-66, p. 74.

### Overture 14. From the Presbytery of Texas

**Whereas**, the 117th General Assembly of the Presbyterian Church in the United States has invited the Presbyterian Church in America to send a participating observer to future General Assemblies of the Presbyterian Church in the United States,

The Stated Clerk is requested, ordered, directed and required to communicate the following to the Stated Clerk of the PCUS that:

- (1) The PCA thanks the PCUS

- (2) The PCA decline any participation in any official PCUS function, in view of:
- The persecution of PCA churches.
  - The action of the PCUS in failing to recognize the practice of homosexuality as a sin condemned by the Bible.

Adopted by the Presbytery of Texas at its 16th Stated Meeting, July 29, 1977.  
 Thomas E. Hoolsema  
 Stated Clerk

Answered by reference to answer to Communication No. 3, paragraph 5-66, p. 74.

### To the Committee of Commissioners on Judicial Business

#### -2 Overture 1. From Gulf Coast Presbytery

(Clerk's Note: Received too late for inclusion in the business of the Fourth General Assembly)

Whereas the provision of the *Book of Church Order*, Form of Government, 19-2 which says, "Every applicant must file his application with the Clerk of Presbytery at least two months before the meeting of Presbytery," imposes a delay that in some cases is longer than necessary and also creates a hardship;

Therefore, Gulf Coast Presbytery overtures the General Assembly to insert the words, "Except in those cases deemed extraordinary by the Presbytery," at the end of the sentence.

Adopted at an Adjourned Meeting, June 12, 1976.

E. Crowell Cooley  
 Stated Clerk

Answered in the negative, paragraph 5-102, p. 101.

#### -1 Overture 2. From Carolina Presbytery

Carolina Presbytery overtures the Fifth General Assembly of the Presbyterian Church in America to add a new paragraph to the Book of Church Order to be numbered 5-4, to read as follows:

"If those persons seeking to be organized into a congregation of the Presbyterian Church in America are being served by an Organizing Pastor of the same Presbytery; and if it is the desire of those persons to call that Organizing Pastor to be their Pastor; such a request, with the terms of the Call, may be presented to the Presbytery at the same meeting as their request for constitution. If the Call is found to be in order, the Presbytery or Presbytery's Commission may proceed to install the minister at the same meeting at which the church is constituted, without having to follow the procedures of the Book of Church Order 21-2."

Adopted at its Stated Winter Meeting on January 22, 1977

J. Lewis Baker

Referred to the Permanent Committee on Judicial Business for Study, paragraph 5-102, p. 101.

#### -4 Overture 4. From Tennessee Valley Presbytery

Be it resolved that the Fifth General Assembly of the PCA make the following amendment to the *Book of Church Order* to be included as a new paragraph at the end of the first paragraph 22-4.

"A candidate approved by one Presbytery of PCA as an extraordinary case and called to a particular work in another Presbytery of PCA should be treated as any other candidate and must be examined for ordination. His reception and refusal shall be based on his examination before Presbytery and not on his previous course of formal study."

Answered in the negative, paragraph 5-102, p. 101.

### To the Committee of Commissioners on Mission to the United States

#### Overture 7 from the Presbytery of the Ascension

Whereas the boundaries of the presbyteries are determined by the General Assembly in cooperation with her presbyteries; and

Whereas the Presbytery of the Ascension and the Presbytery of the Mid-Atlantic, in consultation together and with the coordinator of the Mission to the United States Committee, have concluded that the two westernmost counties of Maryland, Garrett and Allegany, currently within the bounds of the Presbytery of the Mid-Atlantic, should, primarily for geographical reasons, be permitted to be added to the territory of the Presbytery of the Ascension; and

Whereas this is also the desire of the one existing work in the said counties, the LaVale Mission Church, and her organizing pastor, who has remained a member of the Presbytery of the Ascension while beginning his work there, laboring outside the bounds of the Presbytery of the Ascension by permission of both of the presbyteries involved;

**Therefore**, the Presbytery of the Ascension respectfully overtures the Fifth General Assembly of the Presbyterian Church in America to amend the respective boundaries by subtracting the counties of Garrett and Allegany, Maryland, from the Presbytery of the Mid-Atlantic and adding them to the Presbytery of the Ascension.

Adopted this 10th day of June, 1977, at Butler, PA.

Frank D. Moser, Stated Clerk

Answered in the affirmative, paragraph 5-100, p. 99.

**To the Committee of Commissioners on Mission to the World**

**Overture 10. From Grace Presbytery**

**Whereas**, the Presbyterian Church in America has joined with other Presbyterian and Reformed Churches in the formation of the North American Presbyterian and Reformed Council, and

**Whereas**, the North American Presbyterian and Reformed Council has encouraged the member Churches to investigate and to establish areas of cooperation, and

**Whereas**, the Christian Reformed Church has an agency for world relief, and

**Whereas**, the Presbyterian Church in America has no such agency of its own, and

**Whereas**, the Presbyterian Church in America has already begun participation with another Church in the North American Presbyterian and Reformed Council in the area of Christian Education, and

**Whereas**, the Presbyterian Church in America has appointed a committee to consider the possibility of establishing of a joint Commission on Chaplains with our sister denominations.

**Therefore**, Grace Presbytery respectfully overtures the Fifth General Assembly of the Presbyterian Church in America to seek to establish formal cooperation with the world relief agency of the Christian Reformed Church.

Adopted in Session at Waynesboro, Miss. July 8, 1977.

Rev. Norman A. Bagby, Jr.  
Stated Clerk  
Grace Presbytery

Answered in the negative, paragraph 5-64, p. 72.

**COMMUNICATION TO THE 1977 GENERAL ASSEMBLY**

**To the Committees of Commissioners on Mission to the United States and Interchurch Relations**

**Communication 1. From the General Synod of the Associate Reformed Presbyterian Church**

To: Stated Clerk, Presbyterian Church in America

Committee on Mission to the U.S.

Inter-Church Relations Committee

Brethren:

I am uncertain as to which of the above addresses the official copy of this communication should go, and am therefore sending it to the office of the Stated Clerk with request that he place the original in the proper hands, with carbons to the other two addresses, as information copies.

Our Committee on Inter-Church Relations of the General Synod, Associate Reformed Presbyterian Church, was directed by the General Synod in its June 6-9, 1977, meeting to "register a complaint with the Presbyterian Church in America" with regard to plans for establishment of a PCA congregation only 300 yards from our own Glenwood congregation in Charlotte, North Carolina, despite expressions of concern from Glenwood's pastor; and that the Inter-Church committee seek "a comity agreement" between the two denominations which would prevent such situations.

The complaint is hereby registered, and needless to say it is done in sorrow and not in anger. We would strongly urge that if plans have not proceeded too far, that this matter still be altered so as to avoid needless and harmful competition in the conduct of the Lord's work.

As for a comity agreement, our committee calls attention to another action by the recent meeting of General Synod, which was to "Request each board, committee and institution of our Church to convey to its corresponding agency in churches approved by Synod for fraternal relationship, any non-confidential report of activities and plans in which there could be a mutual interest or opportunity for co-operative Christian effort."

We would not only suggest, but strongly recommend that our sister churches reciprocate the actions now required of our own agencies, in a manner which could avoid the sort of move which gave rise to the complaint in Charlotte.

Assuring you of the Christian love and sincere desire of our denomination for fraternal accomplishment of advancement for Christ's Kingdom, we pray that the above complaint and suggestion for a system of comity be received in the same spirit in which it is sent.

For the Committee on Inter-Church Relations  
General Synod, Associate Reformed Presbyterian Church  
Dodd Vernon, Chairman

See paragraph 5-66, p. 74 for answer.

## To the Committee of Commissioners on Interchurch Relations

### Communication 2. From Reformed Presbyterian Church, Evangelical Synod

April 29, 1977

Presbyterian Church in America  
c/o Dr. Morton H. Smith, Stated Clerk  
P.O. Box 256  
Clinton, Mississippi 39056

Dear Dr. Smith:

The 154th General Synod of the RPCES, adopted the following action without exception; "The General Synod of the Reformed Presbyterian Church, Evangelical Synod, extends its warmest greetings to the General Assembly of the Presbyterian Church in America. May grace, mercy, and peace attend the continuing growth of your witness to our Lord Jesus Christ.

As we seek together the Lord's will in our time, we are increasingly persuaded that God is calling us to a more united testimony than we have hitherto enjoyed. We do not know how He would have us express the greater unity we seek, nor how to bring it about.

However, we continue to pray that He will bring about new dimensions of cooperation, a deeper fellowship, and an ultimate united walk among those who sincerely love the Lord Jesus Christ and have given cordial acceptance of His Infallible Word and the testimony of the Gospel according to the Reformed faith.

We earnestly hope that you are of one mind with us in the pursuit of this objective."

May the declaration of the psalmist in Psalm 133:1, "Behold how good and how pleasant it is for brethren to dwell together in unity", be the sincere desire of our hearts as we seek to proclaim the gospel of Jesus Christ in all of its fullness.

Sincerely in Christ,  
Paul R. Gilchrist  
Stated Clerk

Received as information, paragraph 5-66, p. 74.

### Communication 4. From Office of the General Assembly, Presbyterian Church in the United States, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia 30308

August 26, 1977

The Reverend Morton H. Smith  
Stated Clerk  
Presbyterian Church in America  
Box 256  
Clinton, Mississippi 39056

Dear Mr. Smith:

The Presbyterian Church in the United States, seeking a fuller expression of its understanding of the unity of the Christian Church as given by God in Jesus Christ, has acted through its highest legislative body to include representatives from sister Churches in the decision making procedures of our own denomination.

The 117th General Assembly of this Church voted to invite representatives of eight other churches to serve as Ecumenical Participants at the 118th General Assembly, to be held June 9th through the 17th, 1978, at Shreveport, Louisiana.

The action of the Assembly, as stated in the new Standing Rules provision for Ecumenical Participants, is as follows:

#### COMMISSIONERS, ADVISORY PARTICIPANTS, AND ECUMENICAL PARTICIPANTS

- 3.5 Ecumenical Participants are members of other Christian Churches who are certified to participate in the meetings of the General Assembly in the following manner:

- 3.5.1 Every General Assembly shall invite eight to twelve other Churches each to select one of its members to be an Ecumenical Participant in the next succeeding General Assembly of the Presbyterian Church in the United States, which succeeding General Assembly shall receive as an Ecumenical Participant each of the representatives of other Christian Churches so elected in response to the invitation of the immediately preceding General Assembly.
- 3.5.2 Ecumenical Participants shall be assigned to standing committees as voting members and shall have the privilege of the floor of the General Assembly without vote. The expense of the Ecumenical Participant shall be borne by the General Assembly (ref. Standing Rule 9.4.2.1 through 9.4.2.4).

The language of these new rules provides for the Assembly itself to choose which Churches shall be invited. By vote of the 1977 General Assembly, the Presbyterian Church in America is invited to select, by whatever procedure it considers regular and appropriate for such appointments, a person from its membership to serve as Ecumenical Participant during our 1978 General Assembly at Shreveport.

The General Assembly did not intend these persons to be charged with honorific or merely symbolic functions. They will be expected to participate fully in the work of the assembly during its entire session. Each Ecumenical Participant will be appointed to a particular committee of the Assembly by this office, and will be a full member of that committee with voice and vote.

Since we will be mailing a large amount of material to each Ecumenical Participant — some 500 pages — we need to know their names and addresses by April 15 if at all possible.

The Ecumenical Participants will be assigned a particular area of seating during the plenary meetings of the Assembly. They will have the right to speak on issues before the Assembly on the same basis as Commissioners elected by our own Presbyteries, but not the right to vote or make motions. The right of voting in plenary will be reserved for Commissioners elected from Presbyteries of this denomination.

Ecumenical Participants will receive reimbursement for all basic and necessary expenses connected with their service to this assembly, on the same basis as that provided for Commissioners. Such reimbursement includes economy or coach class air fare (not first class), and necessary ground transportation to and from airports, between the place of residence and Shreveport. Hotel accommodations and meals will be provided on the same basis as those arranged for our own Commissioners, with shared double rooms. We hope many Ecumenical Participants will want to share rooms with our Commissioners, in order to increase the opportunities of shared insights and new ideas.

If you have any questions regarding this invitation, please do not hesitate to let me know. We look forward to welcoming a person chosen by your Church as an Ecumenical Participant to our 118th General Assembly. This effort is a sincere attempt to bring into our deliberations ideas and viewpoints not usually heard in our Assembly. Let us hear them through your Church.

Sincerely,  
James E. Andrews  
Stated Clerk

Invitation declined, paragraph 5-66, p. 74.

## To the Committee of Commissioners on Judicial Business

Communication 3. From Hawaii Right to Life, P.O. Box 10129, Honolulu, Hawaii 96816

August 10, 1977

Dr. Morton Smith  
Presbyterian Church in America  
Office of the Stated Clerk  
P. O. Box 256  
Clinton, Mississippi 39056

Dear Dr. Smith,

As of this writing, there are clergymen of 9 denominations representing 11 million Protestant people making an attempt to meet with President Carter, informing him that the Christian community wants abortion and wants it Federally funded.

Our youth pro-life movement is trying to coordinate another group of Protestant clergy that should also visit with the President and inform him that there is another Protestant viewpoint that does not want abortion on demand.

As a leader in the Protestant churches, would you please consider to be part of that party? People like Mrs. Billy Graham, Harold Brown, Rev. Bob Hollbrook have been approached, I understand.

I have gone ahead and sent a carbon copy of this letter to the coordinator who will then be trying to work out the logistics and he should be contacting you very shortly if you consent to do this.

I hope you will seriously consider this request.

Sincerely,  
Tj. Bosgra

Answered, paragraph 5-102, p. 101.

## BUSINESS CARRIED OVER FROM PREVIOUS GENERAL ASSEMBLIES

### To the Ad-Interim Committee on Number of Offices 2-70

**Overture 11.** From McIlwain Memorial Presbyterian Church, Pensacola, Florida

**Whereas**, there is not to be any differentiation between the office of ruling elder and teaching elder (Minister of the Word), and each is given equal authority in church government according to the Scriptures \* (*Book of Church Order*, III, page 20);

**Whereas**, the power of jurisdiction is to be equally exercised by ruling and teaching elders (ministers), but jointly in church courts (*Book of Church Order*, 1-4, 33, pages 22 and 23);

**Whereas**, the Minister of the Word and the ruling elder are to share equally in the governing of the church (*Book of Church Order*, 9-3, page 32);

**Whereas**, Christ has furnished others (ruling elders), besides the Minister of the Word, with gifts and commissions to govern when called and ordained thereto (*Book of Church Order*, 11-1, page 35);

**Whereas**, in all courts of the church the ruling elders possess the same authority and the same eligibility to office as the Minister of the Word (*Book of Church Order*, 11-2, page 35);

**Whereas**, the Session is the only court that is denied the right to elect its own Moderator;

**Whereas**, the office of Moderator of Session is the only office in the entire Presbyterian Church system of government to which an elder cannot be elected: and that in his own particular church;

**Whereas**, the requirement that the Minister be the Moderator of Session (*Book of Church Order*, 13-2, page 38) denies the ruling elder (1) the exercise of his gifts and commission to rule; (2) to share equally in the governing of the church; (3) the same eligibility to office as the Minister of the Word and differentiates between the teaching and ruling elder in matters of church government — all contrary to the *Book of Church Order*. Furthermore, the principle implies ruling elders are not capable of moderating the Session (*Book of Church Order* 15-4, page 42);

**Whereas**, the appointment of a moderator of a session by a presbytery when a church is without a pastor (*Book of Church Order*, 15-4, page 42) denies the session the exercise of its proper and efficient jurisdiction and governing of its church. It is subject to the convenience and/or whims of a moderator unacceptable to a session because of his theological position, personality or availability;

**Whereas**, the requirement that a Minister of the Word be the Moderator of Session under the *Book of Church Order* (13-2 and 15-4) places another unnecessary burden and additional responsibilities on a minister already encumbered so heavily that the minister of the Word is rendered less effective in his total ministry;

**Whereas**, the minister of the Word is so encumbered that he ought to have relief from the task and responsibility of Moderator of Session;

**Whereas**, the principal parity of the ruling and teaching elders is violated;

**Whereas**, there is no Spiritual grounds for the teaching elder to moderate the session, only the tradition of men;

**Therefore**, to rectify the inequities, to promote a more harmonious relationship in and between courts, to provide some relief to an encumbered ministry, and to maintain the parity of teaching and ruling elders, the Session of McIlwain Memorial Presbyterian Church overtures the first General Assembly of the Continuing Presbyterian Church to amend the *Book of Church Order* so that a session may exercise its right to elect its moderator.

(\*References are the BCO copyrighted by the PCUS in 1965, 12th printing 1969, paperback edition).

Recommended to new Ad-Interim Committee, paragraph 3-33.

## 2-98

**Overture 4. From First Presbyterian Church, Belzoni, Mississippi****FATHERS AND BRETHREN: The Reverend General Assembly, First Presbyterian Church, Macon, Georgia**

Whereas the nature of ordination and its several facets is not clear in the Book of Church Order, Now, therefore, the Session of the First Presbyterian Church overtures the Second General Assembly to raise a competent committee of scholars and churchmen to study and to:

1. Affirm and declare the nature of ordination in the National Presbyterian Church to be functional and strictly Biblical,
2. Describe the limits to which Scripture permits ordination to be used apart from the pastorate,
3. Review and clarify the concept of parity if Teaching Elders other than full time pastors are to be permitted to serve on the committees of the higher courts and have the franchise in those courts.
4. Clarify the matter of unordained personnel, their proper examination and certification, the regulation of their work and the limits of women's participation.

Rev. Eurie Hayes Smith, III Moderator

Recommended to new Ad-Interim Committee- paragraph 3-33.

**2-29 Constitutional Documents Committee Report — Ruling Elders Administering Sacraments**

The Rev. Charles Dunahoo, Chairman of the Constitutional Documents Committee yielded the floor to the Rev. Harold Borchert, Chairman of the Ad-Interim Committee to Study the Question of Ruling Elders Administering the Sacraments, who presented the Majority Report of the Committee. Mr. Borchert in turn yielded the floor to the Rev. Basil Albert, who presented the Minority Report. (See Appendix pp. 177-179). The whole matter was referred to an Ad Interim Committee to Study the Question of the Number of Offices of the Church, and bring final recommendations on this issue to the General Assembly.

**3-31 Report of Ad Interim Committee on Number of Offices**

Rev. Kennedy Smartt presented the report of the Ad Interim Committee on the Number of Offices in the ministry. Part II: Biblical and Theological issues were introduced. Part III: was then introduced — Recommendation 1 was suspended that the Assembly might move on the recommendation 2. After discussion of the matter the Assembly adopted the following motion: The whole matter be committed to a new Ad-Interim Committee which shall be elected after nomination by the Nominating Committee (3-45, 3-82)

**3-33 Overtures Recommended**

That the answers of administration of sacraments by ruling elders (1974 *Minutes* 2-29); right of a session to elect its own moderator (1974 *Minutes* 2-70); office of Assistant Pastor, (1974 *Minutes* 2-71); and one concerning the nature of ordination (1974 *Minutes* 2-98), be committed to the new Ad-Interim Committee for their study and answer to the Fourth General Assembly.

**To the Constitutional Documents Committee****3-70 Report of Constitutional Documents Committee Continued (3-69)**

A temporary statement was adopted to be placed at the beginning of the **Directory of Worship** until a more precise statement can be prepared by the Constitutional Documents Committee. The Constitutional Documents Committee was directed to prepare a statement on the relative authority of the Constitutional documents, which is to be returned to the next Assembly.

**RESOLUTIONS TO THE 1977 GENERAL ASSEMBLY****To the Committee of Commissioners on Bills and Overtures**

**Resolution 1.** From the Session of Shenandoah Presbyterian Church, Miami, FL sent to the General Assembly with the request that it adopt the same and record it in its Minutes.

**SESSIONAL RESOLUTION**

Whereas, on January 3, 1977, Daniel Iverson, Teaching Elder in the Presbyterian Church in America, having witnessed a true profession, was translated into the presence of Christ; we the Ses-

sion of Shenandoah Presbyterian Church, remembering with gladness the distinguished record of unselfish and compassionate service rendered by Dan Iverson, do hereby resolve:

That inasmuch as "Preacher Iverson" has been a worthy example of piety, humility, and dedication to the Church Militant, and prized the glory of Zion above his chief joy, we record herewith our profound appreciation of an honored and useful life;

That we acknowledge his contribution to the visible church of Christ, in organizing eight new churches in Southern Florida, his encouragement and support of hundreds into full time service for Christ, his being used by the Holy Spirit to lead literally thousands to receive Jesus Christ as their Savior and Lord of their life, his unquestionable loyalty to his Country, and his faithful discharge of his obligations to his beloved wife and children, to whom we extend our warmest sympathy;

And that we acknowledge in great humility the sovereign purpose of Almighty God, the author and finisher of his faith, in calling this worthy servant to the inheritance of the saints, to the victory over time and tide, and to the glory of that day which shines forever.

"Spirit of the Living God! Fall fresh on me.

Spirit of the Living God! Fall fresh on me.

Break me, melt me, mold me, fill me,

Spirit of the Living God, Fall fresh on me."

Daniel Iverson, composer

**Be it therefore** ordered that a copy of this resolution be sent to his family, a copy be recorded in the Minutes of the Session, and a copy be carried in the church bulletin, a copy sent to Presbytery of Southern Florida and a copy to the General Assembly.

MEMORIAL COMMITTEE

John Pascalis, Chairman

Harvey Anderson

John Bostrom

Harold A. Cook

Adopted by Shenandoah Session on February 17, 1977

Adopted as amended, paragraph 5-49, p. 67.

## To the Committee of Commissioners on Administration

### Resolution 2. From the Committee on Mission to the World

**Whereas**, Jesus commanded His disciples to go into all the world and preach the Gospel to every creature, and

**Whereas**, the Church of Antioch sent out Paul and Barnabas on the First Missionary Journey and upon completion of it they reported to the Church what wonders God had accomplished, and

**Whereas**, the First General Assembly of the Church in Jerusalem met for the purpose of discussing the implication of Christianity for the Gentiles who responded to the Gospel as the result of this mission, and

**Whereas**, the Message to the World from the First General Assembly of the Presbyterian Church in America stressed the goal of proclaiming Christ to every land and to every nation, and

**Whereas**, the time for reporting to the General Assembly by the Committee on Mission To The world has been decreased from one evening, to one hour, to one-half hour;

**Therefore**, be it resolved that the General Assembly instruct the Arrangements Committee to provide the General Assembly program committees more adequate time to present a report of their work to the General Assembly.

Referred to the Permanent Committee on Administration, paragraph 5-79, p. 87.

## Committees of Commissioners

### 5-11 Rolls of Committee of Commissioners on Administration

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. Samuel A. Mateer	
Calvary	Mr. Henry Elrod	
Carolina	Rev. W. D. (Nick) Kerley	
Central Florida	Mr. M. H. Hodgkinson	
Central Georgia	Mr. F. Lamar Fleming	
Covenant	Rev. Robert Hays	Rev. Charles Champion
Evangel	Mr. Tom Leopard	
Grace	Rev. Chuck Carroll	
Gulf Coast	Mr. Kirby J. Reichmann	
Louisiana	Rev. James Lipscomb	
Mid-Atlantic	Mr. Leland Nichols	
Mississippi Valley	Rev. Robert C. Duhs	
New River	Mr. L. C. Carroll	
North Georgia	Rev. Joe Morecraft	
Pacific	Mr. George J. Kipper	
Southern Florida	Rev. Todd W. Allen	
Tennessee Valley	Mr. Maurice Williams	
Texas	Rev. Charles Cobb	
Warrior	Rev. Theodore Martin	
Western Carolinas	Mr. Charles E. Boyce, Convener	
Westminster	Rev. Kenneth Pollock	

### Committee of Commissioners on Bills and Overtures

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Mr. Peter Stazen II	
Calvary	Rev. W. C. Smith	
Carolina	Mr. Logan Porter	
Central Florida	Rev. William Thompson	
Central Georgia	Rev. Walter H. Cathey	
Covenant	Mr. Arthur Rogers	Mr. Loyt Gray
Evangel	Rev. George Mitchell	
Grace	Mr. Bill Herrington	
Gulf Coast	Rev. Richard Adelman	
Louisiana	Mr. Dale Boersma	
Mid-Atlantic	Rev. Onesimus J. Rundus	
Mississippi Valley	Mr. Robert C. Cannada, Convener	
New River	Rev. Linwood G. Wilkes	
North Georgia	Mr. Alston Turk	
Pacific	Rev. David R. Brown	
Southern Florida	Mr. Fred Vier	
Tennessee Valley	Rev. Fred Marsh	
Texas	Mr. L. J. Caniff	

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Warrior	Ruling Elder	
Western Carolinas	Rev. Wayne Rogers	
Westminster	Mr. Robert Harr	

### **Committee of Commissioners on Board of Trustees of the PCA Foundation**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. Stuart H. Perrin	
Calvary	Mr. Elmer Mathis	
Carolina	Rev. Robert C. Wilson	
Central Florida	Mr. Hugh Cunningham	
Central Georgia	Mr. James E. Boyd	
Covenant	Rev. Stanley Hartman	Rev. William Shows
Evangel	Mr. Holman Johnson, Convener	
Gulf Coast	Mr. O. H. Smith	
Louisiana	Mr. Floyd Shiery	
Mid-Atlantic	Mr. J. Brookes Smith, Jr.	
New River	Mr. Jerry Martin	
North Georgia	Rev. Robert Valentine	
Pacific	Mr. Walt Meyers	
Southern Florida	Rev. James Bowen	
Tennessee Valley	Mr. Wallace Bristow	
Texas	Rev. Lewis E. Bulkeley III	
Warrior	Rev. John W. Robertson	
Westminster	Rev. Bruce Garris	

### **Committee of Commissioners on Christian Education and Publications**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. F. Randall Johovich	
Calvary	Mr. Herman Henderson	
Carolina	Rev. James P. Knight	
Central Florida	Mr. Donald Kimsey	
Central Georgia	Mr. John T. Clark	
Covenant	Rev. Harold Richardson	Rev. John Bergland
Evangel	Mr. Ben Connally	
Grace	Rev. Gerald Morgan, Convener	
Gulf Coast	Mr. J. W. Penny	
Louisiana	Rev. David Bryson	
Mid-Atlantic	Mr. Sidney S. Harrison	
Mississippi Valley	Rev. Michael Schneider	
New River	Mr. John P. Jenkins	
North Georgia	Rev. Eugene Hunt	
Pacific	Mr. Duane Narder	
Southern Florida	Rev. William Carlson	
Tennessee Valley	Mr. Eugene Hayes	

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Texas	Rev. Laurie Jones	
Warrior	Rev. Marvin Harris	
Western Carolinas	Mr. Ben Flowers	
Westminster	Rev. John Sartelle	

**Committee of Commissioners on Insurance and Annuities**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Mr. George M. Love	
Calvary	Rev. Dwight Noe	
Carolina	Mr. Roland Parton	
Central Florida	Rev. Jack Hosman	
Central Georgia	Rev. Fred C. Manning, Jr.	
Covenant	Mr. E. R. McCabe	Mr. J. B. Caulfield, Sr.
Evangel	Rev. William Dinwiddie	
Grace	Mr. John Doster	
Gulf Coast	Rev. C. Don Darling, Convener	
Louisiana	Mr. Allen Long	
Mid-Atlantic	Rev. Robert C. Schoof	
Mississippi Valley	Mr. Mariner Cole	
New River	Rev. George B. Alder II	
North Georgia	Mr. Harry Thomas	
Pacific	Rev. Carl R. Bradley	
Southern Florida	Mr. Allen Morris	
Tennessee Valley	Rev. Dick Harris	
Texas	Mr. Ray Sanders	
Warrior	Ruling Elder	
Western Carolinas	Rev. Robert G. Sweet	
Westminster	Mr. R. E. Joslin	

**Committee of Commissioners on Interchurch Relations**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. Carl W. Bogue, Jr., Convener	
Calvary	Mr. James Edney	
Carolina	Rev. Charles W. McNutt	
Central Florida	Mr. Charles Ambler	
Central Georgia	Mr. J. Hall Schenck	
Covenant	Rev. Ford Williams	Rev. Charles Skinner
Evangel	Mr. Steve Fox	
Grace	Rev. Vaughn Hathaway	
Gulf Coast	Mr. Bobby Blaylock	
Louisiana	Rev. Robert Vincent	
Mid-Atlantic	Mr. William B. Russell	
Mississippi Valley	Rev. Michael Kettering	
New River	Mr. James F. Jarvis, Sr.	

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
North Georgia	Rev. Ben Wilkinson	
Pacific	Mr. Bernard Peterman	
Southern Florida	Rev. Leonard Bullock	
Tennessee Valley	Mr. Roger Vieth	
Texas	Rev. Eric McQuitty	
Warrior	Rev. William H. Rose	
Westminster	Rev. Kerry (Pete) Hurst	

### **Committee of Commissioners on Mission to the United States**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. K. Eric Perrin	
Calvary	Mr. Jack MacAulay	
Carolina	Rev. R. Thomas Cheely	
Central Florida	Mr. Nellis Johnson	
Central Georgia	Mr. Robert Montague	
Covenant	Rev. Robert Cannada	Rev. Merrill Easterlin
Evangel	Mr. Ralph Langford	
Grace	Rev. Billy Combs	
Gulf Coast	Mr. R. L. Wilcox	
Louisiana	Rev. Charles Kukal	
Mid-Atlantic	Mr. Eugene Friedline	
Mississippi Valley	Rev. William Dever	
New River	Rev. W. A. Fitzhenry	
North Georgia	Rev. Robert Fidler, Convener	
Pacific	Mr. Ray Larsen	
Southern Florida	Rev. David Nicholas	
Tennessee Valley	Mr. Don Miracle	
Texas	Rev. William Jones	
Warrior	Rev. Cecil Williamson	
Western Carolinas	Mr. James R. Adams	
Westminster	Rev. George Felton	

### **Committee of Commissioners on Judicial Business**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Mr. Jay L. Harris	
Calvary	Rev. J. R. Hill	
Carolina	Mr. Tom Garrett	
Central Florida	Rev. Richard Fraser	
Central Georgia	Rev. Henry M. Hope, Jr.	
Covenant	Mr. Joel Spragins	Mr. Earl Jagers
Evangel	Rev. Ron Siegenthaler	
Grace	Mr. James B. McElroy	
Gulf Coast	Rev. Nathaniel S. Heeth	
Louisiana	Mr. Robert Ziegler	

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Mid-Atlantic	Rev. Richard L. Brinkley	
Mississippi Valley	Mr. Bob Bailey	
New River	Rev. John R. Dodd	
North Georgia	Mr. Richard Bryant	
Pacific	Rev. Wayne A. Buchtel	
Southern Florida	Mr. Ken Ryskamp, Convener	
Tennessee Valley	Rev. David Bryan	
Texas	Mr. Marshall Nichols	
Warrior	Ruling Elder	
Western Carolinas	Rev. G. Aiken Taylor	
Westminster	Mr. John Thompson	

**Committee of Commissioners on Mission to the World**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Mr. Charles E. LeSuer	
Calvary	Rev. John R. Riddle	
Carolina	Mr. Jerry Plyler	
Central Florida	Rev. Ronald Swafford	
Central Georgia	Rev. R. Marion Canfield	
Covenant	Mr. Wesley Patch	Mr. Cecil Barnett
Evangel	Rev. Joe York	
Grace	Mr. G. O. Runnels	
Gulf Coast	Rev. John Calvin Wingard	
Louisiana	Mr. Warren Talbot	
Mid-Atlantic	Rev. Ronald L. Bossom	
Mississippi Valley	Mr. Thurman Bassett	
New River	Rev. Michael D. Bolus, Convener	
North Georgia	Mr. Lloyd Granburg	
Pacific	Rev. Brent Bradley	
Southern Florida	Mr. Joseph Payton	
Tennessee Valley	Rev. George McGuire	
Texas	Rev. Raymond Clede	
Warrior	Mr. John VanDerveer	
Westminster	Mr. Robert Lane	

**Committee of Commissioners on Review and Control of Presbyteries**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Rev. Arthur C. Broadwick	
Calvary	Mr. Pat Halbrook	
Carolina	Rev. W. Ted Smith	
Central Florida	Mr. Glenn Dohle	
Central Georgia	Mr. Howard C. Hansen	
Covenant	Rev. Dennis Nolen	Rev. Charles Coe
Evangel	Mr. George Parks	

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Grace	Rev. Richard Wiman	
Gulf Coast	Mr. Allen LeFluer	
Louisiana	Rev. William L. Mosal, Jr.	
Mid-Atlantic	Mr. W. W. Merriam	
Mississippi Valley	Rev. Douglas McCullough	
New River	Mr. Ralph Harris	
North Georgia	Rev. Clifford Brewton	
Pacific	Mr. Earl Ross	
Southern Florida	Rev. Charles McClure	
Tennessee Valley	Mr. Andre Dantzler	
Texas	Rev. Dale Smith	
Warrior	Rev. Fred Carr, Convener	
Westminster	Rev. David Osborne	

### **Committee of Commissioners on Stewardship Ministries**

<b>Presbytery</b>	<b>Commissioner</b>	<b>Alternate</b>
Ascension	Mr. John L. Croft	
Calvary	Rev. Gaynor Phillips	
Carolina	Mr. Craig Kendrick	
Central Florida	Rev. Russ Toms	
Central Georgia	Rev. James P. Campbell	
Covenant	Mr. L. W. Scruggs	Mr. Elmo Lamb
Evangel	Rev. William Bell	
Grace	Mr. Monroe James	
Gulf Coast	Rev. William A. Fox	
Louisiana	Mr. Richard Ayres, Convener	
Mid-Atlantic	Rev. Leon F. Wardell	
Mississippi Valley	Mr. Charles Turner	
New River	Rev. David L. Williams	
North Georgia	Mr. Charles D. (Chip) Howell	
Pacific	Rev. Gerrit DeYoung	
Southern Florida	Mr. Ken Schumacher	
Tennessee Valley	Rev. Roland Travis	
Texas	Mr. Robert Breedlove	
Warrior	Mr. John Lavender	
Westminster	Mr. Clyde Farmer	

**5-12 Additional Items of Business**

The following Overtures which were received too late to be accepted as Overtures, were presented as indicated by individual members of the Assembly as Resolutions.

**To the Committee of Commissioners on Judicial Business**

**Resolution 4 From the Rev. Joseph A. Warner**

Whereas the language of 15-2 of the BCO is not clear as to whom constitute the General Assembly, **Now therefore be it resolved** that 15-2 of the BCO be amended to read as follows:

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; 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.

Answered in the affirmative, paragraph 5-102, p. 102.

15-2

**Resolution 5 From the Rev. Joseph A. Warner**

Whereas the BCO gives no direction for the election of the Moderator of the General Assembly, **Now therefore be it resolved** that the BCO be amended to include a new paragraph i.e. 15-8, as follows:

15-8 The presiding officer of the General Assembly shall be the Moderator, who shall serve until his successor is elected at the next stated meeting of the General Assembly. The Lord Jesus Christ the only King and Head of the Church instructs us in His Word, (Luke 22—24-30) that no one should seek or bestow offices in His Church for personal honor or reward. Because the nature of this office requires parliamentary skill, parity between teaching elders and ruling elders shall not bind the assembly in electing its Moderator. Because of the strenuous nature of the office, the Moderator may delegate his chairmanship of the Assembly in session to other members of the court who also would have been eligible to be elected. The Moderator of the General Assembly, previous to his election shall have served as a Moderator of a Presbytery of the Presbyterian Church in America and should be reasonably familiar with the Book of Church Order, the Confessional Documents of the Church and parliamentary order. No one shall succeed himself, nor be eligible for re-election until after a lapse of two years. While the Assembly is in session, the commissioners should frequently offer their private and personal prayers on his behalf.

Principles for nominations

1. The Committee on Administration shall provide on the enrollment forms for commissioners, to be received prior to the Assembly, the question: "Are you eligible and willing to serve, if elected, the office of Moderator of the General Assembly as described in 15-8 of the *Book of Church Order*? YES  NO

2. The Committee on Administration upon receiving commissioners enrollments, shall publish alphabetically the names of commissioners who have indicated that they have served a presbytery of this church as a moderator and are willing to have their names presented.

3. Nominations shall be made from the floor and limited to two five-minute seconding speeches, for each nominee.

4. A majority of no less than one half of the commissioners present and voting shall determine the election of the Moderator.

Answered in the negative, paragraph 5-102, p. 102.

The following Resolution was presented by Ruling Elder Ray Mathisen, Clerk of Session of the Granada Presbyterian Church. The Moderator ruled that the material could be received as a Resolution. This ruling was appealed. The Moderator was sustained. The Resolution was referred to the Committee on Judicial Business.

**Resolution 3. From Ruling Elder, Raymond Mathison**

Whereas the current PCA *Book of Church Order* (BCO) prescribes only three church membership rolls, to wit: (1) Communing, (2) Non-Communing, and (3) Associate, and does not prescribe Non-Resident or Inactive roles, or rolls similar thereto, and

Whereas experience within this General Assembly has shown a need for Non-Resident and Inactive Rolls, and

Whereas the current PCA BCO does not prescribe complete procedures relative to church rolls and their maintenance, and

Whereas the current PCA BCO does not prescribe complete procedures for the administration of certificates of dismissal, and

Whereas the current PCA BCO is lacking in other needed membership procedures and information, and

Whereas adoption of the proposed BCO revisions attached hereto will eliminate the BCO defects described herein

Therefore, be it resolved that this General Assembly approve the adoption of the proposed BCO revisions attached hereto and the amendment of the current BCO in accordance therewith, and recommend this amendment to the Presbyteries for action in accordance with Paragraph 27-2, current BCO.

#### PROPOSED REVISIONS IN THE PCA BOOK OF CHURCH ORDER

1. Current Chapter 6, Page 8:  
Delete the entire Chapter 6 and substitute therefor the proposed Chapter 6A, Church Members, Part I contained in Appendix A hereto.
2. Insert the proposed Chapter 6B contained in Appendix B hereto as new Chapter 6B, Church Membership Procedures, immediately following the proposed Chapter 6A.
3. Insert the proposed Chapter 6C contained in Appendix C hereto as new Chapter 6C, Church Rolls, immediately following the proposed new Chapter 6B.
4. Current Paragraphs 47-1 through 47-5, Pages 68 and 69: Delete these five paragraphs in their entireties.
5. Current Chapter 22, Page 35:  
Insert the following words as new Paragraph 22-12, "When a member of a particular church is ordained to the Gospel Ministry, the ordaining Presbytery shall notify the church of which he has been a member. The Church Session shall note in its records that the Minister is now a member of the Presbytery and is no longer a member of the particular church. (See Paragraph 6C-15)"
6. Current Paragraph 25-3, Page 37:  
After the word "standing" insert the words "and on the Active Roll".
7. Current Paragraph 26-1, Page 39:  
After the word "church" insert the words "who are in good standing and are on the Active Roll", change the comma to a period, delete the remaining words, and add the following sentence: "only such members who are present at a congregational meeting are entitled to vote in the meeting."
8. Current Paragraph 28-2, Page 44:  
Delete this paragraph in its entirety and substitute the following therefor: "All church members, both communing and noncommunings, are subject to the church's discipline and are entitled to the benefits thereof. However, discipline of non-communing members, whether baptized or not, shall be limited to advice and counsel, nurture, instruction, and training. (See Chapter 29.)"
9. Current Chapter 39, Pages 61 and 62:
  - a. Current Paragraph 39-2:  
Delete this paragraph in its entirety.
  - b. Current Paragraph 39-4:  
Add the following: "(See Paragraph 6C-14)"
  - c. Add the following as new Paragraph 39-5:  
"When for one year a member has not participated in the life and work of his church or otherwise expressed a serious interest in his church, the Session shall exercise proper discipline by placing his name on the Inactive Roll **without process**. (See Paragraph 6C-9.)"
  - d. Add the following as new Paragraph 39-6:  
"When for one year, a member has not participated in the life and work of his church, his mailing address has not been known, and the church has been unable to contact him, the Session shall exercise proper discipline by placing his name on the Inactive Roll **without process**. (See Paragraph 6C-10)"
- 3 Appendices:
  - A — Proposed Chapter 6A
  - B — Proposed Chapter 6B
  - C — Proposed Chapter 6C

## Appendix A

### PROPOSED CHAPTER 6A, PART I, PCA, BCO (To replace current Chapter 6)

#### CHAPTER 6A

##### CHURCH MEMBERS

**No. 6A-1.** The members of a particular church shall consist of both **communing** and **non-communing members**.

**No. 6A-2.** Communing members shall be those members who have been received into full church membership by making a public profession of faith in Christ and being baptized.

**No. 6A-3.** Communing members who are in good standing and who are on the **Active Roll** (see Paragraph 6C-2) shall be the only members entitled to all the rights and privileges of full church membership.

**No. 6A-4.** Communing members on the **Non-Resident Roll** (SEE Paragraph 6C-3) or the **Inactive Roll** (See Paragraph 6C-4) shall be entitled to participate in the Lord's Supper but shall not have the right to vote in congregational and corporation meetings or the right to hold church office.

**No. 6A-5. Noncommuning members** shall be those members who are not entitled to participate in the Lord's Supper. They are primarily the children of communing members, who have not yet become communing members. through God's covenant with believers, the children of communing members are noncommuning members from birth. As such they are not entitled to the rights and privileges of communing members (See Paragraph 6A-3). But they shall be entitled to Baptism (as infants or children), and to the pastoral oversight, instruction and government of the church, toward the end that when they reach the age of discretion, they will embrace Christ, thus possess personally all the benefits of the covenant, and become communing members by professing their faith in Christ and being baptized if baptism has not been previously received. Other noncommuning members are those removed from the **Active Roll** due to suspension as a result of disciplinary action.

**No. 6A-6.** All noncommuning members, whether baptized or not, are entitled to the watchful care, instruction, and government of the church, even though they may be adults who have made no profession of faith in Christ.

**No. 6A-7. Associate members** are **Active Roll** communing members of other churches who are affiliated with a particular church on a temporary basis (See Paragraph 6C-6). They have all the rights of the communing members on the **Active Roll** of the particular church except that they shall not vote in congregational and corporation meetings and shall not hold office in the particular church.

**Appendix B****PROPOSED CHAPTER 6B, PART I, PCA, BCO****CHAPTER 6B****CHURCH MEMBERSHIP PROCEDURES**

**No. 6B-1.** Persons who are not members of an evangelical church, upon their request for membership shall be received as communing members of a particular church by their publicly professing faith in Christ and receiving Baptism in the presence of the congregation. (See Chapter 58). Members so received shall be recorded by the Session as having been received by profession of faith. Noncommuning members in good standing shall be received as communing members in the same manner except that they will not receive Baptism if they have been previously baptized.

**No. 6B-2.** Members of other churches, both in our own Presbyterian Church in America (PCA) and in other evangelical denominations, normally shall be received by the Church Session as communing members by means of certificate of dismissal from the other churches. Members so received shall be recorded by the Session as having been received by certificate. (See Paragraph 58-6).

**No. 6B-3.** When a church member is unable to obtain a certificate of dismissal, he may be received as a communing member upon his reaffirmation of faith in Christ. When a member is so received, the church to which he formerly belonged shall be notified, and the session shall record him as received by reaffirmation of faith. (See Paragraph 58-6)

**No. 6B-4.** A certificate of dismissal for a member shall be issued by the Church session only for the purpose of enabling the member to join another church. The Session shall issue such certificate upon the request of any member of the church who is in good standing, regardless of whether the member's intent is to join another church of our own PCA denomination or one outside our denomination. (See Paragraph 6B-6). However, the church he intends to join must be of an evangelical denomination. Certificates of dismissal issue for parents of baptized noncommuning member children shall always include the names of these children. (See Paragraph 13-5)

**No. 6B-5.** When a certificate of dismissal is issued for a Ruling Elder or Deacon, his relationship as an officer shall be dissolved, the congregation informed, and the transfer of membership effected without officer status.

**No. 6B-6.** A certificate of dismissal shall be issued by a Church Session only to the governing body of another church. A member's request for a certificate shall be made through the governing body of the church which he desires to join.

**No. 6B-7.** When a certificate of dismissal is requested for a member whose name is on the Non-Resident Roll or the Inactive Roll, the Session in issuing the certificate shall indicate thereon the non-resident or inactive status.

**No. 6B-8.** A member being dismissed from one church to another shall be under the jurisdiction of the dismissing church until received by the other church and the dismissing church so notified.

**No. 6B-9.** A certificate of dismissal shall be valid for one year only.

## Appendix C

### PROPOSED CHAPTER 6C, PART I, PCA BCO

(New Chapter)

#### CHAPTER 6C

##### CHURCH ROLLS

**No. 6C-1.** The Session of a particular church shall keep five rolls of the members of the church; (1) Active, (2) Non-Resident, (3) Inactive, (4) Noncommuning, and (5) Associate. (See Paragraph 13-8.) Only the Active Roll shall be reported to Presbytery. The Session shall carefully review and update all rolls at least annually.

**No. 6C-2.** The Active Roll shall consist of those communing members who are actively participating in the life and work of the church by attending worship services, and/or being involved in other church activities, and/or by supporting the church financially.

**No. 6C-3.** The Non-Resident Roll shall consist of those communing members who have permanently moved their residences so that they no longer can participate regularly in the life and work of their church, and a certain prescribed time interval has elapsed after such movement. (See Paragraphs 6C-7 and 6C-8.) Non-Resident members shall not vote in congregational and corporation meetings, shall not hold office in the church, and when being dismissed by certificate shall be subject to the provisions of Paragraph 6B-7.

**No. 6C-4.** The Inactive Roll shall consist of those communing members removed by the session from the Active Roll because of their non-participation in the church's life and work. (See Paragraph 6C-9.) It shall also include those members removed from the Active Roll because of their whereabouts being unknown for a prescribed period of time (See Paragraph 6C-10). Inactive members shall not vote in congregational and corporation meetings, shall not hold office in the church, and when being dismissed by certificate shall be subject to the provisions of Paragraph 6B-7.

**No. 6C-5.** The Noncommuning Roll shall consist of all noncommuning members, i.e. all members not entitled to participate in the Lord's Supper, whether baptized or not. This roll by its nature will consist primarily of children being noncommuning members by right of birth. (See Paragraph 6A-5.) Also included on this roll will be any members no longer on the Active Roll due to being under suspicion (exclusion from the sealing ordinances of the church) as a result of disciplinary action.

**No. 6C-6.** The Associate Roll of a particular church shall consist of communing members on the Active Rolls of other churches of our own PCA or other evangelical denominations who, for educational, military, business, or other purposes, are temporarily residing outside the bounds of their home churches and within the bounds of the particular church, and who desire to be affiliated with the particular church on a temporary basis. If the home church is PCA, the home Church Session shall issue to the church with which the member desires to affiliate a certificate of good standing, valid for two years and subject to renewal, but will retain the member's name on its Active Roll. The Session receiving the certificate shall place the member's name on its associate Roll. If the home church is not PCA, the session of the church being affiliated with will request from the home church a certificate as previously described. If unable to obtain a certificate, the Session may receive the individual as an Associate Member for a two-year period on reaffirmation of faith, subject to the home church's approval. The rights and privileges of associate members are as shown in Paragraph 6A-7.

**No. 6C-7.** A church member who has permanently moved his residence beyond the bounds of his church, so that he no longer can participate regularly in its life and work, shall be obligated to arrange for the transfer of his membership to a church located within his new area in which he can be active. This provision shall not apply to lay missionaries, full-time Christian lay workers, and career military personnel, and their families, who are serving in distant fields and who desire to remain on the Active Roll of their home church. The session may make other exceptions to this provision in special situations. A church member shall be obligated to inform his church promptly when his mailing address is changed or his residence is moved either temporarily or permanently.

**No. 6C-8.** When a member permanently moves his residence beyond the bounds of his church, if practicable the Session shall notify the governing body of a church in the member's new local area and request it to take pastoral oversight of the member, toward the end of the member arranging for transfer of his membership. At the same time the Session shall advise the member that it is his duty to arrange for the transfer of his membership to a church in his new local area in which he can be active. If the transfer is not effected within six months after the member is so advised, the Session shall place the member's name on the Non-Resident Roll and notify him of the action taken.

**No. 6C-9.** When a member for one year willfully does not participate in the life and work of his church or otherwise express a serious interest in his church, the Session shall take proper disciplinary action by placing his name on the Inactive Roll. Paragraph 39-5 prescribes that this disciplinary action shall be taken **without process**. No name shall be placed on the Inactive Roll in this manner until after the session has made a diligent effort to discover the causes of the member's non-participation and to restore him to activity in the church's life and work. The member having his name placed on the Inactive Roll shall be notified of the action taken.

**No. 6C-10.** When for one year, a member has not participated in the life and work of his church, his mailing address has not been known, and the church has been unable to contact him, the session shall take proper disciplinary action by placing his name on the Inactive Roll. Paragraph 39-6 prescribes that this disciplinary action shall be taken **without process**.

**No. 6C-11.** When the name of a Ruling Elder or Deacon is placed on the Non-Resident Roll or the Inactive Roll, the session at the same time shall dissolve his relationship as an officer in the church and shall report its action to the congregation and to the officer.

**No. 6C-12.** If a member whose name is on the Inactive Roll resumes regular participation in the life and work of his church, the Session, upon the member's request, shall restore his name to the Active Roll and notify the member of the action taken.

**No. 6C-13.** When a member whose name is on the Active Roll, the Non-Resident Roll, or the Inactive Roll requests the Church Session to remove his name from the church roll, the Session shall remove the member's name from the roll and notify the member of the action taken. The request for removal shall be in writing. If the member is a Ruling Elder or Deacon, the Session shall also withdraw from him all authority to exercise his church office and notify the congregation of the action taken. No action should be taken by the Session under this provision until the Session, after inquiry and due delay, is of the judgment that the request does not spring from temporary doubt or other temporary circumstances.

**No. 6C-14.** When a member whose name is on the Active Roll, the Non-Resident Roll, or the Inactive Roll renounces his membership by joining some other church, the session shall remove the member's name from the church roll and notify the member of the action taken. If the member is a Ruling Elder or Deacon, the officer relationship shall be dissolved and the congregation informed of the action taken. (See Paragraph 39-4).

**No. 6C-15.** When a particular church is notified by a Presbytery that one of its members has been ordained by the Presbytery to the Gospel Ministry, is now a member of the Presbytery, and is no longer a member of the particular church, the Church Session shall note such actions in its records and remove the member's name from the church roll. (See Paragraph 47-7.)

**No. 6C-16.** When a Presbytery divests a Minister of his office without censure or deposes him without excommunication, it will assign him to a particular church, subject to the approval of the Session of that church. (See Paragraph 47-8). If the Session approves of the assignment, the Session will so notify the Presbytery and place the individual's name on the church roll. If the Session does not approve of the assignment, it will so notify the Presbytery and take no further action.

### Additional Explanatory Comments PROPOSED REVISIONS IN THE PCA BOOK OF CHURCH ORDER (From Granada Presbyterian Church)

1. Proposal 1 — proposed Chapter 6A (Appendix A):
  - Par. 6A-1: Not in current BCO.
  - Par. 6A-2: Clarifies current Par. 6-2.
  - Par. 6A-3: Clarifies and amends current Par. 6-4.
  - Par. 6A-4: Not in and not appropriate for current BCO.
  - Par. 6A-5: Expands and clarifies current Par. 6-1.
  - Par. 6A-6: Clarifies current Par. 6-3.
  - Par. 6A-7: Clarifies current Par. 47-4 (Also see proposed Par. 6C-6).
2. Proposal 2 — proposed new Chapter 6B (Appendix B):
  - Par. 6B-1: Mostly not in current BCO. Partially covered in current Par's. 58-3 and 58-4.
  - Par. 6B-2: Mostly not in current BCO. Partially covered in current Par. 58-6.
  - Par. 6B-3: Expansion of part of current Par. 47-1.
  - Par. 6B-4: All except last sentence not in current BCO. Last sentence is in current Par. 13-5.
  - Par. 6B-5: Not in current BCO.
  - Par. 6B-6: Not in current BCO.
  - Par. 6B-7: Not in and not appropriate for current BCO.
  - Par. 6B-9: In current Par. 47-7. Proposed par. places material in another needed location.
3. Proposal 3 — proposed Chapter 6C (Appendix C):
  - Par. 6C-1: Not in current BCO.
  - Par. 6C-2: Not in and not appropriate for current BCO.
  - Par. 6C-3: Not in and not appropriate for current BCO.
  - Par. 6C-4: Not in and not appropriate for current BCO.
  - Par. 6C-5: Not in current BCO.
  - Par. 6C-6: Expands current Par. 47-4 (Also see proposed Par. 6A-7).
  - Par. 6C-7: Expands part of Par. 47-1.
  - Par. 6C-8: Expands and amends part of current Par. 47-2.
  - Par. 6C-9: Amends current Par. 47-5.
  - Par. 6C-10: Amends part of current Par. 47-2.
  - Par. 6C-11: Not in and not appropriate for current BCO.

- Par. 6C-12: Not in and not appropriate for current BCO.
- Par. 6C-13: Not in current BCO.
- Par. 6C-14: Supplements current Par. 39-4 and places material in proper location.
- Par. 6C-15: Not in current BCO.
- Par. 6C-16: Expands current Par. 47-8.

4. Proposal 4:  
Material in current Par's. 47-1 through 47-5 proposed for deletion in their entireties is contained in expanded form in proposed new Chapters 6B and 6C (See 2 and 3 above).
5. Proposal 5:  
Proposed new Par. 22-12 not in current BCO.
6. Proposals 6 and 7:  
Wording in proposed changes in current Par's. 25-3 and 26-1 is not in and not appropriate for current BCO.
7. Proposal 8:  
Proposed wording expands and corrects current Par. 28-2.
8. Proposal 9a:  
Proposes deletion of unnecessary and improper current Par. 39-2.
9. Proposal 9b:  
Addition in current Par. 39-4 proposed for cross-reference purposes only.
10. Proposals 9c and 9d:  
Proposed new Par's. 39-5 and 39-6 not in and not appropriate for current BCO.

Answered in the negative, paragraph 5-102, p. 102.

### JUDICIAL CASES

#### **5-13 Complaint No. 1 from the Rev. Paul L. Karlberg and Ruling Elder James G. Luce against Central Georgia Presbytery.**

##### **To: General Assembly of the Presbyterian Church in America**

In the matter of the action of the Central Georgia Presbytery of the Presbyterian Church in America at its regular stated meeting on January 8, 1977 in regards to a previously biased Commission study of the problem confronting Faith Presbyterian Church of Savannah, Georgia, and the seven resulting recommendations of the Commission and approved by Presbytery, as well as the fact that the Commission has been wrongly constituted as a Judicial Commission, we the undersigned hereby complain to the General Assembly of the Presbyterian Church in America of the action of the Commission and the Central Georgia Presbytery in the above matters, and for the reasons in support of such complaint, state the following:

First a list of the seven recommendations of the Presbytery Commission must be secured from the Stated Clerk of the Presbytery, since we have not to this date received a written copy of the recommendations.

Following are the reasons we feel should be considered on these actions:

1. To the date of this writing the Commission has not given the members of the Majority of Faith Church a hearing before the commission, but have heard substantially from the Minority. This has biased their deliberations.
2. There was no judicial matter involved, therefore the Commission has been wrongly named.
3. As to recommendation No. 2 — We find nothing in the BOCO pertaining to this action.
4. As to recommendation No. 3 — We find nothing in the BOCO pertaining to this action (cf. Chapter 13 BOCO).
5. As to recommendation No. 4 — We find nothing in the BOCO pertaining to this action.
6. As to recommendation No. 6 — We view this as questionable action in view of BOCO 26-7 through 26-10.

Therefore, the complaints respectfully request the General Assembly to study this case with all diligence and to correct the inequitable and unconstitutional actions of the Commission of Central Georgia Presbytery.

Respectfully submitted,  
Paul L. Karlberg  
James G. Luce

January 23, 1977

Rev. Morton H. Smith  
P. O. Box 256  
Clinton, Mississippi 39056

Dear Dr. Smith:

This is a brief note as to our recent telephone conversation. The Session of Providence Presbyterian Church (formerly Faith Presbyterian Church) requests the following change in its complaint before the General Assembly:

Since the April Meeting of the Central Georgia Presbytery rescinded the recommendations of the pastoral Commission, we are hereby dropping reasons two through six of our complaint. This leaves as the complaint only reason number one, as stated in the January 23rd copy of the complaint.

We continue to covet your prayers and advice as we seek the Lord's will in this matter. May the Lord richly bless you in your labors for His kingdom.

Your brothers in Christ,

Paul Karlberg  
Moderator

James G. Luce  
Clerk

July 14, 1977

**Extract from the Minutes of the Presbytery of Central Georgia  
The October 12, 1976 Meeting**

A letter from Rev. Paul Karlberg requesting the pastoral relation between himself and Faith Church Savannah be dissolved was ruled out of order by the Moderator in that it was not in accordance with the BCO. Presbytery sustained the ruling of the Moderator.

A motion was made the Presbytery's Nominating Committee nominate and elect at this stated meeting a \*judicial commission to \*adjudicate the existing situation in the Faith Church, Savannah, and if necessary, and the way to clear, to assist the Faith Church in providing pastoral leadership, and to report to Presbytery. Duly seconded, motion passed, and a \*Judicial Commission was nominated and elected by proper action of Presbytery. Members of the \*Judicial Commission were: TE Henry M. Hope, Jr., TE James Stewart, TE James Campbell, RE Hugh Cunningham, RE J. Hall Schenck, and RE Donald D. Comer.

Walter V. Worsham, Stated Clerk

\*These minutes amended by action of Presbytery, April 12, 1977, changing the words "Judicial" to "Pastoral", and changing the word "Adjudicate" to "investigate". Attested Walter V. Worsham, Stated Clerk.

**Extract from the Minutes of the Presbytery of Central Georgia  
The January 8, 1977 meeting**

\*It was moved, seconded and passed that the seven recommendations contained in the report be adopted as amended. The report and recommendations (as amended) are attached.

Mr. James Luce asked Rev. Hope if the Commission was in agreement on the recommendations and Mr. Hope noted that they were.

Rev. John W. P. Oliver was elected to serve as Mr. Karlberg's mentor with Rev. Jim Baird as alternate mentor.

The following were elected to act as members of the representative session for the Faith Church: TE Marion Canfield, TE Larry Morrison, RE Howard Hansen, Ed Quarterman and C. P. Riggers.

Rev. James Stewart was placed in charge of selecting men to teach in the seminar to be held in Faith Church while Rev. Henry Hope was placed in charge of the curriculum. The tentative date of March 5-6 was set.

Rev. Karlberg expressed disappointment to the Presbytery at the Commission's report.

It was moved, seconded and passed to accept the Commission's report as a whole.

Upon Mr. Hope's request, it was moved, seconded and passed that Mr. Donald Comer replace Mr. Hope as chairman of the commission.

Later in the meeting Mr. Ben Zeigler was given the floor of Presbytery. He expressed an apology to the Commission for misunderstanding the amount of work they had placed into the Commission. He expressed his appreciation for the love and concern of Central Georgia Presbytery to Faith Church Savannah.

\*Adoption of Recommendations Nos. 2 through 6 rescinded by action of Presbytery, April 12, 1977. Attested: Walter V. Worsham, Stated Clerk.

**REPORT OF JUDICIAL COMMISSION TO  
CENTRAL GEORGIA PRESBYTERY  
Savannah, Georgia, January 8, 1977**

On October 12, 1976, the Central Georgia Presbytery received a letter of resignation from the Rev. Mr. Paul Karlberg, who stated that he was seeking to resign as pastor of the Faith Presbyterian Church of Savannah. In this letter he made certain charges against Ruling Elder Ben Zeigler, the Clerk of Session. The matter was heard by Presbytery's Committee on Credentials and Candidates. In this hearing, it emerged that a contention had been brewing in the Faith congregation for almost four months, based upon the efforts of Mr. Karlberg and others to cause Mr. Zeigler to give up some of the several official positions which he had held in the church.

The presbytery elected a Judicial Commission on the following motion: "Moved that Presbytery's Nominating Committee nominate and elect at this stated meeting a Judicial Commission to adjudicate the existing situation in the Faith Church, Savannah, and if necessary and the way be clear, to assist the Faith Church in providing pastoral leadership, and report to Presbytery."

The Commission has sought to carry out Presbytery's instructions, but has moved deliberately, realizing that additional harm could be done to the Faith Church through haste. Our goal has been complete reconciliation of all parties involved, and all of our actions have been in love. Thus, for example, instead of taking any judicial action as provided for in *The Book of Church Order*, the Commission has operated up to this point as an information-gathering and counseling body. In order to carry out these tasks, the Commission up to this date has held two all-day meetings in Savannah, counseling with the principal antagonists and some of their supporters, has held four additional Commission meetings by means of long-distance telephone conferences, has used its chairman as a counselor each day during October 17-21, 1976, when he preached at another Savannah church and has held 29 other conversations with Faith Church members and among Commission members, 7 in person and 22 by long-distance telephone. The Commission has amassed 99 typewritten pages of testimony, minutes, letters and opinions. The chairman has logged 108 hours of work for the Commission since October 12, not to mention the man-hours expended by the other members of the Commission. We have also spent several hundred dollars of the Presbytery's money.

The result of our fact-finding is that these things are now clear to us:

- (1) The Faith Church has a history of division; we are the second commission to visit the church within the last few years, and each of the last three pastors has had serious trouble. Obviously, then, the church's difficulties did not begin with the present pastor, who has been at the church only one year. This is not to say that he may not have agitated potential sore spots.
- (2) The principal antagonists have not been reconciled to each other because **neither** has been **willing** to be reconciled to the other in the full Biblical sense of "confess, desist, apologize, forgive and forget." When these five steps are truly followed by both sides, the controversy will evaporate.
- (3) The present division is not the fault solely of the two principal antagonists, but is traceable to others also. It is our considered opinion that the Commission will have to deal in some fashion, be it by counsel, or be it by formal censure, with each of these other persons before the matter can be settled.

Regarding its role as a counselor, the Commission has been disappointed, since the October Stated Meeting, in that its advice has been disregarded at crucial points by both contending parties, thus blocking the Commission's efforts towards solution. It has seemed to us that persons embroiled in the dispute were either unaware that the Commission's advice was clothed with the full authority of Presbytery, or that they deliberately chose to discount and ignore it.

We recommend:

- (1) That the Commission be continued by Presbytery until its April Stated Meeting.
- (2) That the Presbytery elect an experienced minister to be the Rev. Mr. Karlberg's mentor for a period of six months, Mr. Karlberg to report to him each week for counsel, advice and direction during that time. That at least one of these interviews each month be in person, the others to be in person or by telephone, at the discretion of the senior minister.
- (3) That the Presbytery select a representative session from its churches to assume oversight of the Faith Church session (Messrs. Karlberg, Zeigler and Luce) until the April Stated Meeting of Presbytery. That, in pursuance of this task, the designated session have the Faith Church session meet with it at least once every two weeks to report and to seek its advice and direction.
- (4) That the Presbytery authorize a seminar on Christian interpersonal relationships to be held at the Faith Church, with the oversight of the Commission, taught by members of Presbytery, and to be attended by Faith Church.
- (5) That the Presbytery caution the Pastor, Session and members of Faith Church scrupulously to fulfill the requirements of recommendations 2 through 4, in subjection to the Presbytery, upon pain of censure.
- (6) That the Presbytery advise delay of any action of the Faith Church with regard to its property until after the adjudication of the existing situation.

- (7) That the Presbytery members be urged to pray daily for the Faith Church, that God's solution to her problem may be found and followed, and the congregation restored to well-being.

Henry M. Hope, Jr.  
Chairman of the Commission

**Extract from the Minutes of the Presbytery of Central Georgia  
The April 12, 1977 meeting**

Mr. Donald Comer, Chairman of the Commission concerning the matter of Faith Church, Savannah presented the Commission's report.

Mr. Comer reported that due to the fact that no formal charges or indictments have been brought against any parties at Faith Church and at the suggestion of the General Assembly Stated Clerk, the Commission should have been named a Pastoral Commission rather than a Judicial Commission with the duty of investigating rather than adjudicating.

Therefore, it was moved, seconded and passed that the minutes of the October 12, 1976 meeting of Presbytery be amended as follows: on page 6 the words "Judicial" be changed to "Pastoral" and the word "adjudicate" be changed to "investigate."

Mr. Comer reported the Commission consistently prayed for all parties in the controversy at Faith Church, that the Commission's primary concern was the purity of the Church of Jesus Christ. The primary aim of the Commission was to honor Jesus Christ, not men, and that the Commission showed no favoritism to any opinion or party. Although it was reported to the Commission that both parties in the controversy and also members of the congregation were willing to be reconciled one to another, no reconciliation was accomplished.

Mr. Comer reported on events since the January meeting of Presbytery and due to those events moved that Recommendations No. 2 through 6 contained in the Commissions Report to Presbytery and adopted by Presbytery on January 8, 1977 be rescinded. Duly seconded, motion passed.

It was also moved, seconded and passed that at this time no judicial action be brought by Presbytery against any party or parties arising from the matter at Faith Church.

It was moved, seconded and passed that the Faith Church as a whole be encouraged to work together toward reconciliation resting upon the grace and mercy of God as revealed in His Holy Scriptures.

It was moved, seconded and passed that the Commission's investigation be concluded and the Commission terminated.

It was moved, seconded and passed that the Commission's report as a whole be received.

Re: Complaint against Central Georgia Presbytery from Mr. Karlberg and Mr. Luce

Dr. Morton H. Smith  
P. O. Box 256  
Clinton, Mississippi 39056

Dear Dr. Smith:

At Presbytery's Stated Meeting on July 9, 1977, the Session of the Faith Presbyterian Church (now known as the Providence Presbyterian Church of Savannah) requested Presbytery to rescind the adoption of the three findings contained in the Commission's Report of January 8, 1977. The Presbytery denied this request.

Sincerely,  
Walter V. Worsham, Stated Clerk

July 11, 1977

See paragraph 5-87, p. 90 for Assembly action.

Upon advice of the Permanent Committee on Judicial Business, the Complaint was referred to the Committee of Commissioners on Judicial Business, which was constituted a Judicial Commission to adjudicate it and to report back to this Assembly.

**5-14 Complaint No. 2 of the [REDACTED] against the Presbytery of Texas.**

General Assembly  
Presbyterian Church in America

May 3, 1977

Complaint of Rev. [REDACTED] against unconstitutional, unscriptural, and discriminatory action of Presbytery of Texas

Dear Fathers and Brothers:

My complaint concerns an action of Presbytery of Texas at its Stated Meeting, April 30, 1977, at the Paris Presbyterian Church, Paris, Texas, related to refusal "to redress" what "they have done contrary to order."

On October 30, 1976, at its Stated Meeting, the Committee of Mission to the United States, after a long period of meddling with internal affairs of the Church and conspiracy to chase the Rev. [redacted] out of his bilingual ministry (English and Korean) in the capitol city of Texas, recommended with false accusation and report to the court of the Presbytery to achieve dissolution of Korean Presbyterian Church of Austin, the only church of our denomination in this capitol city, and dissolution of pastoral relationship between the Rev. [redacted] and the Korean Presbyterian Church of Austin. The court in hot haste and without the spirit of "considering how to stimulate one another in love and good deeds" (Hebrew 10:24) dissolved "the true branch of the Church of Jesus Christ" which had "maintained the Word and Sacraments" under any and all circumstances (*Book of Church Order*, p. 5, hereafter BOCO). The action was:

The Korean Presbyterian Church of Austin, Texas, be dissolved immediately and . . . Presbytery's Committee on Mission to United States assist [redacted] in finding other work . . . Presbytery take immediate steps to survey . . . organize English speaking church in Austin and invite the few remaining Korean friends to seek membership in this new church . . . The relationship between the Rev. [redacted] and the Korean Presbyterian Church of Austin, Texas be dissolved . . .

As the action clearly shows, the court of the Presbytery of Texas had completely ignored the side of HOW TO EXERCISE THE POWER. The congregation and the pastor had no thought of dissolution of church and the dissolution of pastoral relationship at all. The court took away the most sacred rights of the pastor and the congregation and produced one of the worst events in the Church History.

Since the court at any time "has power to redress whatever they may have done contrary to the order and take effectual care that they observe the constitution of the Church" (BCO, p. 18), the Rev. [redacted] had asked the court "to redress" what they have done contrary to the order, at its Stated Meeting, April 30, 1977. The court took action not "to redress."

According to our BCO, we find clearly both the power of the Presbytery and how to exercise it. The court of the Presbytery completely ignored the side of how to exercise the power. We can see the both sides in the following explanations:

*Power of the Presbytery*

The Presbytery has power to form a new church" (BCO, p. 18)

"The Presbytery has power to receive candidates" (BCO, p. 18)

"The Presbytery has power to dissolve pastoral relation" (BCO), p. 18)

"The Presbytery has power to dissolve churches" (BCO, p. 18)

*How to exercise the power*

by "receiving and approving a petition subscribed to by those persons seeking to be organized into a congregation" (BCO, p. 6).

by "the filing their applications . . . with the clerk of the Presbytery" (BCO, p. 24).

"at the request of one or both parties". "But whether the minister or the church initiate the proceedings for the dissolution there shall always a meeting of the congregation called and conducted in the same manner as the call of a pastor" (BCO, pp. 18, 36)

only "at the request of the congregation" (BCO), p. 42).

What our BCO emphasizes again and again throughout is that the courts of the Church have to honor the rights, insights, gifts, and treasures of wisdom which Christ gave to every member (Heidelberg, Q.A. 55). The logic of dissolution of Korean Presbyterian Church and the dissolution of pastoral relationship without their exercise of God-given rights cannot be established without dissolving all the churches of our denomination and all the pastors of our denomination. If someone insists still that the court of the Presbytery has power to do it only to Korean Presbyterian Church of Austin, he only becomes a troublemaker of our denomination and will harm our denomination.

*Our Church constitution protects ministers and churches and members.*

Evidences to support this complaint would be:

1. The same court with the same BCO dissolved the pastoral relationship between the Rev. John Pyles and Lakewood Presbyterian Church, Dallas, Texas "at the request of both parties" — pastor and the congregation at its stated meeting in April, 1976. This same court with the same BCO again dissolved pastoral relationship between the Rev. Bulkeley and Lakewood Presbyterian Church, Dallas "at the request of both parties" — pastor and congregation at its stated Meeting on April 30, 1977, in the same hour when the Rev. [redacted] was pointing out that the dissolution of pastoral relationship between the Korean Presbyterian Church of

Austin and the pastor [REDACTED] was not done at the request of pastor or the congregation. How miserable the court is. The court not only violated in this same hour our Church constitution, but also produced discrimination towards same pastor. Speaking in detail of pastoral relationships of the court:

Date	Pastor	The power	Exercise of power	Result
4/76	Rev. Pyles	dissolved	at the request of both	constitutional
4/77	Rev. Tiggret	dissolved	at the request of pastor	constitutional
4/77	Rev. Bulkeley	dissolved	at the request of both parties	constitutional
10/76	Rev. Kim	dissolved	no request	unconstitutional

The Scripture certainly teaches us not to forsake God's assemblies:

1. "not forsaking our own assembling together, as is the habit of some but encouraging one another; and all the more, as you see the day drawing near" (Hebrew 10:25),
2. "whenever two or three are gathered together in My Name, there, I am in the midst of them" (Matt. 18:20),
3. The authority or power was given to the leaders of the Church by God "for building up and not tearing down" God's assemblies (II Cor. 13:10;10:8)
4. "Go therefore and make disciples of all nations, baptizing in the name of the Father and the Son and the Holy Spirit..." (Matt. 28:19,20),
5. "For we can do nothing against the truth, but only for the truth." (II Cor. 13:8).
3. The Reaffirmation of the Great Commission of our General Assembly: "The Fourth General Assembly of the Presbyterian Church in America reaffirms its commitment to the Great Commission" Minutes of Fourth General Assembly, p. 53.
4. Our denominational Mission Policy:  
"The historic Reformed position as originally set forth by John Calvin is that in each local assembly" wherever we see the Word of God sincerely preached and heard, there we cannot have any doubt that the church of God has . . . existence, since His promise cannot fail: where two or three are gathered in my name, there I am in the midst of them". Policy Manual Mission to the United States, submitted to the Fourth General Assembly.
5. John Calvin Said in his *Institutio Christianae Religionis* 4.1.9.
6. Our BCO says: "The presbytery has power to dissolve churches" "at the request of the congregation" (pp. 18, 42).
7. Our BCO again says: All churches or denominations "which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ", p. 5.
8. One of our Reformed Scholars, Professor Berkhof said:  
"The power of the church resides primarily in the governing body of the local church. It is one of the fundamental principles of the Reformed or Presbyterian government, that the power or authority of the church does not reside . . . in the General Assemblies, . . . is vested in the governing body of the local church, is by this transferred to the major assemblies . . . Thus, the Reformed system honors autonomy of the local church, . . . and assures it the fullest right to govern its own internal affairs by means of its own officers . . . Every local church is a complete church of Christ, fully equipped with everything that is required for its government. It has absolutely no need that any government should be imposed upon it from without. And not only that, but such an imposition would be absolutely contrary to its nature . . . The major assemblies are not permitted to lord it over a local church, or its members, irrespective to the constitutional right of the session; nor to meddle with internal affairs of local church under any and all circumstances. The idea that . . . a Presbytery . . . can impose whatever it pleases on a particular church is essentially Roman Catholic." *Systematic Theology*, pp. 583-591.

The [REDACTED] with the evidences of support above complains that the Presbytery of Texas has itself violated the Great commission of our Lord Jesus Christ, the Head of our Church, *The Book of Church Order*, the Mission Policy of our denomination, the Reformed Faith, and most of all, the teachings of the Holy Word of God. I, therefore, pray that the fathers and brothers of the General Assembly in Christ will instruct the lower court, the Presbytery of Texas," to redress what they have done contrary to the order", in the spirit of "stimulating one another in love and good deeds" not forsaking God's assemblies who love the Word and worship the only God our General Assembly worships.

[REDACTED], teaching elder  
See paragraph 5-86, p. 89 for Assembly action.

Upon advice of the Permanent Committee on Judicial Business, the Complaint was referred to the Committee of Commissioners on Judicial Business, which was constituted a Commission to adjudicate the matter, and to report back to the next General Assembly.

**5-15 Complaint No. 3 of the Rev. Thomas Barnes et al against Evangel Presbytery**

**Whereas**, on June 21, Evangel Presbytery did meet in its regular Stated Meeting at Briarwood Presbyterian Church in Birmingham, Alabama, and

**Whereas**, during the meeting, Mr. Terry Mercer, a recent graduate of Reformed Theological Seminary, was examined and approved (though not unanimously) for ordination, standing an excellent examination, and

**Whereas**, Mr. Mercer desired to be ordained to work with Worldwide Discipleship Association, a parachurch organization, and

**Whereas**, the undersigned believe the action of Evangel Presbytery in voting to ordain Mr. Mercer to be unconstitutional and illegal according to Chapters 18:1; 2:2 and 22:3 and 8:7 of the Book of Church Order of the Presbyterian Church in America, and

**Whereas**, Mr. Mercer did not have a call in hand as normally required of all candidates, and

**Whereas**, Mr. Mercer does not intend to work within the bounds of Evangel Presbytery nor the State of Alabama, and

**Whereas**, numerous individuals were disturbed by the actions of the Presbytery in approving this ordination, including the moderator, therefore

**The undersigned complain** against the action of Evangel Presbytery in its meeting on June 21 and appeal to the 5th General Assembly of the Presbyterian Church in America meeting in Atlanta, Georgia on September 12-16 to give a ruling, as to the constitutionality of this decision by Evangel Presbytery and to define what is a call to the ministry according to the Constitution of the Church.

Tom Barnes  
 Bill Bell  
 A. H. "Hoot" Gibson  
 Wayne C. Herring  
 Finis McCluny  
 George W. Mitchell  
 Don Plummer

**Reasons Annexed to Complaint**

The *Book of Church Order* in Par. 18-1 states that those who have been called to office in the Church are to be inducted by the ordination of a court. What the *Book of Church Order* means by Church has been previously defined in Par. 2-2, "these which maintain the Word and Sacraments in their fundamental integrity." Worldwide Discipleship Association does not "maintain" the Sacraments and thus ordination to labor with this group is contrary to the *Book of Church Order*.

In addition, the *Book of Church Order* in Par. 22-3 states that no candidate shall be ordained with reference to his laboring within the bounds of another Presbytery, but he shall furnish necessary testimonials, and be required to transfer to the Presbytery within whose bounds he expects to labor. At the meeting of Presbytery, Mr. Mercer stated that he was not certain of his intended field of labor, though probably Knoxville, Tennessee, but that it was not to be within the bounds of Evangel Presbytery. Obviously the action of Presbytery is contrary to this paragraph.

Still further, Mr. Mercer was approved for ordination by Presbytery as an evangelist. The *Book of Church Order* states in 8-7 that an evangelist is to be commissioned to preach the Word and administer the sacraments in foreign countries, frontier settlements or the destitute parts of the church. Presbytery refused to acknowledge the words of the *Book of Church Order* by the advice and guidance of its clerk in stating that phrases like "foreign countries, frontier settlements, etc." did not apply in this case. At this point World Discipleship Association is not working in foreign countries, etc. Presbytery has obviously chosen to follow part of the Church's Constitution and ignored another part immediately following.

Finally, Mr. Mercer acknowledged publically in his examination that he was coming to this Presbytery only at the invitation of a member of Presbytery. Since he is not a native of the state, nor a long time member of any church within the state, and only a recent member of one of Presbytery's Churches, the logical implication is that Presbytery is being used as a means to an end.

We believe this to be an extremely dangerous precedent that could easily lead to a proliferation of many teaching elders who have no connection with churches nor are under the discipline and guidance of sessions — something which obviously led to the decline of the Presbyterian Church in the United States. It could seriously affect the denomination annuity program. It contains several open violations of the Constitution of the Church. If allowed to stand it has to contribute to a weakening of the organized church.

See Paragraph 5-83, p. 88 for Assembly action.

Upon advice of the Permanent Committee on Judicial Business, the Complaint was referred to the following Judicial Commission to adjudicate the case, and report back to the Assembly.

**Teaching Elders**

Vernon West (Calvary)  
 Joseph Pipa (Miss. Val.)  
 Stuart Perrin (Ascension)  
 Tom Kay (Warrior)  
 R. C. Sproul (Ascension)  
 Thomas R. Patete (Covenant)  
 John Oliver (Central Ga.)  
 Jack Ross (Grace)

**Ruling Elders**

Charles Gavin (Central Ga.)  
 Leon Hendricks (Miss. Val.), Chairman  
 Elliott Belcher (Warrior)  
 James McOwen (S. FL.)  
 John Snyder (Ascension)  
 Chip Howell (N. Ga.)  
 John Bell (Warrior)  
 Kenneth Keyes (S. Fla.)  
 Earl Bolton (N. Ga.)  
 Alternate Fred Herron (Tn. Val.)

**5-16 Welcome of the Host Pastor**

The Rev. Charles Harris, pastor of the First Baptist Church of Smyrna, Georgia, was introduced. He welcomed the Assembly to Smyrna, and to his church.

**5-17 General Assembly Orientation**

The Rev. Gordon Reed presented a partial report of the Sub-Committee on Participation of Ruling Elders at the General Assembly. Mr. Reed opened the presentation with prayer. He spoke of the general work of the Ruling Elder.

The Rev. Morton Smith introduced the *Handbook* and the formal procedures to be used for the business of the Assembly.

Mr. W. Jack Williamson spoke on the philosophy of government of the Presbyterian Church.

**5-18 Report of the Assembly Arrangements Committee**

Ruling Elder William Stevenson of the Smyrna Presbyterian Church, Chairman of the Assembly Arrangements Committee, gave a brief oral report.

**5-19 Worship Service**

The Assembly was led in worship under the charge of the Committee for Christian Education and Publications. The Rev. John K. Reeves presided.

The Rev. William A. McIlwaine, the Retiring Moderator, preached a sermon entitled: "The Mystery of Christ", based on Ephesians 3.

The Sacrament of the Lord's Supper was observed with the Rev. Charles Dunahoo and the Rev. Thomas Patete presiding. The following Ruling Elders assisted:

**Wee Kirk**

Jim Westlake  
 Bob Harris  
 Marvin Sims  
 H. E. Jones

**Chalcedon**

Hugh Wages  
 Ted Melchers

**Midway**

James Scott  
 Clyde Scott  
 Hugh Kemp  
 Eddie Lawson  
 Jack Yarborough  
 Merle Von Stien  
 Herbert Scott  
 Loyd Granburg

**Chestnut Mountain**

Ray Jones  
 Austin Turk

**Emanuel**

Howard Bowman  
 John Tally  
 Robert Shirley  
 Russell Shirley  
 Ross Jerguson  
 Edwin Pearson  
 Joe Johnson  
 Tom Burton

**Covenant**

Wymen Knight  
 Royce Brown

**North Atlanta**

Thomas L. Carter  
 Edward C. Hammon  
 Seixas C. Milner

**Grace**

James Graden  
 Harry H. Thomas, Jr.

**Smyrna**

James Holcomb  
 James Allsion  
 Fred Tilson  
 Frank Jones  
 Olan Hall  
 Tom Boykin  
 Alex Purdie  
 Ray Williams  
 Ray Fulton  
 W. A. Stevenson, Jr.  
 Guy Beckman  
 Richard Bryant  
 Charles Howell

**5-20 Assembly Recessed**

The Assembly was recessed at 10:45 with the closing benediction pronounced by the Rev. John Reeves.

**MINUTES — TUESDAY EVENING**

September 13, 1977

**Second Session****5-21 Assembly Reconvened**

The Assembly reconvened on Tuesday evening at 7:00 P.M., being led in prayer by the Rev. Randy Pope.

**5-22 Reception of First Church Augusta Announced**

The Rev. John E. Richards of Central Georgia Presbytery was granted the privilege of the floor to make the announcement to the Assembly of the reception of the First Presbyterian Church of Augusta by the Presbytery of Central Georgia. He reminded the Assembly of the fact that it was in the sanctuary of this Church that the first General Assembly of the Presbyterian Church in the United States met. He also spoke of the present vitality of the ministry of this congregation.

**5-23 Program Presentations**

The four Permanent Committees of the Assembly presented programs giving information about the work carried on by each committee.

**5-24 New Business**

The following resolution was introduced by the Rev. Fredrick S. Carr, which was referred to the **Committee of Commissioners on Interchurch Relations**:

**Resolution No. 6**

**Be it resolved** that the Presbyterian Church in America respectfully decline the invitation of the Presbyterian Church in the United States to participate in its deliberations of the General Assembly.

See paragraph 5-66, p. 74, for Assembly action.

The following resolution was introduced by the Rev. Fredrick S. Carr, which was referred to the **Committee of Commissioners on Bills and Ordinances**:

**Resolution No. 7**

**Whereas** God's word teaches in the Old Testament that homosexuality is a sin, labeling it an "abomination" in such passages as Leviticus 18:22 and 20:13, and clearly viewing it as sin in the story of Sodom in Genesis 19:1-11; and

**Whereas** the New Testament reaffirms the sinfulness of this "unnatural" practice in such passages as Romans 1:26,27 and Jude 7, even stating in I Corinthians 6:9-11 that homosexuals will not inherit the kingdom of heaven;

**Therefore be it resolved** that the Fifth General Assembly of the Presbyterian Church in America affirm the Biblical position for our denomination which states that:

1. the act of homosexuality is a sin according to God's Word;
2. churches should be careful to condemn the ACT of homosexuality and not the PERSON, but should actively seek to lead the person to confession and repentance that he might find justification and change in Jesus Christ, according to I Corinthians 6:11; and
3. in light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America.

See paragraph 5-49, p. 68 for Assembly action.

The following resolution was introduced by the Rev. Frank Chapo. It was referred to the **Committee of Commissioners on Bills and Overtures:**

**Resolution No. 8**

**Whereas:** The Korean Christians of all denominations and particularly the Korean Presbyterian Church have given "good confession before many witnesses," both within their land — and over all the world; and

**Whereas:** The Church in Korea has already suffered the martyrdom of countless thousands of her people when the Communists held temporary power over their country, during the 50-53 war; and

**Whereas:** The President of the U.S. has announced his decision to withdraw our troops now stationed in South Korea, over the next four years; and

**Whereas:** This decision already caused widespread dismay and concern among our brethren in Korea; and

**Whereas:** Our Korean brothers have already appealed to the U.S. government to permit our troops to stay, for the safety of their peoples; and

**Whereas:** The North Korean Communist Premier has publicly stated that the removal of U.S. troops would do away with a great barrier to a political reunification of North and South (presumably under Communist regime) and our own Panmunjom Treaty signer, Lt. Gen. William K. Harrison, a fine Christian, pointed out that "the Communists are exceedingly tenacious in continuing to strive to achieve their basic objectives using any means at their disposal" (M.M. Nov. 69, page 34) "and also the fact that in North Korea in '59, all church buildings have been destroyed or put to other use; the Bible completely banned; any kind of service, even in a home, is strictly outlawed," finally making the Church a tool of the state (Eternity, Sept. 67, page 11 35); and

**Whereas:** The Westminster Confession on Faith states in Ch. 23, paragraph 3 that "it is the duty of civil magistrates to protect the Church of our common Lord . . . that all ecclesiastical persons . . . shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger . . ." and "It is the duty of civil magistrates . . . to take order, that all religions and ecclesiastical assemblies be held without molestation or disturbance, and Ch. 31, paragraph 4 states that "in cases extraordinary" we indeed are responsible to raise our voice in holy concern, this situation being truly extraordinary;

**Therefore,** be it resolved by the Fifth General Assembly of the P.C.A. that,

1. We do humbly petition the President and Congress of the U.S. to reconsider their decision to withdraw our ground forces from South Korea, and to continue to maintain our military presence there; and that

2. The Moderator of our General Assembly convey copies of this resolution both to the President and Congress — and to our sister churches in South Korea with assurance that we stand with them as brothers against any enemies of our Lord and Saviour Jesus Christ.

Respectfully submitted by one who had to flee on foot from the Communists,

Frank K. Chapo

Teaching Elder

Westminster Presbytery

See paragraph 5-57, p. 69 for Assembly action.

**5-25 Deadline for New Business Set**

Since no regular business sessions of the Assembly were held on Tuesday, the deadline for reception of new business was set as the end of the Wednesday evening session.

**5-26 Ad Interim Committee on Abortion Ordered to Meet**

Members of the Ad Interim Committee on Abortion were directed by the Assembly to meet following the recess. The following additional persons were requested to meet with the Committee as consultants: the Rev. Francis Nigel Lee, the Rev. R. C. Sproul, and the Rev. George W. Knight, III of the Reformed Presbyterian Church Evangelical Synod.

**5-27 Chairman of Judicial Commission Appointed**

The Moderator appointed Ruling Elder Leon Hendrick to serve as the Chairman of the Judicial Commission that is to adjudicate the complaint of the Rev. Thomas Barnes *et al* against Evangel Presbytery.

**5-28 Assembly Recessed**

The Assembly was recessed at 11:00 P.M., being led in prayer by Ruling Elder Ralph Langford of Gadsden, Alabama.

## MINUTES — WEDNESDAY MORNING

September 14, 1977

## Third Session

**5-29 Assembly Reconvened**

The Assembly reconvened at 8:00 A.M. with prayer by the Rev. David Bryson.

**5-30 Minutes Read and Approved**

The Minutes of the previous meetings were read by the Clerk, the Rev. Edwin P. Elliott, Jr., and approved.

**5-31 Request for Excuse**

The Committee on Bills and Overtures was excused from the Assembly to conduct its business.

**5-32 Order of the Day**

The Assembly set the first order of business following the lunch recess for hearing from the fraternal delegates.

**5-33 Report of the Constitutional Documents Committee**

The report of the Committee on Constitutional Documents was brought before the Assembly by the Rev. Charles H. Dunahoo, who led the Assembly in prayer. (See appendix K, p. 188).

**5-33a Baptism and Non-Communing Membership**

The Committee makes the following report to the General Assembly on the teaching of the Confession, Catechisms and Book of Church Order regarding infant baptism and non-communicant membership: The primary passages dealing with these matters are:

*Westminster Confession* chapters XXV, par. 2; XXVII, par. 1 and 4; *Larger Catechism* Question 165; *Shorter Catechism* 91 and 95; *Book of Church Order* 2-1; 6-1; 57-4; 58-1.

The Standards of the PCA define the visible church universal as consisting "of all who make profession of their faith in the Lord Jesus Christ, together with their children" (BCO 2-1; WCF XXV, 2). A particular congregation or denomination is defined as those who have been formally recognized as believers and their children, and who have been solemnly admitted by the sacrament of baptism. (BCO 4-1, 4; 6-1; 57-4; 58-1; LC 166).

*The Westminster Confession and Catechisms* teach that baptism is not to be administered to anyone outside of the visible church. In the case of adult converts, they are viewed as members of the visible church universal by virtue of their profession of faith in Christ and obedience to Him (WCF XXV, 2; LC 166; SC 97; cf. BCO 2-1; 6-1). They are thus eligible to receive baptism, which is the solemn admission of the party into a particular congregation of the visible church (WCF XXVIII, 1; LC 165). The same is true of the children of believers. They are by birth and covenant, members of the visible church universal, and should be recognized as such, and should be solemnly admitted to a particular congregation by the sacrament of baptism (WCF XXVIII, 4; LC 166; SC 95; BCO 57-4; 58-1).

This means that a particular congregation should carry on its rolls those who are members of the visible church universal, and who have been solemnly admitted by baptism to a particular church. Likewise, a particular congregation should carry on its rolls as non-communicating members children of believers, who have been solemnly admitted to a particular congregation by baptism.

The Assembly adopted this portion of the report.

**5-33b Interpretation of "Husband of One Wife" in I Timothy 3:2**

The Assembly adopted a motion to refer Part II of the Constitutional Documents Report entitled "Interpretation of I Timothy 3:2, 'the husband of one wife,'" to a new theological committee to be appointed by the Moderator, which is to report to the next General Assembly.

The Moderator named the following Committee:

**TEACHING ELDERS**

Richard Knodel, Ascension  
William J. Stanway, Grace  
Charles Young, Warrior  
Paul Settle, Calvary (Convener)  
James Campbell, Central Georgia

**RULING ELDERS**

Kenneth Ryskamp, Southern Florida  
Steve Fox, Evangel  
Henry Dekker, North Georgia  
John Thompson, Westminster  
Stokes Robertson, Mississippi Valley

**Advisory Members**

Charles Dunahoo, North Georgia  
Morton H. Smith, Mississippi Valley

**5-33c Overture 12 Referred**

Overture 12 of North Georgia Presbytery concerning divorce was referred to this Theological Committee. Final action on this was deferred until the Report of the Committee on Bills and Overtures. (See Par. 5-49, Item 5.)

**5-33d Proof Texts for the Constitutional Standards**

The Assembly adopted the following recommendation regarding Scripture proofs:

That the General Assembly give tentative approval of the Scripture proofs found in the Free Presbyterian Church of Scotland edition of the Westminster Confession and Catechisms, with the substitution of those texts found in the Orthodox Presbyterian edition for the chapter on Civil Magistrates. That the Assembly authorize the Committee for Christian Education and Publications to print a study edition of the Confession and Catechisms with these Scriptural proofs, with the understanding that they may be amended and receive final approval at a subsequent Assembly. That the Assembly adopt the position that such proof texts should not become a formal part of the Constitution.

**5-33e Action on Continued Status of Constitutional Documents Committee Deferred**

The Assembly deferred action on Recommendation No. 4 of the Report of the Constitutional Documents Committee until the report of the Committee of Commissioners on Judicial Business. (See Par. 5-102, p. 102.)

**5-34 Report of the Special Editorial Committee**

The Rev. Palmer Robertson presented the report of the Special Editorial Committee on Constitutional Documents (III B, see Appendix K). Action was postponed by the Assembly until the report of the Committee on Judicial Business. (See Par. 5-102, p. 102.)

**5-35 Report of the Ad-Interim Committee on Standing Rules for the Nominating Committee**

The Rev. Edward A. Jussely presented the report of the Ad-Interim Committee on Standing Rules for the Nominating Committee (cf. III c, Appendix M). The General Assembly adopted the following recommendations:

1. No person shall serve on the Nominating Committee two consecutive terms.
2. Every member of the Nominating Committee should make a reasonable effort to attend the next General Assembly.
3. The Nominating Committee should be reminded of paragraph 15-1 (9) of the *Book of Church Order* regarding proportionate representation wherever possible.
4. No Presbytery shall ordinarily be represented by more than one person nominated for any given Committee. This includes alternates.
5. A biographical form must accompany each name submitted to the Nominating Committee (See Appendix M).
6. 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.
7. A list of members, by Presbytery currently serving on Permanent Committees, should be furnished to the Convener of the Nominating Committee by the Stated Clerk. The Directory of current Assembly Committees should indicate the Presbytery of each Committee member.
8. 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.

9. None of the Standing Rules should be interpreted as to restrict nominations from the floor. The Assembly adopted the motion that the report of the Standing Rules Committee be adopted as a whole, with the recommendations as adopted to serve as Standing Rules for the Nominating Committee of the General Assembly.

### 5-36 Report of the Committee on a Chaplains Commission

The Rev. Harris Langford presented the report of the Ad-Interim Sub-Committee on Chaplains. The Assembly adopted the report as amended with the addition of Recommendation No. 2:

The Committee met in Montgomery, Alabama, on February 17, 1977. Philip Clark was elected to chair the meeting and Harris Langford was named Recorder. Prior to the meeting correspondence had been exchanged with the Committee on Mission to the World, the Interchurch Relations Committee, the Armed Forces Chaplains Board, the Presbyterian Council for Chaplains and Military Personnel, the Chaplains Commission of the Reformed Presbyterian Church (ES) and with all members of the Ad-Interim Sub-Committee.

The Armed Forces Chaplains Board now requires that an endorsing agency represent a constituency of at least 100,000 people. Therefore, it would not be possible for a Commission on Chaplains of the PCA to be recognized as an endorsing agency. At the same time, it was the thought of the Ad-Interim Sub-Committee that it would be well for the Presbyterian Church in America to have a more direct relationship with the Chaplains Board and the various chaplaincies through a Presbyterian agency.

It was decided by motion to recommend to this Assembly that:

- 1) The Committee on Interchurch Relations study the possibility of a joint commission with the Orthodox and Reformed Presbyterian (ES) denominations;
- 2) That at least two active duty military chaplains be appointed by the Moderator to serve as ex-officio members of the Committee on Interchurch Relations, to serve during study and discussions concerning the possibility of a joint commission. The Moderator appointed Chaplain Don K. Clements, and Chaplain Ingram Phillips.
- 3) That the matters of denominational examination of candidates, endorsement through a recognized Commission and oversight be eventually handled by the MUS Committee; and that
- 4) In the meantime, the MTW Committee continue to examine and endorse chaplains to the Armed Services through the administrative offices of the NAE.

### 5-37 Report of the Committee on Number of Offices

The report of the Ad-Interim Committee to Study the Question of the Number of Offices in the Church was presented by the Rev. Don Clements. A minority report was distributed.

The Rev. Francis Nigel Lee presented a motion, which was debated to the statutory limit. The question being called, the Assembly adopted the following motion with the addition that Mr. Lee's paper, "The Triune God and the Triune Office", be added to the Committee's report and distributed to the Assembly:

That the General Assembly thank the present Ad-Interim Committee to Study the Question of the Number of Offices in the Church for the presentation of their most instructive reports in the 1977 Handbook, but suspend discussion of its recommendations until the Sixth General Assembly, meantime authorizing the Committee to continue and to make an adequate study:

- a. Of the Committee's Minority Report to the Fifth Assembly, advocating the two office view;
- b. Of the classic three office view;
- c. Of the Triune office view;
- d. Of the office of Deacon (as reflected in Overture 6, pp. 29-30);
- e. And of the view recognizing the great importance of the basic office of all Christians.

The Assembly adopted the motion to add the Rev. F. Nigel Lee to the Ad-Interim Committee to Study the Number of Offices in the Church.

### 5-38 Committees and Commissions Excused

The Permanent Committee on Administration was excused from the afternoon session.

The Nominating Committee was excused from the afternoon session.

The Judicial Commission to Adjudicate the Kim Case was excused from the night session at 9:00 P.M.

The Judicial Commission to Adjudicate the Barnes Case was excused from the afternoon session.

**5-39 Assembly Recessed**

The Assembly recessed at 11:55 A.M. for lunch with prayer by the Rev. Edwin P. Elliott, Sr., to reconvene at 1:30 P.M.

**MINUTES — WEDNESDAY AFTERNOON****September 14, 1977****Fourth Session****5-40 Assembly Reconvened**

The Assembly reconvened at 1:30 P.M. with prayer by the Rev. Paul G. Settle.

**5-41 Fraternal Delegates**

The Rev. Timothy Fortner, Chairman of the Interchurch Relations Committee, introduced the fraternal delegates from Churches in ecclesiastical fellowship: the Rev. William A. Macauley, Jr., Associate Reformed Presbyterian Church; the Rev. Bruce C. Stewart and the Rev. John H. White, Reformed Presbyterian Church of North America; the Rev. George C. Miladin and the Rev. Donald J. McNair, Reformed Presbyterian Church, Evangelical Synod; the Rev. John P. Galbraith and the Rev. Robert B. Strimple and the Rev. LeRoy B. Oliver, Orthodox Presbyterian Church; the Rev. William Buursma and the Rev. F. J. MacLeod, Christian Reformed Church. An address of greeting was given by one delegate from each Church to the Assembly, as follows: the Rev. W. A. MacCauley, the Rev. Bruce Stewart, the Rev. Donald McNair, the Rev. John Galbraith, and the Rev. William Buursma.

The Rev. George Fuller of the National Presbyterian and Reformed Fellowship was given the floor and invited to address the Assembly.

These men were seated as visiting brethren and given the privilege of the floor.

**5-42 Guest Introduced**

Ruling Elder W. Jack Williamson introduced the Rev. Sam Patterson, President of Reformed Theological Seminary.

**5-43 Christian Education Committee Excused**

The Assembly excused the Committee of Commissioners on Christian Education for fifteen minutes.

**5-44 Extension Requested**

The Rev. Gerald Morgan, Chairman of Committee of Commissioners on Christian Education requested an extension of the time allotted for its presentation on Covenant College at the end of the worship service this evening.

**5-45 Motion made on "Number of Offices"**

The Assembly adopted a motion that the Committee on Number of Offices be asked to give specific attention to the question of who may administer the Sacraments, and to present to the next Assembly either a more thorough exegetical defense of the position of our Standards (Westminster Confession 27, IV), or an exegetical defense of such a position as the Scriptures may be found to support, together with suggestions for any necessary revisions of our Standards to bring them into conformity to such a position. And that the Committee be requested to include in its report to the next Assembly papers dealing with various views presented to it on this question, whether or not it adopts these views itself.

**5-46 Committee of Thanks Appointed**

The Moderator appointed the following to serve as a Committee of Thanks: The Rev. Harold Borchert  
 Ruling Elder Steve Fox  
 The Rev. Eric Perrin

**5-47 Report of the Ad-Interim Committee on Abortion**

The report of the Ad-Interim Committee on Abortion was presented by the Rev. Carl W. Bogue. The Assembly approved the motion that the Assembly reaffirm the position of the Fourth General Assembly on abortion, that the Ad-Interim Committee on Abortion be extended until the Sixth General Assembly, with the Convener empowered to select additional members to replace any current members who are unable or unwilling to serve, and that the Committee be empowered to elect a new Chairman, if they so desire.

**5-48 Acting Moderator**

The Rev. Paul G. Settle assumed the Moderator's chair at the request of the Moderator.

**5-49 Partial Report of the Committee of Commissioners on Bills and Overtures**

Ruling Elder Robert C. Cannada presented the report of the Committee on Bills and Overtures.

**Recommendations:**

The following recommendations were adopted by the Assembly:

1. That Overture No. 3 from New River Presbytery regarding the Presbyterian Journal be received as information. (See Par. 5-10 p. 31.)
2. That the Assembly answer Overture No. 5 from Covenant Presbytery in the negative. (See Par. 5-10 p. 31.)
3. That Overture No. 6 from the Presbytery of Western Carolinas concerning the office and work of the Christian Deacon be referred to the Christian Education Committee. (See Par. 5-10 p. 31.)
4. That Overture No. 11 from the Presbytery of North Georgia concerning homosexuality be answered by the Assembly in the affirmative, and adopted as amended, as follows:

**Whereas**, God has plainly spoken of homosexuality in his Word, denouncing both the act and the desire as sin, condemning this perversion as unnatural, a degrading passion, an indecent act, an error, an abomination and hence worthy of death (Lev. 18:22, Rom. 1:26-32); and

**Whereas** we recognize, that God's righteous judgment is upon those who approve of such detestable acts, as well as those who practice them; and

**Moreover**, whereas God has clearly stated that the condoning of homosexuals along with murderers, immoral men, kidnappers, liars, perjurers and all other unrighteousness is contrary to sound teaching (1 Tim. 1:1-11, 2 Pet. 3:14-18);

**Therefore**, be it resolved that the General Assembly encourage Christians to recognize their responsibility to petition the powers that be that such men and women who practice, approve, or condone any of these activities not be invested with the authority to teach in schools or be in a position where they can influence our nation, which professes "In God we trust".

5. That the Assembly answer Overture No. 12 from the Presbytery of North Georgia concerning divorce and remarriage by reference of the whole matter of divorce and remarriage to the Committee to study the question of marriage and divorce among Church officers. (See par. 5-10, and 5-33c, p. 64.)
6. That the Assembly answer Overture No. 13 from Westminster Presbytery concerning relationship with the PCUS or other churches that are members of the World and National Councils of Churches in the negative. (See par. 5-10, p. 32.)
7. The Assembly answered Resolution No. 1 concerning the Rev. Daniel Iverson in the affirmative, and adopted it as amended, as follows:

**Whereas** on January 3, 1977, Daniel Iverson, Teaching Elder in the Presbyterian Church in America, having witnessed a true profession, was translated into the presence of Christ; we the Session of Shenandoah Presbyterian Church, remembering with gladness the distinguished record of unselfish and compassionate service rendered by Dan Iverson, do hereby resolve:

That inasmuch as "Preacher Iverson" has been a worthy example of piety, humility, and dedication to the Church Militant, and prized the glory of Zion above his chief joy, we record herewith our profound appreciation of an honored and useful life;

That we acknowledge his contribution to the visible church of Christ: in organizing eight new churches in Southern Florida, his ministry in the Presbytery of the Western Carolinas, his encouragement and support of hundreds into full time service for Christ, his being used by the Holy Spirit to lead literally thousands to receive Jesus Christ as their Savior and Lord of their life, his unquestionable loyalty to his country, and his faithful discharge of his obligations to his beloved wife and children, to whom we extend our warmest sympathy;

And that we acknowledge in great humility the sovereign purpose of Almighty God, the Author and Finisher of his faith, in calling this worthy servant to the inheritance of the saints, to the victory over time and tide, and to the glory of that day which shines forever.

"Spirit of the Living God! Fall fresh on me.  
 Spirit of the Living God! Fall fresh on me.  
 Break me, melt me, mold me, fill me,  
 Spirit of the Living God, Fall fresh on me."

Daniel Iverson, composer

8. The Assembly answered Resolution No. 7 from the Rev. Fred Carr in the affirmative, by adopting it as amended as follows:

**Whereas** God's Word teaches in the Old Testament that homosexuality is a sin, labeling it an "abomination" in such passages as Leviticus 18:22 and 20:13, and clearly viewing it as sin in the story of Sodom in Genesis 19:1-11; and

**Whereas** the New Testament reaffirms the sinfulness of this "unnatural" practice in such passages as Romans 1:26, 27 and Jude 7, even stating in I Corinthians 6:9-11 that homosexuals will not inherit the kingdom of heaven;

**Therefore, be it resolved** that the Fifth General Assembly of the Presbyterian Church in America affirm the Biblical position for our denomination which states that:

1. The act of homosexuality is a sin according to God's Word;
2. Churches should actively seek to lead the homosexual person to confession and repentance that he might find justification and sanctification in Jesus Christ, according to I Corinthians 6:11; and
3. In light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America.

(Continued in Paragraph 5-57, p. 69.)

### **5-50 Presbytery Ordered to Meet**

The Assembly ordered the Mid-Atlantic Presbytery to meet to act on a change of boundaries as requested by Overture No. 7 from Ascension Presbytery.

### **5-51 Assembly Recessed**

The Assembly recessed at 5:00 P.M. with prayer by Ruling Elder Charles Boyce from the Presbytery of Western Carolinas.

## **MINUTES — WEDNESDAY EVENING**

**September 14, 1977**

### **Fifth Session**

### **5-52 Assembly Reconvened**

The Assembly reconvened at 7:30 P.M. with a worship service under the direction of the Mission to the United States Committee. The Rev. R. C. Sproul brought the evening message.

### **5-53 Memorial Service for the Rev. Daniel Iverson**

As a special order of the day, the Rev. William Iverson led the Assembly in a tribute to his father, the late Rev. Daniel Iverson, and in the singing of Dr. Iverson's hymn, "Spirit of the Living God."

### **5-54 Formal Business Resumed**

The Assembly returned to its formal business with prayer by Ruling Elder James H. Campbell of Mid-Atlantic Presbytery. Mr. Clark resumed the Chair.

**5-55 Partial Report of the Committee on Christian Education**

The Rev. Gerald Morgan presented a partial report of the Committee on Christian Education and Publications, with a presentation on Covenant College. Ruling Elder Jack Williamson made the presentation. (See par. 5-67.)

**5-56 Visitors Introduced**

The Rev. Larry Mills introduced the Rev. Robert Smoot and a Ruling Elder from the Chapel Gate Presbyterian Church of Baltimore, Maryland. Mr. Smoot addressed the Assembly briefly.

**5-57 Report of the Committee of Commissioners on Bills and Overtures (Continued 5-49, p. 68.)**

The Report of the Bills and Overtures Committee was resumed.

9. The Committee recommended that the Resolution No. 8 of the Rev. Frank Chapo be answered in the negative. This motion was lost.

The following Commissioners requested that their affirmative votes on this motion be recorded:

- |                     |                         |
|---------------------|-------------------------|
| Joseph A. Pipa, Jr. | Roy Jackson, Jr.        |
| Harold Borchert     | C. Don Darling          |
| Eugene C. Case      | Thomas L. Barker        |
| George M. Calhoun   | W. A. Fitzhenry         |
| George W. Mitchell  | Vaughn E. Hathaway, Jr. |
| William L. Thompson | W. Fred Vier            |
| John A. Vaughan     | Terry Gyger             |
| Jack Hosman         | Robert Vieth            |
| J. Hall Schenck     | Frederick T. Marsh      |
| Walter Hatterick    | Frank Boswell           |
| W. C. Smith         | Timothy J. Keller       |
| Warren Mundy        |                         |

The Assembly adopted Resolution No. 8. (See Par.5-24, p. 60.)

The following Commissioners requested that their negative votes on this motion be recorded:

- |                     |                         |
|---------------------|-------------------------|
| Joseph A. Pipa, Jr. | Roy Jackson, Jr.        |
| Harold Borchert     | C. Don Darling          |
| Eugene C. Case      | Thomas L. Barker        |
| George M. Calhoun   | W. A. Fitzhenry         |
| George W. Mitchell  | Vaughn E. Hathaway, Jr. |
| William L. Thompson | W. Fred Vier            |
| John A. Vaughan     | Terry Gyger             |
| Jack Hosman         | Roger Vieth             |
| J. Hall Schenck     | Frederick T. Marsh      |
| Walter Hatterick    | Frank Boswell           |
| W. C. Smith         | Timothy J. Keller       |
| Warren Mundy        |                         |

Continued, Par. 5-78, p. 78.

**5-58 Special Prayer**

Following the adoption of the above Resolution, the Moderator called on the Rev. William A. McIlwaine, who led the Assembly in prayer concerning the foregoing matter.

**5-59 New Business**

The following resolutions were received as items of new business. They were all referred to the Committee on Bills and Overtures. (See paragraph 5-78 for action on these Resolutions.)

Resolution No. 9 from the Rev. W. A. McIlwaine

Believing that the protection and blessing of Almighty God is sure only on those people and nations who continue to honor Him by practicing truth and justice and mercy, also that history has demonstrated that this is true:

We humbly petition the President and Congress of the United States to honor and scrupulously keep its treaties with and commitments to other nations, especially those that concern the protection of them and other nations including our own, from nations seeking to enslave them and destroy their freedom to worship God and believe and proclaim the truth, as well as freedom to pursue knowledge and live in peace without fear.

We believe that these matters are involved in our obligations both to Korea and Taiwan (Republic of China), and that the consequences of deserting either or both of these nations, or even diminishing the extent of our commitment to them will be disastrous to them, to other nations, and to ourselves. This is a matter of the greatest danger because the nations against whom both Korea and the Republic of China have been promised protection have mercilessly destroyed countless millions of their own subjects (witness the history of communist Russia and China) and of other nations as well (witness Eastern European countries and Vietnam and Cambodia). Beyond this thousands are being imprisoned, enslaved and tortured in communism's determination to exterminate the worship of God, especially in Christ.

The majority of our people profess to be Christian, and vast numbers in Korea and the Republic of China are as well, and our Christian people cannot, before God, tolerate anything that would enslave other Christians.

The danger of aggression upon these nations becomes more and more certain and imminent, and we respectfully request the protection promised, the laws of human concern for the liberty and lives of people, and the laws of the God justice and mercy demand. And let us remember that respect for the integrity and trustworthiness of our government in the eyes of all the world is also at stake.

Respectfully submitted,  
William A. McIlwaine

#### Resolution No. 10 from the Rev. W. A. Fitzhenry

Resolved that the General Assembly instruct all Permanent Committees, in all future conferences, and teaching seminars, and preaching engagements, have only PCA ministers, teachers and speakers, or those from denominations with which we have fraternal relations.

W. A. Fitzhenry  
New River Presbytery

#### Resolution No. 11 from Ruling Elder Charles E. Boyce

Resolved that the Fifth General Assembly of the PCA go on record as being unalterably opposed to godless communism, and that the Church urge all of its members to write to the President and individual Congressmen urging them to do all within the power of our Republic to insure that South Korea and other free nations not fall under communist rule.

Charles E. Boyce  
Western Carolinas Presbytery

#### Resolution No. 12 from the Rev. John Holmes

**Whereas** the BCO 10-5 is suggestive of the need for conferences of Deacons to aid them in their abilities to minister mercy and fulfill other responsibilities of their office.

**Be it therefore resolved** that we the Fifth General Assembly of the PCA encourage our Presbyteries to begin holding appropriate conferences for Deacons as soon as possible.

#### Resolution No. 13 From the Rev. David G. K. Howe

**Whereas** the BCO (25-6 through 25-9) states that ordination to the office of ruling elder is perpetual, not to be laid aside at the pleasure of the individual, the session, or the congregation; and

**Whereas** the practice of rotating elders off of the session, in effect removing ruling elders from their rule, is without any warrant from the Word of God; and

**Whereas** the BCO contains provisions for removing ruling elders under special circumstances (age, incapacity, or offence); and

**Whereas** the BCO contains no provision for an automatic rotational system for removing elders; and

**Whereas** some of our member churches are practicing a rotational system,

**Therefore be it resolved** that the Fifth General Assembly of the Presbyterian Church in America advise its member churches to evaluate their present practice in this regard and bring themselves into conformity with the BCO so that churches without a rotational system will not seek to establish one and churches with a rotational system will consider adopting a plan to establish their ruling elders in a permanent capacity, in conformity with the BCO (25-6 through 25-9).

Respectfully submitted by:  
Rev. David G. K. Howe  
Teaching Elder  
Tennessee Valley Presbytery

#### 5-60 Assembly Recessed

The Assembly recessed at 10:15 P.M. until 8:00 A.M. Thursday morning. The Rev. Kennedy Smartt led the Assembly in prayer.

MINUTES — THURSDAY MORNING

September 15, 1977

Sixth Session

**5-61 Assembly Reconvened**

The Assembly reconvened at 8:00 A.M., Thursday, September 15, 1977, with the singing of "The Church's One Foundation" and prayer by the Rev. Mitchell Hall of North Georgia Presbytery.

**5-62 Minutes Read**

The Clerk read the Minutes of the previous day, which were approved as corrected.

**5-63 Procedural Motion**

The Assembly adopted the following procedural motion: that the Assembly suspend its rules and waive the reading of the Minutes for Thursday until the end of the session, waive the reading of each report in full, and set the time for debate on every motion to ten minutes, with a limit to three minutes for each Commissioner.

**5-64 Report of Committee of Commissioners on Mission to the World**

The Rev. Michael Bolus presented the report of the Committee of Commissioners on Mission to the World. He opened his presentation with prayer. (See Appendix H, p. 173 for Report of the Permanent Committee.)

**I. Items Referred to and Considered by the Committee**

- A. Minutes of the Committee on Mission to the World for the following dates: 9/11/76; 9/13-16/76; 11/19-20/76; 1/21-22/77; 3/18-19/77; 5/20-21/77; 7/14-15/77.
- B. Report of the Committee on Mission to the World to the Fifth General Assembly. (Appendix H, p. 173)
- C. Overture 10 (p. 35) to the Fifth General Assembly from Grace Presbytery.
- D. Proposed budget on Mission to the World for 1978 (p. 85).
- E. Audit Report (p. 122)
- F. Communication Received concerning Chaplaincy.

**II. Statement of the Issues Discussed**

- A. The present work of Mission to the World. The Rev. Paul McKaughan and the Rev. Kennedy Smartt were heard.
- B. The handling and processing of candidates' applications by Mission to the World.
- C. The meaning of fasting and the work of educating the membership of the church.

**III. The Committee of Commissioners has examined the minutes listed above (I.A.) and recommends the approval of them with the following exceptions:**

- 10/11/76: Minutes were not read and approved by Permanent Committee.
- 11/19-20/76: (1) Kind of meeting was not stated.  
(2) Under paragraph on South Central America, N.P.C.M. was not spelled out and thus was unknown.
- 1/21-22/77: (1) P. 5 typing error change to "to"  
(2) P. 6 under Europe-Africa change "adopted" to "adapted".  
(3) P. 7, Paragraph two, the proposed trip by Dr. Peter Jones was not explained.  
(4) P. 8, Paragraph two, line two, "appreciation" is misspelled.
- 7/14-15/77: P. 6, Paragraph 6-5 use of initials with no explanation and change "plans" to "planes".

note: The Committee of Commissioners felt that two practices would improve the minutes:

- 1) That all pages be consecutively numbered from year to year.
- 2) That all candidates who are approved have their work specified when mentioned in the minutes.

The Committee of Commissioners commends the Rev. William Stanway for his outstanding job of recording the activities of the Permanent Committee.

**IV. Recommendations**

The Assembly adopted the following Recommendations:

- 1. That the Assembly express in an appropriate manner its deep gratitude to God and thanks to the Rev. John Kyle for the years of leadership and counsel he has given in his dedication to the job as Coordinator for the Mission to the World Committee;

2. That the Assembly elect as Coordinator in place of the Rev. John Kyle (who resigned as of May 1, 1977) the Rev. Paul McKaughan, member of the Presbytery of the Pacific and formerly a consultant to the Committee while serving on the staff of Overseas Crusades;
3. That the Assembly elect the Rev. Kennedy Smartt, member of the Presbytery of Mid-Atlantic, to be the Coordinator of Church Relations for the Committee, with special responsibility to relate the work of the Committee to the Church at home;
4. That the Assembly reaffirm the primary thrust of the Mission to the World Committee to continue to be to establish and strengthen Presbyterian and Reformed churches in other countries of the world;
5. That the Assembly call the Church to join in more intensive prayer and searching for twenty church planting pastors and evangelists needed immediately to help establish new congregations in Korea, Taiwan, Mexico, Ecuador, Brazil and other countries as God may lead;
6. That the Assembly instruct the Mission to the World Committee to send to each Presbytery and Session concrete advice for helping seek out from their members ordained personnel for church planting and world evangelization ministries;
7. That the Assembly designate May 16, 1978, as a Day of Fasting and Prayer for the world evangelization ministry of the Presbyterian Church in America, when the Church will seek earnestly before God to be revived in her obedience to the Great Commission and to pray for more church planting missionaries and the funds to send them to the field;
8. That the Assembly express its appreciation for and support of Missionary-Evangelist Jimmy Lyons who averaged almost a conference a week during the past year on behalf of Mission to the World;
9. That the Assembly separate sections III and IV (Handbooks for Candidates and Missionaries) from the policy section of the Mission Manual so far as revision procedure is concerned, the policy manual to be revised only by General Assembly procedures while changes in the handbooks (which unavoidably need continual changes to meet changing situations with regard to such things as insurance, annuity, travel, etc.) be reported annually to the MTW Committee of Commissioners at the General Assembly for their approval;
10. That the Assembly join in gratitude to God for each of our missionaries and the task they are fulfilling in support of the great mission and in obedience to the Great Commission and in support of the report of the Committee of Commissioners on Mission to the World;
11. That the Assembly answer Overture No. 10 from Grace Presbytery concerning cooperation with Christian Reformed Church's world relief agency in the negative (See p. 35);
12. That action on the budget of the Committee of Commissioners on Mission to the World was postponed till the report of the Committee of Commissioners on Administration.

V. The Committee of Commissioners notes that it received the audit report of the financial statement of the Permanent Committee through December 31, 1976.

VI. The Committee of Commissioners received as information the communications concerning the establishment of an endorsing agency for our chaplains with certain other Reformed bodies. These communications were sent to the Permanent Committee of Mission to the World.

#### ROLL OF THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD

Ascension	Charles E. LeSuer, RE
Calvary	John R. Riddle, TE
Carolina	Jerry Plyler, RE
Central Florida	Ronald Swafford, TE
Central Georgia	R. Marion Canfield, RE
Covenant	Cecil Barnett, RE
Evangel	Neil Gilmore, TE
Grace	G. O. Runnels, RE
Gulf Coast	Calvin Wingard, TE
Louisiana	G. C. Nordstrons, RE
Mid-Atlantic	Ronald Bossom, TE
Mississippi Valley	Thurman Bassett, RE
New River	Michael Bolus, TE, Chairman
North Georgia	Lloyd Granburg, RE
Pacific	G. Brent Bradley, TE
Southern Florida	Joseph Payton, RE
Tennessee Valley	George McGuire, TE, Secretary
Texas	Raymond Clede, RE
Warrior	John Vandervere, RE
Western Carolinas	Boyce Spooner, TE
Westminster	Robert E. Lane, RE

The report of the Committee of Commissioners on Mission to the World was adopted as a whole as amended, pending final action on the budget.

### 5-65 Acting Moderator

Ruling Elder W. Jack Williamson assumed the Chair at the request of the Moderator.

### 5-66 Report of the Committee of Commissioners on Interchurch Relations

The Rev. Carl W. Bogue presented the report of the Committee of Commissioners on Interchurch Relations.

#### I. Items referred to and considered by the Committee:

- A. Minutes of the Sub-Committee on Interchurch Relations for the following dates: 9/16/76; 9/17/76; 1/24/77; 6/1/77.
- B. Report of the Sub-Committee on Interchurch Relations to the Fifth General Assembly (Appendix D, p. 143).
- C. Communications 1 (p. 35), 2 (p. 36), and 4 (p. 36).
- D. Overtures 9 (p. 33) and 14 (p. 33).
- E. Resolution from the Rev. Fred Carr No. 6 (p. 61).

#### II. Statement of major issues discussed:

- A. Reformed Ecumenical Synod and our possible relationship to it.
- B. Pulpit exchanges among NAPARC Churches.
- C. Church union among Reformed denominations and its Biblical basis.
- D. Relationship to the PCUS.
- E. A complaint from the ARP Church concerning the location of a PCA Church and the broader question of a comity agreement with Reformed denominations.

#### III. Recommendations

The Assembly adopted the following recommendations:

1. That the Assembly approve the Minutes of the Permanent Committee on Interchurch Relations for 9/16/76, 9/17/76, 1/24/77 and 6/1/77 with the following exceptions:
  - a. All meetings.
    - (1) Type of meeting not given.
    - (2) Purpose of meeting not recorded (all meetings were called meetings).
    - (3) Time not noted.
    - (4) Previous minutes approved not noted.
  - b. 9/16/76 and 9/17/76
    - (1) Place not noted.
    - (2) Members present not listed.
  - c. 6/1/77
 

Substance of recommendations was not recorded (numbers and results only appear).
2. That the General Assembly pay full expenses of lodging and meals for fraternal delegates to the PCA Assembly, beginning with this General Assembly;
3. That the Assembly encourage the practice of occasional pulpit exchange among NAPARC member churches.

The Assembly tabled the following recommendation:

4. That the Assembly encourage members of PCA congregations to subscribe to Church papers reporting on the theology and life of NAPARC member churches.
5. The Assembly adopted the motion to give its Committee on Interchurch Relations more specific direction as to the Committee's response to overtures and invitations to discuss union with other Reformed bodies.
  - a. The Assembly adopted the following recommendation, pending the matter of funding: That the Assembly appoint an Ad-Interim Committee of six to write a position paper on the Biblical basis of ecclesiastical union and fraternal relations, and to report back to the Sixth General Assembly. The Committee is to be nominated by the Nominating Committee of the General Assembly. (See paragraph 5-88.)
 

Grounds:

    1. To provide more specific direction as requested in Recommendation No. 4.
    2. To make sure that any action in this area is based on scripture.
  - b. The Assembly adopted the recommendation that the Assembly authorize the Committee on Interchurch Relations to continue their present discussions with other Reformed bodies including discussion of possible union with the RPCES and the OPC, but that any proposal of official action on union will be withheld until the paper on the Biblical basis of ecclesiastical union and fraternal relations is received by the General Assembly.
 

Grounds: Same as Recommendation No. a.

6. That the Assembly approve the amended and strengthened statement of "Basis" of NAPARC, amended by substitution to read as follows:  
 "Confessing Jesus Christ as only Savior and Sovereign Lord over all of life, we affirm the basis of fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms."
- The required two thirds vote was met.
7. That the Assembly approved the Recommendation to answer Communication No. 1 (p. 35) in the following manner:
- That the Communication from the Associate Reformed Presbyterian Church General Synod involving the local complaint of the Glenwood ARP Church be forwarded to the Carolina Presbytery for their consideration;
  - That no comity agreement be established with the ARP Church or any other Church at this time; that the Churches of the PCA be reminded of the guidelines adopted by the Fourth General Assembly to be "sensitive to our brothers in other true Presbyterian and Reformed denominations and have consultation with them before entering their areas of church planting, where church planting overlaps"; and that the Stated Clerk be directed to communicate Recommendation "a" and this Recommendation to the Clerk of the ARP Church.
8. That the Assembly received as information Communication No. 2 from the RPCES with appreciation;
9. That the Assembly decline the invitation extended by the Presbyterian Church in the United States to send an Ecumenical Participant to their 1978 General Assembly. (See Communication No. 4, p. 36);
10. That the Assembly answer Overture No. 14 (p. 33) and Resolution No. 6 (p. 61) from Fred S. Carr by reference to Recommendation 9 above;
12. That the Assembly answer Overture No. 9 (p. 33) concerning the membership application of the Associate Reformed Presbyterian Church in the North American Presbyterian and Reformed Council in the negative.

The following motion was tabled: The Fifth General Assembly recommends the Sub-Committee on Interchurch Relations to resist and to vote against the approval of the membership application of the Associate Reformed Presbyterian Church to the North American Presbyterian and Reformed Council.

The Assembly adopted a motion that the Interchurch Relations Committee appoint a Sub-Committee of a Teaching Elder, Ruling Elder, and three Deacons to study the diaconal principles and ministries which have been developed by the NAPARC Churches, particularly the OPC and CRC, and report these findings to the Sixth General Assembly through the Committee on Interchurch Relations and the Committee on Mission to the World. This study should further include brief descriptions of ways in which the Churches of the General Assembly are meeting common human needs in their communities.

The report of the Committee of Commissioners on Interchurch Relations was adopted as a whole pending approval of funding for the Ad-Interim Committee to Study Diaconal Principles.

#### ROLL OF COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS

Ascension	Carl W. Bogue, TE, Chairman
Carolina	Charles W. McNutt, TE
Central Florida	Charles Ambler, RE
Central Georgia	J. Hall Schenck, RE
Covenant	Charles Skinner, TE
Evangel	Steve Fox, RE
Grace	Vaughn E. Hathaway, Jr., TE
Gulf Coast	Bobby G. Blaylock, RE
Louisiana	Robert B. Vincent, TE
Mid-Atlantic	William B. Russell, RE
Mississippi Valley	Michael H. Kettering, Jr., TE
New River	James F. Jarvis, RE
North Georgia	Ben Wilkinson, TE
Southern Florida	Leonard H. Bullock, TE
Warrior	William H. Rose, TE
Westminster	K. Pete Hurst, TE

### **5-67 Report of Committee of Commissioners on Christian Education and Publications**

The Rev. Gerald Morgan began the presentation of the report of the Committee of Commissioners on Christian Education and Publications. He opened the report with prayer. (See 5-72.)

(Clerk's note: This report was begun at this time. For continuity the entire report is presented with the afternoon session, since this was the time in which most of it was considered.)

### **5-68 Requests for Excuse**

a. The Assembly excused the Committee of Commissioners on Administration to meet for business at 1:30 P.M.

b. The Assembly excused the Ad-Interim Committee on Abortion to meet for business at 1:30 P.M.

### **5-69 Worship Service**

The order for the day havng arrived, the worship service began at 11:30 A.M. The Committee on Mission to the World conducted the service. The sermon was delivered by the Rev. Kennedy Smartt.

### **5-70 Assembly Recessed**

The Assembly recessed at 12:00 noon. The Rev. A. Boyce Spooner closed the morning session with prayer.

## **MINUTES — THURSDAY AFTERNOON**

**September 15, 1977**

### **Seventh Session**

### **5-71 Assembly Reconvened**

The Assembly reconvened at 1:30 P.M. the Acting Moderator, W. Jack Williamson continued to chair the meeting. The Assembly was led in prayer by the Rev. Gerald Morgan.

### **5-72 Report of the Committee of Commissioners on Christian Education and Publications**

The Rev. Gerald Morgan continued the report of the Committee of Commissioners on Christian Education and Publications, which was adopted as follows:

#### **I. Business Referred to the Committee**

- A. Report of Permanent Committee (Appendix F, p. 147)
- B. Minutes of Permanent Committee
- C. Audit (p. 122)

#### **II. Narrative of the Issues Discussed**

- A. The Committee of Commissioners for CE & P met and discussed at length the report of the Permanent Committee for CE & P. A sub-committee was appointed by the chairman to study the minutes of the Permanent Committee and to report back to the Committee of Commissioners.
- B. The Committee of Commissioners, along with many visiting brethren, discussed freely all matters before it, and at length the major matters: Curriculum and Leadership Development.
- C. The recommended plan for "joint governance" of Covenant College and the proposed Plan for Educating Ministers dominated the discussions.

#### **III. Recommendations:**

The Assembly adopted the following recommendations:

1. That the Assembly approved the Minutes of the Permanent Committee on Christian Education for Oct. 1, 1976; Jan. 29, 1977; April 1, 1977; and Sept. 12, 1977; with the following exceptions:

- a. Exception to Item 5, Oct. 1, 1976; Item 4, April 1, 1977; Item 5, Jan. 29, 1977; Item 3, Sept. 12, 1977. Violation of Rules, 3F: Teaching and Ruling Elders should be distinguished.
- b. Exception to the Report of Sept. 12, 1977, Violation of Rules, 3a Guidelines, page 6;
2. That the Assembly approve the report of the Audit of the Committee for Christian Education and Publications;
3. That the Assembly approved an amendment to the Permanent Committee for Christian Education and Publications Report that paragraph 4, item 2, page , be deleted. The Assembly adopted a motion that paragraph 4, item 2, be amended by adding "Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania," immediately following "St. Louis, Missouri";
4. That the Assembly defer action on the budget until the report of the Committee on Administration;
5. That the Rev. Charles Dunahoo be elected Coordinator for CE/P for 1978, and that he and his staff be highly commended for their work during the year;
6. That the session of each PCA church not already utilizing Great Commission Publications Sunday School materials (grades 1-12) be encouraged to give serious consideration to using these materials.
7. After a presentation of Covenant College, during which Dr. Marion Barnes, President of the College, discussed the relation of the College to the Federal Government, and the use of Federal money, the Assembly adopted the following motion:  
The negotiations between the PCA and RPCES concerning joint control of Covenant College be postponed one year, and that the Permanent Committee for Christian Education and Publications be instructed to continue discussions with the RPCES, with particular reference to philosophy of education and federal aid and control; and that the Committee be instructed to draft a definite statement regarding the relationship of the Church to non-theological education.
8. That the Permanent Committee obtain the services of competent personnel to assist in the production of the study report on the Church's involvement in non-theological education, paying appropriate fees for those consultants, and that the budget of the Committee for Christian Education and Publications be increased by \$5,000.00 to support this study;
9. That the Assembly approve the proposed plan for theological training, set forth in section B-2 of the Report of the Permanent Committee (See Appendix F, p 152), as one optional way of theological training along with the traditional method, which is also approved.
10. That the Assembly approve the following recommendation:  
To safeguard the high standards, both academically and theologically, the Committee recommends that the Assembly supervise the training of those in this optional program in the following manner:
  - a. That the Assembly's Permanent Committee for Christian Education establish a Sub-Committee of 21 qualified men, one from each presbytery, for the period of one year to assist in recommending to the Sixth General Assembly a unified curriculum for theological education for PCA ministerial candidates;
  - b. That the Sub-Committee of twenty-one men be selected by each presbytery at its Stated Fall meeting. (Suggested: Ruling and/or Teaching Elders of the highest academic and theological character should be selected.);
  - c. That the Sub-Committee be assigned the responsibility of establishing a uniform curriculum to assist Presbyteries and theological educational institutions and extensions in determining what training the PCA requires of its candidates to facilitate all training in the PCA being mutually acceptable across the denomination;
  - d. That the Christian Education and Publications Committee continue to serve the Assembly regarding its assignment in the area of theological training of PCA candidates and ministers;
11. That the Christian Education and Publications Committee, through its Sub-Committee be authorized to encourage and to establish a basic theological library for research, resource and loan to those involved in ministerial training;
12. That the Assembly direct the Permanent Committee on Judicial Business to prepare an amendment to the *Book of Church Order*, requiring at least one year of licensure for all candidates for the ministry either during or following the completion of a classic 3 year academic seminary program or during the approved 4 year alternate program for the purpose of providing supervised training in practical theology by the Presbytery in which the candidate is to be ordained;
13. That the dates of March 6-8, 1978 (alternates March 12-15), be approved for the Third Annual Minister's Continuing Education;
14. That the Committee for CE/P plan and conduct a denominational wide family conference on a regular annual basis;

15. That the Advisory Sub-Committee for CE/P on the Women in the Church program be commended for their diligent and faithful work during the past year;
16. That the WIC of the PCA be highly commended for their generous 1977 Love Gift Offering of \$30,000 for the production of a Youth Ministries Manual;
17. That the project sponsored by the M-US Committee, namely, "The Mobile Church Project", be the object for the 1978 Love Gift of the WIC;
18. That the Committee on CE/P be authorized to publish a bi-monthly denominational magazine, *The PCA Messenger*, based on the design approved at the Fourth General Assembly and as viewed in two mock-up editions published during the summer of 1977;
19. That the sessions and members of all PCA churches be encouraged to make full use of the large stock of books and supplies available from the CE/P bookstore in Montgomery, Alabama;
20. That the Assembly commend the Permanent Committee for being innovative in trying to meet the needs of the PCA that cannot presently be met by the joint venture, and at the same time to urge the Committee to continue to coordinate as much as possible that which is done in Montgomery and at Philadelphia.

The Report of the Committee on Christian Education and Publications was adopted as a whole, pending the approval of the budget.

ROLL OF COMMITTEE OF COMMISSIONERS FOR  
CHRISTIAN EDUCATION AND PUBLICATIONS

Ascension	Randall Johovich, TE
Calvary	Herman L. Henderson, RE
Carolina	James Knight, TE
Central Florida	Donald Kimsey, RE
Central Georgia	John T. Clark, RE
Covenant	Harold L. Richardson, TE, Secretary
Evangel	Ben Connally, RE
Grace	Gerald Morgan, TE, Chairman
Gulf Coast	J. W. Penny, RE
Louisiana	David H. Bryson, TE
Mississippi Valley	Michael Schneider, TE
New River	John P. Jenkins, RE
North Georgia	Gene Hunt, TE
Southern Florida	William Carlson, TE
Tennessee Valley	Gene Hayes, RE
Texas	Laurie Jones, Jr., TE
Warrior	Marvin L. Harris, TE
Western Carolinas	Ben Flowers, RE
Westminster	John P. Sartelle, TE

(Clerk's Note: Items 12-21 were completed after the dinner recess, but are included here for greater continuity.)

**5-73 Prayer for Ruling Elder James E. Taylor**

During the consideration of the Christian Education Report, it was reported to the Assembly that Ruling Elder James E. Taylor, a Commissioner to the Assembly, had become ill, and was then in an Atlanta hospital. The Rev. Allen Fleece led the Assembly in prayer for his healing and comfort.

**5-74 Assembly Recessed**

The Assembly recessed at 5:00 P.M. The Rev. William J. Stanway led the Assembly in prayer, giving special thanks for the service and life of the late Rev. Adrian De Young.

**MINUTES — THURSDAY EVENING**

**September 15, 1977**

**Eighth Session**

**5-75 Assembly Reconvened**

The Assembly was reconvened at 7:30 P.M. by the Moderator John T. Clark. After the singing of "A Mighty Fortress", the Moderator called upon the Rev. Cecil Williamson to lead the Assembly in prayer.

**5-76 Grace Presbytery Ordered to Meet**

Grace Presbytery was ordered to meet at the end of the evening service.

**5-77 Report of the Committee of Commissioners on Committee for Christian Education and Publications (Continued from 5-72)**

The Assembly completed its consideration of the Report on Christian Education and Publications. The recommendations considered at this time are reported in paragraph 5-72.

**5-78 Partial Report of the Committee of Commissioners on Bills and Overtures (Continued from 5-49, 5-57)**

Ruling Elder Robert C. Cannada presented a partial report of the Committee of Commissioners on Bills and Overtures.

The Assembly adopted the following Recommendation concerning Resolutions No. 9 through No. 13 to the General Assembly, (paragraph 5-59):

The Committee recommends that action on the following Resolutions be delayed until the Sixth General Assembly and that the Stated Clerk refer each of these Resolutions to the proper Committee:

Resolution No. 9 (by McIlwaine re petition to President)

Resolution No. 11 (by Boyce re petition to President)

Resolution No. 10 (by Fitzhenry re speakers and participants at Conferences, etc.)

Resolution No. 12 (by Holmes re conference for Deacons)

Resolution No. 13 (by Howe re rotation of Elders)

Grounds: The items brought to the Committee have extensive implications and the docket of the Assembly is already too crowded to deal with these adequately.

Respectfully submitted,

Robert C. Cannada, Chairman

Onesimus J. Rundus, Secretary

Present:

David R. Brown  
William L. Thompson  
Frederick T. Marsh  
Fred Vier  
L. J. Canniffs  
Dale Boersma  
George Mitchell

Wiley Stirckland  
Peter Stazen II  
Walther Cathey  
Arthur Rogers  
Robert J. Harr  
Robert C. Cannada  
Onesimus J. Rundus

The Report of the Committee was adopted as a whole.

**ROLL OF COMMITTEE OF COMMISSIONERS ON BILLS AND OVERTURES**

Ascension	Peter Stazen, II, RE
Calvary	W. C. Smith, TE
Carolina	Logan Porter, RE
Central Florida	William L. Thompson, TE
Central Georgia	Walter H. Cathey, TE
Covenant	Arthur Rogers, RE
Evangel	George Mitchell, TE
Mid-Atlantic	Onesimus J. Rundus, TE
Mississippi Valley	Robert C. Cannada, RE, Chairman
Pacific	David R. Brown, TE
Southern Florida	Fred Vier, RE
Tennessee Valley	Fred Marsh, TE
Texas	L. J. Caniff, RE
Western Carolinas	Wayne Rogers, TE
Westminster	Robert Harr, RE

**5-79 Report of the Committee of Commissioners on Administration**

Ruling Elder Charles Boyce presented the report of the Committee of Commissioners on Administration as follows:

**I. Business referred to the Committee:**

- A. Minutes of the Permanent Committee
- B. Minutes of the Board of Directors of the Corporation
- C. Report of the Permanent Committee (Appendix A, p.111)
- D. Overture No. 8, p. 30
- E. Resolution No. 2, p. 40
- F. Audit Report, p. 122

II. Your Committee reviewed all matters referred to it. The audit report contained no recommendations and required no action from your Committee. Minutes of the Permanent Committee were found to be in order for meetings held September 17, 1976; November 12-13, 1976; February 11-12, 1977; April 16, 1977; and September 12, 1977, with one exception: February 11-12 — consultant Dan Moore was recorded as making a motion. Mr. Moore is not a voting member of the Committee. Minutes of the corporate Board of Directors were approved without exception.

III. Recommendations

The Assembly adopted the following recommendations:

1. That the General Assembly hear a report by Ruling Elder Kenneth S. Keyes regarding the sites under consideration and the availability of funds with which to purchase suitable property for a Conference Center;
2. That the 1979 General Assembly be scheduled for June, and that following the 1978 General Assembly the matter of the time of future Assembly meetings be reevaluated;
3. That the Assembly hear from the Special Sub-Committee on Location of Assembly Offices.

Ruling Elder Thomas Leopard presented the report of this Sub-Committee. The Assembly adopted the motion that the question of whether consolidation in one physical location should be accomplished be made at the 1978 General Assembly. It also adopted the Criteria for making the recommendation set forth in the Sub-Committee's Report (See Appendix A, p. 111).

Then, the following motion was adopted, which resulted in the reconsideration of all of the above, and the dismissal of the Special Sub-Committee with the thanks of the General Assembly for its work.

The Assembly postponed for an additional five years (understood to be added to the original five year period, which ends in December 1978) the decision on whether or not to consolidate the four offices of the General Assembly.

4. That our present Stated Clerk, the Rev. Morton H. Smith, be commended for his fine work and be re-employed as Stated Clerk through the 1978 General Assembly, 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. Any compensation received may be retained as personal income;
5. That our present Business Consultant, Mr. Dan Moore, be commended for his fine work and be employed as Business Administrator through the 1978 General Assembly;
6. That the General Assembly endorse the action of the Committee of Administration on Quit Claim Deeds, and hereafter, it authorize the Moderator and the Stated Clerk to sign such Quit Claim deeds;
7. That the General Assembly accept the invitation to meet in the Charlotte, North Carolina, area in 1979. The Assembly directed the Committee on Administration to give strong consideration to conducting the Seventh General Assembly in a commercial conference center rather than in a church of another denomination;
8. That the Assembly hear the report of the Sub-Committee on Stewardship, when it is ready to report;

(Note: The Sub-Committee on Stewardship reported at this time, as a part of the Report of the Committee on Administration. For greater continuity it is placed at the end of the Administration report. See par. 5-80.)

9. That the Assembly hear the report of the Sub-Committee on Interchurch Relations, when it is ready to report (See par. 5-66);
10. That the Assembly hear the report of the Sub-Committee on Judicial Business, when it is ready to report. (See par. 5-101.);
11. That the Rules for Assembly Operation be amended as follows:
  - 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 by the retiring Moderator and the celebration of the Lord's Supper.
  - 3-1 Last sentence to read: "A new Stated Clerk shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the Assembly."
  - 3-5 Last sentence to read: "The cost shall be borne by the General Assembly."
  - 5-6 Replace "by July 1 (line 2) with "at least sixty (60) days prior to the opening of the General Assembly", and replace "after July" (line 3) with "later than sixty (60) days prior to the opening of the General Assembly". The whole section then to read: "All overtures requiring reference to the Committee on Judicial Business shall be delivered to the Stated Clerk at least sixty (60) days prior to the opening of

- the General Assembly in order to be referred to the Committee. No overture requiring reference to the Permanent Committee on Judicial Business received by the Stated Clerk later than sixty (60) days prior to the opening of the General Assembly shall be referred or considered by the General Assembly convening in that year."
- 5-7 Replace "by June 1" with "at least ninety (90) days prior to the opening of the General Assembly."
- 7-3 Delete "in triplicate."
- 8-1 Add under Committees: "Stewardship", under Reports of: "Sub-Committee," under Overtures, etc., "Touching Stewardship."  
"PCA Foundation," under "Reports of Trustees" under overtures, etc. "Touching PCA Foundation."
- 8-7 Add a sentence to read: "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 Assembly."
- 9-2 Add new first sentence: "The Chairman shall lead the Assembly in a brief prayer before making his report."
12. That all undesignated gifts be distributed between the four Permanent Committees in the following percentages for the year 1978:
- |  |    |
|--|----|
| Committee on Administration                        | 10 |
| Committee for Christian Education and Publications | 35 |
| Committee on Mission to the United States          | 20 |
| Committee on Mission to the World                  | 35 |
13. That the Budgets be amended and adopted as follows:
- Under "Office of Committee on Administration," change "consultant" to "administrator's." On p. 81, under "to support C. E. Ministry," change "consultant" to "writer-consultant and change figure "40,000" to "21,600" plus "4,400." On eighth line from bottom, "printing," change "40,000" to "18,400." Second from bottom line, fill blank with "35,600."
- Your Committee concurred with recommendation 2, p. 73, of the Sub-Committee on Interchurch Relations, with the understanding that the expenses will come from the General Assembly Meeting funds and will require no budget increase for 1978.

**PRESBYTERIAN CHURCH IN AMERICA  
1978 BUDGET REQUESTS SUMMARY**

	1976 Income	1977 Budget	1978 Request	% of increase from 1976	% of 1977	% of Total
Committee on Administration	144,261	179,743	197,340	37%	10%	5%
Christian Education	322,626	496,892	547,750	70%	10%	13%
Mission to the U.S.	609,352	996,738	1,301,000	114%	31%	32%
Mission to the World	1,058,726	1,763,885	2,054,430	94%	16%	50%
	2,134,965	3,437,258	4,100,520	92%	19%	100%

COMMITTEE ON ADMINISTRATION  
Proposed Budget 1978

	1976 Actual	1977 Budget	1978 Proposed Budget
Office of Moderator.....	\$ 1,078.12	\$ 1,000	\$ 1,000
Office of Stated Clerk .....			
Stated Clerk Salary.....	(1/2) 9,598.20	(1/2) 10,558	(1) 14,837
Manse Allowance.....	—	—	7,500
Other Benefits.....	1,151.76	1,267	3,313
Office Salaries.....	6,448.56	14,466	14,897
Benefits.....	(1) 377.28	(2) 2,355	(2) 2,768
Rent.....	1,775.00	1,800	2,700
Office Expense.....	1,917.14	1,000	2,000
Postage.....	453.73	800	600
Telephone.....	1,627.72	2,000	1,800
Travel.....	584.10	1,500	1,000
Printing.....	6,176.15	12,000	14,000
Equipment.....	2,602.44	1,000	2,000
Historical Files.....	—	1,000	1,000
Sub Total.....	\$32,712.08	\$49,746	\$68,415
Office of Committee on Administration .....			
Administrator's Salary.....	(3/4) 14,407.01	(7/8) 18,329	(7/8) 19,370
Benefits.....	3,282.56	2,857	3,074
FICA.....	842.79	900	950
Office Salaries.....	(2) 12,456.92	(2) 14,475	(2) 14,897
Benefits.....	2,340.25	2,757	2,768
Computer.....	1,183.77	8,000	8,000
Travel.....	2,942.07	3,500	3,500
Rent.....	3,272.46	3,179	3,366
Office Expense.....	3,839.97	4,500	4,000
Postage.....	1,798.66	2,500	2,000
Telephone.....	3,344.68	4,000	3,500
Stewardship.....	6,062.89	10,000	10,000
PCA Foundation.....	—	—	2,500
Legal Expenses.....	571.44	2,500	1,500
Share of General Assembly.....	1,834.70	2,000	2,000
Share of Auditor.....	546.00	1,500	1,000
Meetings (includes Interchurch Relations Comm.).....	15,095.12	24,000	24,500
Equipment.....	3,747.17	2,000	4,000
Contingencies.....	—	20,000	15,000
Staff Training.....	—	2,000	2,000
Sub Total.....	77,568.46	128,997	127,925
TOTAL BUDGET.....	\$111,358.66	\$179,743	\$197,340

**SUB - COMMITTEE FOR STEWARDSHIP MINISTRIES  
PRESBYTERIAN CHURCH IN AMERICA**

	<b>1976 Actual</b>	<b>1977 Budget</b>	<b>1978 Proposed Budget</b>
Salary & Benefits			
Director .....	\$17,881.71	\$19,500.00	\$21,158.00
Secretary .....	2,021.75	7,300.00	7,665.00
General & Administrative			
Office Supplies .....	1,050.09	750.00	2,500.00
Printing .....	5,813.72	10,000.00	3,000.00
Shipping .....	1,744.15	5,250.00	2,500.00
Rent .....	3,321.56	3,252.00	3,577.00
Telephone .....	1,155.32	1,500.00	2,000.00
Payroll Tax .....	1,049.93	1,500.00	1,540.00
Meetings .....	4,263.44	5,000.00	5,000.00
Travel .....	6,560.11	10,000.00	12,000.00
Stewardship Materials .....	2,194.15	4,000.00	5,500.00
Continuing Education .....	1,405.00	1,000.00	2,500.00
Presbytery Network .....	—	2,000.00	4,000.00
Regional Conferences .....	1,217.47	4,500.00	5,500.00
Survey .....	2,166.06	—	—
Equipment .....	742.78	—	—
Moving Expenses .....	2,496.13	—	—
Contingency .....	263.00	—	4,300.00
	<u>\$55,346.37</u>	<u>\$75,552.00</u>	<u>\$82,740.00</u>

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

	1976 Actual	1977 Budget	1978 Budget Request
For the C.E. Ministry (Program)			
Inservice Training, Staff	475	1,500	1,000
Leadership Training Ministries		6,000	6,000
Men's Work		3,000	2,000
Family Ministries	2,264	4,500	4,500
Youth Ministries		8,000	8,000
Women in the Church	1,606	4,000	4,000
Camp and Conference Ministries	—	2,000	—
Great Commission Publications	100,000	168,000	190,500
Resource Services	—	1,000	1,000
Program Travel (Staff)	3,706	8,000	10,000
Sub Total	108,051	206,000	227,000
To Support the C.E. Ministry			
Coordinator Salary	15,842	23,650	15,033
Manse Allowance	—	—	8,000
Other Benefits	—	—	2,617
Associate Coordinator Salary	15,500	17,200	11,066
Manse Allowance	—	—	5,867
Other Benefits	—	—	1,367
Administrative Manager	12,500	14,500	17,000
Literature Distribution Manager		8,200	
Writer-Consultant	33,254	(2) 26,000	21,600
Office	18,388	(4) 24,900	(4) 28,000
Sub Total	95,484	114,450	114,950
Office			
Equipment	887	5,000	4,000
Office & Printing Supplies	4,432	4,000	6,000
Postage	2,798	6,000	6,000
UPS	3,683	3,500	4,500
Rent	20,496	20,124	21,600
Telephone	4,099	4,000	6,000
Sub Total	36,395	42,624	48,100
General and Administrative			
Automobile-maintenance & insurance	3,648	2,762	1,700
Books (Library)	160	750	2,000
Photographic Materials	56	150	—
Promotional	5,052	10,000	12,000
Equipment Rental (postage meter)	220	220	—
Insurance (Annuities)	4,949	5,928	4,800
Insurance (Major Medical)	3,279	4,026	3,500
Insurance	582	500	700
Insurance	230	—	—
Legal and Accounting Services	2,413	3,500	4,500
Mailing Services	700	—	—
Repairs and Maintenance	522	400	700
Printing	16,350	20,000	18,400
Subscriptions	291	250	350
Payroll Taxes	4,026	4,832	4,000
C.E. & Presy. Chmn. Comm. Meetings	5,174	6,500	7,000
Contingency Fund	2,695	9,000	12,000
Stewardship Ministries	11,985	26,500	28,700
Funding of Magazine Proposal	—	35,000	35,600
General Assembly Costs	5,139	3,500	8,000
Additional Studies, Consultants	—	—	5,000
PCA Foundation	—	—	8,750
Sub Total	67,471	133,818	157,700
Total Budget	307,401	496,892	547,750

**1978 PROPOSED BUDGET  
COMMITTEE ON MISSION TO THE UNITED STATES**

	<b>1976 Actual</b>	<b>1977 Budget</b>	<b>1978 Budget Request</b>
<b>PROGRAM EXPENSE:</b>			
Evangelism			
Churches .....	\$ 17,971	\$ 30,000	\$ 30,000
Presbytery Co-Sponsored .....	35,351	30,000	50,000
Loans to Forming Churches .....	4,500	50,000	20,000
Ministers .....	10,800	10,000	20,000
Organizing Pastors .....	132,336	(30) 458,938	(75) 652,000
Student Pastors .....	22,087	(10) 15,000	(15) 20,000
Specialized Ministries .....	1,450	40,000	50,000
Telephone, LD .....	4,496	2,500	6,000
Travel & Seminar/O.P. Itin. ....	2,051	6,000	6,000
Advertising .....	2,303	50,000	50,000
Other .....	1,040	3,000	3,000
Builders Guild Expense .....	2,695	—	4,000
Sub Total .....	<u>\$237,080</u>	<u>\$695,438</u>	<u>\$911,000</u>
Designated Funds (Builders Guild) .....	\$ 35,500	\$100,000	\$150,000
<b>GENERAL &amp; ADMINISTRATIVE EXPENSE:</b>			
Coordinator:			
Salary .....	\$ 12,500	\$ 13,690	\$ 15,190
Housing .....	4,310	5,000	5,000
Utilities .....	1,750	2,000	2,500
Annuity & Insurance .....	2,940	2,960	2,960
Total Coordinator .....	<u>21,500</u>	<u>23,650</u>	<u>25,650</u>
Assistant Coordinator .....	—	—	20,800
Field Representative .....	—	—	16,300
Staff Accountant .....	—	—	14,480
Regional Director .....	—	—	(1/2) 9,270
ADMINISTRATIVE PERSONNEL .....	<u>20,700</u>	<u>62,850</u>	<u>60,850</u>
Office Salaries & Benefits .....	18,334	(3) 20,850	(3-1/2) 25,000
Part Time Employees .....	—	2,400	—
Travel/Administrative Staff .....	18,106	22,000	30,000
Supplies & Printing .....	9,584	19,500	22,000
Postage .....	4,993	3,000	8,000
Telephone .....	1,704	1,550	2,000
Rent .....	7,516	6,000	8,000
Service Bonds & Equipment .....	10,223	2,000	5,000
G/A Expenses .....	5,660	7,500	8,000
Stewardship Ministries .....	17,979	20,000	20,000
PCA Foundation .....	—	—	5,000
Committee Meetings & Work .....	13,586	10,000	15,000
Other .....	2,237	—	3,000
Audit .....	1,872	—	2,500
Sub Total .....	<u>\$153,994</u>	<u>\$201,300</u>	<u>\$240,000</u>
<b>SUMMARY:</b>			
Total Program .....	\$237,080	\$695,438	\$911,000
Builders Guild .....	35,500	100,000	150,000
Total Administrative .....	<u>153,994</u>	<u>201,300</u>	<u>240,000</u>
	<u>\$426,574</u>	<u>\$996,738</u>	<u>\$1,301,000</u>

MISSION TO THE WORLD

	1976 Actual	1977 Budget	1978 Proposed
<b>PROGRAM EXPENSE:</b>			
Missionaries — persons .....	(78)	(150)	(170)
Support Accounts .....	\$508,816.24	\$ 922,900	\$1,020,000
Work Budgets .....	63,700.00	150,000	150,000
Sub Total No. 1 .....	<u>\$572,516.24</u>	<u>\$1,072,900</u>	<u>\$1,170,000</u>
<b>Cooperative Grants</b>			
Projects .....	\$111,475.62	\$112,000	\$115,000
National Workers .....	13,910.00	18,800	20,000
Sub Total No. 2 .....	<u>\$125,385.62</u>	<u>\$ 130,800</u>	<u>135,000</u>
<b>Other Program Expenses</b>			
Candidate Expense .....	\$ 6,574.74	\$ 11,000	\$ 10,000
Itineration Expenses .....	22,998.42	25,000	25,000
Prayer Card Expense .....	4,171.66	5,000	7,000
Prayer Letter Expense .....	8,121.18	18,000	24,000
Mission Consultant .....	4,954.71	10,000	10,000
Field Trips and Evaluation .....	2,878.87	20,000	20,000
Foreign Property .....	13,000.00	75,000	65,000
Missionary Children Scholarship .....	2,000.00	5,000	7,000
Legal Fees .....	3,500.00	2,000	3,000
Sub Total No. 3 .....	<u>\$ 68,199.58</u>	<u>\$ 171,000</u>	<u>\$ 171,000</u>
<b>TOTAL PROGRAM EXPENSES .....</b>	<u><b>\$766,101.44</b></u>	<u><b>\$1,374,700</b></u>	<u><b>\$1,476,000</b></u>
<b>ADMINISTRATIVE AND GENERAL EXPENSES:</b>			
<b>Personnel Expense</b>			
Coordinator Cash Salary .....	\$ 13,809.04	12,729	14,430
Coordinator Car Allowance .....	1,200.00	—	—
Coordinator Housing Allowance .....	3,600.00	7,800	7,800
Coordinator Benefits .....	2,890.96	3,121	3,420
Coordinator of Church Relations			
Cash Salary .....	—	11,278	12,543
Coordinator of Church Relations			
Housing Allow .....	—	6,800	6,800
Coordinator of Church Relations			
Benefits .....	—	2,922	3,074
Administrative Secretary .....	12,021.48	17,151	18,350
Missionary-Evangelist .....	16,028.64	17,151	18,350
Field Representative .....	11,299.14	16,000	17,120
Financial Secretary .....	15,065.60	16,600	17,760
Administrative Benefits .....	8,857.41	10,645	11,583
Office Staff .....	(6 1/3)44,246.79	(8) 64,200	(8) 68,700
Office Staff Benefits .....	2,074.10	3,600	3,900
Temporary Employees .....	2,744.45	8,000	8,000
Employer FICA .....	3,607.63	5,200	5,600
Communications Consultant .....	2,966.51	3,000	3,000
Sub Total No. 1 .....	<u>\$140,411.75</u>	<u>\$ 206,197</u>	<u>\$ 220,430</u>
<b>Travel and Meetings</b>			
Committee Meetings .....	\$ 10,277.55	\$ 12,000	\$ 13,200
Coordinator Travel .....	3,995.03	3,000	3,300
Coordinator of Church Relations Travel .....		2,000	2,200
Administrative Secretary Travel .....	1,014.96	1,500	1,650
Missionary-Evangelist Travel .....	4,655.32	5,000	5,500
Field Representative Travel .....	3,684.50	8,000	8,800
Financial Secretary Travel .....	824.37	1,200	1,320
Other Staff and Committeemen .....	2,985.49	2,400	2,640
Sub Total No. 2 .....	<u>\$ 27,437.22</u>	<u>\$ 35,100</u>	<u>\$ 38,610</u>

Office Related Expense .....			
Rent .....	\$ 18,122.65	\$ 19,200	\$ 21,100
Telephone .....	10,985.57	11,800	13,000
Office Supplies .....	2,647.48	4,000	4,400
Office Stationary and Forms .....	5,512.07	6,500	7,260
Missionary-Evangelist Office Expense .....	667.68	800	800
Mailing Service Expense .....	693.33	3,000	3,300
Postage and UPS .....	8,076.71	9,600	10,560
Equipment Purchases .....	4,078.71	14,000	12,000
Equipment Rental and Maintenance Fees .....	5,310.55	5,700	6,270
Equipment Repairs and Supplies .....	955.78	1,400	1,540
Literature for Distribution .....	3,102.81	3,300	3,600
Publicity .....	14,452.35	10,000	15,000
Auditing/Accounting Fees .....	3,432.01	4,000	4,000
Membership Fees, Subscriptions .....	3,260.17	3,700	4,070
Miscellaneous .....	3,275.39	2,288	2,500
Sub Total No. 3 .....	<u>\$ 84,573.26</u>	<u>\$ 99,288</u>	<u>\$ 109,400</u>
Discretionary Funds .....	\$ 1,787.00	\$ 10,000	\$ 10,000
General Assembly Expense .....	\$ 11,827.39	\$ 12,200	\$ 12,200
Stewardship Program .....	\$ 23,972.04	\$ 26,400	\$ 29,040
PCA Foundation .....	—	—	\$ 8,750
TOTAL ADMINISTRATIVE AND GENERAL EXPENSES .....	<u>\$ 290,008.66</u>	<u>\$ 389,185</u>	<u>\$ 428,430</u>
TOTAL MISSION TO THE WORLD BUDGET: .....	<u>\$1,056,110.10</u>	<u>\$1,763,885</u>	<u>\$1,904,430</u>
*Capital Fund for Christ's College .....	—	—	<u>\$150,000</u>
TOTAL .....	—	—	<u>\$2,054,430</u>

\*"This fund would be in addition to the budget of the Committee on Mission to the World" ... as approved by the Fourth General Assembly. Minute Book Page 80.

The Assembly received as information the report of the Committee on Administration that due to space limitations, only PCA displays were allowed at this Assembly.

14. That the General Assembly authorize and fund a meeting of the Stated Clerks of the Presbyteries for training and instruction.
15. That the General Assembly approve the general idea of establishing a Conference Center when funds are available for that purpose.
16. That the General Assembly authorize the use of the \$105,000 in the challenge Fund, the \$50,000 plus already in to be realized by the foundation from gifts of stock in Normandy Shreveport, Inc. and El Chap Realty Company to acquire a site for the center.
17. That the General Assembly authorize the expenditure of any funds designated for the Conference Center that are not needed to consummate the purchase of the site for any preliminary work that needs to be done in connection with the development of the center.
18. That the General Assembly appoint a permanent Sub-Committee to work under the Committee on Administration to be charged with the responsibility of acquiring a suitable site and developing the Center, said Committee to consist of 11 men elected by the Assembly, the Coordinators of the four Committees and the Stated Clerk to serve as Advisory Members without vote.
19. That the General Assembly authorize this Committee:
  - a. To solicit and receive additional gifts designated for the Center.
  - b. To purchase a site, either by paying cash for the site or by accepting terms offered by the sellers.
  - c. To expend funds given for the development of the Center, limiting its spending to funds actually in hand. The Committee is not authorized to borrow money without the express approval of the General Assembly, except as in "b."
  - d. To develop land not needed for the Center itself and to sell lots to members of PCA and others.

- e. To bring to the 1978 General Assembly a long range plan for the development and financing of the Center.
- f. That other sites across the nation be considered by the Committee, to insure that the best interests of the PCA are served. This is with a view toward the future development of the PCA in other parts of the country, and also allows the Committee to receive a gift of a site in other than the Southeast;
- 20. That the General Assembly instruct the Permanent Committees to include in their line item budgets the salaries and benefits of all professional staff personnel;
- 21. That Overture 8 asking for reconsideration of the place of meeting for the 1978 General Assembly be answered in the negative (See p. 30);
- 22. That Resolution 2 from the Committee on Mission to the World requesting more adequate time for presentation of the work of the four Permanent Committees be answered by reference to the Committee on Administration. The Committee presentations and evening programs are to be left in the hands of the Committee on Administration (See p. 40);
- 23. That the PCA Foundation Budget be approved.

The report of the Committee of Commissioners on Administration was adopted as a whole.

(Clerk's Note: Recommendations 17-22 were handled on Friday afternoon, but have been included here for greater continuity.)

ROLL OF COMMITTEE OF COMMISSIONERS FOR ADMINISTRATION

Ascension	Samuel A. Mateer, TE
Calvary	Henry Elrod, RE
Carolina	W. D. Kerley, TE
Central Florida	Mike Hodgkinson, RE
Central Georgia	Lamar Fleming, RE
Evangel	Tom Leopard, RE
Grace	Chuck Carrol, TE
Gulf Coast	Kirby J. Reichmann, RE
Louisiana	Wm. E. Frisbee, Sr., TE
Mid-Atlantic	Leland Nichols, RE
Mississippi Valley	Robert C. Duhs, TE
New River	L. C. Carroll, RE
North Georgia	Joe Morecraft, TE
Texas	Charles Cobb, TE
Western Carolinas	Charles Boyce, RE, Chairman
Westminster	Kenneth Pollock, TE

**5-80 Report of the Committee of Commissioners on Stewardship**

The Assembly approved the request of Mr. Boyce, during his report on the Committee on Administration, that it hear the report of the Committee of Commissioners on Stewardship, since the Stewardship Committee operates as a Sub-Committee of the Committee on Administration. This report was heard in the middle of the report of the Committee on Administration, but is reported here, at the end of that report, for the sake of better continuity in the Minutes. Ruling Elder Richard Ayres, Chairman of the Committee of Commissioners on Stewardship presented the Report. He led the Assembly in prayer as he began.

I. The Committee considered the following items:

Minutes of the Sub-Committee on Stewardship for September 25, 1976; January 13, 1977; and April 30, 1977.

Audit report for 1977.

Budget for 1978.

Report of the Sub-Committee on Stewardship.

II. Recommendations

The Assembly adopted the following recommendations:

- 1. That the Minutes of the Sub-Committee be approved with notations. More care should be taken to see that the Minutes of the Sub-Committee are kept in accordance with the "Rules for Assembly Operations;"
- 2. That the budget of the Sub-Committee on Stewardship be approved as submitted, (See p. 82);
- 3. That the period of October 16, 1977, through Sunday, November 20, 1977, be a Special Stewardship Season, with November 20, 1977, as Commitment Sunday;
- 4. That the paper entitled "Theology of Stewardship" be referred back to the Sub-Committee for further study, particularly with reference to exegesis of proof texts;

5. That the concurrence of the Sub-Committee on Stewardship with the request of the Committee on Mission to the United States to enter a Capital Fund Campaign with a \$5,000,000 goal over the next five years be received as information;
6. That the Sub-Committee on Stewardship develop practical materials which will help the Christian family implement a Biblical philosophy on money management;
7. That the Sub-Committee on Stewardship be encouraged to expand the development of stewardship leadership on the Presbytery level;
8. That the Sub-Committee on Stewardship postpone any further consideration of translation of the Stewardship Film into foreign languages until its usefulness in the PCA has been proven;
9. That the General Assembly express appreciation for the work of the Sub-Committee on Stewardship and its Director, M. E. Howland.

That the Report of the Committee of Commissioners on Stewardship as a whole was approved.

#### ROLL OF THE COMMITTEE OF COMMISSIONERS ON STEWARDSHIP

Ascension	John L. Croft, RE
Calvary	Gaynor Phillips, TE
Carolina	Craig Kendrick, RE
Central Florida	Russ Toms, RE
Central Georgia	James P. Campbell, TE
Covenant	L. W. Scruggs, RE
Evangel	William Bell, TE
Grace	Monroe James, RE
Gulf Coast	William A. Fox, TE
Louisiana	Richard Ayres, RE, Chairman
Mid-Atlantic	Leon F. Wardell, TE
New River	David L. Williams, TE
North Georgia	Charles D. Howell, RE
Pacific	Gerrit De Young, TE
Southern Florida	Kinnis Schumacher, RE
Tennessee Valley	Roland Travis, TE
Warrior	John Lavender, RE

#### 5-81 Assembly Recessed

The Assembly voted to recess at 11:15 P.M. The Rev. William Thompson of Central Florida Presbytery led the Assembly in the closing prayer.

### MINUTES — FRIDAY MORNING

September 16, 1977

#### Ninth Session

#### 5-82 Assembly Reconvened

The Assembly was reconvened at 8:00 A.M. Friday morning with prayer by the Rev. George Mitchell.

#### 5-83 Report of the Judicial Commission to Adjudicate the Complaint of the Rev. Thomas Barnes, et al, against the Presbytery of the Evangel

Ruling Elder Leon Hendrick presented the Report of the Judicial Commission appointed to adjudicate the Complaint of the Rev. Thomas Barnes *et al* against the Presbytery of Evangel.

The Report was approved and admitted to record as amended:

#### Commission Meeting

The Commission met in the Sanctuary of the First Baptist Church after the Evening Session of the Assembly on September 13, 1977. Members present were: Ruling Elders: John C. Snyder, Earl Bolton, Chip Howell, Leon Hendrick. Teaching Elders: Thomas G. Kay, Joseph A. Pipa, John P. Oliver, Stuart Perrin, Jack Ross.

Ruling Elder Leon Hendrick, Convener, opened the meeting with prayer. Mr. Hendrick was elected Chairman of the Commission by common consent.

The place of meeting and the time of meeting for the purpose of dealing with the matters referred to the Commission were set as the First Baptist Church Chapel at 1:00 PM Wednesday, September 14th.

The meeting was adjourned with prayer.

**Commission Meeting — Church Chapel — 1:00 PM, September 14th**

The Commission met with the following members present: Ruling Elders: Leon Hendrick, Elliot Belcher, John Snyder, Chip Howell, John Bell, Earl Bolton, Fred Herron and John Doster. Teaching Elders: Joseph Pipa, Stuart Perrin, Thomas G. Kay, R. C. Sproul, John Oliver and Jack Ross.

The Commission opened with prayer.

The Complainants, Thomas Barnes et al., were heard through their spokesmen Teaching Elder Thomas Barnes and Teaching Elder George Mitchell.

On behalf of the Respondent, the Presbytery of the Evangel, Teaching Elders Frank Barker and James Hatch presented a four page paper in answer to the complaint filed against the Presbytery of the Evangel.

Final rebuttal for the complainants was made by Teaching Elder Wayne C. Herring.

A motion for the Commission to go into executive session received a second and carried.

**EXECUTIVE SESSION**

After two hours discussion the following actions were taken:

Motion No. 1) That the Commission vote not to sustain the Complaint of Thomas Barnes et al against the Presbytery of Evangel. The motion was seconded and carried;

Motion No. 2) That the Commission remind the Presbytery of Evangel that before it implements its decision to ordain Mr. Mercer as Evangelist, that a written "Call" must be in hand, and that it is the responsibility of the Presbytery to issue this "Call". The motion received a second and carried;

Motion No. 3) That the Commission request the Fifth General Assembly to refer the question of what constitutes a valid "Call to the Gospel Ministry" to the Permanent Committee on Judicial Business. The motion received a second and carried.

A motion to adjourn received a second and carried. The Commission meeting was closed with prayer.

**5-84 Evangel Presbytery Ordered to Meet**

The Assembly adopted a motion that Evangel Presbytery be ordered to meet to issue the call to Mr. Terry Mercer, and to consider the request to dissolve the pastoral relations of the Rev. Frank Aderholdt with the Presbyterian Church of Troy, Alabama.

The Evangel Prsebytery was called to meet at 1:00 P.M. to handle these two specific matters.

**5-85 Acting Moderator**

The Moderator requested that the Rev. James E. Moore assume the Moderator's Chair.

**5-86 Judicial Commission to Adjudicate the Kim Case**

Ruling Elder Kenneth Ryskamp presented the report of the Judicial Commission to Adjudicate the Kim Case. Mr. Kim's case was deemed abandoned. The records and findings of the Commission were approved and admitted as record, as follows:

A quorum being present, the meeting was called to order by Chairman Kenneth Ryskamp at 9:00 P.M. on September 14, 1977. Mr. Brinkley led in prayer.

Representatives present from the Presbytery of Texas were Messrs. Robert Schmitz and Lardner Moore. Neither Mr. Kim nor counsel were present.

The chair pointed out for possible consideration that *Book of Church Order* 43-4 specifies written notice of appeal shall be filed within 15 days after adjournment of the court.

The chair also called the attention of the Commission to *Book of Church Order* 43-10.

It was moved and seconded that Mr. Kim's explanation for his absence be found not satisfactory (with reference to *Book of Church Order* 43-10); motion carried (12-4).

It was moved and seconded that the minutes be approved as read; carried.

Adjournment was moved and seconded; carried. The business of the Commission being concluded, the meeting was closed with prayer by Mr. Buchtel.

**ROLL OF THE COMMISSION**

Ascension	Jay Harris, RE
Calvary	J. R. Hill, TE
Carolina	Tom Garrett, RE
Central Florida	Richard Fraser, TE
Covenant	Joel H. Spragins, RE
Grace	James B. McElroy, RE
Gulf Coast	Nathaniel Heath, TE
Louisiana	Joe Hunt, RE
Mid-Atlantic	R. L. Brinkley, TE

Mississippi Valley  
New River  
North Georgia  
Pacific  
Southern Florida  
Tennessee Valley  
Warrior  
Western Carolinas  
Westminster

Robert J. Bailey, RE  
John R. Dodd, TE  
Thomas A. Bryant, RE  
Wayne Buchtel, TE  
Kenneth Ryskamp, RE, Chairman  
David Bryan, TE  
James Henderson, RE  
G. Aiken Taylor, TE  
John O. Thompson, RE

### 5-87 Judicial Commission to Adjudicate the Karlberg Complaint

Ruling Elder Kenneth Ryskamp presented the report of the Judicial Commission to Adjudicate the Karlberg Complaint. The report was admitted to record along with an explanatory statement, as follows:

The Commission convened at 2:45 P.M. on September 13, 1977 (prayer having been offered at the beginning of the Committee meeting) to consider the matter at hand, Complaint No. 1, appearing on pages

The Chairman, Mr. Ryskamp, noted for the record that Mr. Henry Hope is disqualified from participating in these proceedings.

Mr. Reginald Hill asked to be disqualified from participating due to his familiarity with the problem and his ties to the church concerned; the Chairman accepted his disqualification.

Commission members present were: Messrs. J. Harris, T. Garrett, J. B. McElroy, N. Heath, J. Hunt, R. L. Brinkley, J. Dodd, T. R. Bryant, K. Ryskamp (Moderator), D. Bryan, J. Henderson, G. A. Taylor, R. Fraser, J. H. Spragins, W. Buchtel and J. G. Thompson.

A quorum was declared present by the Chairman after roll call by the clerk.

Messrs. Donald Comer (RE) and James Campbell (TE) were present as representatives of Central Georgia Presbytery.

The Chairman pointed out that the scope of the complaint is limited to item 1 in the complaint from Messrs. Karlberg and Luce who were also present.

It was moved that a written argument from the representatives of Central Georgia Presbytery be received by this Commission; motion seconded and carried.

The Commission heard first from Mr. Karlberg and Mr. Luce, in that order. Following a time during which questions were posed to the complainants by members of the Commission, Mr. Comer and Mr. Campbell were then also heard, and questioned.

The complainants were then allowed to make additional, closing remarks. The parties to the process were given equal time to present their arguments. Following prayer by Mr. Taylor, the parties to this process were excused together with Messrs. Hope and Hill.

It was moved that the Commission not sustain the complaint. The motion was seconded and carried unanimously.

It was moved that an explanatory statement be drafted by a committee to be appointed by the chair; the motion was seconded and carried. Appointed to this committee were Mr. Taylor, Mr. Fraser and Mr. Harris.

The following statement was unanimously adopted:

Your Commission, in its deliberation of this matter, took the following factors into consideration (cf. BCO 44-4: 43-7):

1. Neither the complainants nor the respondents were fully prepared to present the record of the case to the Commission and, except for one additional page of material, all information beyond that printed in the *Commissioners' Handbook*, was orally presented.
2. Evidence presented indicated that complainants and respondents each acted in good faith and that a number of mistakes and oversights were committed by each by inadvertence or inexperience.
3. There was no substantive reason to believe that the Glory or Cause of Christ, Head of the Church, would be furthered by remanding the case to the Presbytery of Central Georgia for further action.

Minutes of this Commission were read and approved.

Thereupon the business of the Commission was concluded. Closing prayer was offered at the end of the Committee's meeting.

### 5-88 Report of the Nominating Committee

The Rev. A. Boyce Spooner, Chairman of the Nominating Committee, led the Assembly in prayer. He presented the report of the Nominating Committee. After the presentation of nominees by the Committee, the floor was opened for further nominations. The following men were elected for Committees of the General Assembly:

**Teaching Elders**

**Ruling Elders**

**THE COMMITTEE ON ADMINISTRATION**

**CLASS OF 1981**

Gordon Reed (Southern Florida)  
8485 S.W. 112th St.  
Miami, FL 33156

Ralph Langford (Evangel)  
109 Dalehaven Place  
Gadsden, AL 35901

Richard Ayres (Louisiana)  
1107 Greenbrier St.  
Alexandria, LA 71301

**Alternates**

William Bell (Evangel)  
101 N. Pine  
Greenville, AL 36037

Melvin Lancaster (Western Carolinas)  
104 Flint St.  
Waynesville, NC 28786

**THE COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS**

**CLASS OF 1981**

Robert J. Ostenson (Evangel)  
1728 S. Hull St.  
Montgomery, AL 36104

O. H. Smith, III (Gulf Coast)  
1806 E. Blount St.  
Pensacola, FL 32503

Michael Schneider, Jr. (Mississippi Valley)  
5125 Robinson Rd.  
Jackson, MS 39204

**CLASS OF 1980**

R. H. Miller (New River)  
1414 Crestview St.  
Blacksburg, VA 24060

**CLASS OF 1978**

Dan Barr (Westminster)  
Route 4, Box 259  
Bluff City, TN 37618

George Wessel (Calvary)  
Route 7, Box 24-A  
Lexington, SC 29072

**Alternates**

David Howe (Tennessee Valley)  
262 Peters Rd., S.W.  
Knoxville, TN 37919

James Holcomb, Jr. (North Georgia)  
411 Willowbrook Dr.  
Smyrna, GA 30080

**THE COMMITTEE ON MISSION TO THE UNITED STATES**

**CLASS OF 1981**

Terry Gyger (Southern Florida)  
10710 SW 60th Ave.  
Miami, FL 33156

Louis Mapp (Grace)  
P. O. Drawer 110  
Hattiesburg, MS 39401

Logan Porter (Carolina)  
908 Fairway Drive  
High Point, NC 27262

**Alternates**

Charles Champion (Covenant)  
221 West Washington St.  
Houston, MS 38851

Roger A. Schild (Ascension)  
2139 Montour  
Coraopolis, PA 15108

**THE COMMITTEE ON MISSION TO THE WORLD**

**CLASS OF 1981**

G. Allen Fleece (Central Georgia)  
682 Mulberry St.  
Macon, GA 31201

Walter Lastovica (Mid-Atlantic)  
307 Stonewall Ave.  
Hopewell, VA 23860

Joe Morecraft (North Georgia)  
Apt. 16-T, Beau Rivage  
150 So. Atlanta  
Roswell, GA 30075

## MINUTES OF THE GENERAL ASSEMBLY

## CLASS OF 1979

Carl Bogue (Ascension)  
P. O. Box 3903  
Akron, Ohio 44314

W. Jack Williamson (Evangel)  
P. O. Box 467  
Greenville, Alabama 36037

## Alternates

A. Boyce Spooner (Western Carolinas)  
P. O. Box 1139  
Waynesville, NC 28786

James McOwen (Southern Florida)  
3029 N. Federal Hwy.  
Delray Beach, FL 33444

## TRUSTEES FOR THE INSURANCE AND ANNUITY FUND

## CLASS OF 1982

James Lipscomb (Louisiana)  
Rt. 1, Box 461-A  
Ruston, LA 71270

Seixas G. Milner (North Georgia)  
300 Robin Rd., S.E.  
Marietta, GA 30067

## SUB-COMMITTEE ON INTERCHURCH RELATIONS

## CLASS OF 1980

Donald R. Esty (Pacific)  
10936 N. E. 24th St.  
Bellevue, WA 98004

Hugh Potts (Mississippi Valley)  
Merchants and Farmers Bank  
Washington St.  
Kosciusko, MS 39090

## Alternates

Thomas Llewellyn (Mississippi Valley)  
5200 Clinton Blvd.  
Jackson, MS 39209

Michael A. Littlejohn (Carolina)  
6905 Oak Ridge Road  
Raleigh, NC 27612

## Ex-Officio

(Appointed by the Moderator after the Assembly — Par. 5-36, p. 65)

Don K. Clements (Central Georgia)  
10479 Nereus  
San Diego, California 92124

W. Ingram Phillips (Evangel)  
350 Hudnutt  
Fort Sill, Oklahoma 73503

## THE COMMITTEE ON JUDICIAL BUSINESS

## CLASS OF 1981

John W. P. Oliver (Central Georgia)  
642 Telfair St.  
Augusta, GA 30902

Ernest E. Mason (Gulf Coast)  
1525 E. Lakeview Ave.  
Pensacola, FL 32503

## Alternates

Robert Cannada, Jr. (Covenant)  
28 Tallyho Lane  
Little Rock, AR 72207

Kenneth Ryskamp (Southern Florida)  
Suite 200, 1450 Madruga Ave.  
Coral Gables, FL 33146

## ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

## CLASS OF 1980

James Bland III (Evangel)  
P. O. Box 676  
Gadsden, AL 35902

Dan De Lange (Southern Florida)  
13220 SW 208th St.  
Miami, FL 33177

## Alternates

John Robertson (Warrior)  
1208 10th St.  
Tuscaloosa, AL 35401

J. Rod Webb (Gulf Coast)  
3728 W. 25th St.  
Panama City, FL 32401

## BOARD OF TRUSTEES, P.C.A. FOUNDATION

## CLASS OF 1981

Laurie V. Jones (Texas)  
2110 Gray Falls  
Houston, TX 77042

Robert McFarland (Grace)  
P. O. Box 445  
Bay Springs, MS 39422

**AD-INTERIM COMMITTEE  
TO STUDY THE BIBLICAL BASIS OF CHURCH UNION**

James E. Moore (Covenant), Convener  
3340 Lynchburg  
Memphis, TN 38128

John C. Snyder, Jr. (Ascension)  
3322 Mistywood Drive  
Charlotte, NC 28213

John Reeves (Grace)  
58 Dantzler St.  
Moss Point, MS 39563

Gerald Sovereign (Gulf Coast)  
324 Valencia St.  
Gulf Breeze, FL 32561

John Oliver (Central Georgia)  
642 Telfair Street  
Augusta, GA 30902

James R. Peaster (Mississippi Valley)  
964 Belle Air Circle  
Yazoo City, MS 39194

**Alternates**

Robert Vincent (Louisiana)  
5728 Navaho Trail  
Alexandria, LA 71301

Robert Lane (Westminster)  
4666 Old Stage Road  
Kingsport, TN 37664

**AD-INTERIM COMMITTEE ON THE NUMBER OF OFFICERS IN THE CHURCH**

Thurston Futch (Central Georgia)  
653 Wimbish Road  
Macon, GA 31204

**SUB-COMMITTEE ON CONFERENCE CENTER SITE**

The Assembly adopted a motion constituting the Conference Center Site Committee providing that it be composed of eleven members. The following men were elected by the Assembly:

- T.E. Gordon Reed (Southern Florida)
- T.E. Paul G. Settle (Calvary)
- R.E. Alex Keleman (New River)
- R.E. Ed Williford (Mississippi Valley)
- R.E. George H. Gulley, Jr. (Grace)
- Deacon Pat T. Williams (Evangel)
- R.E. Kenneth Keyes (Southern Florida)
- Deacon Douglas Patton (Calvary)
- R.E. R. E. Joslin (Westminster)
- R.E. Charles Wolff (Central Georgia)
- John Moore, Jr. (Covenant)

**Alternate**

- T.E. Rhett Sanders (Calvary)

**EDITORIAL COMMITTEE**

The Assembly approved the motion to replace Mr. M. B. Swayze (deceased) with Mr. E. S. Matthes on the Editorial Committee.

The Assembly approved the motion that the report of the Nominating Committee be adopted as a whole.

(Clerk's Note: The last four items were handled in the afternoon session, but are included here for continuity.)

**5-89 Worship**

The Assembly was led in worship by the Rev. Harold Patteson, Chairman of the Committee on Administration.

**5-90 Recess**

The Assembly recessed at noon, being led in prayer by the Rev. Harold Patteson.

## MINUTES — FRIDAY AFTERNOON

September 16, 1977

## Tenth Session

**5-91 Assembly Reconvened**

The Assembly was reconvened at 1:30 P.M. by Mr. Clark with the singing of "How Firm A Foundation". The Rev. John E. Richards led the Assembly in prayer.

**5-92 Special Order to Hear the Report of Insurance and Annuities**

A special order of the day brought to the floor the report of the Committee of Commissioners on Insurance and Annuities.

1. The Assembly granted the floor to Mr. Dan Moore and Mr. David Westfall during this report.
2. Chairman Robert Sweet led the Assembly in prayer. He presented the report to the Assembly.

The Committee was convened with prayer by C. Don Darling (T.E.) on September 13, 1977, at 8:15 AM. Robert G. Sweet (T.E.) was elected Chairman and C. Don Darling (T.E.) as Secretary. A roll call established a quorum of 18 of 21 Commissioners present. Also, present were the following members of the Board of Trustees: Tom Barnes (T.E.), E. C. Cooley (T.E.), William Swain (R.E.), William McLeod (R.E.). Others present: Coordinator Dan Moore, Committee on Administration; Mr. Glenn Mouton, an insurance actuary; Mr. David Westfall, District Manager of Pacific Mutual Insurance Company; and several Commissioners who were observing the work of the Committee.

The Committee concluded business at 4:15 P.M., but reconvened at 4:00 P.M. on both September 14, and September 15, 1977, to conclude its business and approve the Report to General Assembly.

**I. The Committee of Commissioners on Insurance and Annuities considered the following items referred to it:**

- a. Minutes of the Board of Trustees (9-13-76, 11-12-76, 2-11-77 and 4-15-77).
- b. The Report (Appendix C, p. 139) of the Board of Trustees for the Insurance and Annuity Fund, including the Recommendations of the Trustees.
- c. Auditing Reports (p. 133).
- d. Items of new business presented by the Trustees for consideration and Committee recommendation.

**II. The Committee of Commissioners on Insurance and Annuities took the following actions:**

1. Reviewed and approved Minutes of 9-13-76, 11-12-76, 2-11-77 and 4-15-77. Minutes of 9-10-77 meeting of Trustees were not available at this meeting and should be reviewed by the Committee at the Sixth General Assembly.
2. Read thoroughly and approved the Report of the Board of Trustees and recommended the approval of the Report as contained in paragraphs I, II, and III of pp. 139-140.
3. Accepted the Recommendations contained in paragraph IV, p. 140.
4. Read and approved the audit on pp. 133ff.
5. Executed new business presented to it and adopted Recommendations to be presented for adoption by the General Assembly.

**III. Recommendations:**

The Assembly approved the following recommendations:

1. That the Assembly approve the policies governing the use of Ministerial Relief Funds as suggested on pp. 139-140, III, with III, 5 amended to read continuing the sentence, "with great discretion so that the dignity of those receiving aid is protected;"
2. That the Assembly approve the action of paying the expenses of retired ministers to General Assembly as within the discretionary authority of the Trustees;  
Grounds: (p. 139, II A.)
3. That the Assembly approve the liberalization for the long-term disability benefit as outlined in p. 139, II, B. 3;
4. That Amendment No. 1 to the Official Plan of the Annuity Fund for Ministers of the PCA be adopted. (See Appendix C, p. 140.);  
Grounds: Explanation by graphs by Glenn Mouton, Insurance Actuary, and Coordinator Moore demonstrated that this is a more valuable program to widows.
5. That the General Assembly approve AMENDMENT TO THE OFFICIAL PLAN OF THE ANNUITY FUND FOR MINISTERS OF THE PCA (See Appendix C, p. 142.);  
Grounds: The AMENDMENT of September 10, 1975, allowed the reception of Special Gifts to the Annuity Fund, but made no exact provision for orderly distribution.

The proposed AMENDMENT provides for an orderly mode of distribution.

6. That the Fifth General Assembly instruct the Trustees of the Insurance and Annuity Fund to institute a plan to assist the Teaching Elders and the Courts of the Church in estate planning for those persons covered under the Annuity Plan.

Grounds:

- a. Virtually no understanding of what is involved in estate planning except that social security included in annuity plans is a major component of the Estate Program, in most cases; therefore, it is not illogical to ask for help with the rest of estate planning.
  - b. Recognize that this may overlap with the Foundation or Stewardship, and perhaps will need to be co-ordinated.
7. That the Assembly approve a series of 3% special credits to the Members of Annuity Fund for ministers pursuant to Section 9.1 of the Plan. Such a series of special credits shall be retroactive for all the years one has participated in the Fund.

Grounds: Recommendation by Coordinator Moore based on a study by our actuary Mr. Glenn F. Mouton.

8. That the Assembly approve a series of 3% special credits to the members of the employee's annuity fund pursuant to Section 8.6 of the Plan. Such a series of special credits shall be retroactive for all the years one has participated in the Fund.

Grounds: Recommendation by Coordinator Moore based on a study by our actuary Mr. Glenn F. Mouton of better than expected performance by the Fund.

9. That the Assembly accept the recommendation that short term missionaries (who are not in the Annuity Plan) not be included for only the long term disability benefits.

Guidance: I. p. 139, II, C, 1 & 2;

10. That the Trustees accept the bid of Pacific Mutual Life Insurance Company, to be carrier for our Health Insurance Plan effective November 1, 1977. The benefits will duplicate the in-force Life and Medical Plans, with the exception of an increase in the comprehensive medical maximum to \$1,000,000 per person. The premiums to be effective November 1, 1977:

Employee only — \$29.07 per month

Employee and family — \$71.24 per month;

11. That a supplementary Term Life Insurance Plan be expanded to provide Plan "C" as follows:

Age	Employee Life	AD&D	Spouse	Children	Monthly Charge
0-29	\$30,000	\$30,000	\$2,000	\$1,500	\$ 5.75
30-39	\$30,000	\$30,000	\$2,000	\$1,500	\$10.25
40-49	\$30,000	\$30,000	\$2,000	\$1,500	\$14.75
50-54	\$18,000	\$18,000	\$2,000	\$1,500	\$14.75
55-59	\$12,900	\$12,900	\$1,500	\$1,500	\$15.00
60-65	\$ 8,400	\$ 8,400	\$1,500	\$1,500	\$15.00

12. That the Trustees seek annual bids for the Health Insurance Plans.
  - a. That the Trustees urge that a representative of the Insurance Company who can give authoritative answers be present at the future meetings of the Committee of Commissioners.
  - b. That the Trustees be requested to investigate the inclusion of Dental Insurance into the Health Plan and report to the Sixth General Assembly.

As a concluding action of the 1977 Committee of Commissioners for Insurance and Annuities, a motion was unanimously adopted to commend the Board of Trustees of the Insurance and Annuity Fund and Coordinator Mr. Dan Moore and Mrs. Barbara Perry for their fine work in developing and administering the Insurance and Annuity Program for the PCA. Special commendation should be given to the Rev. E. C. Cooley for his work on the Insurance Plans.

The Report of the Committee of Commissioners on Insurance and Annuities was adopted as a whole by the Assembly.

ROLL OF COMMITTEE OF COMMISSIONERS

Calvary	Dwight Noe, TE
Carolina	Roland Parton, RE
Central Florida	Jack Hosman, TE
Central Georgia	Fred C. Manning, Jr., TE
Covenant	E. R. McCabe, RE
Evangel	William Dinwiddie, TE
Grace	John Doster, RE
Gulf Coast	C. Don Darling, TE, Secretary
Louisiana	W. G. Owen, RE
Mid-Atlantic	Robert C. Schoof, TE
New River	George B. Alder, II, TE
North Georgia	Harry Thomas, RE
Pacific	Carl R. Bradley, TE

Southern Florida  
Texas  
Warrior  
Western Carolinas  
Westminster

Allen Morris, RE  
Ray Sanders, RE  
John H. Bell, RE  
Robert G. Sweet, TE, Chairman  
R. E. Joslin, RE

### 5-93 Request for Excuse

The Assembly approved the motion that the Interchurch Relations Committee be excused to meet at this time.

### 5-94 Rules Amended

The Assembly adopted the amendment that we amend the docket for the remainder of the day by not recessing at 5:00 P.M., and that we continue with Assembly business until all is completed.

### 5-95 Clerk's Note

It was at this point that the Assembly returned to complete the Report of the Nominating Committee, and then the Report of the Committee on Administration. These items have been reported earlier in connection with the earlier sections of these reports.

### 5-96 Report of the Committee of Commissioners on the PCA Foundation

Ruling Elder Holman Johnson made the report for the Committee of Commissioners on the PCA Foundation.

#### I. The Committee of Commissioners on the Presbyterian Church in America Foundation considered the following items:

Report of the Sub-Committee on Stewardship.

Minutes of the Presbyterian Church in America Foundation of October 16, 1976, and the minutes of the Foundation's Executive Committee of October 16, 1976, and August 27, 1977.

Audit for 1976.

Statement of Income Received and Expenses Paid for Seven Months Ending July 31, 1977.

Budget for 1978.

Projections of Plans for 1977 and 1978.

Job Description for Field Representative.

Various educational and promotional materials.

#### II. Briefing regarding matters discussed:

The Commissioners heard a report from the Executive Committee of the PCA Foundation concerning the Development and activity of the Foundation during 1976-77 and plans for the future of the Foundation.

The Commissioners heard Gayle A. "Pete" Hollyfield, Field Representative for the Foundation, explain his own background and his sense of God's call to this new position. His job description was read and reviewed.

The Commissioners considered, reviewed and discussed the Report, the Minutes, the Audit Report, the Statement of Income and Expenses, and the Budget for 1978. These items were found in good order and no exceptions were taken. It was noted that an anonymous challenge gift of \$20,000 has been offered to the General Assembly's Foundation contingent upon the Assembly's commitment of \$25,000 to the Foundation during 1978.

The Commissioners entertained the question of how the Foundation's administrative expenses should be funded after 1978. Several concepts were discussed among which are the following:

- A. To have the General Assembly fund the Foundation's administrative and operating expenses as they do the Sub-Committee on Stewardship.
- B. To take a percentage "off of the top" of all gifts to the Foundation to cover administrative costs.
- C. To find donors who would loan the Foundation \$1,000,000 for five years interest free, the income to cover operating expenses.
- D. To enlist individuals to contribute to the support of the Foundation's administrative expenses; e.g., 300 individuals giving \$250 per year.

This Committee suggests that the General Assembly be aware of these four possibilities, and that they be recorded here to be considered by the Board of Trustees of the Foundation and future Assemblies. It is also requested that anyone having any additional ideas on funding the Administrative expenses of the Foundation submit them to Mr. M. E. Howland, Director for Stewardship Ministries, 1020 Monticello Court, Montgomery, Alabama 36117.

III. Recommendations:

The Assembly adopted the following recommendations:

- A. That, having found the Minutes of the Foundation and other matters in good order, the Board of Trustees be commended for their efforts in administering and developing the Presbyterian Church in America Foundation.
- B. That the Presbyterian Church in America Foundation be made a Sub-Committee of the Committee on Administration.  
 Grounds:
  - 1 To clarify the organizational structure for the better understanding of and operation of the PCA Foundation.
  - 2 To separate, to a proper degree, the types of giving ministries and opportunities existing within the PCA.
- C. That the budget be approved at the proper time as presented and that it be funded by the following methods:
  - 1 Interest on the existing challenge fund earned in 1977; plus
  - 2 The anonymous challenge gift of \$20,000, which is conditioned upon a General Assembly commitment of \$25,000; and
  - 3 \$25,000 from the four Committees.
 Grounds:
  - 1 A continued effort should be made to develop the Foundation.
  - 2 The PCA should avail itself of the opportunity presented by the challenge gift.

BUDGET  
PCA FOUNDATION  
1978

SALARIES	
Associate .....	\$16,300
Secretary (1/2 time) .....	3,100
GENERAL AND ADMINISTRATIVE	
Office Supplies .....	1,200
Printing .....	500
Telephone .....	1,000
Meetings <sup>1</sup> .....	2,000
Travel .....	12,000
Office Equipment <sup>2</sup> .....	3,000
Consultant .....	1,200
Training <sup>3</sup> .....	5,500
Advertising .....	1,600
Wills Clinics .....	5,000
	\$52,100

<sup>1</sup> — one board meeting and two executive committee meetings  
<sup>2</sup> — used IBM Automatic typewriter  
<sup>3</sup> — two men, four Sharpe Seminars

The Assembly approved the report as a whole.

ROLL OF COMMITTEE OF COMMISSIONERS  
FOR BOARD OF TRUSTEES OF THE PCA FOUNDATION

Ascension	Stuart H. Perrin, TE
Calvary	Elmer Mathis, RE
Carolina	Robert C. Wilson, TE
Covenant	Stanley Hartman, TE
Evangel	Hoiman Johnson, RE, Chairman
Gulf Coast	O. H. Smith, RE
Louisiana	Dana Stoddard, TE
Mid-Atlantic	J. Brookes Smith, Jr., RE
New River	Jerry Martin, RE
North Georgia	Robert Valentine, TE
Southern Florida	James Bowen, TE
Tennessee Valley	Wallace Bristow, RE
Warrior	John W. Robertson, TE, Secretary
Westminster	Bruce Garriss, TE

**5-97 Address on Stewardship**

At the conclusion of the Report on Administration, together with the various sub-committee reports associated with it, the Rev. Harry Schutte, Chairman of the Sub-Committee on Stewardship, was granted five minutes to speak to

the Assembly on the budgets adopted and the stewardship responsibilities of the Church.

### **5-98 Committee on Camp and Conference Site Excused**

The Assembly excused the Committee on the Camp and Conference Site.

### **5-99 Acting Moderator Appointed**

At the request of the Moderator, Ruling Elder W. Jack Williamson assumed the Chair.

### **5-100 Report of the Committee of Commissioners on Mission to the United States**

Ruling Elder Ralph M. Langford presented the report of the Committee of Commissioners on Mission to the United States. He began his report with prayer.

- I. Your Committee of Commissioners expresses its thanks to Almighty God for the privilege of serving in this capacity and humbly submits this report of actions taken to the Fifth General Assembly of the Presbyterian Church in America.
- II. Your Committee was responsible for acting upon the following matters:
  - A. Minutes
    1. Minutes of the regular meetings of the Permanent Committee for September 4, 1976; September 17, 1976; October 22, 23, 1976; January 21, 22, 1977; April 15, 16, 1977; July 22, 1977 and September 12, 1977;
    2. Minutes of the Executive Committee of the Mission to the United States for December 21, 1976; March 4, 1977; June 9, 1977; September 6, 1977;
    3. Minutes of the Planning Committee, a Sub-Committee of the Permanent Committee, for December 2, 1976;
  - B. The Permanent Committee Report (Appendix G, p. 156);
  - C. Overture Seven (7) (p. 34);
  - D. Communication One (1) (p. 35).
  - E. Audit Report of the Permanent Committee.

### **III. Discussion**

- A. *Minutes* — In reviewing the Minutes of the Committee on Mission to the United States, your Committee took the following exceptions:
  1. The churches of the committee members present were not recorded (8-12, 3(f), Rules for Assmby Operations) and
  2. The names of members opening and closing with prayer were not recorded in numerous cases (8-12, 4(a), Rules for Assembly Operations). Notations were sent to the Stated Clerk.
- B. *Permanent Committee Report* (See Appendix G, p. 156).  
 Your Committee takes note of the great way God has blessed the Presbyterian Church in America in its home missions activities and gives thanks to Him for it. Concerning the Permanent Committee's recommendations, (p. 157) numbers one (1), and two (2), and three (3) were unanimously approved without discussion. A question was raised in report to recommendation four (4) relating to a possible conflict with the Sub-Committee on Stewardship. Both the Mission to the United States and the Sub-Committee on Stewardship plan major emphases on Sunday, November 20, 1977, and concern was expressed that two appeals on the same Sunday could weaken the results and defeat the purpose of both the Committee on Mission to the U.S. and the Sub-Committee on Stewardship. The Chairman recommended that your Committee of Commissioners on Mission to the U.S. approve recommendation four (4) and leave any further discussion and/or changes to the Assembly. Such action was taken. Recommendation five (5) of the Permanent Committee Report was unanimously approved.  
 It was noted by your Committee that recommendation six (6) was approved by the Assembly Monday evening (September 12, 1977). Your Committee unanimously passed the following resolution: "In relation to recommendation six (6) we take note of the Assembly's action, and we further commend the Permanent Committee for their handling of this matter according to the guidelines that were set forth by the Assembly." Your Committee was most concerned and aware that recommendation seven (7) demand careful consideration because of the Permanent Committee's recommendation that it become part of the Policy Manual of the Committee on Mission to the United States. This recommendation sets forth the Permanent Committee's philosophy and

methodology for reaching the university campus for our Lord Jesus Christ. Church planting in college communities and aid to existing churches in college communities should be undertaken as a priority approach to campus ministry according to the recommendation. The recommendation further sets forth the special nature of campus ministry and the need for specialized ministry there. It states that our attitude toward campus ministry should be one of cooperation with para-church groups already doing campus work and to avoid duplication of that work. The recommendation states that the Church has limited ability to win the campus for Christ and that para-church groups lack the stability of the local church. Therefore, cooperation is necessary to carry out successful campus ministry. The Permanent Committee has prepared a cooperative agreement with para-church groups doing campus evangelism enabling the Presbyterian Church in America to support financially and with prayer those of its members who wish to work within a para-church group on the university campus. The proposals of the Permanent Committee also include the preparation of a manual of campus ministry to aid the local church "to form profitable relations with the campus", and the appointment of a Mission to the United States staff worker to assist churches and campus workers engaged in campus ministry.

Some members of your Committee of Commissioners expressed concern over the lack of control, the compromise of doctrine, and the loss of a Reformed witness a cooperative agreement with para-church groups would cause. Others felt that such cooperation could be had without an official relationship between the Presbyterian Church in America and para-church groups. Some approved the concept of cooperation under stringent guidelines but disapproved of the Permanent Committee's philosophy of campus ministry as expressed in Recommendation seven (7). (It should be noted that many spoke during debate including members of the Committee of Commissioners, Permanent Committee members, and others not members of either committee.) Concern was raised over the lack of polish and journalistic skill evident in the recommendation due to its possible inclusion in the Policy Manual.

Your Committee of Commissioners unanimously approved a substitute recommendation for the Permanent Committee's recommendation seven (7) (p. 158) (See recommendation seven (7) of Committee of Commissioner's report.)

Recommendation eight (8) (p. 159) was approved by unanimous vote after explanation by members of the Permanent Committee. Your Committee action was reported to the Committees of Commissioners on Administration and Stewardship for their information.

Recommendation nine (9) (p. 159) was adopted unanimously by your Committee. It should be noted that a representative of the Permanent Committee on Christian Education and Publications was allowed the privilege of the floor to ask how to avoid duplication of publications between the Mission to the U.S. and Christian Education Committees. Coordinator Larry Mills was allowed the privilege of the floor to answer the question. He replied that these materials would only be such as the Mission to the United States Committee has already been publishing with the General Assembly's approval, i.e., those specifically pertaining to promotion of the Presbyterian Church in America. Recommendation ten (10) (p. 162) was adopted with amendments.

- C. *Overture No. 7* (p. 34) *Overture seven (7)* is concerned with adding two counties currently in the Presbytery of the Mid-Atlantic to the Presbytery of the Ascension. Since the two presbyteries involved along with the Coordinator of the Mission to the United States agree to this change, your Committee unanimously approved that this overture be answered in the affirmative.
- D. *Communication No. 1* (p. 35) This communication is from the Committee on Inter-Church Relations of the Associate Reformed Presbyterian Church. It registers a complaint with our denomination in relations to "plans for the establishment of a Presbyterian Church in America congregation only 300 yards from our own Glenwood congregation in Charlotte, North Carolina." The communication further suggests "a comity agreement" between our two denominations. Your Committee's action is found in recommendation twelve (12).

Your Committee did not receive the auditing report of the Permanent Committee and could only review the partial audit found on pp. 122ff. The motion to approve this partial audit was passed.

#### IV. Recommendations:

The Assembly adopted the following recommendations:

1. That the Minutes of the Permanent Committee be approved with these exceptions to the Minutes: a) the churches of the committee members present were not recorded (8-12, 3 (f). Rules for Assembly Operations) and b) the names of members opening and closing with prayer were not recorded in numerous cases (8-12, 4(a), Rules for Assembly Operations);
2. The General Assembly expresses its thanks to the Sovereign God for the prayer and financial support which individuals, churches and Presbyteries have given to the Committee on Mission

to the United States since the last General Assembly and for the work which He has permitted this Committee to participate in this year;

3. That the Rev. Larry C. Mills be re-elected as Coordinator of the Committee on Mission to the United States;

4. That the budget for 1978 for Mission to the United States be approved as presented by the Committee on Administration;

5. That the third Sunday in November (November 20, 1977), be designated as a Day of Prayer and Fasting for the Mission to the United States;

6. That the Committee be granted an extension of one year on the policy manual dealing with the establishment of guidelines for all non-ordained personnel working for Mission to the United States in mission churches. Example: Seminary students on clinical year leaves;

7. That the Assembly approve the following motion on Campus Ministries for Recommendation No. 7 in the report of the Committee on Mission to the U.S.:

a. That the General Assembly approve the following avenues for establishing campus ministries:

1) Plant churches in college communities with no vital Reformed witness. These churches would look to unify and consolidate the gains of campus ministries.

2) That the priority of the PCA in campus work be the establishment of distinctly Reformed work on the campuses of key colleges and universities in each state within our boundaries.

3) If a member of a PCA church desires to serve on the staff of one of the para-church ministries, and his local session and presbytery approve him, the M-US Committee could itinerate him/her to raise support. The staff worker would be subject to joint control of both the M-US Committee and the organization;

b. That a practical manual of campus ministry be written, including (1) a Reformed philosophy of campus ministry; (2) information for equipping and advising local churches how to form profitable relationships with the campus; (3) any agreements and arrangements between the M-US Committee and existing para-church campus ministries. For the preparation of this manual, churches and presbyteries with successful college ministries would be consulted;

c. That a member of the M-US staff be appointed to carry out the stated purposes using the approved avenues outlined above;

Grounds:

1) That the M-US Committee may have the opportunity and encouragement to move forward in the area of campus ministry.

2) That congregations and presbyteries which desire to establish campus ministries may have the resources of the M-US Committee available to them.

3) That the Permanent Committee has not (in the written report — *Minutes of General Assembly*, p. 66, 4-57, 3D2) reflected the instructions of the Fourth General Assembly (page 66, 3-D2) in the preparation of a Presbyterian and Reformed Philosophy and Program of Campus Ministries urging PCA churches and Presbyteries to do the work of campus ministry.

9. That the General Assembly approve a five year, five million dollar capital funds campaign for Mission to the United States, to be used primarily for the purchase of land and the construction of new churches. This recommendation is made in light of the fact that a great number of our Presbyterian Church in America congregations do not have their own land or "church building," and that number will increase each year as new congregations are begun throughout the United States;

10. That recognizing the need for a nationwide coordination of the promotional efforts of the Presbyterian Church in America, the General Assembly reaffirm the Committee on Mission to the U.S. as the one to fulfill this responsibility;

11. That Communication No. 1 from the Associate Reformed Presbyterian Church be answered by reference to the action taken under the Report of the Committee of Commissioners on Interchurch Relations, (See par. 5-66, item 7, p. 74);

12. That Overture No. 7 concerning a change in presbytery boundaries by subtracting Allegany and Garrett Counties in Maryland from Mid-Atlantic Presbytery and adding them to Ascension Presbytery be answered in the affirmative. (See p. 34);

13. That the General Assembly express its gratitude to God and its appreciation to the Permanent Committee on Mission to the United States, its Coordinator, Larry Mills, and its Chairman, Frank Barker, for faithful stewardship and ministry in the fulfillment of their mandate from the General Assembly to establish new churches throughout our nation.

The Report of the Committee was adopted as a whole.

#### ROLL OF COMMITTEE OF COMMISSIONERS ON MISSION TO THE UNITED STATES

Ascension  
Calvary  
Carolina

K. Eric Perrin, TE  
Jack MacAulay, RE  
R. Thomas Cheely, TE

Central Florida  
 Central Georgia  
 Covenant  
 Evangel  
 Grace  
 Louisiana  
 Mississippi Valley  
 New River  
 North Georgia  
 Pacific  
 Southern Florida  
 Texas  
 Western Carolinas  
 Westminster

N. I. Johnson, RE  
 Robert Montague, RE  
 Robert Cannada, Jr., TE  
 Ralph Langford, RE, Chairman  
 Billy Combs, TE  
 Charles Kukal, TE  
 William Dever, TE, Secretary  
 W. A. Fitzhenry, TE  
 Robert Fitler, TE  
 Ray Larsen, RE  
 Lynn Downing, TE  
 William Jones, TE  
 James R. Adams, RE  
 George Felton, TE

### 5-101 Expression of Thanks

The Rev. Sam Martin, pastor of the Dickenson First Presbyterian Church of Haysi, Virginia, thanked the Assembly for its love and generosity in the recent disaster aid given to that congregation.

### 5-102 Report of the Committee of Commissioners on Judicial Business

Ruling Elder Kenneth Ryskamp presented the Report of the Committee of Commissioners on Judicial Business. Mr. Ryskamp led the Assembly in prayer as he began his report.

#### I. Items referred to and considered by the Committee:

1. Overtures 1, 2 and 4 to the Fifth General Assembly.
2. Communication 3.
3. Resolutions 3, 4 and 5.
4. Minutes of the Committee on Judicial Business for the following dates: 2/11/77 and 9/12/77.
5. Report (p. 144) and supplemental report (p. 146) of the Committee on Judicial Business.

#### II. Statement of Major Issues Discussed:

1. The matter of petitions and advice by synods to the civil government.
2. The authorizing of individuals to speak for the General Assembly on public issues.
3. Membership in an unorganized congregation.
4. Procedures for handling candidates for ordination.
5. The matter of church membership and church rolls.
6. The roll of the Committee on Constitutional Documents, the Special Editorial Committee on Constitutional Documents and the permanent Judicial Business Committee in dealing with constitutional documents.

#### III. Recommendations:

The Assembly adopted the following recommendations:

1. That the Committee on Judicial Business be commended for its work during the past year;
2. That the action of the Permanent Judicial Business Committee in advising the Stated Clerk that the question of leadership and membership for organizing congregations should be handled by presbyteries (BCO 12-2, par. 2) be approved, and that the problem of membership in an unorganized congregation be referred to the Committee on Constitutional Documents;
3. That Overture No. 1 be answered in the negative because the present requirement of the *Book of Church Order* 19-2 is both expedient and sensible. (See p. 34);
4. That Overture No. 2 be referred to the Permanent Committee on Judicial Business for further study. (See p. 34);
5. That Overture No. 4 regarding examining extraordinary cases be answered in the negative, because it strikes at the prerogative of Presbytery to determine its procedures for handling candidates for ordination. (See p. 34);
6. That Communication No. 3 from Hawaii Right to Life Committee regarding abortion on demand be considered as falling under paragraph 4, chapter 31 of the *Westminster Confession*, as a proper matter for humble petition. That Dr. William Thompson of the Second Presbyterian Church of Yazoo City, Mississippi, be appointed as principal and the Stated Clerk of the General Assembly be appointed as alternate to bear witness to the President of the United States the PCA General Assembly's understanding of God's Word regarding abortion. (See p. 37);  
 Commissioners Eugene Case and E. C. Gaston requested that their negative votes on this motion be recorded.

7. That Resolution No. 3 proposing various changes in the *Book of Church Order* regarding rolls be answered in the negative because it is contrary to the Word of God, in that it is destructive of the very essence of discipline. (See p. 47)
8. That the following guidelines govern the action of the Constitutional Documents Committee, the Special Editorial Committee on Constitutional Documents, and the Permanent Committee on Judicial Business:
- a. **Constitutional Documents Committee:**
    - 1) To make final report on the Scripture Proofs for the Confession and Catechisms, after due time has been allotted for use of the Study Edition.
    - 2) To complete work on Scripture Proofs for the *Book of Church Order*.
    - 3) To study the merits of a possible addition to our Standards of a statement on the theology of missions.
    - 4) To consult with the Special Editorial Committee on proposed editorial changes affecting substance, in accordance with the *Minutes of the Third General Assembly* (3-17).
  - b. **Special Editorial Committee on Constitutional Documents:**  
It is the responsibility of this Committee to effect a complete new draft of the *Book of Church Order*, embodying the substance of the existing BCO together with any changes, amendments or additions approved by the General Assembly. This Committee shall not propose alterations in the substance of BCO contents except as the ordinary conduct of their business calls for obvious and clearly necessary changes. Any other changes of substance shall be clearly identified before any steps are taken to implement the relevant sections of the BCO.  
There is no time-frame anticipated for the completion of the work of this Committee. Changes in the BCO deemed necessary by the Assembly and by the Church are anticipated during the completion of its work.
  - c. **Permanent Committee on Judicial Business:**  
It is the duty of this Committee to interpret existing provisions of the *Book of Church Order* as requested by the General Assembly.  
It is the further duty of this Committee to study and offer recommendations respecting proposed changes or amendments to the constitution. All overtures or resolutions proposing changes or amendments to the *Confession of Faith*, the *Catechisms* or the *Book of Church Order* shall first be considered by this Committee for preliminary recommendation to the Assembly.  
It is the further duty of this Committee to examine all adopted changes or amendments to see that they accomplish their intended purpose, and do not create conflicts with existing provisions;
9. That Resolution No. 4 from the Rev. Joseph A. Warner calling for an amendment of the *Book of Church Order* 5-2 be answered in the affirmative, and that this amendment be passed down to the presbyteries for their advice and consent. (See p. 47);  
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; ruling elders in the ratio of one for each congregation for each 500 members, or fraction thereof, but not to exceed five ruling elder commissioners from any one congregation;
10. That Resolution No. 5 from the Rev. Joseph A. Warner calling for new procedures in electing the moderator of the General Assembly be answered in the negative, because it is unwarranted and restricts the Court unnecessarily. (See p. 47);
11. Regarding the matter given to the Judicial Business Committee by the Fourth General Assembly (as found on page 91 of the *Minutes of the Fourth General Assembly*);  
It is the opinion of the Judicial Business Committee that according to the information given us by Warrior Presbytery the exception to the Minutes of Warrior Presbytery has been resolved by the action of that Presbytery which satisfies the requirements of the *Book of Church Order*, and that no further judicial action is required;
12. That the following proposed amendments to the *Book of Church Order*, all of which received a majority vote at the Fourth General Assembly, and the required approval of two-thirds of the Presbyteries, be enacted as amendments to the *Book of Church Order*:
1. That the *Book of Church Order* be amended on page 17, paragraph 14-2 by ending the second sentence with the word "held", eliminating the last phrase that reads, "and any corresponding church court with which an affiliate relationship may be established that is satisfactory to both courts."  
Affirmative 21      Negative 0
  2. Regarding the ordination and installation of an assistant minister, the Committee recommends the following modifications and changes to the *Book of Church Order*, paragraph 22-5 through 22-10:

- Paragraph 22-5, Following the words "QUESTIONS FOR ORDINATION" add a footnote as follows: "For an assistant minister only questions 1-7 shall be used."  
Affirmative 21      Negative 0
- Paragraph 22-6, Following the words "QUESTIONS TO CONGREGATIONS" add a footnote, as follows: "For assistant minister address the Session omitting the last phrase of questions 1 and 2."  
Affirmative 21      Negative 0
- Paragraph 22-7, Following the words "... to this effect" add a footnote, as follows: "For assistant minister add the word 'assistant' before 'pastor', and charge the Session rather than the Congregation."  
Affirmative 21      Negative 0
- Paragraph 22-9, Following the words "QUESTIONS FOR INSTALLATION" add a footnote, as follows: "For assistant minister substitute the word 'serve' for 'take charge of', and add the word 'assistant' before 'pastor'."  
Affirmative 21      Negative 0
- Paragraph 22-10, Following the words "QUESTIONS TO CONGREGATION" add a footnote, as follows: "For assistant minister address the Session omitting the last phrase of questions 1 and 2."  
Affirmative 19      Negative 0      Abstention 2

The report of the Committee as a whole was approved.

ROLL OF THE COMMITTEE OF COMMISSIONERS  
ON JUDICIAL BUSINESS

Ascension	Jay Harris, RE
Calvary	J. R. Hill, TE
Carolina	Tom Garrett, RE
Central Florida	Richard Fraser, TE
Central Georgia	Henry Hope, TE
Covenant	Joel H. Spragins, RE
Evangel	Ronald Siegenthaler, TE
Grace	James B. McElroy, RE
Gulf Coast	Nathaniel Heath, TE
Louisiana	Joseph Hunt, RE
Mid-Atlantic	Richard L. Brinkley, TE
Mississippi Valley	Robert J. Bailey, RE
New River	John R. Dodd, TE
North Georgia	Thomas A. Bryant, RE
Pacific	Wayne Buchtel, TE
Southern Florida	Kenneth Ryskamp, RE, Chairman
Tennessee Valley	David Bryan, TE
Warrior	James Henderson, RE
Western Carolinas	G. Aiken Taylor, TE
Westminster	John G. Thompson, RE

The Moderator resumed the Chair.

**5-103 Report of the Special Editorial Committee**

The Rev. O. Palmer Robertson presented the report of the Special Editorial Committee, which was adopted.

Your Committee consists of Teaching Elders O. Palmer Robertson, Harold R. Patteson, G. Aiken Taylor and Fred D. Thompson, Jr. The death of Ruling Elder M. B. Swayze during the past year has left the Committee without a ruling elder and also without a strong and helpful editorial voice.

This Committee was charged by the Third General Assembly to proceed with "a thorough editing of the whole" *Book of Church Order*, "agreeable to the form and content of" work already begun, in order to bring this portion of the Church's Constitutional Documents into modern language and style.

In view of the fact that the Church continues to adjust to its corporate life as a new denomination, and suggestions continue to be received from the presbyteries for additional alterations to the existing *Book of Church Order* as approved and published at considerable expense, the Committee has not felt that its task represented an urgent priority. Work is progressing on the Form of Government and on the Rules of Discipline.

**Recommendations:**

The Assembly adopted the following recommendations:

1. That the Committee be continued;
2. That the Report as a whole be adopted.

**5-104 Partial Report of the Committee on Constitutional Documents**

The Assembly took note of the fact that the portion of the Constitutional Documents Committee Report that had been deferred until the Report of the Judicial Business Committee has been handled in that Committee's Report (See Recommendation No. 8 page 102), and thus the Report of the Constitutional Documents Committee was approved as a whole.

**5-105 Report of the Committee of Commissioners on Review and Control of Presbyteries**

The Rev. Fred Carr presented the report of the Committee of Commissioners on Review and Control of Presbyteries. He began the report by leading the Assembly in prayer.

The Committee reviewed the Minutes of the following presbyteries: Ascension, Calvary, Carolina, Central Georgia, Covenant, Evangel, Grace, Gulf Coast, Louisiana, Mid-Atlantic, Mississippi Valley, North Georgia, New River, Pacific, Southern Florida, Tennessee Valley, Texas, Vanguard, Warrior, Western Carolinas, and Westminster. The Minutes of these presbyteries were reviewed by members of the Committee in accordance with the instructions listed in paragraph 8-15 of the Rules for Assembly Operation.

**Recommendations:**

The Assembly adopted the following recommendations:

- I. That the General Assembly approve the minutes of the following presbyteries without exception:
  - A. Ascension
    - June 4-5, 1976 — Without exception
    - August 17, 1976 — Without exception
    - September 15, 1976 — Without exception
    - October 29-30, 1976 — Without exception
    - December 29, 1976 — Without exception
    - January 8, 1977 — Without exception
    - February 22, 1977 — Without exception
    - April 26, 1977 — Without exception
    - June 10-11, 1977 — Without exception
  - B. Calvary
    - March 25, 1976 — Without exception
    - April 22, 1976 — Without exception
    - July 15, 1976 — Without exception
    - September 14, 1976 — Without exception
    - October 21, 1976 — Without exception
    - December 16, 1976 — Without exception
    - January 20, 1977 — Without exception
  - C. Carolina
    - January 24, 1976 — Without exception
    - February 29, 1976 — Without exception
    - May 22, 1976 — Without exception
    - September 25, 1976 — Without exception
    - October 23, 1976 — Without exception
    - January 22, 1977 — Without exception
    - April 23, 1977 — Without exception
  - D. Central Georgia
    - July 10, 1976 — Without exception
    - September 11, 1976 — Without exception
    - October 12, 1976 — Without exception
    - January 8, 1977 — Without exception
    - March 19, 1977 — Without exception
    - April 12, 1977 — Without exception
  - E. Covenant
    - July 6, 1976 — Without exception
    - August 17, 1976 — Without exception
    - October 19, 1976 — Without exception
    - January 18, 1977 — Without exception

- March 1, 1977 — Without exception
- April 19, 1977 — Without exception
- July 18-19, 1977 — Without exception
- F. Louisiana
  - October 8-9, 1976 — Without exception
  - March 11-12, 1977 — Without exception
  - May 5-6, 1977 — Without exception
- G. Mid-Atlantic
  - October 8-9, 1976 — Without exception
  - January 17-18, 1977 — Without exception
  - May 13-14, 1977 — Without exception
- H. North Georgia
  - September 16, 1976 — Without exception
  - October 19, 1976 — Without exception
  - January 15, 1977 — Without exception
  - April 19, 1977 — Without exception
  - May 31, 1977 — Without exception
  - July 16, 1977 — Without exception
- I. Southern Florida
  - August 24, 1976 — Without exception
  - October 19, 1976 — Without exception
  - January 18, 1977 — Without exception
  - April 19, 1977 — Without exception
  - June 21, 1977 — Without exception
- J. Western Carolinas
  - August 17, 1976 — Without exception
  - November 16, 1976 — Without exception
  - January 18, 1977 — Without exception
  - May 17, 1977 — Without exception
  - March 12, 1977 — Without exception
- II. That the General Assembly approve the Minutes of the following presbyteries with the noted exceptions:
  - A. Evangel
    - September 15, 1976 — Without exception
    - October 19, 1976 — Minutes of the Commission to Install Rev. Barry Cox as pastor of the Florida Presbyterian Church PCA were not signed.
    - Minutes of Commission to install Rev. Robert S. Allyn were not signed.
    - January 18, 1977 — Without exception
    - February 1, 1977 — Minutes not signed
    - April 19, 1977 — Presbytery did not make satisfactory examinations on the floor of Presbytery of candidates for ordination or of ministers transferring from other presbyteries (BCO 22.4, 14.5)
    - June 21, 1977 — Minutes not signed
  - B. Grace
    - July 9, 1976 — Without exception
    - September 14, 1976 — Without exception
    - October 8, 1976 — Minutes not signed
    - January 14, 1977 — Without exception
    - April 8, 1977 — Without exception
    - May 24, 1977 — Without exception
  - C. Gulf Coast
    - October 9, 1976 — Unexcused absences not recorded
    - December 31, 1976 — Unexcused absences not recorded
    - January 8, 1977 — Unexcused absences not recorded
    - May 14, 1977 — Unexcused absences not recorded
    - June 4, 1977 — Unexcused absences not recorded; minutes not read and approved.
    - July 9, 1977 — Unexcused absences not recorded; minutes of June 4 meeting were not read and approved, nor were the minutes of this meeting read and approved.
  - D. Mississippi Valley
    - April 19, 1976 — Without exception
    - June 15, 1976 — on pages 21-22, paragraph 4.29, there is no record to the effect that the examination of the Rev. F. Nigel Lee was sustained, neither in part, nor as a whole.
    - July 27, 1976 — Without exception
    - October 18, 1976 — Without exception
    - February 15, 1977 — Without exception
  - E. New River
    - November 12-13, 1976 — Without exception
    - March 18-19, 1977 — Without exception

April 30, 1977 — The minutes state that action was taken to correct the Minutes in response to the exceptions noted by the Fourth General Assembly of the PCA, but such action is not recorded in the Minutes.

July 22-23, 1977 — Without exception

August 27, 1977 — Without exception

F. Pacific

October 28, 1976 — Robert's Rules were not followed concerning the "Expunging of the Record" of the improper complaint against Mr. Webb, dated September 2, 1975. The portion to be expunged was neither circled, signed, nor dated. No call was presented leading to the examination and ordination of W. F. Woodhall (BCO 22)

January 27, 1977 — No quorum was present, yet Presbytery was constituted and carried on business.

May 5, 1977 — No call was presented leading to the examination of Carl Bradley. There was no motion to examine Mr. Bradley. There was no examination. All the requirements of BCO 22-4 were ignored.

G. Tennessee Valley

August 10, 1976 — Minutes not signed

September 30, 1976 — Minutes not signed

January 8, 1977 — Without exception

March 29, 1977 — Without exception

May 3, 1977 — Minutes not signed

June 28, 1977 — Minutes not signed

August 9, 1977 — Minutes not signed

H. Texas

January 30, 1976 — Without exception

April 5, 1976 — Without exception

April 23-24, 1976 — The constitutional questions were not propounded to Mr. David F. Roberts prior to his enrollment as a member of Presbytery (BCO 14-5).

July 23-24, 1976 — Without exception

October 29-30, 1977 — Note matter referred to Judicial Commission

January 28, 1977 — Note matters referred to Judicial Commission

April 29-30, 1977 — The divestiture without censure of Rev. David Tigrett is out of order (BCO 39-3).

I. Vanguard

October 11, 1976 — No quorum was present. Minutes not signed.

January 17, 1977 — No quorum was present. No moderator was elected (BCO 11-3). Minutes not signed.

March 4, 1977 — No quorum present, Minutes not signed.

J. Warrior

June 4, 1976 — Without exception

June 21, 1976 — Without exception

July 6, 1976 — Without exception

September 7, 1976 — Without exception

November 9, 1976 — In "Appendix B", it should be noted that the Commission to install Mr. G. David Russell adjourned without reading and approving the Minutes of the Commission.

January 25, 1977 — Without exception

May 17, 1977 — Without exception

K. Westminster

October 16, 1976 — Without exception

January 15, 1977 — Minutes not signed

April 16, 1977 — Without exception

July 16, 1977 — Without exception

Items 8a,b,c,d,e, of the Rules for Assembly Operation have not been observed.

III. The Assembly amended the report to instruct the Stated Clerk, or persons appointed by himself, to attend the meetings of Pacific Presbytery until the Sixth General Assembly for the purpose of assisting as Consultant and Advisor on matters concerning the *Book of Church Order*, and the Permanent Committee on Judicial Business be instructed to report to the Sixth General Assembly on the disposition of exceptions noted for Pacific Presbytery by the Fourth and Fifth General Assemblies.

The Assembly approved the Report as amended as a whole.

ROLL OF THE COMMITTEE OF COMMISSIONERS ON REVIEW AND CONTROL OF PRESBYTERIES

Ascension	Arthur Broadwick, TE
Calvary	Pat Holbrook, RE
Central Florida	Glenn Dohle, RE
Central Georgia	Howard Hansen, RE
Covenant	Dennis Nolen, TE
Evangel	George Park, RE
Grace	Richard Wiman, TE
Gulf Coast	Allen LaFleur, RE
Louisiana	Ned Rutland, TE
Mid-Atlantic	W. W. Merriam, RE
New River	Ralph Harris, RE
North Georgia	Clifford Brewton, TE
Southern Florida	Charles McClure, TE
Warrior	Frederick Carr, TE, Chairman
Westminster	David Osborne, TE

**5-106 Report of the Committee on the Assembly's Theological Examining Committee**

The Rev. David Jussley presented the Report, beginning with prayer.

Recommendation: the Assembly adopted the following recommendation:

That the examinations of the Rev. Kennedy Smartt, the Rev. Morton Smith, the Rev. Paul McKaughan, and the Rev. Charles Dunahoo be approved.

The Assembly adopted a motion that the Minutes of the Theological Examining Committee be submitted to the Committee of Commissioners on Administration as a matter of course, beginning with the Sixth General Assembly.

The Assembly adopted a motion that the Assembly should instruct the Permanent Committees in writing that in the future Coordinators, Associate Coordinators, and Assistant Coordinators are not to begin their work without prior examination and approval by the Assembly's Theological Examining Committee.

The Assembly adopted a motion that all persons who should have been examined by the Theological Examining Committee, and have not been, be examined within 30 days, and that, if they fail, their employment be terminated.

The amended report was approved as a whole, as amended.

**5-107 Report of Committee on Thanks**

The report of the Committee on Thanks was given by the Rev. K. Eric Perrin, which was adopted by the Assembly.

RESOLUTION OF THANKS

We give thanks to our glorious God and Savior, even our Lord Jesus Christ, for his gracious acts of mercy and blessing bestowed upon the Presbyterian Church in America. He has preserved us and built us up. He has guided our deliberations and answered our prayers for wisdom and assistance. He has visited us with peace and love and granted us unity of heart and mind. He has enabled us to faithfully proclaim His Word and to bear witness to Him before the world. He has encouraged us and strengthened us for the task that he has given. He has granted us vision for the future and the promise of His sufficient grace which will enable us to follow Him in faith to the greater glory of Himself.

We give thanks to our God and to:

1. The congregations, Deacons and Ruling and Teaching Elders of the churches of North Georgia Presbytery and especially the Smyrna Presbyterian Church, for their invitation to the Fifth General Assembly to meet here, for their plenteous provision of meals, refreshments and services, and for their continual cooperativeness in the service of the Assembly;
2. The congregation of the First Baptist Church of Smyrna, their pastor, the Rev. Mr. Charles Harris, and their officers for the use of their facilities and their loving hospitality;
3. The local Chairman, Bill Stevenson, and the local Arrangements/Hosts Committees chaired by:

Ray Williams  
 Charles "Chip" Howell  
 Dan Moore  
 V. G. Blakeney  
 Rev. Charles Harris  
 J. P. Wood, Jr.  
 Jim Westlake

Mrs. Sis Howell  
 Mrs. Marion Miller  
 Alex Purdie  
 Bill Fredrickson  
 Raymond F. Fulton  
 Norman Brenner  
 Olen G. Hall

Mrs. Thelma Wood  
 Chip Milner  
 Bob Bailey  
 Mrs. Maxine Miller  
 Mrs. Jackie Spratlin  
 Mrs Shirley Holcomb  
 R. P. Williams  
 Earl Bolton  
 Howard Bowman

Tom Warren  
 Thomas L. Carter  
 John Broomall  
 Edward C. Hammond  
 Lloyd Strickland  
 Richard Vogh  
 Jack Yarborough  
 Bob Logan  
 Dan Norton

and a corps of workers who have served on these committees in a spirit of love and faithfulness, giving generously of their time and energies;

4. The congregations and individuals whose financial contributions helped defray the expenses of our General Assembly;
5. Our General Assembly's Committee on Planning and Arrangements:  
 Mr. Dan Moore, Business Administrator  
 Rev. Morton H. Smith, Stated Clerk  
 Rev. Robert LaMay, Committee on Administration  
 Rev. Don K. Clements, Committee on Christian Education and Publications  
 Mr. Earl Bolton, Committee on Mission to the United States  
 Rev. James Baird, Committee on Mission to the World;
6. The retiring Moderator, the Rev. William A. McIlwaine for his service through the past year and his challenging message, "The Mystery of Christ";
7. The Permanent Committees that labored to lead the work of our Church for the past year, our Business Administrator, Mr. Dan Moore, our Coordinators, the Rev. Charles H. Dunahoo, the Rev. Larry C. Mills, the Rev. Paul McKaughan and the Rev. Kennedy Smartt, their Field Representatives and Office Personnel whose unseen ministry enables the things to happen that under God we see and rejoice in;
8. The Moderator of the Fifth General Assembly, Mr. John T. Clark, for his years of service to the Church, and his humble, sensitive, and diligent presiding throughout this Assembly;
9. The Stated Clerk, the Rev. Morton H. Smith, and Recording Clerks, for:
  - a. Their careful and meticulous labor since the last Assembly in preparing minutes, statistics, correspondence, directory of churches and ministers and other documents; and
  - b. For their care in recording the actions of this Assembly and giving constant counsel and parliamentary guidance;
10. The Committees of Commissioners, particularly their chairmen and secretaries, whose faithful ministry of long hours before and during the Assembly, brought the business to us in understandable and usable form;
11. Those who led in the worship hours: the Rev. John K. Reeves, the Rev. Charles H. Dunahoo, the Rev. Frank Barker, the Rev. R. C. Sproul, the Rev. James Baird, the Rev. Kennedy Smartt, the Rev. Harold R. Pateson; and the North Georgia Presbyterian Choir;
12. The pool of secretaries/typists, the temporary clerks and ushers whose steady, rapid work enabled the Assembly's business to move forward with greater efficiency and ease; Mr. George Calhoun, Mr. Ed Nalley, the Rev. John Wingard, and the Mt. Olive Presbyterian Church Tape Library for the long hours and evident concern in operating the recording and electronic equipment which enhanced the conduct of our affairs.

Respectfully submitted,  
 Harold Borchert, Chairman  
 Steve Fox  
 K. Eric Perrin, Secretary

### 5-108 Excuses from part of the Assembly

The following Commissioners filed excuses for absence from a portion of the Assembly as indicated:

Tuesday, September 13:

Robert Ostenson

Thursday, September 15:

J. Simpson Darby (11:00 A.M.)  
 Newton Wells (11:00 A.M.)  
 Erskine L. Jackson (12:00 noon)  
 Russ Toms (11:00 P.M.)  
 Troy Coleman  
 Vernon Cotten

Friday, September 16:

John W. TerLouw (10:00 A.M.)  
 John G. TerLouw (10:00 A.M.)  
 Samuel B. Hoyt, Jr. (11:00 A.M.)

William T. Iverson  
Grady Crawley  
No Date Given:  
Robert C. Wilson

**5-109 Adjournment**

The Fifth General Assembly of the Presbyterian Church in America closed its final session at 7:20 P.M.

The Moderator pronounced: "By virtue of the authority delegated to me by the Church, I do now declare that the Fifth General Assembly of the Presbyterian Church in America is adjourned to convene at Grand Rapids, Michigan during the week of June 19, 1978."

The Rev. Morton H. Smith pronounced the benediction following the Moderator's closing prayer.

Respectfully submitted,  
Morton H. Smith  
Stated Clerk

(Clerk's Note: The Minutes were not read, it being understood that they would be reviewed by the Committee on Administration before being published.)



## Appendix A

# REPORT OF THE COMMITTEE ON ADMINISTRATION TO THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

### INTRODUCTION:

Since the duties of the Committee on Administration cover various areas of the Church's life, this report will be composed of separate narrative sections in each of the areas of responsibility, followed by the recommendation affecting each area. The Committee held four regular meetings during the year.

#### I. Expenses of Retired Ministers to General Assembly Meetings:

The Fourth General Assembly in Paragraph 4-79, Item 7, authorized the Committee on Administration "to study and implement the funding of transportation, lodging, and meals for retired ministers so that they attend the General Assembly without personal expense." The Committee on Administration reports to the Fifth General Assembly that on its request the Trustees of the Insurance and Annuities Fund have assumed this obligation and will report to the Fifth General Assembly on this matter. (See page 94)

#### II. Capital Funds Campaign:

The matter of capital funds campaign, which was referred to the Permanent Committee on Administration for study and response to the 1977 General Assembly, has been committed to the Sub-committee on Stewardship, which is to report directly to the Assembly (4-76, Item 1,9). (See page 88)

#### III. Date of Assembly Meetings:

In Paragraph 4-79, Item J4, the Fourth General Assembly referred the study of the permanent change in meeting dates for the General Assembly to the Permanent Committee on Administration for report to the 1977 General Assembly. The Committee on Administration makes the following recommendation:

RECOMMENDATION 1: THAT THE 1979 GENERAL ASSEMBLY BE SCHEDULED FOR AUGUST, AND THAT FOLLOWING THE 1978 GENERAL ASSEMBLY THE MATTER OF THE TIME OF FUTURE ASSEMBLY MEETINGS BE REEVALUATED.

#### IV. Location of Denominational Offices:

The Fourth General Assembly in Paragraph 4-79, Item J5, authorized "The Committee on Administration to conduct an in depth study of Church Committee locations and make recommendation to the 1977 General Assembly in reference to this. This report is to include the economic consideration of the consolidation, and the location, and time of consolidation. At any previous instruction of the General Assembly relating to a time limit that requires the consolidation of the Assembly's Committees offices be removed." The Committee on Administration has erected a special Sub-committee for the purpose of studying this matter. The Sub-committee is made up of one member elected by each of the Permanent Committees, as follows:

Committee on Administration — Tom Leopard  
 Christian Education — George Perrin  
 Mission to the United States — O. H. Swayze, Jr.  
 Mission to the World — L. B. Austin

RECOMMENDATION 2: THAT THE ASSEMBLY HEAR FROM THIS SPECIAL SUB-COMMITTEE AT THIS TIME.

#### V. Participation of Laymen in the General Assembly:

The Fourth General Assembly in Paragraph 4-79, Item J6, recognized "the serious lack of participation on the floor of the General Assembly, which lack is distressing and inconsistent with our commitment to the parity of ruling elders and teaching elders, and further that the General Assembly instruct the Permanent Committee on Administration to bring to the next General Assembly positive recommendations as to how ruling elders can better be informed and encouraged to participate in all the courts of the Church, and further, that the Committee continue to address this problem as part of its permanent function."

The Committee on Administration erected the following special Sub-Committee to study this matter and bring recommendations on it: Rev. Terry Gyger, Rev. Gordon Reed, Mr. E. L. Magathlin, Mr. Kennis Schumacher, and as alternate, Mr. Wally Krohn. This Sub-Committee provided the Orientation to General Assembly Operations as one of the means of meeting this need.

RECOMMENDATION 3: THAT THE ASSEMBLY HEAR FROM THIS SUB-COMMITTEE AT THIS TIME.

#### VI. Personnel:

The Committee reports to the General Assembly that it made a study of the present operations of the office of the Stated Clerk, and determined that the work load of the office warrants a full-time Clerk. The Committee, therefore, established the Office of the Stated Clerk as a full-time position, effective on June 1, 1977.

RECOMMENDATION 4: THAT OUR PRESENT STATED CLERK, THE REV. MORTON H. SMITH, BE EMPLOYED AS STATED CLERK THROUGH THE 1978 GENERAL

ASSEMBLY, WITH THE ADDITIONAL STIPULATION THAT HE BE FREE TO WRITE MATERIALS FOR OUR CHRISTIAN EDUCATION COMMITTEE, AND/OR OTHER REFORMED PUBLICATIONS, AND TO ASSIST THE CHURCH AT LARGE IN A TEACHING MINISTRY.

RECOMMENDATION 5: THAT OUR PRESENT CONSULTANT, MR. DAN MOORE, BE EMPLOYED AS BUSINESS CONSULTANT THROUGH THE 1978 GENERAL ASSEMBLY.

**VII. Approval of the Fourth General Assembly Minutes:**

The Fourth General Assembly "suspended the reading of the Minutes and committed the review and approval of them to the next meeting of the Committee on Administration." (4-88). The Committee reports that it did as instructed, and did read and approve the Minutes as they have been printed.

**VIII. Quit Claim Deeds:**

The Fourth General Assembly in Paragraph 4-71, Item V, authorized the Directors of the Corporation to grant a quit claim deed to any congregation of its denomination that requests it. This Committee has granted the authority to the Moderator and the Stated Clerk to sign such quit claim deeds.

RECOMMENDATION 6: THAT THE GENERAL ASSEMBLY ENDORSE THE ACTION OF THE COMMITTEE ON ADMINISTRATION, AND HEREAFTER IT, AUTHORIZE THE MODERATOR AND THE STATED CLERK TO SIGN SUCH QUIT CLAIM DEEDS.

**IX. Assembly Arrangements:**

RECOMMENDATION 7: THAT THE GENERAL ASSEMBLY ACCEPT THE INVITATION TO MEET IN THE CHARLOTTE, NORTH CAROLINA AREA IN 1979.

**X. Sub-committees:**

RECOMMENDATION 8: THE COMMITTEE RECOMMENDS THAT THE ASSEMBLY HEAR THE REPORT OF THE SUB-COMMITTEE ON STEWARDSHIP, WHEN IT IS PREPARED TO REPORT.

RECOMMENDATION 9: THE COMMITTEE RECOMMENDS THAT THE ASSEMBLY HEAR THE REPORT OF THE SUB-COMMITTEE ON INTERCHURCH RELATIONS, WHEN IT IS PREPARED TO REPORT.

RECOMMENDATION 10: THE COMMITTEE RECOMMENDS THAT THE ASSEMBLY HEAR THE REPORT OF THE SUB-COMMITTEE ON JUDICIAL BUSINESS, WHEN IT IS PREPARED TO REPORT.

**XI. Report of the Stated Clerk:**

The Office of the Stated Clerk has the responsibility for keeping and publishing the *Minutes of the General Assembly*. The *Minutes* for the Fourth General Assembly were printed and sent out during the month of December. The following errors have been noted in the *Minutes*:

Page	Line	Paragraph	
95	11		"forth" should read "four"
95	17		"understand" is misspelled
95	28		"rearrange" is misspelled

A second printing of the *Book of Church Order* has been completed, in which the errors listed in the *Fourth General Assembly Minutes* have been corrected. The following additional errors are noted:

Page	Line	Paragraph	
79	10	57-4	"covenant" is misspelled

The Clerk's Office is also responsible for gathering and publishing the statistics of the Church in the annual *Yearbook*. Forms are sent to the Stated Clerks of the Presbyteries early in December. They in turn send them to their respective Clerks of Sessions. These Clerks report the statistics back to the General Assembly's Office through their Presbytery Clerks. Of necessity this is a slow process, which means that the *Yearbook* is not printed for several months after the first of the year. It is the hope of the Stated Clerk to improve this situation in the future.

One of the ways to improve the communications between the General Assembly and the Presbyteries is to have an annual meeting of the Stated Clerks of Presbyteries with the Stated Clerk of the General Assembly. At such a meeting matters such as minute keeping, reporting statistics, report on changes of rolls, and other technical problems of interpreting the *Book of Church Order* could be considered. It is the hope of the Stated Clerk that the Assembly may approve such annual meetings.

The statistics as of December 31, 1976, show 62,000 communicants, 6,893 non-communicants, 405 congregations, and 457 ministers.

With the proposed changes as to the time of the meetings of the General Assembly, the changes in the Rules for Assembly Operation will be needed for various deadlines in preparation for the Assembly meetings. In addition to these, other changes of the nature of smoothing out the rules, and eliminating some unnecessary sections are being proposed:

In order to be able to amend the Rules, it takes a two thirds vote of the total enrollment of commissioners.

**RECOMMENDATION 11: THE STATED CLERK RECOMMENDS THAT THE ASSEMBLY AMEND THE RULES FOR ASSEMBLY OPERATION AS FOLLOWS:**

- 1-1 "The Assembly shall ordinarily be opened with a sermon by the Retiring Moderator. The Lord's Supper shall ordinarily be celebrated after the opening sermon."
- 3-1 Last sentence to read: "A new Stated Clerk shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the Assembly."
- 3-5 Last sentence to read: "The costs shall be borne by the General Assembly."
- 5-6 Replace "by July 1 (line 2) with "at least sixty (60) days prior to the opening of the General Assembly", and replace "after July" (line 3) with "later than sixty (60) days prior to the opening of the General Assembly". The whole section then to read: "All overtures requiring reference to the Committee on Judicial Business shall be delivered 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 covening in that year."
- 5-7 Replace "by June 1" with "at least ninety (90) days prior to the opening of the General Assembly."
- 7-3 Delete "in triplicate."
- 8-1 Add under Committees: "10. Stewardship," under Reports of: "Sub Committee," under Overtures, etc., "Touching Stewardship."
- 8-7 Add a sentence to read: "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 Assembly."
- 9-2 Add new first sentence: "The Chairman shall lead the Assembly in a brief prayer before making his report."

**XII. Budget:**

One of the chief functions assigned to the Committee on Administration by the First General Assembly (page 51) is to review the budget requests of all the Assembly's Committees, and to make recommendations regarding them to the General Assembly. We understand it to be our responsibility both to evaluate the requests from the Committees, and to attempt to predict the potential giving of the Church. The experience of the past four years as a new denomination is giving us the better base on which to make projections and to recommend reasonable budgets.

We remind the Assembly of the fiscal policy adopted by the Third General Assembly: (1) "That the budget adopted for a particular year by the General Assembly be the spending limit for each Committee." (2) "That each Committee be allowed to rearrange its budget within the total approved each year." (Paragraph 3-60, page 76).

**RECOMMENDATION 12: THE COMMITTEE RECOMMENDS THAT ALL UNDESIGNATED GIFTS BE DISTRIBUTED BETWEEN THE FOUR PERMANENT COMMITTEES IN THE FOLLOWING PERCENTAGES FOR THE YEAR 1978:**

COMMITTEE ON ADMINISTRATION .....	10
COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS	35
COMMITTEE ON MISSION TO THE UNITED STATES.....	20
COMMITTEE ON MISSION TO THE WORLD .....	35

For the information of the Assembly, the denomination has received the following undesignated gifts. These gifts have been distributed each year as shown below according to the General Assembly directives:

**UNDESIGNATED INCOME**

1974 .....	\$290,181	1977 Est. ....	\$325,000
1975 .....	\$330,793	1978 Est. ....	\$350,000
1976 .....	\$266,736		

	% of Undesignated \$	\$ Undesignated Income	Total \$ Income	% Undesignated \$ to Total \$ Income
<b>COMMITTEE ON ADMINISTRATION</b>				
1974 Actual .....	7	\$ 20,313	\$ 75,356	27%
1975 Actual .....	7	23,156	142,370	16%
1976 Actual .....	10	26,674	147,720	18%
1977 Budget .....	10	32,500	165,743	20%
1978 Budget (Proposed).....	10	35,000	190,340	18%

**COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATION**

1974 Actual .....	15	\$ 43,527	\$ 147,841	29%
1975 Actual .....	25	82,698	245,535	37%
1976 Actual .....	20	53,347	429,747	12%
1977 Budget .....	35	113,750	451,992	25%
1978 Budget (Proposed).....	35	122,500	534,000	23%

**MISSION TO THE UNITED STATES**

1974 Actual .....	28	\$ 81,251	\$ 223,134	36%
1975 Actual .....	24	79,390	481,183	16%
1976 Actual .....	30	80,021	548,529	15%
1977 Budget .....	20	65,000	996,738	7%
1978 Budget (Proposed).....	20	70,000	1,296,000	5%

**MISSION TO THE WORLD**

1974 Actual .....	50	\$ 145,094	\$ 554,539	26%
1975 Actual .....	44	145,549	779,333	19%
1976 Actual .....	40	106,695	1,467,200	7%
1977 Budget .....	35	113,750	1,763,885	6%
1978 Budget (Proposed).....	35	122,500	2,040,480	6%

RECOMMENDATION 13: THE COMMITTEE RECOMMENDS THAT THE FOLLOWING BUDGETS BE APPROVED.

**PRESBYTERIAN CHURCH IN AMERICA  
1978 BUDGET REQUESTS SUMMARY**

	1976 Income	1977 Budget	1978 Request	% of increase from		% of Total
				1976	1977	
Committee on Administration .....	144,261	179,743	197,340	37%	10%	5%
Christian Education .....	322,626	496,892	547,750	70%	10%	13%
Mission to the U.S. ....	609,352	996,738	1,301,000	114%	31%	32%
Mission to the World .....	1,058,726	1,763,885	2,054,430	94%	16%	50%
	<u>2,134,965</u>	<u>3,437,258</u>	<u>4,100,520</u>	92%	19%	100%

**COMMITTEE ON ADMINISTRATION**  
**Proposed Budget 1978**

	1976 Actual	1977 Budget	1978 Proposed Budget
Office of Moderator.....	\$ 1,078.12	\$ 1,000	\$ 1,000
Office of Stated Clerk .....			
Stated Clerk Salary.....	(1/2) 9,598.20	(1/2) 10,558	(1) 14,837
Manse Allowance.....	—	—	7,500
Other Benefits.....	1,151.76	1,267	3,313
Office Salaries.....	6,448.56	14,466	14,897
Benefits.....	(1) 377.28	(2) 2,355	(2) 2,768
Rent.....	1,775.00	1,800	2,700
Office Expense.....	1,917.14	1,000	2,000
Postage.....	453.73	800	600
Telephone.....	1,627.72	2,000	1,800
Travel.....	584.10	1,500	1,000
Printing.....	6,176.15	12,000	14,000
Equipment.....	2,602.44	1,000	2,000
Historical Files.....	—	1,000	1,000
Sub Total.....	<u>\$32,712.08</u>	<u>\$49,746</u>	<u>\$68,415</u>
Office of Committee on Administration .....			
Consultant Salary.....	(3/4) 14,407.01	(7/8) 18,329	(7/8) 19,370
Benefits.....	3,282.56	2,857	3,074
FICA.....	842.79	900	950
Office Salaries.....	(2) 12,456.92	(2) 14,475	(2) 14,897
Benefits.....	2,340.25	2,757	2,768
Computer.....	1,183.77	8,000	8,000
Travel.....	2,942.07	3,500	3,500
Rent.....	3,272.46	3,179	3,366
Office Expense.....	3,839.97	4,500	4,000
Postage.....	1,798.66	2,500	2,000
Telephone.....	3,344.68	4,000	3,500
Stewardship.....	6,062.89	10,000	10,000
PCA Foundation.....	—	—	2,500
Legal Expenses.....	571.44	2,500	1,500
Share of General Assembly.....	1,834.70	2,000	2,000
Share of Auditor.....	546.00	1,500	1,000
Meetings (includes Inter-church Relations Comm.).....	15,095.12	24,000	24,500
Equipment.....	3,747.17	2,000	4,000
Contingencies.....	—	20,000	15,000
Staff Training.....	—	2,000	2,000
Sub Total.....	<u>77,568.46</u>	<u>128,997</u>	<u>127,925</u>
TOTAL BUDGET.....	<u>\$111,358.66</u>	<u>\$179,743</u>	<u>\$197,340</u>

**SUB COMMITTEE FOR STEWARDSHIP MINISTRIES  
PRESBYTERIAN CHURCH IN AMERICA**

	<b>1976 Actual</b>	<b>1977 Budget</b>	<b>1978 Proposed Budget</b>
<b>Salary &amp; Benefits</b>			
Director .....	\$17,881.71	\$19,500.00	\$21,158.00
Secretary .....	2,021.75	7,300.00	7,665.00
<b>General &amp; Administrative</b>			
Office Supplies .....	1,050.09	750.00	2,500.00
Printing .....	5,813.72	10,000.00	3,000.00
Shipping .....	1,744.15	5,250.00	2,500.00
Rent .....	3,321.56	3,252.00	3,577.00
Telephone .....	1,155.32	1,500.00	2,000.00
Payroll Tax .....	1,049.93	1,500.00	1,540.00
Meetings .....	4,263.44	5,000.00	5,000.00
Travel .....	6,560.11	10,000.00	12,000.00
Stewardship Materials .....	2,194.15	4,000.00	5,500.00
Continuing Education .....	1,405.00	1,000.00	2,500.00
Presbytery Network .....	—	2,000.00	4,000.00
Regional Conferences .....	1,217.47	4,500.00	5,500.00
Survey .....	2,166.06	—	—
Equipment .....	742.78	—	—
Moving Expenses .....	2,496.13	—	—
Contingency .....	263.00	—	4,300.00
	<u>\$55,346.37</u>	<u>\$75,552.00</u>	<u>\$82,740.00</u>

## COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

	1976 Actual	1977 Budget	1978 Budget Request
For the C.E. Ministry (Program)			
Inservice Training, Staff .....	475	1,500	1,000
Leadership Training Ministries .....		6,000	6,000
Men's Work .....		3,000	2,000
Family Ministries .....	2,264	4,500	4,500
Youth Ministries .....		8,000	8,000
Women in the Church .....	1,606	4,000	4,000
Camp and Conference Ministries .....	—	2,000	—
Great Commission Publications .....	100,000	168,000	190,500
Resource Services .....	—	1,000	1,000
Program Travel (Staff) .....	3,706	8,000	10,000
Sub Total .....	108,051	206,000	227,000
To Support the C.E. Ministry			
Coordinator Salary .....	15,842	23,650	15,033
Manse Allowance .....	—	—	8,000
Other Benefits .....	—	—	2,617
Associate Coordinator Salary .....	15,500	17,200	11,066
Manse Allowance .....	—	—	5,867
Other Benefits .....	—	—	1,367
Administrative Manager .....	12,500	14,500	17,000
Literature Distribution Manager .....		8,200	—
Writer-Consultant .....	33,254	(2) 26,000	21,600
Office .....	18,388	(4) 24,900	(4) 28,000
Sub Total .....	95,484	114,450	114,950
Office			
Equipment .....	887	5,000	4,000
Office & Printing Supplies .....	4,432	4,000	6,000
Postage .....	2,798	6,000	6,000
UPS .....	3,683	3,500	4,500
Rent .....	20,496	20,124	21,600
Telephone .....	4,099	4,000	6,000
Sub Total .....	36,395	42,624	48,100
General and Administrative			
Automobile-maintenance & insurance .....	3,648	2,762	1,700
Books (Library) .....	160	750	2,000
Photographic Materials .....	56	150	—
Promotional .....	5,052	10,000	12,000
Equipment Rental (postage meter) .....	220	220	—
Insurance (Annuities) .....	4,949	5,928	4,800
Insurance (Major Medical) .....	3,279	4,026	3,500
Insurance .....	582	500	700
Insurance .....	230	—	—
Legal and Accounting Services .....	2,413	3,500	4,500
Mailing Services .....	700	—	—
Repairs and Maintenance .....	522	400	700
Printing .....	16,350	20,000	18,400
Subscriptions .....	291	250	350
Payroll Taxes .....	4,026	4,832	4,000
C.E. & Presy. Chmn. Comm. Meetings .....	5,174	6,500	7,000
Contingency Fund .....	2,695	9,000	12,000
Stewardship Ministries .....	11,985	26,500	28,700
Funding of Magazine Proposal .....	—	35,000	35,600
General Assembly Costs .....	5,139	3,500	8,000
Additional Studies, Consultants .....	—	—	5,000
PCA Foundation .....	—	—	8,750
Sub Total .....	67,471	133,818	157,700
Total Budget .....	307,401	496,892	547,750

**1978 PROPOSED BUDGET  
COMMITTEE ON MISSION TO THE UNITED STATES**

	1976 Actual		1977 Budget		1978 Budget Request
<b>PROGRAM EXPENSE:</b>					
Evangelism					
Churches .....	\$ 17,971		\$ 30,000		\$ 30,000
Presbytery Co-Sponsored .....	35,351		30,000		50,000
Loans to Forming Churches .....	4,500		50,000		20,000
Ministers .....	10,800		10,000		20,000
Organizing Pastors .....	132,336	(30)	458,938	(75)	652,000
Student Pastors .....	22,087	(10)	15,000	(15)	20,000
Specialized Ministries .....	1,450		40,000		50,000
Telephone, LD .....	4,496		2,500		6,000
Travel & Seminar/O.P. Itin. ....	2,051		6,000		6,000
Advertising .....	2,303		50,000		50,000
Other .....	1,040		3,000		3,000
Builders Guild Expense .....	2,695		—		4,000
Sub Total .....	<u>\$237,080</u>		<u>\$695,438</u>		<u>\$911,000</u>
Designated Funds (Builders Guild) .....	\$ 35,500		\$100,000		\$150,000
<b>GENERAL &amp; ADMINISTRATIVE EXPENSE:</b>					
Coordinator:					
Salary .....	\$ 12,500		\$ 13,690		\$ 15,190
Housing .....	4,310		5,000		5,000
Utilities .....	1,750		2,000		2,500
Annuity & Insurance .....	2,940		2,960		2,960
Total Coordinator .....	<u>21,500</u>		<u>23,650</u>		<u>25,650</u>
Assistant Coordinator .....	—		—		20,800
Field Representative .....	—		—		16,300
Staff Accountant .....	—		—		14,480
Regional Director .....	—		—	(1/2)	9,270
ADMINISTRATIVE PERSONNEL .....	<u>20,700</u>		<u>62,850</u>		<u>60,850</u>
Office Salaries & Benefits .....	18,334	(3)	20,850	(3 1/2)	25,000
Part Time Employees .....	—		2,400		—
Travel/Administrative Staff .....	18,106		22,000		30,000
Supplies & Printing .....	9,584		19,500		22,000
Postage .....	4,993		3,000		8,000
Telephone .....	1,704		1,550		2,000
Rent .....	7,516		6,000		8,000
Service Bonds & Equipment .....	10,223		2,000		5,000
G/A Expenses .....	5,660		7,500		8,000
Stewardship Ministries .....	17,979		20,000		20,000
PCA Foundation .....	—		—		5,000
Committee Meetings & Work .....	13,586		10,000		15,000
Other .....	2,237		—		3,000
Audit .....	1,872		—		2,500
Sub Total .....	<u>\$153,994</u>		<u>\$201,300</u>		<u>\$240,000</u>
<b>SUMMARY:</b>					
Total Program .....	\$237,080		\$695,438		\$911,000
Builders Guild .....	35,500		100,000		150,000
Total Administrative .....	<u>153,994</u>		<u>201,300</u>		<u>240,000</u>
	<u>\$426,574</u>		<u>\$996,738</u>		<u>\$1,301,000</u>

## MISSION TO THE WORLD

	1976 Actual	1977 Budget	1978 Proposed
<b>PROGRAM EXPENSE:</b>			
Missionaries — persons .....	(78)	(150)	(170)
Support Accounts .....	\$508,816.24	\$ 922,900	\$1,020,000
Work Budgets .....	63,700.00	150,000	150,000
Sub Total No. 1 .....	\$572,516.24	\$1,072,900	\$1,170,000
<b>Cooperative Grants</b>			
Projects .....	\$111,475.62	\$112,000	\$115,000
National Workers .....	13,910.00	18,800	20,000
Sub Total No. 2 .....	\$125,385.62	\$ 130,800	135,000
<b>Other Program Expenses</b>			
Candidate Expense .....	\$ 6,574.74	\$ 11,000	\$ 10,000
Itineration Expenses .....	22,998.42	25,000	25,000
Prayer Card Expense .....	4,171.66	5,000	7,000
Prayer Letter Expense .....	8,121.18	18,000	24,000
Mission Consultant .....	4,954.71	10,000	10,000
Field Trips and Evaluation .....	2,878.87	20,000	20,000
Foreign Property .....	13,000.00	75,000	65,000
Missionary Children Scholarship .....	2,000.00	5,000	7,000
Legal Fees .....	3,500.00	2,000	3,000
Sub Total .....	\$ 68,199.58	\$ 171,000	\$ 171,000
<b>TOTAL PROGRAM EXPENSES .....</b>	<b>\$766,101.44</b>	<b>\$1,374,700</b>	<b>\$1,476,000</b>
<b>ADMINISTRATIVE AND GENERAL EXPENSES:</b>			
<b>Personnel Expense</b>			
Coordinator Cash Salary .....	\$ 13,809.04	12,729	14,430
Coordinator Car Allowance .....	1,200.00	—	—
Coordinator Housing Allowance .....	3,600.00	7,800	7,800
Coordinator Benefits .....	2,890.96	3,121	3,420
Coordinator of Church Relations			
Cash Salary .....	—	11,278	12,543
Coordinator of Church Relations			
Housing Allow. ....	—	6,800	6,800
Coordinator of Church Relations			
Benefits .....	—	2,922	3,074
Administrative Secretary .....	12,021.48	17,151	18,350
Missionary-Evangelist .....	16,028.64	17,151	18,350
Field Representative .....	11,299.14	16,000	17,120
Financial Secretary .....	15,065.60	16,600	17,760
Administrative Benefits .....	8,857.41	10,645	11,583
Office Staff .....	(6 1/3)44,246.79	(8) 64,200	(8) 68,700
Office Staff Benefits .....	2,074.10	3,600	3,900
Temporary Employees .....	2,744.45	8,000	8,000
Employer FICA .....	3,607.63	5,200	5,600
Communications Consultant .....	2,966.51	3,000	3,000
Sub Total No. 1 .....	\$140,411.75	\$ 206,197	\$ 220,430
<b>Travel and Meetings</b>			
Committee Meetings .....	\$ 10,277.55	\$ 12,000	\$ 13,200
Coordinator Travel .....	3,995.03	3,000	3,300
Coordinator of Church Relations Travel .....		2,000	2,200
Administrative Secretary Travel .....	1,014.96	1,500	1,650
Missionary-Evangelist Travel .....	4,655.32	5,000	5,500
Field Representative Travel .....	3,684.50	8,000	8,800
Financial Secretary Travel .....	824.37	1,200	1,320
Other Staff and Committeemen .....	2,985.49	2,400	2,640
Sub Total No. 2 .....	\$ 27,437.22	\$ 35,100	\$ 38,610

Office Related Expense .....			
Rent .....	\$ 18,122.65	\$ 19,200	\$ 21,100
Telephone .....	10,985.57	11,800	13,000
Office Supplies .....	2,647.48	4,000	4,400
Office Stationary and Forms .....	5,512.07	6,500	7,260
Missionary-Evangelist Office Expense .....	667.68	800	800
Mailing Service Expense .....	693.33	3,000	3,300
Postage and UPS .....	8,076.71	9,600	10,560
Equipment Purchases .....	4,078.71	14,000	12,000
Equipment Rental and Maintenance Fees .....	5,310.55	5,700	6,270
Equipment Repairs and Supplies .....	955.78	1,400	1,540
Literature for Distribution .....	3,102.81	3,300	3,600
Publicity .....	14,452.35	10,000	15,000
Auditing/Accounting Fees .....	3,432.01	4,000	4,000
Membership Fees, Subscriptions .....	3,260.17	3,700	4,070
Miscellaneous .....	3,275.39	2,288	2,500
Sub Total No. 3 .....	<u>\$ 84,573.26</u>	<u>\$ 99,288</u>	<u>\$ 109,400</u>
Discretionary Funds .....	\$ 1,787.00	\$ 10,000	\$ 10,000
General Assembly Expense .....	\$ 11,827.39	\$ 12,200	\$ 12,200
Stewardship Program .....	\$ 23,972.04	\$ 26,400	\$ 29,040
PCA Foundation .....	—	—	\$ 8,750
<b>TOTAL ADMINISTRATIVE AND GENERAL EXPENSES .....</b>	<u><b>\$ 290,008.66</b></u>	<u><b>\$ 389,185</b></u>	<u><b>\$ 428,430</b></u>
<b>TOTAL MISSION TO THE WORLD BUDGET: .....</b>	<u><b>\$1,056,110.10</b></u>	<u><b>\$1,763,885</b></u>	<u><b>\$1,904,430</b></u>
*Capital Fund for Christ's College .....	—	—	<u>\$150,000</u>
<b>TOTAL .....</b>	<u><u><b>—</b></u></u>	<u><u><b>—</b></u></u>	<u><u><b>\$2,054,430</b></u></u>

\*"This fund would be in addition to the budget of the Committee on Mission to the World" ... as approved by the Fourth General Assembly. Minute Book Page 80.

**SUPPLEMENTAL REPORT OF THE  
COMMITTEE ON ADMINISTRATION****XIII. Meeting of Stated Clerks**

RECOMMENDATION 14 THAT THE GENERAL ASSEMBLY AUTHORIZE AND FUND A MEETING OF THE STATED CLERKS OF THE PRESBYTERIES FOR TRAINING AND INSTRUCTION.

**XIV. Displays**

The Committee on Administration, in accord with the action of the Third General Assembly on displays at the Assembly, reports that due to space limitations, only PCA displays were allowed at this Assembly.

**XV. Camp and Conference Center****RECOMMENDATIONS**

15. THAT THE GENERAL ASSEMBLY APPROVE THE GENERAL IDEA OF ESTABLISHING A CONFERENCE CENTER WHEN FUNDS ARE AVAILABLE FOR THAT PURPOSE.
16. THAT THE GENERAL ASSEMBLY HEAR A REPORT BY COMMISSIONER KENNETH S. KEYES REGARDING THE SITES UNDER CONSIDERATION AND THE AVAILABILITY OF FUNDS WITH WHICH TO PURCHASE A SUITABLE PROPERTY.
17. THAT THE GENERAL ASSEMBLY AUTHORIZE THE USE OF THE \$105,000 IN THE CHALLENGE FUND, THE \$50,000 PLUS ALREADY IN TO BE REALIZED BY THE FOUNDATION FROM GIFTS OF STOCK IN NORMANDY SHREVEPORT, INC. AND EL CHAP REALTY COMPANY TO ACQUIRE A SITE FOR THE CENTER.
18. THAT THE GENERAL ASSEMBLY AUTHORIZE THE EXPENDITURE OF ANY FUNDS DESIGNATED FOR THE CONFERENCE CENTER THAT ARE NOT NEEDED TO CONSUMMATE THE PURCHASE OF THE SITE FOR ANY PRELIMINARY WORK THAT NEEDS TO BE DONE IN CONNECTION WITH THE DEVELOPMENT OF THE CENTER.
19. THAT THE GENERAL ASSEMBLY APPOINT A PERMANENT SUB-COMMITTEE TO WORK UNDER CHRISTIAN EDUCATION AND PUBLICATIONS TO BE CHARGED WITH THE RESPONSIBILITY OF ACQUIRING A SUITABLE SITE AND DEVELOPING THE CENTER, SAID COMMITTEE TO CONSIST OF 9 MEN ELECTED BY THE ASSEMBLY. THE COORDINATORS OF THE FOUR COMMITTEES AND THE STATED CLERK TO SERVE AS ADVISORY MEMBERS WITHOUT A VOTE.
20. THAT THE GENERAL ASSEMBLY AUTHORIZE THIS COMMITTEE:
  - a. TO SOLICIT AND RECEIVE ADDITIONAL GIFTS DESIGNATED FOR THE CENTER.
  - b. TO PURCHASE A SITE, EITHER BY PAYING CASH FOR THE SITE OR BY ACCEPTING TERMS OFFERED BY THE SELLERS.
  - c. TO EXPEND FUNDS GIVEN FOR THE DEVELOPMENT OF THE CENTER, LIMITING ITS SPENDING TO FUNDS ACTUALLY IN HAND. THE COMMITTEE IS NOT AUTHORIZED TO BORROW MONEY WITHOUT THE EXPRESS APPROVAL OF THE GENERAL ASSEMBLY.
  - d. TO DEVELOP LAND NOT NEEDED FOR THE CENTER ITSELF AND TO SELL LOTS TO MEMBERS OF PCA AND OTHERS.
  - e. TO BRING TO THE 1978 GENERAL ASSEMBLY A LONG RANGE PLAN FOR THE DEVELOPMENT AND FINANCING OF THE CENTER.

**Audit Report of Kent, Nobles and Martin**  
**Certified Public Accountants**  
**Montgomery, Alabama**

The Permanent Committees  
Presbyterian Church in America

We have examined the balance sheets of the permanent committees of the Presbyterian Church in America, the Sub-Committee for Stewardship Ministries and the Presbyterian Church in America Foundation as of December 31, 1976, and the related statements of support, revenue and expenses and changes in fund balances for the year then ended. Additionally, we have examined the financial statements of the Insurance and Annuities Trust Fund as to which our report is presented under separate letter. Our examinations were made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures, as we considered necessary in the circumstances, except as stated in the following paragraph.

It was impracticable for us to physically examine, or otherwise test, the property and equipment maintained in foreign countries by the Committee For Mission to the World. These assets have been valued at \$116,240.41 in the accompanying balance sheet at December 31, 1976, as to which we do not express an opinion. The cost of these assets has been recognized as program expense in the year of acquisition, which for 1976 resulted in an overstatement of expenses of \$27,994.92.

The Committee For Christian Education and Publications does not recognize, in its financial statements, earnings or equity of Great Commission Publications, Inc., a joint venture described in Note "6" to financial statements. The net effect of this practice on the accompanying statements at December 31, 1976 had not been determined; however, the Committee's share of such earnings and equity amounted to \$29,750.50 at June 30, 1976.

In our opinion, except for the effect of the matters referred to in the two preceding paragraphs, the aforementioned financial statements present fairly the financial position of the previously mentioned permanent committees and sub-committees of the Presbyterian Church in America as of December 31, 1976, and the results of their operations and changes in fund balances for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year after giving retroactive effect to the change, with which we concur, in the method of accounting for domestic property and equipment as described in Note "1" to financial statements.

May 3, 1977

Certified Public Accountants

EXHIBIT "A"

**PRESBYTERIAN CHURCH IN AMERICA  
BALANCE SHEET  
DECEMBER 31, 1976  
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1975  
GENERAL FUND**

	Permanent Committees			Sub-Committees			Memorandum Totals
	Adminis- tration	Christian Education & Publications	Mission to the U.S.	Mission to the World	Stewardship Ministries	PCA Foundation	
<b>Assets</b>							
Cash on hand & in bank .....	\$ 30.00	\$ 21,206.55	\$ 854.78	\$100,760.39	\$ 8,534.47	\$ 2,207.79	\$133,593.98
Cash in savings deposits .....	107,754.01	11,657.69	463,321.53	161,000.00			743,733.23
Security investments — Note "3" .....	115,342.07						115,342.07
Accounts & deposits receivable .....		4,288.08	417.00	1,054.85	73.23	400.00	6,233.16
Accrued interest receivable .....	713.00	859.04	1,191.43	2,837.28			5,600.75
Note receivable — Coordinator Note "5" .....		10,000.00					10,000.00
Inventory — Literature (at cost) .....		12,829.43					12,829.43
Other miscellaneous assets .....		5,798.79					5,798.79
<b>Total assets .....</b>	<b>\$223,839.08</b>	<b>\$ 66,639.58</b>	<b>\$465,784.74</b>	<b>\$265,652.52</b>	<b>\$ 8,607.70</b>	<b>\$ 2,607.79</b>	<b>\$1,033,131.41</b>
<b>Liabilities &amp; Fund Balances</b>							
<b>Liabilities:</b>							
Bank overdraft — Note "8" .....	\$ 18,634.99						\$ 18,634.99
Accounts payable .....	2,148.39	\$ 5,429.34	\$ 2,180.60	\$ 6,244.89	\$ 36.61	\$ 279.80	16,319.63
Notes payable .....		1,062.54					1,062.54
Other misc. liabilities .....	3,997.99	381.65	82.14	4,906.06	106.76		9,474.60
<b>Total liabilities .....</b>	<b>\$ 24,781.37</b>	<b>\$ 6,873.53</b>	<b>\$ 2,262.74</b>	<b>\$ 11,150.95</b>	<b>\$ 143.37</b>	<b>\$ 279.80</b>	<b>\$ 45,491.76</b>
<b>Fund Balances:</b>							
Unrestricted — Exhibit "C" .....	\$ 78,284.23	\$ 59,266.05	\$449,127.82	\$ 61,497.19	\$ 8,464.33		\$656,639.62
Restricted — Exhibit "C" .....	120,773.48	500.00	14,394.18	193,004.38		\$ 2,327.99	331,000.03
<b>Total fund balances .....</b>	<b>\$199,057.71</b>	<b>\$ 59,766.05</b>	<b>\$463,522.00</b>	<b>\$254,501.57</b>	<b>\$ 8,464.33</b>	<b>\$ 2,327.99</b>	<b>\$987,639.65</b>
<b>Total liabilities and Fund balances .....</b>	<b>\$223,839.08</b>	<b>\$ 66,639.58</b>	<b>\$465,784.74</b>	<b>\$265,652.52</b>	<b>\$ 8,607.70</b>	<b>\$ 2,607.79</b>	<b>\$1,033,131.41</b>

\$759,430.92

\$18,634.99

\$ 279.80

\$ 36.61

\$ 6,244.89

\$ 106.76

\$ 143.37

\$ 279.80

\$ 8,464.33

\$ 2,327.99

\$ 8,464.33

\$ 8,607.70

\$ 18,634.99

\$ 16,319.63

\$ 1,062.54

\$ 9,474.60

\$ 45,491.76

\$656,639.62

\$31,000.03

\$987,639.65

\$704,119.09

\$759,430.92

**PROPERTY AND EQUIPMENT FUND**

<b>Assets</b>									
Property & equipment (at cost):									
United States — Note "2".....	\$ 15,722.01	\$ 19,135.53	\$ 21,650.18	\$ 18,094.10	\$ 745.19		\$ 75,347.01	\$ 58,729.94	
Foreign — Note "2".....				116,240.41			116,240.41	88,245.49	
<b>Total assets.....</b>	<u>\$ 15,722.01</u>	<u>\$ 19,135.53</u>	<u>\$ 21,650.18</u>	<u>\$134,334.51</u>	<u>\$ 745.19</u>	<u>\$ .00</u>	<u>\$191,587.42</u>	<u>\$146,975.43</u>	
<b>Fund Balances</b>									
Invested in property & equipment:									
United States — Note "2".....	\$ 15,722.01	\$ 19,135.53	\$ 21,650.18	\$ 18,094.10	\$ 745.19		\$ 75,347.01	\$ 58,729.94	
Foreign — Note "2".....				116,240.41			116,240.41	88,245.49	
<b>Total fund balances.....</b>	<u>\$ 15,722.01</u>	<u>\$ 19,135.53</u>	<u>\$ 21,650.18</u>	<u>\$134,334.51</u>	<u>\$ 745.19</u>	<u>\$ .00</u>	<u>\$191,587.42</u>	<u>\$146,975.43</u>	

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

EXHIBIT "B"

PRESBYTERIAN CHURCH IN AMERICA

STATEMENT OF SUPPORT, REVENUE AND EXPENSES AND CHANGES IN FUND BALANCES  
FOR THE YEAR ENDED DECEMBER 31, 1976  
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1975

	Permanent Committees			Sub-Committees			Property & Equipment Funds	1976 Memorandum Totals	1975 Memorandum Totals
	Adminis- tration	Christian Education & Publications	Mission to the U.S.	Mission to the World	Stewardship Ministries	PCA Foundation			
Support and revenue:									
Unrestricted donations .....	\$143,718.63	\$318,192.16	\$585,103.52	\$340,442.88	\$ 75.00		\$ 315.00	\$1,387,532.19	\$1,242,408.45
Restricted donations .....	1,766.21	500.00	33,594.84	701,794.33				737,970.38	427,989.07
Investment income .....	18,319.83	2,105.13	19,731.65	12,132.77				52,289.38	31,793.78
Program income (Literature sales net of expenses — Exhibit "E") .....		9,021.61		3,604.21					
Other support & revenue .....								9,021.61	4,989.90
Contributions from permanent committees to sub-committees .....								3,604.21	6,732.02
Total support and revenue .....	\$163,804.67	\$329,818.90	\$638,430.01	\$1,057,974.19	\$ 60,005.04	\$ 5,000.00	\$ 315.00	\$2,255,347.81	\$1,753,825.47
Expenses:									
Missionary support, projects & evangelism ministries .....			\$268,986.35	\$754,257.62				\$1,023,243.97	\$706,914.50
General and program administrative exp. ....	\$ 97,825.71	\$188,470.86	127,833.01	261,432.67	\$ 53,529.99	\$ 2,672.01		731,764.25	616,449.23
Contributions to G.C.P., Inc. ....		100,000.00						100,000.00	50,000.00
General Assembly exp. ....	1,834.70	5,139.25	5,659.72	11,827.39				24,461.06	14,539.75
Contributions to sub-committees from permanent committees .....	10,993.04	11,985.96	17,979.00	23,972.04				64,930.04	39,912.25
Sullins College Fund and other equipment .....	1,115.00	40.00						1,155.00	.00
Depreciation — property and equipment .....	1,680.50	2,362.59	2,184.00	2,116.88	47.89			8,391.86	5,511.20
Total expenses .....	\$113,448.95	\$307,998.66	\$422,642.08	\$1,053,606.60	\$ 53,577.88	\$ 2,672.01	\$ .00	\$1,953,946.18	\$1,433,326.93

Excess of support and revenue over expenses .....	\$ 50,355.72	\$ 21,820.24	\$ 215,787.93	\$ 4,367.59	\$ 6,427.16	\$ 2,327.99	\$ 315.00	\$ 301,401.63	\$ 320,498.54
Other changes in fund balances:									
Property & equipment acquisitions from general funds (net of depreciation) .....	(7,363.24)	(250.02)	(6,022.61)	(1,971.31)	(694.89)		16,302.07		
Property & equipment acquired for use in foreign countries — Note "2" .....							27,994.92		
Transfers to personal gifts .....	156,065.23	38,195.83	253,756.68	253,369.29	2,732.06	.00	146,975.43		
Fund balances beginning of year ..	\$ 199,057.71	\$ 59,766.05	\$ 463,522.00	\$ 254,501.57	\$ 8,464.33	\$ 2,327.99	\$ 191,587.42		

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA  
ANALYSIS OF CHANGES IN FUND BALANCES  
FOR THE YEAR ENDED DECEMBER 31, 1976

GENERAL FUND

	Permanent Committees			Sub-Committees			Memo- random Totals
	Adminis- tration	Chrisitan Education & Publications	Mission to the U.S.	Mission to the World	Stewardship Ministries	PCA Foundation	
Unrestricted general funds:							
Excess of support and revenue over expenses (Exhibit "B") ..	\$ 50,355.72	\$ 21,820.24	\$ 215,787.93	\$ 4,367.59	\$ 6,427.16	\$ 2,327.99	\$ 301,086.63
Less: Unexpended program income restricted or designated for specific purposes .....	(8,537.57)	(460.00)	7,006.16	(29,241.06)			(33,560.46)
Equipment acquisitions (net of depreciation) .....	(4,669.11)	(250.02)	(6,022.61)	(1,971.31)	(694.89)	(2,327.99)	(13,607.94)
Net transfers to restricted fund .....				(54,433.99)			(54,433.99)
Net transfers to designated reserves .....				(20,690.43)			(20,690.43)
Net increase (decrease) in uncommitted general funds .....	\$ 37,149.04	\$ 21,110.22	\$ 216,771.48	\$ (101,969.20)	\$ 5,732.27	\$ .00	\$ 178,793.81
Beginning balance, uncommitted .....	41,135.19	38,155.83	232,356.34	125,198.55	2,732.06	.00	439,577.97
Ending balance, uncommitted .....	\$ 78,284.23	\$ 59,266.05	\$ 449,127.82	\$ 23,229.35	\$ 8,464.33	\$ .00	\$ 618,371.78
Designated general funds:							
Increase in medical insurance fund .....				\$ 9,196.96			\$ 9,196.96
Increase in missionary support PCA/Others .....				11,493.47			11,493.47
Net increase in designated general funds .....	\$ .00	\$ .00	\$ .00	\$ 20,690.43	\$ .00	\$ .00	\$ 20,690.43
Beginning balance, designated .....				17,577.41			17,577.41
Ending balance, designated .....	\$ .00	\$ .00	\$ .00	\$ 38,267.84	\$ .00	\$ .00	\$ 38,267.84
Total unrestricted general funds .....	\$ 78,284.23	\$ 59,266.05	\$ 449,127.82	\$ 61,497.19	\$ 8,464.33	\$ .00	\$ 656,639.62
Restricted general funds:							
Excess of support & revenue over expenses (expenses over support) .....	\$ 8,537.57	\$ 460.00	\$ (57,006.16)	\$ 29,241.06		\$ 2,327.99	\$ 33,560.46
Net transfers from unrestricted .....				54,433.99			54,433.99
Less: Transfers to personal gifts .....				(1,264.000)			(1,264.00)
Property acquisitions (net of depreciation) .....	(2,694.13)						(2,694.13)
Net increase (decrease) in restricted funds .....	\$ 5,843.44	\$ 460.00	\$ (57,006.16)	\$ 82,411.05	\$ .00	\$ 2,327.99	\$ 84,036.32
Beginning balance, restricted .....	114,930.04	40.00	21,400.34	110,593.33	.00	.00	246,963.71
Total restricted general funds .....	\$ 120,773.48	\$ 500.00	\$ 14,394.18	\$ 193,004.38	\$ .00	\$ 2,327.99	\$ 331,000.03
Total fund balances — General Fund .....	\$ 199,057.71	\$ 59,766.05	\$ 463,522.00	\$ 254,501.57	\$ 8,464.33	\$ 2,327.99	\$ 987,639.65

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

**PRESBYTERIAN CHURCH IN AMERICA**  
**ANALYSIS OF CHANGES IN FUND BALANCES**  
**FOR THE YEAR ENDED DECEMBER 31, 1976**

**PROPERTY AND EQUIPMENT FUND**

Committees	Balance 1-1-76	Acquisitions	Deletions	Depreciation	Balance 12-31-76
Administration .....	\$ 8,358.77	\$ 9,043.74		\$ 1,680.50	\$ 15,722.01
Christian Education & Publications .....	18,885.51	2,612.61		2,362.59	19,135.53
Mission to the U.S. ....	15,312.57	8,521.61		2,184.00	21,650.18
Mission to the World:					
United States .....	16,122.79	4,088.19		2,116.88	18,094.10
Foreign .....	88,245.49	41,153.92	\$ 8,000.00	5,159.00	116,240.41
Sub-Committee for Stewardship Ministries .....	50.30	742.78		47.89	745.19
	<u>\$146,975.43</u>	<u>\$ 66,162.85</u>	<u>\$ 8,000.00</u>	<u>\$ 13,550.86</u>	<u>\$191,587.42</u>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA  
COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS  
SCHEDULE OF INCOME AND EXPENSES OF PUBLICATION'S OPERATIONS  
FOR THE YEAR ENDED DECEMBER 31, 1976  
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1975

	1976	1975
	Totals	Totals
Income from sales.....	\$ 43,809.05	\$ 34,958.50
Less: Cost of goods sold.....	27,074.33	3,738.09
Gross profit.....	\$ 16,734.72	\$ 21,220.41
Selling expenses:		
Shipping expense.....	\$ 298.00	\$ 2,219.97
Advertising expense.....	170.00	.00
Total selling expense.....	468.80	2,219.97
Income from sales.....	\$ 16,265.92	\$ 19,000.44
Administrative expense:		
Personnel cost:		
Salary & benefits — Manager.....	\$ 5,783.32	\$ 5,125.43
Payroll taxes.....	303.30	273.29
Total personnel cost.....	\$ 6,086.62	\$ 5,398.72
Office supplies.....	1,126.63	267.28
Printing expense.....	.00	8,344.54
Bad debt expense.....	27.30	.00
Miscellaneous expense.....	3.76	.00
Total administrative expense.....	7,244.31	14,010.54
Net income from operations.....	\$ 9,021.61	\$ 4,989.90

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA  
 SCHEDULE OF RESTRICTED AND DESIGNATED FUNDS  
 AT DECEMBER 31, 1976

	Permanent Committees				Memorandum Totals
	Adminis- tration	Christian Education & Publications	Mission to the U.S.	Mission to the World	
Designated by committee:					
Missionary contingency.....				\$ 10,000.00	\$ 10,000.00
Medical insurance fund.....				15,481.40	15,481.40
Missionary support — PCA/Others.....				12,786.44	12,786.44
Total designated balances.....	\$ .00	\$ .00	\$ .00	\$ 38,267.84	\$ 38,267.84
Restricted funds:					
Challenge funds.....	\$118,462.80				\$118,462.80
Flewellen.....	1,244.60				1,244.60
College funds.....	50.00				50.00
Notebook fund.....	155.00				155.00
COA Special.....	861.08				861.08
Books for new churches.....			\$ 100.00		100.00
Radio ministry.....			8,702.95		8,702.95
Work in NYC — O.P.....			675.00		675.00
Builders Guild.....			4,762.53		4,762.53
Meridian work.....			153.70		153.70
Scholarship funds.....		\$ 500.00			500.00
Field funds — Brazil.....				\$ 19,967.62	19,967.62
Missionary support.....				128,165.40	128,165.40
Missionary projects.....				44,871.36	44,871.36
Total restricted funds.....	\$120,773.48	\$ 500.00	\$ 14,394.18	\$193,004.38	\$328,672.04

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

**PRESBYTERIAN CHURCH IN AMERICA  
DECEMBER 31, 1976**

**NOTES TO FINANCIAL STATEMENTS**

**NOTE "1" — Summary of Significant Accounting Policies:**

The books of the four permanent committees of the Presbyterian Church in America, the Sub-Committee For Stewardship Ministries and the Presbyterian Church in America Foundation are maintained substantially on a cash basis; however, the accompanying financial statements have been prepared on an accrual basis, except that expenditures by the Committee For Mission to the World for property and equipment acquired for each in foreign countries and advances to missionary support accounts have been recognized as program expenses in the year the expenditures were made. Expenditures for equipment acquired for the use of the committees in the United States have been capitalized and depreciation recognized as expense over the estimated useful lives of the assets. Depreciation of foreign property and equipment has been recognized only with respect to the value of such property included in the balance sheet as assets of the Committee For Mission to the World as described in Note "2". All contributions received are considered available for unrestricted use unless specifically restricted by the donor. Funds received as gifts for individuals or to support the activities of other agencies are classified as "Channel Funds" and are passed directly to the recipients without being recognized as support or expense of the designated committee.

Each committee maintains its own separate accounts and conducts its programs independently as set forth in the By-laws of the Corporation or by direction of the General Assembly.

Audited financial statements issued for previous years have recognized the cost of all property and equipment as expense and did not give effect to depreciation or residual values of such property and equipment. It was not practical to restate all previous financial statements, however, the comparative totals included in the accompanying statements for the preceding year have been appropriately adjusted to present such data on a basis consistent with that of the current year.

**NOTE "2" — Property, Equipment and Depreciation:**

(a) Equipment acquired for use in the United States:

Depreciation is provided on a straight-line basis over the estimated useful lives of the assets. An average rate of ten percent (10%) per year has been applied after allowing for estimated salvage value. At December 31, 1976 the cost for such assets less accumulated depreciation was as follows:

	<b>COA</b>	<b>CEP</b>	<b>MTUS</b>	<b>MTTW</b>	<b>STEWARDSHIP</b>
Cost .....	\$17,368.61	\$24,534.30	\$26,324.18	\$22,683.10	\$ 795.73
Depreciation ...	(1,646.60)	(5,398.77)	(4,674.00)	(4,589.00)	(50.54)
Total .....	<u>\$15,722.01</u>	<u>\$19,135.53</u>	<u>\$21,650.18</u>	<u>\$18,094.10</u>	<u>\$ 745.19</u>

(b) Property and equipment acquired by the Committee For Mission to the World for use in foreign countries:

Depreciation of foreign property and equipment has not been recognized as expense as explained in Note "1", however, a depreciation allowance has been provided in the accompanying statements in order to write off the values of these assets over their estimated useful lives, with corresponding charges being made directly to fund balance. Investment in foreign property increased during 1976 as follows:

Total cost of property and equipment (charged to program expense in 1976) .....	\$ 41,153.92
Less: Estimated decrease in value of assets for 1976 .....	\$ 5,159.00
Book value of abandoned land rover in Zambia .....	<u>8,000.00</u>
Net increase in property and equipment assets and fund balance .....	<u>\$ 27,994.92</u>

At December 31, 1976 the total cost of assets located in foreign countries amounted to \$116,240.41 as follows:

Land, buildings and equipment .....	\$123,986.41
Less: Accumulated depreciation .....	<u>7,746.00</u>
Residual value .....	<u>\$116,240.41</u>

See Note "10" regarding subsequent disposition of missionary house in Liberia.

**NOTE "3" — Committee on Administration Security Investments:**

Marketable securities are stated at cost which is \$2,300.00 less than market at December 31, 1976 as follows:

Face Amount		Cost	Market Value
\$115,000	Caissee Natle Des Telecomm 9.3& bonds due 12/1/96 .....	\$115,000.00	\$117,300.00
	Funds with MLPFS .....	342.07	342.07
		<u>\$115,342.07</u>	<u>\$117,642.07</u>

**NOTE "4" — Pension Plan:**

The Committees are participating in the "Annuity Fund for Ministers of the Presbyterian Church in America" and the "Employees Annuity Fund of the Presbyterian Church in America."

Contributions to the Plans are made in accordance with the requirements of the Trust Agreement and are charged to expense currently.

**NOTE "5" — Committee For Christian Education and Publications Note receivable — Coordinator:**

The Committee loaned its coordinator \$10,000.00 on November 12, 1976 to assist him in securing a place of residence in Montgomery, Alabama. The note is due on demand within a period not to exceed five years from the above date, or upon termination of employment. It is to bear interest at a rate of five percent (5% ) per year, which is to be paid from any net gain realized from the sale of the residence, not to exceed the net gain realized and to be secured by a second mortgage on the residence.

**NOTE "6" — Committee For Christian Education and Publications Contributions to Great Commission Publications, Inc.:**

Great Commission Publications, Inc. is a non-profit corporation, jointly owned by the Christian Education Committee of the Presbyterian Church in America and the Christian Education Committee of the Orthodox Presbyterian Church as approved by the Third General Assembly in September, 1975. Contributions to the Corporation, shown as expense in the accompanying financial statements, amounted to \$100,000.00 for 1976 and \$50,000.00 for 1975 to support general operations of the venture.

**NOTE "7" — Committee on Administration — Contribution to the Presbyterian Church in America Foundation:**

The Fourth General Assembly established the Presbyterian Church in America Foundation and recommended the use of 1976 investment monies of the Challenge Fund to assist in defraying administrative expenses of the Foundation. The total assistance provided in 1976 amounted to \$5,000.00.

**NOTE "8" — Committee on Administration — Bank overdraft — \$18,634.99:**

All available monies are deposited to a savings account for the purpose of earning the maximum interest on money available to the Committee on a temporary basis. Transfer deposits are timed and made from savings to the checking account in order to insure that sufficient money is on hand when a check is presented for payment. The overdraft of \$18,634.99 actually represented an overdraft per books due to checks being written and recorded on December 31, 1976, but which did not clear the bank until later in January, 1977. The book overdraft, however, was more than offset by funds available in the savings account of \$107,754.01.

**NOTE "9" — Committee For Mission to the United States Unsecured Program Loans to Churches:**

Expenditures for program related loans advanced to churches are charged to expense currently. Total expenditures for this purpose amounted to \$4,500.00 in 1976 and \$14,750.00 in 1975.

**NOTE "10" — Committee For Mission to the World — Subsequent Event:**

On January 22, 1977, the ownership of a three bedroom concrete block house, located in Liberia, was transferred to the Chrisitan National Evangelical Commission. The book value of the property is shown as an asset on the accompanying balance sheet at December 31, 1976 in the amount of \$6,228.00, as foreign property. Book value of the property represents the original cost of \$7,200.00, less allowance for depreciation of \$972.00.

**Kent, Nobles and Martin**  
**Certified Public Accountants**  
**Montgomery, Alabama**

May 3, 1977

Board of Trustees for the  
Insurance and Annuity Fund of the  
Presbyterian Church in America  
Columbus, Georgia

We have examined the balance sheet of the Insurance and Annuity Fund of the Presbyterian Church in America as of December 31, 1976 and the related statement of fund transactions and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned statements present fairly the financial position of the Insurance and Annuity Fund of the Presbyterian Church in America at December 31, 1976, and its fund transactions and changes in fund balances for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Certified Public Accountants

**INSURANCE AND ANNUITY FUND OF THE  
PRESBYTERIAN CHURCH IN AMERICA**

**BALANCE SHEET  
DECEMBER 31, 1976  
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1975**

**ASSETS**

	<b>1976</b>	<b>1975</b>
Cash on hand and in banks.....	\$ 699.71	\$ .00
Cash in savings deposits.....	124,787.80	72,287.32
Accrued interest receivable.....	19,680.22	5,195.31
Security investments — Note "2".....	977,748.34	550,582.41
Insurance premiums receivable.....	1,811.59	4,785.74
Annuity dues receivable.....	4,527.60	6,108.11
<b>Total assets.....</b>	<b>\$ <u>1,129,255.26</u></b>	<b>\$ <u>638,958.89</u></b>

**LIABILITIES AND FUND BALANCES**

<b>Liabilities:</b>		
Bank overdraft.....	\$ .00	\$ 18,622.76
Insurance premiums payable.....	13,006.66	.00
Accounts payable and accrued payroll taxes.....	266.26	101.31
Annuity dues paid in advance.....	8,118.14	3,077.49
Insurance premiums collected in advance.....	9,063.38	1,323.49
<b>Total liabilities.....</b>	<b>\$ <u>30,455.44</u></b>	<b>\$ <u>23,125.05</u></b>
<b>Fund balances:</b>		
Annuity Fund.....	127,816.99	74,652.94
Health Insurance Fund.....	11,681.60	9,820.20
<b>Total fund balances.....</b>	<b>\$ <u>1,098,799.82</u></b>	<b>\$ <u>615,833.84</u></b>
<b>Total liabilities and fund balance.....</b>	<b>\$ <u>1,129,255.26</u></b>	<b>\$ <u>638,958.89</u></b>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

INSURANCE AND ANNUITY FUND OF THE  
PRESBYTERIAN CHURCH IN AMERICA

STATEMENT OF FUND TRANSACTIONS AND CHANGES IN FUND BALANCES  
FOR THE YEAR ENDED DECEMBER 31, 1976  
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1975

	Annuity Funds	Ministerial Relief Funds	Insurance Funds	1976 Totals	1975 Totals
<b>Additions:</b>					
Dues from members & organizations	\$422,128.14	\$ 50,821.57		\$422,128.14	\$324,074.75
Designated donations			\$213,633.73	50,821.57	47,509.26
Insurance premiums income	61,291.55	9,069.45	1,357.29	213,633.73	148,090.79
Investment income	\$483,419.69	\$ 59,891.02	\$214,991.02	71,718.29	33,766.55
Total additions				<u>\$758,301.73</u>	<u>\$553,441.35</u>
<b>Deductions:</b>					
Administrative & general expenses	\$ 18,604.27	\$ 4,938.97		\$ 23,543.24	\$ 11,637.80
Insurance premiums expense	34,667.36		\$213,129.62	247,796.98	178,941.82
Annuity benefits to members	2,207.53	1,788.00		2,207.53	300.00
Relief payments to ministers				1,788.00	
Total deductions	<u>\$ 55,479.16</u>	<u>\$ 6,726.97</u>	<u>\$213,129.62</u>	<u>\$275,335.75</u>	<u>\$190,879.62</u>
Net increase in funds for the year	\$427,940.53	\$ 53,164.05	\$ 1,861.40	\$482,965.98	\$362,561.73
Fund balance beginning of year	531,360.70	74,652.94	9,820.20	615,833.84	253,272.11
Fund balance end of year	<u>\$959,301.23</u>	<u>\$127,816.99</u>	<u>\$ 11,681.60</u>	<u>\$1,098,799.82</u>	<u>\$615,833.84</u>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

**INSURANCE AND ANNUITY FUND OF THE  
PRESBYTERIAN CHURCH IN AMERICA**

**SCHEDULE OF SECURITY INVESTMENTS  
(HELD BY DEPOSIT GUARANTY NATIONAL BANK, JACKSON, MISSISSIPPI)  
AT DECEMBER 31, 1976**

Face Amount		Book Value	Market Value
	<b>Commercial Notes:</b>		
\$100,000	The Chase Manhattan Bank — 8-3/4% capital note, due 5/15/86 .....	\$ 99,913.05	\$ 104,500.00
100,000	General Electric Credit Corporation — 8-1/4% note, due 2/15/86 .....	101,351.20	105,125.00
100,000	International Bank for Reconstruction and Development — 8-3/8% ten year note of 1976, due 7/1/86 .....	100,000.00	106,000.00
50,000	The Japan Development Bank — 8-1/4% guaranteed note, due 7/15/81 .....	49,900.00	51,500.00
50,000	Kingdom of Norway — 8-1/4% note, due 3/15/81 ..	50,000.00	51,687.50
<u>\$400,000</u>		<u>\$401,164.25</u>	<u>\$ 418,812.50</u>
	<b>Corporate Bonds — Debentures:</b>		
\$ 50,000	The Bell Telephone Company of Pennsylvania — Forty year 9-5/8% debenture, due 7/15/2014 ...	\$ 53,243.71	\$ 56,687.50
50,000	Caterpillar Tractor Company — 8% debentures, due 11/1/2001 .....	50,000.00	52,125.00
50,000	Ford Motor Credit Company — 8-3/8% debentures, due 11/1/2001 .....	49,500.00	51,899.00
50,000	Michigan Bell Telephone Company — Forty year 7-3/4% debenture, due 6/1/2011 .....	45,827.69	49,687.50
50,000	New York Telephone Company — 8-1/4% debenture, due 10/15/2015 .....	50,000.00	52,500.00
<u>\$250,000</u>		<u>\$248,571.40</u>	<u>\$ 262,899.00</u>
	<b>Corporate Bonds — First Mortgage:</b>		
\$ 50,000	Baltimore Gas & Electric Company, 7-5/8% first and refunding mortgage bonds, due 9/1/2001 ...	\$ 47,500.00	\$ 45,500.00
50,000	The Cincinnati Gas & Electric Company — 8.55% first mortgage bonds, due 10/15/2006 .....	50,000.00	52,400.50
50,000	West Penn Power Company — 7-1/8% first mortgage bonds, series W, due 7/1/98 .....	43,243.00	45,562.50
50,000	Wisconsin Public Service Corp. — 7-1/4% first mortgage bonds, due 4/1/99 .....	45,744.50	46,125.00
<u>\$200,000</u>		<u>\$186,487.50</u>	<u>\$ 189,588.00</u>
	<b>Other Investments:</b>		
\$ 78,000	Republic of Texas Corporation — Master note ...	\$ 78,000.00	\$ 78,000.00
63,000	First International Bancshares, Inc. of Dallas, Texas — Master note .....	63,000.00	63,000.00
<u>\$141,000</u>		<u>\$141,000.00</u>	<u>\$ 141,000.00</u>
\$991,000	Totals .....	\$977,223.15	\$1,012,299.50
	Cash held by Trustee .....	525.19	525.19
	<b>Total securities</b> .....	<u>\$977,748.34</u>	<u>\$1,012,824.69</u>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

**INSURANCE AND ANNUITY FUND OF THE  
PRESBYTERIAN CHURCH IN AMERICA  
DECEMBER 31, 1976**

**NOTES TO FINANCIAL STATEMENTS**

**NOTE "1" — Significant Accounting Policies:**

(a) **Method of Accounting:**

The books are maintained on a cash basis; however, the accompanying financial statements have been prepared on an accrual basis.

(b) **Investments:**

The Board of Trustees has adopted the following policies related to the carrying values of investments which may be acquired by the Fund from time to time:

Preferred stocks and common stocks are stated at values based upon market quotations. Since it is anticipated that bonds will be held until the maturity dates, bonds are stated in general, at cost, adjusted for amortization of purchase premiums and discounts. However, in certain transactions which are equivalent to exchanges and the purpose of which is to improve the yield, the Board sells bonds and invests the proceeds in bonds of similar investment quality. Inasmuch as the investment position is viewed as essentially unchanged, no gain or loss is recognized, and the bonds acquired are stated at the amortized cost of the bonds sold.

Mortgage and other notes are stated at the uncollected balances; commercial paper is stated at cost.

Certain properties received as gifts are stated at appraised values.

The average cost per unit is used in the computation of the amount of gain or loss realized on sale of securities.

(c) Actuarial liabilities for annuity benefits are not separated on the accompanying balance sheet but are included as fund balance in the Annuity Fund. This fund balance, in the amount of \$959,301.23, represents the net accumulation of members' dues, plus investment income, less administrative and insurance expenses and annuity benefits paid. The annual actuarial valuation for 1976 has not been completed at the date of this report.

**NOTE "2" — Security Investments:**

Security investments are stated on the balance sheet at book value, which is generally acquisition cost, adjusted for amortization of purchase premiums and discounts. Exhibit "C" shows book and market value of securities held December 31, 1976. For the year ended December 31, 1975, book value exceeded market \$2,394.91.

## Appendix B

**MINUTES OF THE BOARD OF DIRECTORS  
OF PRESBYTERIAN CHURCH IN AMERICA**

Atlanta, Georgia  
April 16, 1977

The Board of Directors of the Presbyterian Church in America, met concurrently with the Committee on Administration in the Eastern Airline meeting room at the Atlanta Airport at 10:00 A.M., April 16, 1977.

The following members were present:

Teaching Elders:

H.B. Patteson (Chairman)  
Robert LaMay  
Jack Bowling  
William A. McIlwaine  
Morton Smith

Calvary  
Central Georgia  
Carolina  
Gulf Coast  
Mississippi Valley

Ruling Elders:

William Swain  
Ed Robeson  
W. F. Joseph, Jr.

Southern Florida  
Calvary  
Evangel

Also present were: Dan Moore, Consultant; Charles Dunahoo, C.E. Coordinator; John Holmes, Chairman of Committee on Judicial Business; and Charles Wolfe, representing the Committee on the Mission to the World.

Excused were Frank Moser, Frank Smith, J. B. Caulfield, E. C. Cooley, Frank Barker, Jr., and Kennedy Smartt.

Due to the lack of a quorum a motion was adopted to mail a copy of the Minutes of this meeting to all absent members with a return form asking for their concurrence, also that all actions will be ratified at our next meeting.

The meeting was opened with a round of prayer with all participating.

In the absence of the Secretary, W. F. Joseph, Jr. was elected as Acting Secretary.

Uniting Vanguard and Tennessee Valley Presbyteries:

A motion was adopted (8-0) to approve the request from Vanguard and Tennessee Valley Presbyteries that they be united into one Presbytery under the name of Tennessee Valley Presbytery.

A motion was adopted that if there was business to transact that the Board of Directors would meet June 3, 1977, in Atlanta.

The meeting was adjourned with prayer by Rev. John Holmes.

W. F. Joseph, Jr.  
Acting Secretary

Note: There was a unanimous approval of the actions of this meeting, except that one member failed to respond.

## Appendix C

### REPORT OF THE BOARD OF TRUSTEES OF THE INSURANCE AND ANNUITY FUND TO THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### I. General Comments:

Fathers and Brethren, your Board of Trustees has addressed itself to those matters assigned to it by the Fourth General Assembly and has been pleased to serve the Presbyterian Church in America in carrying these assignments to the conclusions given herein. We have had three meetings during the year.

Our programs continue to serve a growing proportion of the denomination. Membership in the Health Insurance program was 360 in October 1976 and 496 in May 1977. In the same period membership in the Annuity Program for ministers grew from 293 to 320. The Lay Annuity Program grew in the same period from 18 to 21. It is hoped that more of our congregations will consider providing this benefit to their lay employees.

#### II. Response to General Assembly Actions:

##### A. Expenses of Retired Ministers at General Assemblies (4-79.J,7)

Since the Assembly indicated a desire to fund the expenses, the Trustees felt that they should proceed to pay these expenses, if funds could be located. In 1977 the expenses will be borne by interest earned on the fund for Ministerial Relief. Future years expenses may be provided for in the same manner, depending on the availability of funds to meet this need.

##### B. That certain areas be explored (4-83D)

1. More group life, not reducing so drastically until the age of 65, and the lump sum death benefit.

This problem is still being investigated.

2. Educating our ministers about estate planning.

This program is being undertaken by the Presbyterian Church in America Foundation.

3. Supplementary long term disability income.

A way has been found to expand this benefit. The long term disability benefit provides income to members who are unable to work due to physical incapacity for periods exceeding six months.

For members not in social security, the benefit had been 60% of the first \$500 of the monthly compensation basis. The liberalized benefit is 60% of the first thousand dollars of the monthly compensation basis.

For members in social security, the benefit had been the difference between the social security disability benefit and 60% of the first thousand dollars of the monthly compensation basis.

The liberalized benefit is the difference between the social security disability benefit and 60% of the first one thousand eight hundred dollars of the monthly compensation basis.

4. The Presbyteries be encouraged to cover the cost of dues for a minister serving a church unable to meet the cost.

The Trustees of the Insurance and Annuity Fund have written to all Presbytery Stated Clerks on this matter.

##### C. Long term disability insurance for short term missionaries (4-41 III B2)

The Trustees investigated this problem in depth. Two problems arose which could not be resolved.

1. The short term missionaries were not enrolled in the annuity package as offered. To allow them to buy a piece of the program without buying the whole package would be a violation of the Trustees fiduciary responsibility to the members of the annuity fund.

2. Inclusion of these short term missionaries may cause the entire annuity fund for ministers to become subject to the government regulation under ERISA. The final regulations are not yet published, but if there is even a chance of this governmental regulation occurring, then we should go to great lengths to avoid it. Among the negative consequences of being under Federal regulations is the compulsory purchase of reinsurance which will be used to pay off the liabilities of defaulting pension programs throughout the nation.

The Trustees regret that they are not able to offer long term disability insurance for short term missionaries.

#### III. Policies of the Fund for Ministerial Relief.

The first General Assembly authorized "an annual offering to be received during the Christmas Season for Ministerial Relief." 1-72 (12)

The Assembly has not directed how the funds should be spent. Some suggested policies have been drawn up to provide a basis for assembly action on this matter. They are:

1. Ministerial Relief Funds are discretionary funds to assist the personnel of the Presbyterian Church in America who are eligible under Guidelines adopted by the Trustees of the Insurance and Annuity Fund, where their regular income is insufficient to meet minimum or emergency needs.
2. The Trustees have full authority to distribute these funds under Guidelines which they adopt, as resources allow and needs arise from time to time, at their discretion.
3. Relief Funds will be used to provide Medical Insurance coverage for retired ministers and lay workers, to assist in emergency situations, and to supplement income of retired personnel and their families when needed.
4. The Trustees, within their discretion, may require evidence that the employee has made suitable efforts to provide for his retirement needs. Ordinarily participation in an Annuity Plan of the Presbyterian Church in America will answer this requirement. Other plans will be considered on a case by case basis.
5. An annual report shall be made to the General Assembly of the use of the funds, with great discretion so that the dignity of those receiving aid is protected.

**IV. Recommendations to the General Assembly:**

1. That the policies governing the use of the Ministerial Relief funds be adopted as suggested;
2. That the action of the Trustees paying the expenses for retired ministers at the General Assembly be recognized as within the discretionary authority of the Trustees;
3. That the Assembly approve the liberalization of the long term disability benefit.

**SUPPLEMENT ONE TO INSURANCE AND ANNUITY REPORT**

**AMENDMENT NO. ONE TO THE OFFICIAL PLAN OF THE ANNUITY FUND FOR MINISTERS OF THE PRESBYTERIAN CHURCH IN AMERICA**

**Whereas**, the Presbyterian Church in America, did adopt and establish the Official Plan of the Annuity Fund for Ministers of the Presbyterian Church in America on December 4, 1973; and

**Whereas**, it is desired to change certain provisions of said plan; and

**Whereas**, at a meeting of the Trustees of the Insurance and Annuity Fund, held on the 10th day of September, 1977, said Trustees did approve and adopt by resolution this amendment, subject to the approval of the General Assembly, as hereinafter set forth;

**Now, therefore**, in consideration of the premises, this Official Plan is hereby amended, effective as of January 1, 1978, as follows:

**FIRST:** The first paragraph of Section 2.6 shall be deleted and there shall be substituted in lieu thereof the following:

"In the event dues payments to the Fund have not been made on behalf of a member (including a member who is receiving an age retirement or disability annuity) for any part of such member's period of membership, as defined later in this Section 2.6, the following benefits shall be adjusted:

- (a) the \$4,500 minimum surviving spouse annuity under Section 5.1,
- (b) the children annuities under Section 5.2,
- (c) the death benefits under Section 6.1 and Section 6.4 and
- (d) the disability benefits (including the accrual of basic retirement credits) under Section 7."

**SECOND:** Section 4.3 shall be deleted in its entirety and there shall be substituted in lieu thereof the following:

**"Section 4.3 Age Retirement Options**

Before retirement on an age retirement or disability annuity, a member may elect any optional form of payment other than a lump sum agreeable to the Trustees that is the actuarial equivalent of his normal age retirement annuity as described in Section 4.1.

Any option may be elected by a member at the time up to one year before the effective date of the age retirement annuity without submission of evidence of good health. A member desiring to elect an option less than one year before the effective date of age retirement must submit evidence of good health satisfactory to the Trustees. The election of an option may be cancelled by a member at any time up to one year before the effective date of age retirement annuity. Cancellation less than one year before the effective date will require the approval of the Trustees.

The election of any option shall have no effect if (i) a member or member's spouse dies before the member's retirement, or (ii) a member subsequently begins to receive either an early age retirement or a disability annuity before attaining age 65."

**THIRD:** Section 5.1 shall be deleted in its entirety and there shall be substituted in lieu thereof the following:

**"Section 5.1 Surviving Spouse Annuity**

A surviving spouse is one whose marriage to a deceased member of the Fund has taken place before the member begins to receive an age retirement annuity (see Section

4). A surviving spouse of a member who at the time of death is receiving a disability annuity (see Section 7) is one whose marriage to the member took place before the member began to receive such disability annuity.

Upon the death of a member before the member begins to receive an age retirement annuity, the surviving spouse shall receive an annual surviving spouse annuity equal to that which may be purchased by the present value of both the member's combined retirement credits (see Section 3.3) at date of death plus a rental allowance equal to one-half of the member's rental allowance credit at date of death. A minimum of \$4,500 per year will be payable if all dues payments to the Fund on behalf of a member have been made for every month of the member's period of membership (see Section 2.6).

Upon the death of a member after the member begins to receive an age retirement annuity, the surviving spouse shall receive an annual surviving spouse annuity equal to one-half of the member's combined retirement credits at the date of death plus a rental allowance equal to one-half of the member's rental allowance credit at date of death, unless the member had elected an optional form of payment of his age retirement annuity (see Section 4.3).

Any special credit declared by the Trustees after the surviving spouse annuity begins shall be added to this annuity as specified in Section 9.1.

The surviving spouse annuity and rental allowance shall terminate upon death or remarriage of the spouse."

FOURTH: Section 6.1 shall be deleted in its entirety and there shall be substituted in lieu thereof the following:

"Section 6.1 Lump Sum Death Benefit upon Death of Currently Protected or Disabled Member Prior to Age Retirement.

A currently protected member under Section 1.2 or disabled member receiving a disability annuity whose death occurs prior to receiving an age annuity, and who at the time had made full dues payments to the Fund, shall have paid to his beneficiary in a lump sum an amount determined by his last twelve months dues compensation basis at the time of death, as follows:

- (a) All members up to age 65 — one-half (1/2) times annuity compensation.
- (b) All members age 65 and above — \$1,000."

FIFTH: Section 7.3 shall be deleted in its entirety and there shall be substituted in lieu thereof the following:

"Section 7.3 Amount and Duration of the Disability Annuity

The disability annuity shall be payable to the member beginning on the first day following the sixth month of the period during which the member is totally disabled, or on the date that member ceases to receive any remuneration for services, whichever is the later. If all dues payments to the Fund on behalf of the member have been made for every month of the member's period of membership (see Section 2.6), the annual amount of the disability annuity shall equal (1) 40% of the first \$21,600 of the member's compensation basis plus a rental allowance equal to 20% of the first \$21,600 of the member's compensation basis, if such member is covered by the Social Security Act, or (2) 40% of the first \$12,000 of the member's compensation basis plus a rental allowance equal to 20% of the first \$12,000 of the member's compensation basis if such member is not covered by the Social Security Act. All such disability annuity payments shall be less any benefit for which the member becomes eligible as the result of such disability under Social Security, Workmen's Compensation, Veterans and other governmental disability benefit programs. In the event a member receiving a disability annuity becomes eligible to receive an increase in disability benefits from Social Security, Workmen's Compensation, Veterans and other governmental disability programs three months or more after the beginning of benefits from any such source, such increases shall not reduce the sum the member is receiving as a disability benefit from the Fund.

The disability annuity shall terminate on the earliest of (a) the first day on which the member is no longer disabled, (b) the date on which the member attains age 65 or (c) the date of the member's death."

IN WITNESS WHEREOF, the Trustees of the Insurance and Annuity Fund have caused this amendment to be executed by its Chairman on this \_\_\_\_\_ day of September, 1977.

ANNUITY FUND FOR MINISTERS OF THE  
PRESBYTERIAN CHURCH IN AMERICA

By: \_\_\_\_\_  
Chairman of the Trustees of the  
Insurance and Annuity Fund for  
Ministers of the Presbyterian  
Church in America

**SUPPLEMENT TWO TO INSURANCE AND ANNUITY REPORT****AMENDMENT TO THE OFFICIAL PLAN OF THE ANNUITY FUND FOR MINISTERS OF THE PRESBYTERIAN CHURCH IN AMERICA, AS AMENDED**

The Official Plan of the Annuity Fund For Ministers of the Presbyterian Church in America, as amended, adopted on September 10, 1975, by the Third General Assembly of the Presbyterian Church in America, is hereby further amended with respect to the "Distributions from Special Gift Accounts" section of the Special Gift Account adjunct to said Plan and Trust, as follows:

Upon a Member's retirement, disability, termination of employment, death, or if withdrawals are made in case of hardship, or upon other events provided for by the Plan and Trust agreement, distributions of funds from Special Gift Accounts shall be made, at the election of the Member by one of the following methods:

1) By paying the amount to be distributed (subject to the Plan interest rate and any special credits added periodically which are applicable to the unpaid balance) in monthly installments, the amount of such monthly installments to be at least as great as 1/120th of the credit balance in said Special Gift Account, as such balance stands as of the first distribution date; but the Trustees at any time may cause the unpaid balance of the account to be distributed in one single payment.

2) By paying the full amount to be distributed in one single payment.

3) By purchasing an annuity contract providing periodic payments in a form having the effect of the following joint and survivor annuity, with a survivor annuity for the life of the Member's spouse that is not less than one-half nor more than the amount of the annuity payable during the joint lives of the Member and the Member's spouse, which is the actuarial equivalent of a single life annuity for the life of the Member. Such Member shall have a reasonable period before the annuity starting date during which said Member may elect in writing, but only after having received a written explanation of the terms and conditions of the joint and survivor annuity and the effect of such election, not to take such joint and survivor annuity. In the event that a Member elects not to take the joint and survivor annuity, then a single life annuity may be elected.

If the provisions of the Plan and Trust are amended to provide for annuities to be paid directly from the Special Gift Accounts rather than by purchase, then the Trustees may direct payments under such an annuity, upon the same conditions as provided for in "3" above, if the Member shall elect such a method of distribution in lieu of the purchase of an annuity from an insurance company.

## Appendix D

### REPORT OF THE SUB-COMMITTEE ON INTERCHURCH RELATIONS TO THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The Committee on Interchurch Relations met two times during its term. One meeting was held before the close of the Greenville Assembly, September 16, 1976, the second in Jackson, Mississippi, on January 24, 1977.

The Committee sent Ruling Elders, Donald Boerema and John Snyder, and Teaching Elders, Morton Smith, and Tim Fortner, to represent the PCA at the meeting of the North American Presbyterian and Reformed Council at Calvin College in Grand Rapids, Michigan, on October 29-30, 1976. (See *1976 Assembly Minutes* 4-59-Item 3).

The Committee, according to the 1976 Assembly directive (4-59-Item 11) met with the Moderator and Past-moderators of the Assembly and the Clerk of the Assembly, to consider the matters suggested by a communication from the Reformed Presbyterian Church, Evangelical Synod, and an action of the Orthodox Presbyterian Church, and to endeavor to fashion a long-range policy of mutual concern, activities, and the pursuance of unity with these denominations.

The Committee sent two representatives to a N.A.P.A.R.C. sponsored conference on race relations, held in Grand Rapids on March 24-25, 1977. (4-59 Item 8 and 12-C).

Regarding the question of Reformed Ecumenical Synod membership, the Committee reports that members of the Interchurch Relations Committee are now on the regular mailing list of the Reformed Ecumenical Synod. Individuals are studying the possible future relations with this body, but the Committee is not yet prepared to report on this study.

The following were named as fraternal delegates to N.A.P.A.R.C. Denominations.

Church	Place	Principals	Alternate
ARP	Bonclarken Flat Rock, NC June 6-9, 1977	TE Robert Korn TE Tim Fortner	RE (Western Carolinas)
CRC	Calvin College Grand Rapids, MI June 14-24, 1977	TE M. H. Smith RE Henry Boss	RE Jules Vroon (Southern Florida)
OPC	Bethel OPC Oostburg, WI June 2-10, 1977	TE Aiken Taylor TE Carl Bogue	RE (Ascension)
RPCES	Covenant College Lookout Mtn., TN May 20- , 1977	TE Aiken Taylor RE T. R. Wert	RE (Tennessee Valley)
RPCNA	Geneva College Beaver Falls, PA June 3- , 1977	RE John Synder TE Michael Bolus	(Ascension)

#### Recommendations:

The Committee on Interchurch Relations Recommends to the 1977 General Assembly

- (1) That the General Assembly pays full expenses of lodging and meals for fraternal delegates to the P.C.A. Assembly;
- (2) That the Assembly encourage the practice of occasional pulpit exchange among P.C.A., O.P.C., and R.P.C.E.S. member churches;
- (3) That the Assembly encourage members of P.C.A. congregations to subscribe to Church papers reporting on the Theology and Life of O.P.C. and R.P.C.E.S. member Churches;
- (4) That the Assembly give its Committee on Interchurch Relations more specific direction as to the Committee's response to overtures and invitations to discuss union with other Reformed bodies;
- (5) That the Assembly approve the amended and strengthened statement of "Basis" of N.A.P.A.R.C. amended by substitution to read as follows:

"Confessing Jesus Christ as only Savior and Sovereign Lord over all of life, we affirm the basis of fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Cannons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechism".

Tim Fortner, Chairman

## Appendix E

**REPORT OF THE COMMITTEE ON JUDICIAL BUSINESS  
TO THE FIFTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Permanent Committee on Judicial Business submits the following report:

The Committee on Judicial Business convened in Atlanta, Georgia, February 11, 1977. The Committee performs duties for and reports to the General Assembly on matters of a constitutional nature. In other judicial matters, the Committee functions to advise the Stated Clerk as a sub-committee of the Committee on Administration. Serving you on the committee this year are:

*Teaching Elders:*

Thomas A. Cook	Class of 1980
John P. Clelland	Class of 1979
John D. Holmes	Class of 1978
James E. Moore	Class of 1977
Samuel B. Hoyt, Jr.	Alternates

*Ruling Elders:*

James Westlake
Larry Mick
Robert H. Kirksey
George Gulley
J. Brookes Smith

Actions taken by the Committee on Judicial Business are as follows:

1. Election of Chairman, Vice-Chairman, and Secretary:
  - a. Chairman — John D. Holmes
  - b. Vice-Chairman — Thomas A. Cook
  - c. Secretary — James R. Westlake
2. Communication from E. Crowell Cooley, Stated Clerk of Gulf Coast Presbytery dated July 7, 1976, was referred back to the Stated Clerk, PCA.
3. The complaint from Paul Karlberg dated January 23, 1977, was judged to have been filed within the proper time limit. The Stated Clerk, PCA was advised:
  - a. That the form of the complaint is in order;
  - b. That the Committee recommends the complaint be referred to a Judicial Commission at the next General Assembly;
  - c. That if the complaint be withdrawn before the printing of the Assembly handbook, that it not be printed but that it be returned to the sender.
4. The Stated Clerk was advised that the question of leadership and membership for organizing congregations (as per paragraph No. 2 of the Stated Clerk's letter dated January 25, 1977) should be handled by Presbyteries (being referred to Section 12-2 paragraph 2, BCO).
5. Pertinent documents concerning the request of the Fourth General Assembly (as found on page 91) of the Fourth General Assembly's *Minutes* ) concerning Warrior Presbytery were requested from the Clerk of the General Assembly.
6. Vice-Chairman, Thomas A. Cook, and James Moore were appointed to meet with the Committee on Administration to prepare the manual of operations which will include procedures for the functioning of this committee.

NOTE: The following items will be handled at a meeting just prior to the Assembly and actions taken will appear in a supplemental report.

1. Complaint of Rev. [REDACTED] against Presbytery of Texas.
2. Carolina Presbytery overture to add a new paragraph to the *Book of Church Order* to be numbered 5-4.
3. Tennessee Valley Presbytery overture to include a new paragraph at the end of the first paragraph 22-4 to the *Book of Church Order*.
4. Gulf Coast Presbytery overture to insert the words "Except in those cases deemed extraordinary by the Presbytery," at the end of the sentence in *The Book of Church Order*, Form of Government 19-2.
5. The inquiry of the Committee regarding the exception taken to the Minutes of the Tenth Stated Meeting of Warrior Presbytery pertaining to the ordination of Mr. Fred Carr.

Respectfully submitted,

John D. Holmes  
Chairman

### PROPOSED AMENDMENTS TO THE BOOK OF CHURCH ORDER

The Stated Clerk reports the following presbytery votes on the proposed amendments to the *Book of Church Order*. All of the proposed amendments have received the required two-thirds vote of the Presbyteries. They are to be voted on by this Assembly for final enactment.

1. That the *Book of Church Order* be amended on page 17, paragraph 14-2 by ending the second sentence with the word "held", eliminating the last phrase that reads, "and any corresponding church court with which an affiliate relationship may be established that is satisfactory to both courts."

Affirmative 21      Negative 0

2. Regarding the ordination and installation of an assistant minister, the Committee recommends the following modifications and changes to the *Book of Church Order*, paragraph 22-5 through 22-10:

— Paragraph 22-5, Following the words "QUESTIONS FOR ORDINATION" add a footnote as follows: "For an assistant minister only questions 1-7 shall be used."

Affirmative 21      Negative 0

— Paragraph 22-6, Following the words "QUESTIONS TO CONGREGATIONS" add a footnote, as follows: "For assistant minister address the Session omitting the last phrase of questions 1 and 2."

Affirmative 21      Negative 0

— Paragraph 22-7, Following the words "... to this effect" add a footnote, as follows: "For assistant minister add the word 'assistant' before 'pastor', and charge the Session rather than the Congregation."

Affirmative 21      Negative 0

— Paragraph 22-9, Following the words "QUESTIONS FOR INSTALLATION" add a footnote, as follows: "For assistant minister substitute the word 'serve' for 'take charge of', and add the word 'assistant' before 'pastor'."

Affirmative 21      Negative 0

— Paragraph 22-10, Following the words "QUESTIONS TO CONGREGATION" add a footnote, as follows: "For assistant minister address the Session omitting the last phrase of questions 1 and 2."

Affirmative 19      Negative 0      Abstention 2

**SUPPLEMENTAL REPORT OF  
THE COMMITTEE ON JUDICIAL BUSINESS  
TO THE FIFTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

7. Overture No. 1, page 34, from Gulf Coast Presbytery, regarding change in 19-2 of the *Book of Church Order*.  
We recommend that it be answered in the negative because the present requirement of the Book of Church Order 19-2 is both expedient and sensible.
8. Overture No. 2, page 34, from Carolina Presbytery, regarding adding new paragraph 5-4 to the *Book of Church Order*.  
We recommend to the General Assembly that the matter be referred back to the Committee on Judicial Business for further study.
9. Overture No. 4, page 34, from Tennessee Valley Presbytery, regarding examining extraordinary cases by Presbytery.  
We recommend that it be answered in the negative because the overture strikes at the prerogative of Presbytery to determine its own membership.
10. Communications 3, page 37, from Hawaii Right to Life, regarding abortion on demand.  
Communication considered under chapter 31, paragraph 4 of the Westminster Confession: We recommend to the General Assembly that Dr. Will Thompson of Second Presbyterian Church, Yazoo City, Mississippi be appointed as principal and the Stated Clerk of the General Assembly be appointed as alternate to represent the PCA to the President of the United States in support of this communication.
11. Resolution 3, page 47, from Ruling Elder Raymond Mathison, Presbytery of Southern Florida, regarding proposed divisions of the PCA *Book of Church Order*.  
We recommend that it be answered in the negative because it is contrary to the World of God in that it is destructive of the very sense of discipline.
12. Resolution No. 4, page 47, Presbytery of Southern Florida, regarding language of 15-2 *Book of Church Order*.  
Committee recommends answer in the affirmative.
13. Resolution No. 5, page 47, from the Presbytery of Southern Florida, regarding New Paragraph 15-8 *Book of Church Order*.  
Committee recommends that it be answered in the negative because it is unwarranted and restricts the Court unnecessarily.
14. Complaint No. 2, page 56, from Teaching Elder [REDACTED] against the Presbytery of Texas.  
We recommend:
  1. That the form of the complaint be found in order;
  2. That a Committee of Commissioners on Judicial Business be made a Judicial Commission to hear the complaint.  
(Mr. Kim is not able to attend this Assembly and requests that the Commission adjudicate the case before the next Assembly.)
15. Complaint No. 3, from Teaching Elder Thomas Barnes *et al* against Evangel Presbytery, page 59.  
We recommend:
  1. That the form of the complaint be found in order;
  2. That it be heard by a Judicial Commission appointed by the General Assembly consisting of the following:
 

Teaching Elders	Ruling Elders
Vernon West (Calvary)	Charles Gavin (Central Ga.)
Joseph Pipa (Miss. Val.)	Leon Hendricks (Miss. Val.)
Stuart Perrin (Ascension)	Elliott Belcher (Warrior)
Tom Kay (Warrior)	James McOwen (S. FL)
R. C. Sproul (Ascension)	John Snyder (Ascension)
Thomas R. Patete (Covenant)	Chip Howell (N. Ga.)
John Oliver (Central Ga.)	John Bell (Warrior)
Jack Ross (Grace)	Kenneth Keyes (S. Fla.)
	Earl Bolton (N. Ga.)
	Alternate John Doster (Grace)
	Alterante Fred Herron (Tn. Val.)
16. Regarding the matter given to the Judicial Business Committee by the 4th General Assembly (as found on page 91 of the *Minutes of the 4th General Assembly*).  
It is the opinion of the Judicial Business Committee that according to the information given us by Warrior Presbytery the exception to the minutes of Warrior Presbytery has been resolved by the action of that Presbytery which satisfies the requirements of the *Book of Church Order*, and that no further Judicial action is required.

**Appendix F**  
**REPORT OF THE CHRISTIAN EDUCATION  
 AND PUBLICATIONS COMMITTEE  
 TO THE FIFTH GENERAL ASSEMBLY  
 OF THE PRESBYTERIAN CHURCH IN AMERICA**

**Introduction:**

"Go ye therefore and make disciples of all nations baptising them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even to the end of the world."

Matthew 28:19-20

"... for the equipping of the saints unto the work of ministering, unto the building up of the body of Christ ..."

This has been a year of change within the Christian Education and Publications Committee of the Presbyterian Church in America. The first coordinator, Rev. Paul G. Settle, left the office of Coordinator and entered the pastorate. Rev. Charles H. Dunahoo was called, as of January 1, by the Christian Education and Publications Committee to become the new Coordinator.

In seeking to understand the role and goal of Christian Education and Publications the Committee and staff have a firm commitment to the belief that in the Great Commission our Lord sets the goal for the entire work of the Church including the work of Christian Education.

The Committee was rightly established in keeping with the whole of our Lord's commission to disciple and to teach. The Committee sees its work as an urgent assignment especially because of the 'signs of the times'. The staff and Committee of CE/P understand from Scripture and from the assignments of the General Assembly that their work is a most comprehensive assignment because God requires us "to teach men to do all things whatsoever He commanded", to set forth "the whole counsel of God."

The Great Commission and the actions of the General Assembly have set the course for the Committee to be responsible for recommending, providing, and producing materials for the Church. The establishment of a full Christian Education program from evangelism to doctrinal study to a full world and life view of the Reformed faith is now underway.

The basic theology and philosophy of Christian Education are translated into the actual responsibilities of teaching and preparing materials for all levels of the Church such as: the Sunday School, the youth programs, the Women in the Church Bible Studies, discipleship training, Home Bible studies, personal growth materials, family devotions, Vacation Bible School materials, officer training materials.

In the interpretation of the assignment established in Scripture and officially set forth in the Minutes of the previous General Assemblies of the PCA, the Christian Education and Publications Committee wants to serve the entire denomination and make available study materials in all areas of the Christian life needed for the growth and development of God's people. The Committee believes that whatever is needed in the area of Christian Education, materials, direction and guidance, should be provided through the denomination's CE/P program.

To do this the Committee works through its staff both to locate and produce materials suitable to our own needs within the PCA. We must have the personnel to assist local churches in being able to integrate those materials into the life and growth of the local church. The Committee is making available to all the member churches written and audio-visual material as well as speaking and teaching seminars and conferences.

It is believed by our Assembly in principle and by the Committee in practicing that principle that the Great Commission has been given to the Church; therefore, it is the responsibility of the Church to educate its people from the local to the General Assembly level.

The Committee also understands the Great Commission to emphasize the importance of a solid, strong, foundational base for any church and/or denomination, realizing that discipling without teaching falls short of the task.

The Committee seeks to carry out its task by assisting local churches, mission churches, both at home and throughout the world with good, solid, Biblical materials, consistent with the Westminster Standards (officially adopted as setting forth the standards of faith and doctrine for the Presbyterian Church in America).

The Committee is seeking to be faithful to that full mission of evangelizing and equipping the saints in the following manner: the giving of counsel, guidance and training to ministers, officers and workers within the local education program. The "perfecting of the saints to the work of the ministry, to the knowledge of our Lord Jesus Christ, to the end that our people be not tossed to and fro by every wind of doctrine, by sleight of men and craftiness," as Paul taught in Ephesians 4, gives us our Biblical vision.

Through writing, editing and recommending literature for teachers and students, publishing of news, books and other related materials that would assist in the Christian Education program in local churches, the Committee is making progress. To the establishment and development of a stronger family ministry program through conferences, seminars, and materials, the giving of ad-

vice and suggestions to those involved in Christian schools, working with the other Assembly Committees to set forth a foundation for the denomination that will cause her to be strong for years to come, the CE/P Committee has committed itself.

God has been faithful to allow much to be done during the first three full years of operation; yet, there is so much that needs to be done. We have only scratched the surface. The prayers and the financial support of the people are greatly needed in order to enable the Committee to present to the Assembly a full curriculum of Christian Education in all phases of the Church's ministry.

The following is offered to you in the Assembly as a report of what the CE/P Committee is doing as it seeks faithfully to pursue the task assigned by the Lord and through the concurring actions of the General Assembly:

- I. Curriculum
- II. Leadership Development
- III. Family Ministries
- IV. Media
- V. Finances
- VI. Staff
- VII. Denominational Publications
- VIII. Promotion
- IX. Conclusion
- X. Recommendations

**I. CURRICULUM**

**A. Great Commission Publication**

The joint-venture (Great Commission Publications) established two years ago between the Orthodox Presbyterian Church and the Presbyterian Church in America has given our Church a curriculum of grades 1-12 with other study materials also available. We believe that God in His providence brought about this partnership. It has made available to our Church a prepared program particularly for Sunday Schools, consistent with our doctrinal standards. Over 180 PCA churches are now using GCP Sunday School Materials.

We hope to see through the publications of new materials a full Sunday School curriculum from GCP. Present development plans call for the following schedule: New Senior High materials in the Spring of 1978; Several Adult study guides for '78 (projected 6 annually from GCP). Rev. Joseph Pipa (PCA minister) is on the writing staff to assist in this program. Other PCA writers are being sought by GCP to help with the work.

In January of 1977, GCP opened a regional office in Montgomery, Alabama, in the PCA's CE/P office. GCP materials can now be ordered from the Montgomery office.

The *Trinity Hymnal* is available through GCP. The new edition bearing the joint-venture logo has now been published and is available to our churches. This is the finest Christian hymnal available.

The joint-venture has not only given us a ready-made Sunday School curriculum (grades 1-12) with projected materials for adults and pre-school, but it has involved us in the world wide mission of Christian Education. GCP materials are used across the nation and throughout the world. Several denominations are using our GCP materials and services.

The Committee reminds the Assembly of our long range commitment with the Orthodox Presbyterian Church to the GCP joint-venture. The fulfillment of this agreement will determine the productivity of new materials.

The amount with which the PCA Assembly supports this program with prayers and financial backing will set the pace for making newer and better materials available for our churches. Over the first two years, the PCA has fallen significantly behind in its obligation to GCP. This is seen in spite of the fact that more and more of our PCA churches are relying upon GCP Sunday School materials.

**B. Financial Interest in Great Commission Publications, Inc.**

An audit was made on the financial statements of Great Commission Publications, Inc. by the firm of Main Lafrentz & Company, Certified Public Accountants of Philadelphia, Pennsylvania, which covered the nine months period ended June 30, 1976.

The accountant's report on the examination contained an unqualified opinion with respect to the fairness with which the financial statements presented the Corporation's financial position at June 30, 1976 and results of its operations for the nine months then ended. Copies of this report are available upon request.

According to unaudited statements prepared by the staff of Great Commission Publications, Inc., dated June 30, 1977, total contributions by the two denominations are as follows:

	<b>11/75-6/76</b>	<b>7/76-6/77</b>	<b>Total</b>	<b>% of Total</b>
Presbyterian Church in America . . . . .	\$102,000	\$ 89,000	\$191,000	44%
Orthodox Presbyterian Church . . . . .	90,000	150,000	240,000	56%
	<u>\$192,000</u>	<u>\$239,000</u>	<u>\$431,000</u>	<u>100%</u>

Total contributions from the OPC and the PCA from the beginning have amounted to \$431,000, with 44% coming from the PCA and 56% from the OPC. If dissolution were to occur today, the net worth of GCP would be divided in accordance with those percentages. The figure of \$431,000 is in no way an indication of the value of the investment of our two churches but merely a reflection of total contributions.

Copies of the June 30, 1977 audit report will be made available to interested parties at the Office of the Committee for Christian Education and Publications upon completion.

### C. Local Curriculum Development

While depending upon the GCP partnership to meet a large segment of our needs, particularly in Sunday School and VBS materials, we must continue to make available materials and programs that will meet our own unique needs. Depending on GCP for Sunday School materials, we believe we are now able to spend our in-house energies meeting needs in materials for evangelism, family ministries, youth programs, officer training, new member orientation, good doctrinal studies and bible studies to be used in a variety of ways, plus continuing education resources for our ministers.

With the help of the WIC Love Gift the Committee hired Mr. Roy Gamble of South Florida to prepare a Youth Ministry Manual to assist local churches (large and small, rural and urban) in establishing and cultivating a strong Youth Ministry. This is a project unique to all of our Reformed churches. We hope that others will share the benefits along with the PCA.

Rev. Harris Langford is preparing several study guides to be available beginning this fall for the education of our young people. The study guides are in the areas: the modern cults, an Old Testament study in Ruth, and a New Testament study in Ephesians.

We have hired Dr. Jack Scott to work with us full time in preparing numerous materials and aids for adult education. He has presently prepared an Old Testament study guide for the WIC Circle studies for 1978 to add to the list of WIC materials already available. He will write Sunday School lessons for churches and study books for adults.

We are preparing new materials for officer training and new or prospective church members. We are reprinting Rev. Tom Kay's *Train Up A Child* and Paul and Georgia Settle's *Children's Bible Studies*. We are preparing audio-visual teaching aids for use in local churches and a tape library dealing with educational subjects and aids.

We are continuing to increase our stock of books and supplies in order to meet the needs of the local churches. Audio-visual supplies are available from our office at greatly reduced prices. The staff is constantly searching, reading and evaluating materials that would be suitable for our needs in the PCA. A resource file of recommended materials has been established with every effort to keep it current.

## II. LEADERSHIP DEVELOPMENT

### A. College

The Sub-Committee on Leadership Development of the Assembly's Committee on Christian Education and Publications met in an initial meeting with representatives of Covenant College on December 10, 1976, to discuss their plan and proposal for joint governance of Covenant College by the RPCES and PCA Churches. A second meeting was held at Covenant College March 18, 1977.

In accord with a consensus arrived at by the respective committees, the General Synod of the Reformed Presbyterian Church, Evangelical Synod, at its 1977 meeting overwhelmingly endorsed in principle the following plan.

#### *Steps for Sharing Governance*

*Step 1.* The College Board would be expanded from 24 to 30 members; the RPCES would elect 24 members; the PCA would elect 6 members from a list of PCA men nominated by the RPCES.

*Step 2.* When the PCA sends as many students to the College as the RPCES sends or the PCA contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own representatives).

*Step 3. Alternative A.* When the PCA sends as many students to the College as the RPCES sends and the PCA contributes \$5,000,000 to the Capital and/or Endowment Funds, or

*Alternative B.* When the PCA sends as many students to the College as the RPCES sends and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$2,500,000 to the Capital and/or Endowment Funds, then the RPCES will elect 8 members and the PCA 12 members to the Board.

*Step 4.* When the PCA sends as many students to the College as the RPCES sends, and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$5,000,000 to the Capital and/or Endowment Funds, then the RPCES will elect 15 members and the PCA 15 members to the Board.

#### *Procedures for Implementation*

### I. Accompanying Agreements and Understandings:

(1) The PCA will elect its first Trustees in 1978 (nominated by RPCES — elect 6 men in 3 classes of 2 men each with staggered terms of 1, 2, and 3 years.

(2) A Trustee is elected by his respective denomination, but is *seated annually* upon signing the Statement of Doctrinal Commitment. (This is covered in II. Amendments to the College Bylaws, recommended change No. 2.)

(3) The 1977 Synod of the RPCES will be asked to vote on a change in Standing Rules of Synod to implement the plan, but such a change will only officially take place upon a second vote by Synod in 1978. In addition, all parties desire a third vote in 1979 after Step 1 of the Plan has been implemented, but before Step 2, and until the third vote, either party can withdraw without explanation.

(4) Following the third vote by the Assemblies in 1979, either party may withdraw from the arrangement by notifying the other in writing, but it is understood that such an action forfeits all claims to assets and legal rights of governance by the withdrawing party.

(5) If both parties decide to voluntarily dissolve the College, the assets are to be divided as follows: The RPCES is to be accounted as having an "asset base" of \$5,000,000 which shall remain constant for purposes of calculation until such times as the PCA contributes \$5,000,000 in Capital and/or Endowment Funds. Prior to the PCA having contributed \$5,000,000, the money received from dissolution would be divided pro-rata in accordance with how much the PCA has contributed in relationship to the RPCES "asset base." After the PCA has contributed \$5,000,000 all proceeds would be divided equally. (Example: If PCA has contributed \$2,000,000 and the College is dissolved and brings \$9,000,000, the RPCES would get 5/7 and the PCA 2/7 of the \$9,000,000. The "new asset base" is the sum of the RPCES \$5,000,000 and the PCA \$2,000,000 for a total of \$7,000,000. Once the "base" reaches \$10,000,000 all will share equally.) If dissolution should occur, it is understood that the monies would be returned to the respective denominations by the Trustees.

(6) The Executive Committee of the Board will reflect the presence of the PCA through placing PCA men on the Committee.

(7) The Chairman of the Board will be a RPCES until equality in numbers is reached, unless the RPCES Board members choose to waive this understanding.

(8) The College will be delighted to seek and employ qualified PCA persons for the faculty as opportunity naturally presents itself.

(9) "Accounting" for students and dollars from the various denominations will follow these principles:

a) Students or dollars from individuals or churches that are members of a denomination are to be credited to that denomination.

b) Dollars received by recommendation or referral from a member or church of a denomination are to be credited to the referring denomination.

c) Designated dollars shall be "accounted" as requested by the donor. Designations should be made at the time the gift is given and not after a lapse of some time.

d) The Board shall elect a Trustee committee comprised of equal numbers of PCA and RPCES members to settle any disputed assignments.

(10) The PCA Trustees currently on the Board will be asked to resign prior to the election at Synod in 1978 and stand election at the PCA General Assembly. (Vacancies left by this will be filled at the 1978 Synod.)

(11) The following principles of relationship between the College and Church Courts will be adhered to:

a) Denominational control of the College is through the election of trustees and not by direct intervention in the College affairs.

b) The College will report annually to the Synod and the General Assembly.

c) The Synod of the RPCES and the General Assembly of the PCA will own no property directly.

d) The denominations will have no legal obligation for debts incurred by the College.

(12) The RPCES and PCA Trustees should be furnished with "position papers" adopted by the respective denominations in order for us to grow in our understanding of the specific posture of each body.

(13) The RPCES respectfully requests that the PCA set specific goals for itself concerning the time period within which it will work to achieve the various steps leading to full participation in the governance of the College. We ask that these goals be shared with the Board through the Chairman.

(14) When both parties are electing 15 Trustees, the "accounting" of students and dollars shall not be reported as per this agreement, although management records and reports may be kept and reviewed by the Board.

(15) Either denomination may elect a person as Trustee from a third denomination if such a denomination is in conformity with the Scriptures and Westminster Standards.

(16) If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPCES, he should voluntarily offer his resignation to the Board.

(17) The PCA would be expected to establish its own procedures for relating to the College, but in a manner that would not violate the above understanding in spirit or in fact.

## B. Seminary

The Sub-Committee on Theological Education was asked to deal with parts I and IV of Overture 10 from Covenant Presbytery of the 1976 General Assembly. Specifically, (a) that the General Assembly study the propriety of training men for the ministry in institutions which are not under the discipline of the Presbyterian Church in America and, (b) that the General Assembly establish a seminary under its discipline or provide an auxiliary faculty to be attached to some recognized seminary so that ministerial students could be trained by men primarily responsible to the Presbyterian Church in America rather than other denominations.

In carrying out the assignment the Sub-Committee has met with representatives from three Presbyteries interested in establishing PCA ministerial training facilities and the three presidents of the three seminaries approved by the First Assembly in Birmingham; Westminster Theological Seminary, Reformed Theological Seminary and Covenant Theological Seminary. It has come to the attention of the Sub-Committee that other groups in the PCA are also interested in seminary education for ministers. The Committee has not restricted itself to handling Overture 10. It has sought to map out direction that would facilitate a plan of educating ministerial candidates for the Presbyterian Church in America.

The report is presented in three parts. First, the Biblical view of the minister and ministerial training; second, the proposal for training; and, third, the recommendation for achieving educational training at this point.

### 1. The Biblical View of the Minister and Ministerial Training

It is evident from Paul's epistles which deal with the work of the ministry that first of all the minister must be knowledgeable in the Scripture and committed to the infallible authority of that Word of God. The high place of God's Word in the making of the minister is seen in I Timothy 3:14-17. The minister is to abide in that Word, to be assured of its authority and to be thoroughly equipped for every service by means of that Word of God. He is able to give heed to reading, exhortation and teaching of the Scriptures (I Timothy 4:13). He must be careful, through diligent study to handle God's Word rightly (II Timothy 2:15). The authority with which he preaches and teaches rests solely in God's Word (Titus 2:15).

To help the man of God called to the ministry of the Word meet this goal, he needs training in Biblical content, the original languages, exegesis of passages using the best tools, training in teaching Scripture to others and experience in applying the lessons taught in a practical way.

The curriculum for accomplishing this should include courses in the following: Biblical content, Hebrew, Greek, Exegetical method, Interpretation, Teaching methods and principles, study methods and principles, teaching experience under supervision. Such courses ought to be offered by those experienced in English Bible and Christian education and by those knowledgeable and experienced in the area of Biblical languages, theology, apologetics and practical exegesis.

The minister must also be knowledgeable in doctrine and committed to sound doctrine. Paul exhorts Timothy to hold the pattern of sound words (II Timothy 1:13) and to keep what was committed to him (II Timothy 1:14). He is also to commit to others what has been committed to him (II Timothy 2:22). The importance of sound doctrine is emphasized throughout the Epistles of Paul (I Timothy 6:3,4; Titus 1:13, 2:1).

The one preparing for the ministry therefore needs to know the scope of Christian doctrine, the Reformed distinctives, and how to apply sound doctrine to all areas of life.

The curriculum for accomplishing this ought to include the history of the Church general and of the Reformed churches in particular. It should also include content of doctrine, the Christian world and life view, training in the human and philosophical alternatives to Biblical doctrine and apologetics or training in the defense of the faith. Such courses require men experienced in church history and Reformed theology.

The minister must also be evangelistic. Every minister is an evangelist (II Timothy 4:5). All labor under the command of Christ to be His witnesses (Acts 1:8). All operate under the authority of Christ in the Great Commission (Matt. 28:18-20). All, like Paul, must say "Woe unto me, if I preach not the gospel" (I Cor. 9:16).

The one called to be a preacher of the Word must know the Biblical methods of evangelism and the history of evangelism both in his native land and unto the ends of the earth. But above all, he must have training in the experience of evangelism and in the responsibilities of congregation, presbytery and denomination in the work of proclaiming the Gospel. Men who teach such courses must themselves be experienced in evangelism and proved, effective proclaimers of the Word.

Ministers are also to be effective preachers of the Word in the Pauline sense (I Cor. 2:1-5). Excellency of speech and human wisdom are not as important as a personal knowledge of and relationship with the Lord Jesus Christ, growing out of the Word. Persuasive words of wisdom are of far less importance than demonstration of the spirit and of power. The preacher must be able to communicate.

The curriculum for preparing men to preach ought to include the following: principles of homiletics, practice preaching, Biblical principles of preaching, study of Biblical sermons, experience in actual preaching, speech, and above all, guidance in the minister's own devotional and spiritual life that his dependence may rest wholly on the Lord.

Men who teach these courses must themselves be spiritual and apt to preach God's Word, presently active in the pulpit.

Finally, the minister must also have a pastor's heart. This means that he must learn to serve with humility (Acts 20:19); serve under hardship (20:29); teach publicly and house to house (20:20); witness without prejudice or favoritism (20:21); finish his course not becoming too quickly discouraged (20:24); declaring the whole counsel of God (20:27). He must also take heed to his own spiritual life (20:28; I Th. 2:10). The pastor must exercise oversight over the flock (20:28) warning them of the enemies of the gospel (20:29-31). He must not himself be covetous of earthly rewards (20:33-35).

One word in particular aptly describes the good pastor. He is to be gentle (I Th. 2:7; II Tim. 2:24, 25).

The training of the ministry, then, must include internship under proven pastors, lectures from active pastors on pastoral care, courses in Church administration, (*Book of Church Order*), training in Christian Education, principles, church curriculum, Home Bible study, etc.

Those teaching these courses would be men who are active in the pastorate and in Christian education work who can train men to teach others. The attribute of gentleness must be of abiding in Christ so that the spiritual fruit of gentleness may grow. Men of such fruit ought to set the example for those who are being trained.

All of the above curriculum ought to be Biblically based, that is, all that is taught ought to begin in Scripture where the basic principles for each discipline can be found. (Taken from the *Minutes of the Third General Assembly*)

## 2. A Proposed Plan for Educating Ministers

A study of church history indicates that there have been two basic methods of theological education used in Presbyterianism. One is the classroom approach in the theological seminaries, the second is tutorial training led by ordained ministers working with one or several candidates. Writings of a century ago, as well as today, indicate that there is value in both methods of education of ministerial candidates. We propose a plan that would be consistent both with tradition yet innovative to meet certain needs of our present denomination.

One of the basic needs discovered is that many of the graduating ministerial candidates have not been prepared to apply their ministerial training, received on the academic level to real-life pastoral situation. We believe that a combination of both classroom and tutorial oversight in training can be synthesized, in order to achieve the full purpose of educating our ministerial candidates.

The proposed plan, in no way, lessens the necessity for academic excellence in the training of our future ministers, nor weakens the requirements of the General Assembly for candidates appearing before Presbytery for ordination. The plan combines both classroom instruction and tutorial training. This will assist the minister in the academic area and in real pastoral situations.

The proposal is that presbyteries, in view of the fact that the denomination has no official connection with any seminary at this time, be diligent in counseling candidates for the ministry to attend seminaries that are committed to that view of Scripture set forth in the Westminster Standards and of the Reformed Faith, examples of are Reformed Theological Seminary, Jackson, MS, Westminster Theological Seminary, Philadelphia, PA, Covenant Theological Seminary, St. Louis, Mo., and Reformed Presbyterian Theological Seminary, Pittsburgh, Pennsylvania, and/or to attend any regional seminaries that may develop co-operative agreement with such seminaries in the training of our men academically and establish a plan which would involve direct training in the pastoral ministry by the presbyteries of the PCA.

The proposal will require all ministerial candidates to enter a four-year training period developed in one of two ways. For the candidate who desires to receive a Master of Divinity Degree, Plan One would allow him to attend an established seminary to receive his academic training under guidance of his Presbytery. The fourth year would be required to complete his practical training by tutorial study under men from the Presbyterian Church in America on presbytery levels. An intern year would be accepted in lieu of the fourth year tutorial.

The second plan for those not primarily interested in a Master of Divinity Degree would require the mastery of the following academic subjects to the satisfaction of the Presbytery responsible for oversight, examination and ordination: Knowledge of the original languages, Hebrew and Greek, exegesis, Biblical content in both Old Testament and New Testament, Biblical Theology, Systematic Theology, Apologetics and Church History.

This could be accomplished either by a two year program in an established seminary and/or regional seminary or by a carefully outlined program of self study for a two year period under the tutelage of qualified ministers of the Presbyterian Church in America. The candidate would then enter into a concentrated two year study in the area of practical theology such as Homiletics, Evangelism, Missions, Christian Education, Pastoral Care. During this two year period of tutorial training the candidate would be taught the theory of practical theology and required to demonstrate his gifts of the ministry by application of the materials and knowledge achieved. Again, it should be understood that the second plan of educating ministerial candidates is not to lessen the demands of academic achievement for ministers in the PCA, but rather to allow more flexibility to our ministerial candidates in achieving the academic and practical requirements of the Presbyterian Church in America for ministerial candidates.

### C. Minister's Continuing Education Conference

The 2nd Annual Conference for Ministers was held in Montgomery at the Covenant Presbyterian Church under the leadership of the CE/P Committee, February 14-16. The speakers were: Dr. Robert Rayburn of Covenant Theological Seminary, whose subject was Worship, and Dr. R. C. Sproul of The Ligonier Valley Study Center, who spoke on the subject of Discipleship. Some 60 ministers attended the Conference. Plans are being made for the 3rd Annual Conference in Montgomery for March, 1978.

The Committee and Staff are discussing other ways of assisting our ministers in a continuing educational program.

### D. The Resource Center

The CE/P Committee has established phase one of a resource center for those in the PCA churches, who need up-to-date articles on various subjects in contemporary publications. Some 50 periodicals come into the Office for cataloguing. They are on file and available for PCA educational purposes.

It is hoped that even more services in the area of assisting local pastor-teachers, DCE's, and Christian Education personnel will be developed during the next year.

## III. FAMILY MINISTRIES

The CE/P Committee believes that the home is the basis of all Christian Education and that it is the role of the church and the school to assist and supplement the parents in their role as educator; therefore, the CE/P work is being structured with that in mind.

The CE/P Committee recognizes that because of extensive staff changes this year, it was unable to conduct a family conference in 1977, and appreciates the one-time effort of the MUS and MTW Committees to fill the gap. Plans are being made to resume those PCA family conferences on a regular annual basis in 1978.

The staff has been involved in several mini-family conferences and seminars during the past year, seeking to assist local churches in equipping their families in the covenantal responsibilities.

In 1978 the Committee is anticipating another family conference to assist in strengthening the spiritual lives and visions of our PCA families.

Materials are being prepared, and some now available, which will assist the parents in family devotions, in training their children in the Christian faith, and in working, praying, and worshipping together.

### A. Men of the Covenant

Some of our presbyteries and local churches have established a Men of the Covenant organization. The Committee has some guidelines, materials, and speaker-resource lists available upon request. Such an organization can create closer harmony and spiritual maturity among the men in the PCA.

### B. Women in the Church

The Committee is working through its Coordinator and Advisory Sub-committee to develop leadership materials and personnel to assist in the organizing and cultivating of local WIC groups in the PCA churches. The leadership and materials are geared to the concept of the WIC work as an auxiliary work, a spiritual ministry of assistance by local women in carrying out God's task in the home, church, and society.

The 1977 WIC Love Gift offering has enabled the Committee to move forward in the Youth Ministry development. Last year some \$30,000 was sent to the Tuberculosis Clinic in Korea, and this year the Committee trusts that an equal or increased amount will come to support the Youth Ministry project.

This year the WIC groups have studied such materials as: Miracles of Christ, A Woman That Feareth The Lord and A Woman Looks at the Confession (Part II), all published by the CE/P Committee. The Coordinator is working with the Advisory Sub-committee to assist local presidents and presbytery presidents in their task. He has had an opportunity to meet with the presidents from the presbyteries' WIC groups plus speaking opportunities before several local WIC meetings and retreats.

More than 25,000 PCA women are using the materials made available from the Montgomery office, as well as some women's organizations outside the PCA.

The WIC organization is to be commended for its attitude, hard work and willingness to work with the leadership in obeying the Great Commission.

## IV. FINANCES

Many churches, individuals and some presbyteries have been faithful in supporting the CE/P work. We are amazed at what has been done with those financial gifts; however, we are concerned that our development of curriculum and programs has been so limited. Not only has our contribution to GCP fallen far short of the agreed quota; the full development of the CE/P program has also suffered delay because of insufficient funds.

We see this as critical! Every moment of delay in meeting the needs of churches with educational supplies and programs forces them to rely on outside sources. This could be tragic in years to come for the PCA.

The newspaper-magazine is being operated as inexpensively as possible; yet, the drain of the CE/P fund is tremendous. This important news source is fundamental to the distributing of PCA

news to the members. According to the official 1976 survey, the members of the PCA depend on this publication for information. Insufficient funds will eventually necessitate discontinuing this vital publication.

#### V. MEDIA

The 1976 General Assembly assigned the CE/P Committee the task of transforming the newspaper-letter "Continuing..." into a denominational magazine. Presently the magazine is being offered for the approval of the Assembly. The format seeks to demonstrate the importance of the new *PCA Messenger* as a denominational publication. Each of the four committees has input. The real effort is to prepare the magazine with the laymen in mind, by including something in every issue for the entire family. Rather than hiring another staff member or two to handle this assignment, the staff is attempting, for the present, to manage the publication. Rev. Harris Langford will serve as editor.

Our desire is to be faithful to the 1976 Assembly's assignment, to meet the needs of the PCA at large, and be wise and prudent in the cost of the publication. The direct mailing is an attempt to place the magazine into the homes, cut down on waste, and meet the greatest need. The survey at the 1976 Assembly revealed that 72% of the laymen have depended upon this publication for denominational news. Some 18,000 names have been received for the mailing list.

#### VI. THE STAFF

The staff of the Committee for Christian Education and Publications is composed of eight people: The Coordinator, Associate Coordinator, a Writer/Consultant in the program department, an Administrative Manager, a Literature Distribution Manager and three Secretaries. There is a Special Consultant hired specifically to produce the Youth Ministries Manual, supported by the 1977 WIC Love Gift.

#### VII. PUBLICATIONS

During the past year over 40,000 pieces of materials were shipped from our Montgomery office. This includes study materials, audio-visual materials and equipment, and certificates of various kinds.

The Committee is responsible, with the Stated Clerk, for publishing the *Yearbook* and the *Minutes of the General Assembly*. The *PCA Book of Church Order* is published by the Committee, plus WIC materials and study guides. Materials for children, memory workbooks, catechism studies, and Bible lessons have been published.

"Continuing...", a big item not included in above figures, was published and distributed by the Montgomery office. 40,000 copies each month were printed and shipped to local churches.

New publications for youth, adults, WIC, families, officers and members are being produced. The new "PCA Messenger" will continue to be edited and published by the Committee.

Plans for continuing education materials for ministers of the PCA is another area that is being developed.

With the GCP program and our own local program, and with the financial support of the Assembly, the Committee hopes soon to have the very best educational materials available.

#### VIII. PROMOTION

The Coordinator and/or staff have spoken in more than 50 churches and conducted studies and seminars of various types during the past year. It is hoped that in the early Fall the mini-conference seminars will be underway. The conferences have been and will be geared to assisting presbyteries and local churches in their Christian Education program.

The 25 minute slide-tape presentation of the Christian Education program that was seen by the 1976 Assembly has gone into over 30 PCA churches.

A brochure setting forth the theology and programs of the Committee was produced this year and is being distributed.

The Coordinator has participated with the Stewardship Committee in conducting four Vision 77 meetings in various presbyteries.

We believe that the greatest promotion of the Committee results as we have materials and resources available to meet the needs of our churches. Particular attention is being given to this area of promotion.

#### IX. CONCLUSION

God has given the CE/P Committee of the PCA a unique opportunity to work with others of the Reformed and Presbyterian families. This has enabled us to work together in our nation and world at large in the task of Christian Education. He has also given us a pioneer spirit and an opportunity to develop areas that have not been touched in the past. For example: a youth ministry program, an opportunity to be carefully innovative in theological education, to give a unique thrust to family ministries, to produce and offer materials with the Christian world and life view — from the preaching of the Gospel unto Salvation to the emphasis upon God's creation ordinances (teaching men to do all things whatsoever I have commanded...) — and part of the comprehensive task.

The CE/P Committee sees its opportunity to develop a Christian Education program for the PCA that will be balanced and faithful to the full Great Commission of our Lord. A Christianity in isolation is not Biblical Christianity; but a Christianity that seeks to proclaim redemption to the lost with the goal of Christianizing them, then, seeking to reach out and re-Christianize our civilization and culture under the Lordship of the Sovereign Triune God, is consistently Biblical.

We realize this is a great task, to be reached only as the Lord offers up the kingdom unto the Father and, only as all will be full and complete in Him.

#### X. RECOMMENDATIONS

1. That the Minutes of the Committee for CE/P be approved as amended.
2. That the proposed budget for 1978 be approved as presented by the Administration Committee.
3. That the Rev. Charles Dunahoo be elected Coordinator for CE/P for 1978, and that he and his staff be highly commended for their work during the year.
4. That the session of each PCA church not already utilizing Great Commission Publications Sunday School materials (Grades 1-12) be encouraged to give serious consideration to using these materials.
5. That Rule No. 8-8 for the assembly's operation be suspended to allow for a 16 minute slide presentation concerning Covenant College.
6. We recommend that the proposed plan which was endorsed by the General Synod of the RPCES at its 1977 Synod be approved in principle by the PCA, and that the Christian Education Committee of the PCA be instructed to continue negotiations, with a view to the presentation of a final proposal at the Sixth General Assembly (1978) to be finally acted upon at that time.
7. That the Assembly approve the proposed plan for theological training set forth in B-2 of report.
8. To safeguard the high standards, both academically and theologically, the Committee recommends that the Assembly supervise all theological training of its candidates in the following manner:
  - a. That the Assembly's permanent Committee for Christian Education establish a sub-committee of 21 qualified men, one from each presbytery, for the period of one year to assist in recommending to the Sixth General Assembly a unified curriculum for theological education for PCA ministerial candidates.
  - b. The Sub-Committee of 21 men are to be selected by each presbytery at its stated Fall meeting. (Suggested: Ruling and/or teaching elders of the highest academic and theological character should be selected.)
  - c. That the Sub-Committee be assigned the responsibility of establishing a uniform curriculum to assist Presbyteries and theological educational institutions and extensions in determining what training the PCA requires of its candidates to facilitate all training in the PCA being mutually acceptable across the denomination.
  - d. That the Christian Education and Publications Committee continue to serve the Assembly regarding its assignment in the area of theological training of PCA candidates and ministers.
9. That the Christian Education and Publications Committee through its sub-committee be authorized to encourage and to establish a basic theological library for research, resource and loan to those involved in ministerial training.
10. That presbyteries not equipped to enter into such a program cooperate with other presbyteries and assist one another in the task.
11. That the Assembly direct the Permanent Judicial Business Committee to prepare an amendment to the *Book of Church Order*, requiring at least one year of licensure for all candidates for the ministry either following the completion of a classic 3 year academic seminary program or during an approved 4 year alternate program for the purpose of providing supervised training in practical theology by the Presbytery in which the candidate is to be ordained.
12. That the dates of March 6-8, 1978 (alternates March 12-15) be approved for the Third Annual Minister's Continuing Education.
13. That the Committee for CE/P plan and conduct a denominational-wide family conference on a regular annual basis.
14. That the Advisory Sub-Committee for CE/P on the WIC program be commended for their diligent and faithful work during the past year.
15. That the Women in the Church of the PCA be highly commended for their generous 1977 Love Gift Offering of \$30,000 for the production of a Youth Ministries Manual
16. That the project sponsored by the M-US Committee, namely, "The Mobile Church Project", be the object for the 1978 Love Gift of the WIC.
17. That the Committee on CE/P be authorized to publish a bi-monthly denominational magazine, *The PCA Messenger*, based on the design approved at the Fourth General Assembly and as viewed in two mock-up editions published during the summer of 1977.
18. That the sessions and members of all PCA churches be encouraged to make full use of the large stock of books and supplies available from the CE/P bookstore in Montgomery, Alabama.

**Appendix G**  
**REPORT OF THE**  
**COMMITTEE ON MISSION TO THE UNITED STATES**  
**TO THE FIFTH GENERAL ASSEMBLY**  
**OF THE PRESBYTERIAN CHURCH IN AMERICA**

**INTRODUCTION:**

The Committee on the Mission to the United States, as a Permanent Committee of the Presbyterian Church in America, adheres to the doctrines of the Church based upon Holy Scripture and declared in her Confessions. This means that the Committee brings to the world the historic Christian Gospel proclaiming the message of Jesus Christ in word and deed. This good News calls for a response of repentance and faith with a person's whole life.

The Committee is convinced that an effective witness to the world of the saving, reconciling work of Jesus Christ can only be brought in the power of God's Holy Spirit. In dependence upon this divine dynamic, as manifested in humble prayer and courageous action, the Church engages in its mission to the world.

In commitment to this position, the Committee on Mission to the United States seeks to carry out the task assigned to it by the General Assembly. We are endeavoring to reach people everywhere in the United States and Canada with the gospel of God's saving grace. And although we are painfully aware that there are many places we have not gone, it is our conviction and firm resolve that the message must be heralded by us according to the measure of our capabilities, and that it shall be in the wise use of our resources. And we are grateful to recall a year of fruitful activity granted to us by God's Spirit.

It is a privilege to present this report to the General Assembly. As the Organizing Pastors, Presbytery Evangelists, Evangelists, and other workers of M-US report, we are impressed with the enthusiasm, dedication, and loyalty with which the work is accomplished. Sometimes "hard pressed on every side, but not crushed; perplexed, but not in despair . . . struck down, but not destroyed," they continue to press the claims of Jesus Christ, meet people in distress and need, give evidence of concern and love, lead and guide into a better understanding of the Reformed faith, and represent the Presbyterian Church in America in many areas in which it was not known before. Together with the men and women in the office in Jackson, making a complete and operational team, the work of the Committee on Mission to the United States is carried on in the name of the Church, and in the interest of the Church, with the greatest integrity and effort that can be found anywhere.

**INFORMATION:**

Pursuant to the duties of the Committee as given by the General Assembly, we submit the following information to this solemn Assembly:

1. Being satisfied with the excellent work done this past year by the Coordinator and giving praise to God for His healing hands on Larry Mills and the gifts of leadership given him, the Committee will again nominate the Reverend Larry C. Mills as Coordinator.

2. The Lord has blessed the Committee on the Mission to the United States with a dedicated and capable staff. The following have been added to the staff during the year:

Mr. Paul McDade was added on October 23, 1977 as Staff Accountant.

Rev. John Bergland, Jr., was added on January 4, 1977 as Field Representative.

Mr. Lowell Swiger was added on a half-time basis on April 15, 1977 as Assistant to the Coordinator for Promotion and Public Relations.

The staff has continued to upgrade its understanding of the needs of the United States and Canada by conducting surveys and responding to many appeals for assistance from across our land. There has been an average of over two inquiries per week during this past year.

Rev. Thomas E. Hughes, Assistant Coordinator has been given responsibilities in Evangelism Training and Church Growth. A number of Church Growth and Evangelism Seminars have been conducted for Presbyteries and churches.

3. With the knowledge that the following list is by no means exhaustive, we inform the Assembly of the following mission needs in the United States and Canada:

- a. The continuing urgency of beginning churches in areas where there is no Reformed witness. As Presbyteries become stronger in the South we envision that more and more of our effort will be outside of the Southern United States. We are pleased to report that from churches and/or works in 14 states on January 1, 1974, the Presbyterian Church in America now has churches and/or mission works in 26 states as of June 1, 1977. We believe that it is possible for the Presbyterian Church in America to accomplish, by the end of this decade, what no other Reformed or Presbyterian body in the history of our country has achieved, that is, a Church which is Reformed in all fifty states of our great nation.
- b. Specialized ministries to reach minority groups, the inner city, and those in the sub-culture should be a vital part of the ministry of this denomination. During this year the Committee has been involved in specialized ministries in Atlanta and Savannah, Georgia; Newark, New Jersey; Alexandria, Louisiana; New York, New York; and Haysi, Virginia.

- c. Special attention should be given to beginning Reformed churches in university cities. We are pleased to report that a number of cities in which universities are located have new PCA churches and an outreach to the campuses:  
 Hattiesburg, Mississippi — University of Southern Mississippi  
 Tuscaloosa, Alabama — University of Alabama  
 Ruston, Louisiana — Louisiana Technical University  
 Charlottesville, Virginia — University of Virginia  
 Gainesville, Florida — University of Florida  
 While this list is not exhaustive, it does give some indication of how this aspect of the work is being carried out. Several of the Presbyteries are actively engaged in Campus Ministries and in the establishment of new churches in university cities.
- d. Related to mission needs is the continuing need for men with necessary gifts to offer themselves to be Organizing Pastors. As of June 1, 1977, more than fifty men have been approved and supported by the Committee in Church Planting and specialized fields of evangelism. Since our last report to the General Assembly, thirty-five new Organizing Pastors have been approved for church planting. Four men have been approved for Presbytery Evangelists. Several Presbyteries have called men to serve as Organizing Pastors and Presbytery Evangelists. By the end of 1977, the Lord willing, seventy-five men and their families will be called and engaged in the establishment of new churches in at least fifty different cities in the United States.

4. One of the purposes of every mission work begun outside the boundaries of an existing Presbytery is that the work become self-supporting as soon as possible and related to an existing Presbytery. We are grateful for the large number of new churches which have consistently endeavored to decrease their support from this Committee and assume more of their own support.

5. The Committee reaffirms that it neither desires nor intends to tell Presbyteries how to begin or sustain their home mission work; however, we are willing to cooperate with any Presbytery which seeks our assistance. We see the role of this Committee as that of servant to member Presbyteries and churches. It remains our policy that all requests for aid from any local church or mission group must come to this Committee through and with the approval of the local Presbytery.

6. Under the direction of the General Assembly we have raised the funds for the support of this program, which the General Assembly approved in our 1977 Budget. We praise and thank God for His all-sufficiency in providing for the financial need of the Committee since the last General Assembly. The Committee continues to prayerfully consider each request for financial assistance and endeavors to be good stewards of the resources which the Lord has entrusted to us.

7. Since its approval by the General Assembly, the Mission to the U.S. Builders Guild has assisted the following churches:

- Faith Presbyterian Church, Charleston, West Virginia
- Pulaski Presbyterian Church, Pulaski, Virginia
- Alexander Presbyterian Church, Charlotte, North Carolina
- Faith Presbyterian Church, Akron, Ohio
- Sangre de Cristo Covenant Church, Los Alamos, New Mexico
- Faith Presbyterian Church, Birmingham, Alabama
- Faith Presbyterian Church, Madison Heights, Virginia
- Trinity Presbyterian Church, Slidell, Louisiana

with a total amount of \$61,500.00 for the purchase and construction of first units. As of this writing, there are around 1,100 members. The goal for 1977 is to have 2,000 members, with a long range goal of 10,000 members. Thirty additional churches have been approved for consideration of support and are now on a waiting list.

8. Through the office of the Coordinator, our Newsletter, Prayer Calendar, and "Continuing" we have attempted to keep the denomination informed of the work of Mission to the United States. The staff members and committee members have presented the work of Mission to the United States throughout the country during the last year.

We continue to believe that the great business of God's people is to proclaim God's truth to all people, to gather His elect from the four corners of the earth, and through the Word, ministers, and ordinances, train them for eternal life. Duties which the General Assembly gives to this Committee in addition to those listed on page forty-six of the Minutes of the First General Assembly which will enable this denomination to fulfill these ends are welcomed. We devoutly pray that the whole Church catholic may be empowered anew with the Holy Spirit, and that she may speedily be stirred up to give the Lord no rest until He establishes and makes Jerusalem a praise on the earth.

#### RECOMMENDATIONS:

1. The General Assembly expresses its thanks to the Sovereign God for the prayer and financial support which individuals, churches and Presbyteries have given to the Committee on Mission to the United States since the last General Assembly and for the work which He has permitted this Committee to participate in this year.

2. The Rev. Larry C. Mills be re-elected as Coordinator of the Committee on Mission to the United States.

3. The budget for 1978 for Mission to the United States be approved as presented by the Committee on Administration.

4. The third Sunday in November (November 20, 1977), be designated as a Day of Prayer and Fasting for the Mission to the United States.

5. The Committee be granted an extension of one year on the policy manual dealing with the establishment of guidelines for all non-ordained personnel working for Mission to the United States in mission churches. Example: Seminary students on clinical year leaves.

6. The General Assembly now hear the report of the formation of a Provisional Presbytery, the Presbytery of Central Florida, and proceed to constitute the Presbytery of Central Florida, effective this date, with the following Ministers, Churches, Mission Churches, and boundaries:

*Churches*

Faith Presbyterian, Wauchula  
 Seminole Presbyterian, Tampa  
 Faith Presbyterian, Gainesville  
 Grace Presbyterian, Ocala  
 Westminster Presbyterian, Jacksonville  
 Orangewood Presbyterian, Orlando

*Mission Churches*

Covenant Presbyterian, Satellite Beach  
 Daytona Beach Mission, Daytona Beach  
 New Life Presbyterian, Clearwater  
 Grace Presbyterian, Haines City  
 DeLand Mission, DeLand

*Teaching Elders*

Russell D. Toms  
 Richard G. Watson  
 Lauris Vidal  
 James Young  
 Timothy Fortner  
 H. Charles Green

Ronald L. Swafford

Walter L. DeHart

Jack Jos. Hosman

Tommy L. Irby

Richard Fraser

William L. Thompson

Boundaries as follows: *Southern boundary* be the southern borders of Sarasota, Manatee, Hardee, Osceola and Brevard Counties. *Northwestern boundary* be Florida State Highway 51 from Steinhatchee northeastward to I-75 and then north to the Georgia border. *Northern boundary* be the Georgia border from I-75 eastward to the Atlantic Ocean.

The Resolution of Formation and Affiliation as affixed as Appendix A to this Report.

7. The General Assembly adopt the following report on Campus Ministry and make it a part of the Policy Manual of the Committee on Mission to the United States.

The following statements of purpose:

1. Our task — By its referral of campus ministry to the M-US Committee rather than the C.E. Committee, the General Assembly indicated that it desires a ministry of *outreach* to college campuses. Our task then is to involve PCA churches in a ministry of evangelizing and discipling university students.
2. One question that must be answered is whether cooperation is valid between our denomination and the independent, trans-denominational ministries, such as Campus Crusade, IVCF, and Navigators. The committee approved of the following reasoning:
  - a. The Bible puts great stress on the ontological, spiritual unity of all believers. John 17:21,23 records Jesus' prayer that the church would be (literally) "perfected into a unit", even as the Trinity is a unit. Every regenerate believer is a member of other believers, and we need one another (1 Cor. 12:26). For an excellent summary of the Bible's teaching on the unity of the believing church, see E. Clowney's *The Biblical Basis of the Necessity for Seeking Ecclesiastical Union*. Within the bounds of saving faith, one's degree of doctrinal correctness does not make us more or less in Christ's body.
  - b. Presbyterians, unlike many others, have always insisted that this spiritual unity of believers be expressed in structure and organizational connection. Clowney writes, "... failure to manifest such unity is sin, and indifference towards efforts to achieve such union is disregard of God's revealed will for his people." (p. 1) In short, unnecessary divisions in the Body of Christ are sin!
  - c. There *are* necessary divisions. The degree of unity among Christians must be determined by the purposes for which they are gathered. If we meet to administer the sacraments, Baptists and Presbyterians must divide. If we meet to administer discipline, doctrinal differences on such matters as holiness, etc., will divide us. For this reason, denominations are necessary, since the purpose of the local church is to minister the Word, Sacraments, and discipline.
  - d. But campus Christians are not and should not be a church. Their purpose is to evangelize and build up the converts. It is unnecessary and wrong under such circumstances to divide the Christians into a dozen denominational groups. And due to their natural spiritual unity, Christian students and faculty will tend to unite and hold up the Lord Jesus to their environment, even without an organization to express their unity. Thus on many campuses "University Christian Fellowships" develop without any connection or support by I-V, Campus Crusade or Navigators. Therefore, transdenominational ministries are valid and right.
  - e. In fact, we can say that such groups, whether local or national, are necessary. No one denomination could hope to unite all the campus Christians under their church rubric. Also, the campus is a sub-culture which takes expertise and ex-

perience to minister in. Campus organizations have greater mobility and efficiency in doing the specialized tasks. Dr. Clowney has said in a discussion of this issue quite bluntly, "The local church cannot do this job by itself." It would be difficult and expensive to develop our own organizational structure, methods, literature and resources, especially when this work would duplicate what has been done by other campus ministries.

3. The local church and the on-campus ministry need each other more than either of them generally desires to admit. The campus ministry can usually penetrate and unify campus Christians better than a denominational ministry, and the para-church groups have expertise based on years of experience. On the other hand, these groups lack the stability and broader perspective of the local church. These groups need spiritual and doctrinal guidance as well as financial support. The new college converts need to be grafted into the local church to receive the teaching, worship, and pastoral care necessary for Christian nurture.

The goal of PCA churches near campuses should be to *unify* and *supplement* the campus ministries. In addition, they should seek to consolidate the gains of these ministries by incorporating the students as much as possible into church life.

It is our experience that local churches around the campuses do not help or capitalize on the Christian communities there. The churches turn the young converts off by their cultural narrowness. A Reformed church has the possibility of avoiding this problem better than some others, as well as appealing to college-age Christians with its emphasis on expository preaching and intellectual integrity. If PCA churches were taught to help and incorporate college Christians, these young men and women could be reached with the Reformed faith more effectively than any Reformed campus group could.

Most college communities have no Bible-honoring churches at all, or none that take a serious interest in ministering to the campus. The PCA should find these communities and plant churches that will be self-supporting, but which will look toward the campus in a special effort to be of help there. On the other hand, if a PCA church is near a campus with no visible evangelical ministry, it should see to it that one gets started.

The following recommendations are made to the General Assembly:

1. That the General Assembly approve the following avenues for establishing campus ministry.
  - a. Plant churches in college communities with no vital Reformed witness. These churches would look to unify and consolidate the gains of campus ministries. On the campus, offer help to enable churches to establish such a ministry.
  - c. Encourage and instruct PCA churches on how to cooperate with para-church organizations in communities where they are in operation.
  - d. If a member of a PCA church desires to serve on the staff of one of the para-church ministries, and his local session and presbytery approved him, the M-US Committee could itinerate him/her to raise support. The staff worker would be subject to joint control of both the M-US Committee and the organization.
  - e. If a local church or presbytery desires to place an ordained college worker on a nearby campus, upon approval of the worker by the M-US Committee, seed money could be provided to finance the work. The funding would be phased out over a one to two-year period, until the ministry is completely supported by churches or presbyteries.
2. That a practical manual of campus ministry be written to equip and instruct local churches to form profitable relations with the campus. For the preparation of this manual, churches with successful college ministries would be consulted.
3. That a member of the M-US staff be appointed to carry out the stated purposes using the approved avenues outlined above.

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8. The General Assembly approve a five year, five million dollar capital funds campaign for Mission to the United States, to be used primarily for the purchase of land and the construction of new churches. This recommendation is made in light of the fact that a great number of our Presbyterian Church in America congregations do not have their own land or "church building," and that number will increase each year as new congregations are begun throughout the United States.

9. Recognizing the need for a nationwide coordination of the promotional efforts of the Presbyterian Church in America, the General Assembly reaffirm the Committee on Mission to the U.S. as the one to fulfill this responsibility.

Respectfully submitted by the Committee on Mission to the U.S.,

Frank M. Barker, Chairman  
 Vernon R. Cotten  
 Robert D. Wilcox  
 Robert A. Koren  
 Henry M. Hope, Jr.  
 Harold Tolsma

J. Philip Clark  
 J. T. Russell  
 Walter W. Hatterick  
 Donald C. Graham  
 Charles Turner  
 R. Earl Bolton

## Alternates

Timothy Keller

James T. McElrath

Appendix A

**RESOLUTION OF PRESBYTERY AFFILIATION WITH  
THE PRESBYTERIAN CHURCH IN AMERICA**

BE IT RESOLVED that the PRESBYTERY OF CENTRAL FLORIDA, which is composed of the following Churches and Ministers, who all concur with and subscribe to the Constitution of the Presbyterian Church in America (A Corporation), namely, the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the *Book of Church Order*, as the basis for church unity, does here declare its commitment to the Presbyterian Church in America as that branch of the Church of Christ to which it adheres:

**CHURCHES**

Faith Presbyterian Church, Wauchula  
 Seminole Presbyterian Church, Tampa  
 Faith Presbyterian Church, Gainesville  
 Grace Presbyterian Church, Ocala  
 Westminster Presbyterian Church, Jacksonville  
**MISSION CHURCHES**

Covenant Presbyterian Church, Satellite Beach  
 Daytona Beach Mission Church, Daytona Beach  
 New Life Presbyterian Church, Clearwater  
 Grace Presbyterian Church, Haines City  
 Orangewood Presbyterian Church, Orlando

**MINISTERS**

Russell D. Toms  
 Richard G. Watson

James Young  
 Timothy Fortner

Ronald L. Swafford  
 Walter L. DeHart  
 Jack Jos. Hosman

Charles Green  
 William L. Thompson

BE IT FURTHER RESOLVED that pursuant to the above Resolution, the Presbytery of Central Florida does hereby request formal recognition of it by the Fifth General Assembly of the Presbyterian Church in America as a member Presbytery of the Presbyterian Church in America (A Corporation), with all the rights and obligations belonging to member presbyteries as set forth in the *Book of Church Order* of the Presbyterian Church in America. The Presbytery of Central Florida reserves to itself the right to withdraw from said Assembly at any time under conditions and in accordance with such rules as may be prescribed by the Presbytery. The Presbytery reserves to itself the right of the ownership of all property of every sort, nature, or description now owned or hereafter acquired. This is not to be construed as a claim by the Presbytery upon the properties of its constituent congregations, since the properties of congregations under the Presbyterian Church in America may not be claimed by the higher courts, except as voluntarily given by the congregations to the said higher courts.

Done on this the 17th day of February 1977, at the first meeting of the Presbytery of Central Florida in Tampa, Florida.

Subscribed and attested by:

/s/ Tim Fortner  
 Moderator

/s/ Vernon Jean Owens  
 Stated Clerk

**RESOLUTION OF FORMATION**

Appendix A

Whereas we, the undersigned, are agreed that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice; and

Whereas we are agreed that the *Westminster Confession of Faith and the Westminster Larger and Shorter Catechisms*, as adopted by the First General Assembly of the Presbyterian Church in America, set forth the system of doctrine taught in the Holy Scriptures; and

Whereas we are agreed that the mission of the Church has been given her by the Lord Jesus Christ, the Head of the Church, and is to make disciples of all nations, baptizing and teaching them all things whatsoever He has commanded; and

Whereas the *Book of Church Order* of the Presbyterian Church in America sets forth a scriptural formulary for church organization; and

Whereas the statement, "Rights of Particular Churches in Relation to the Denomination and Its Courts" is adopted by us as setting forth principles of Presbyterian government essential to our agreement;

Therefore be it resolved,

1, that we, the undersigned, meeting together in Tampa, Florida on Thursday, February 17, 1977, at 1:00 PM do covenant together to form an association to be known as the Presbytery of Central Florida

2, that this association shall have as its purpose to perpetuate the Gospel of our Lord Jesus Christ as it is proclaimed in the Scriptures and confessed in the Westminster Standards.

Teaching Elders

/s/ Russell D. Toms

/s/ Ronald L. Swafford

/s/ William L. Thompson

/s/ Jack Jos. Hosman

/s/ H. Charles Green, Jr.

/s/ Richard G. Watson

/s/ Tim Fortner

/s/ Walter L. DeHart

/s/ James R. Young, III

Congregations

Faith Presbyterian, Wauchula

Westminster Presbyterian, Jacksonville

Seminole Presbyterian, Tampa

(Covenant) Mission Church — Melbourne

by Charles W. Abler

by Porter L. Ramsey, Jr.

by W. R. Selvidge

Having read the above resolution and agreeing to its statement of principles, I/we desire to unite with the original signers of the resolution and become charter members with them of the Presbytery of Central Florida.

10: That the General Assembly urge Presbyteries to adopt basic guidelines on minister's salary.

**SUPPLEMENT TO THE  
REPORT OF THE COMMITTEE ON MISSION TO THE  
UNITED STATES TO THE FIFTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**A Proposal for a  
Campaign to Raise Substantial Money  
for the Construction  
of New Buildings for New Congregations  
of The Presbyterian Church in America**

**GUIDELINES**

For a FUNDS CAMPAIGN on behalf of the construction of new church buildings for recently organized congregations, to be presented to the Fifth General Assembly with the approval of the Executive Committee by the Mission to the United States Committee of the Presbyterian Church in America.

**PURPOSE**

To raise in gift and pledge Five Million Dollars over Five Years for the pressing need of 200 churches now and in the next ten years which in their infancy need substantial help to build, requiring basic financial undergirding before they are able to borrow adequately on their own. To establish such funds as can be loaned, usually repaid, hence rotated for continuing use into the future.

**THE PRESENT NEED**

At least 130 churches today are endeavoring to start their first building programs. We may fairly estimate another 300 will need help in the next ten years. These congregations represent individualistic, self-sufficient, determined Christians who WILL carry their own weight to the very limit of their responsibility and their ability to pay. Positive evaluation must be made that this is true and the prospect for growth of the churches helped is good. Yet, in most instances, these groups are too small to carry their beginning building program alone in less than three to five years — MOST CRITICAL YEARS if the churches are to make proper headway when their opportunities are most pressing. Without our help, these churches may buy land in a poorer location than is appropriate and may move to the building of an inadequate edifice, both of which not only frustrate the local cause but can embarrass and retard the high purpose the entire denomination has to raise a mighty witness across America.

Beginning years are highly critical for long-range growth. For example, community church survey calling is essential in the first couple of years of a church's life, yet it has been fully evidenced that such calling is defeated to a very large extent when invitation must be given to come to a school or a place other than a church building. We may disapprove it but the fact is that people think in terms of a church meeting in a church building. If we are to reach them, we need to be prepared. Thus, too, we are "all things to all men."

**FUTURE NEED**

This building crisis will not "go away" simply because we might want to put it off several years or more. It will intensify into the future if we are a growing denomination. NOW is the time to take care of the present and future needs.

**THE RESPONSIBILITY OF EVERYONE**

1. Can any avoid involvement? Only unbelieving Cain could protest, "Am I my brother's keeper?" Actually, involvement with others is of the very essence of Presbyterianism and of Biblical Christianity.

2. Consider the moral demand of the strong sharing the burdens of the weak. 200 PCA churches are said to have their buildings all paid for. Must these not have a great concern for congregations which have no building, where Sessions have to stand in a school hall for meeting before service, classes have inadequate space, worship situations are uncomfortable and strange to visitors?

3. Everyone must be concerned about our nation-wide testimony. There is no provincialism in the kingdom of God that God can approve, nor can we.

4. The quicker and better establishment of every new church is the finest way to enlarge the World Mission and Christian Education causes. The sooner churches grow the sooner they get involved as giving churches to all causes.

**WHY FIVE MILLION DOLLARS OVER FIVE YEARS**

1. It is a realistic figure, representing one-twentieth of the total income of our denomination presently. Experience would indicate that half of this would come as new money to the denomination.

2. The total figure is, of course, negotiable, but can we retreat from it if it is practical of goal? Far better to make 80% of such a goal than 80% of a goal half size, leaving us utterly inadequate funds.

3. Either it is to be "too-little too late" or it is such a campaign. The Builders Guild has been well-intentioned but it is a pittance of what is needed, though it may be built into the larger endeavor in possibly revised form. The fact is that some churches may get by with help of six to ten thousand dollars but many would do definitely better, especially in today's building market, if they had as much as \$50,000 — and would pay it back quicker.

**PROPOSALS ON HOW THE FIGURE MAY HOPEFULLY BE ATTAINED**

1. The first one-and-a-half million to be received through "big gifts", and the rest three-and-a-half million, asked directly of the churches. This figures at approximately \$60 per member for 60,000. In anticipated averages, this means \$1,200 for a church of 100 members, as the yearly rate of giving and extended for five years. For a church of 2,000 members it would mean \$36,000 per year. Compared to the World Mission giving of our lead churches, such a figure is modest indeed. These figures ARE practical.

2. Involvement of everyone through Committees on the Assembly, Presbytery and Congregational levels. (See Organization below)

3. A coordinator full-time for the first two years of the campaign or two men half-time in combination, men drawn from our own ranks.

4. Is this the proper responsibility of the Stewardship Committee or may it not be better to commit it solidly to the Committee most concerned and zealous for the work to be done, the M-US Committee for its broad support of the cause in every way practical? What Committee will best stoke the fires?

5. A high-class, completely adequate publicity program.

6. Adopted Churches: Incentive may be provided by assigning a particular church needing loan to a particular giving church, possibly of the same area, thus fostering much good will.

**TIME SCHEDULE**

1. From the 1977 Assembly to the 1978 Assembly: a. Appointment of all leadership and committees; b. Preparation of Guidelines for operation of Loans, including question of Interest; c. Broad publicity on the entire endeavor; d. Presentation to presbyteries; e. Preparation of guidelines for loans; f. Completion of all plans.

2. Summer and Fall of 1978: Big Gifts Campaign for individuals and Foundations, including major Memorials.

3. September, 1978: Appeals to individual churches and their budget committees so that these may plan method of participation, whether through special offerings or the budget OR, preferably, the former undergirding the latter.

4. Winter and Spring of 1979: Hoped-for clean-up of campaign and encouragement of those slow to act.

5. By end of 1979: First year's giving to campaign, unless individual churches elect to begin the next year. **THE MONEY IS DESPERATELY NEEDED AS EARLY AS POSSIBLE!** Some may help to the cause enormously by starting in 1978.

6. Fall of 1979: Dismissal of the Campaign Coordinator(s) and absorption of all campaign functions through M-US and Stewardship personnel. Continued reminders on pledges and good, continuing publicity, including reports on how funds are being used. No pressure tactics. Hopefully much prayer.

**ORGANIZATION**

1. Committees appointed by M-US Committee:  
 Executive Committee of Seven, including four laymen Assembly Committee, composed of Chairmen of the Presbytery Committees, composed of Chairman of the congregational Committees, composed of three to seven leaders of the congregation.  
 Pastors would be Ex-officio members of the Presbyterian and the Congregational Committees.

2. Cost of Organization:

1. To come from campaign funds	
2. Proposed Budget (Simplified!!)	
<b>Personnel FOR TWO YEARS:</b>	
Coordinator(s).....	\$40,000
Part-Time Sec'y.....	10,000
Com. & Coord. Trav.....	8,000
Publicity.....	10,000
	<hr/>
	\$68,000

(or about \$1.17 per member)

### HOW WILL THE MONEY BE USED?

1. There is considerable difference in the amount of money needed in various new church situations. One church may have high promise for reasonably quick growth in a neighborhood which calls for a fairly fine church building. The group may need to undertake an initial property requirement of \$50,000 for land and \$150,000 for a building. Such a congregation, possibly of 75 members, may not be able to finance such a project during its first four or five years without considerable help, namely, as much as \$50,000 from the denomination. Thus, the local church can borrow locally the rest of the money needed. This could be considered an average case. Could such get by with less than the figure indicated? Probably so and probably the building requirements are considerably less stringent — and in all such cases, \$5,000 or \$10,000, or \$20,000 might do the job.

2. It is obvious, therefore, that the M-US Committee is going to have to evaluate each situation carefully on its merits according to still-to-be-prepared Guidelines.

3. The denominations which have made the most progress in moving into new areas with new churches, for examples, Missouri; Synod Luthern, Church of Christ, and Southern Baptists, have made exactly the sort of investment that we here propose. Even such a sect as the Church of the Latter Day Saints could be a case in point. All indicate the necessity of providing suitable building AT THE BEGINNING OF the church development process.

### REPAYMENT OF LOANS

1. Repayment of loans will have to be dealt with according to the capacity of the church to repay. The guidelines should include reasonable goals for varying situations. Too much rigidity on our part could represent as much lack of faith as might be the case if the congregation itself failed to move forward with its building plans as quickly as practical. Sometimes this timidity is found in officer groups which refuse to accept responsibility for extended mortgages, possibly because of the large interest cost but without due concern to move forward as expeditiously as possible. Our loans would be used mainly to prime the pump for other loans and mortgages the church may need to carry. Exceptions to this, it would seem, should be just that, exceptions. The amount a church is carrying on its total budget would also be considered. The fact that a church has an aid-receiving pastor would not exclude it from help. Yet, in every case, it would be hoped that a juncture could be found between the church's dream of a new building and its capacity to handle indebtedness as well as its expectation of a good future.

2. The Building Campaign should provide what should amount to revolving funds which can find repeated use through repayment and careful investment as to loans made. There will be lossage over the years but the size fund now sought and its continual rejuvenation by futher gifts should cover much of such loss.

### A GREAT LESSON IN STEWARDSHIP AND A COOPERATIVE VENTURE

May not our General Assembly properly require that 25% of all repayment money on such Building Loans go to the regular benevolence objects of PCA? This would be worked out on the basis of current benevolent percentages of giving. While this would decrease by such percentage the revolving advantages of the fund, it would provide a highly valuable lesson for each new and growing church as to the broad necessities of benevolence stewardship. It should develop patterns of giving that would continue to expand to the advantage of World Missions, Christian Education, and the total work of the General Assembly. Again, as stated above the perpetuation of the Building Loan Fund should be provided over the years through continuing gifts and bequests. This is because such a campaign as now proposed would give permanent significance to the Fund.

### OBJECTIONS

1. Our denomination is not capable of this much money without hurting seriously other endeavors such as local church needs and World Mission. Partial Answer: It has been pointed out that a third to a half of the money will probably come as new money to the denomination some of the remainder will come with local church growth, decrease of church obligations locally and/or proper equaling of benevolences to include M-US building needs as truly essential and worthy.

2. This robs new churches of their proper responsibility and prerogative in building their own needs.

Partial Answer: Do we ask a baby to prepare his own formula? Have we compassion on the desperate struggle represented in these new churches?

3. These new churches need to look to God directly.

Partial Answer: They will AND God will use us as loving and concerned brethren. We do this with World Missions: Why not this?

4. This large sum cannot be put to careful and good use.

Partial Answer: This indicates a limited horizon of what is and will be happening in the growth of our churches across America. Anyone who has lived in a newly organized church would never suggest this.

5. Our church is too newly established to undertake so large a campaign.

Partial Answer: Which could be as a suggestion that a newly married couple has too many problems to work out on the art of living together to be concerned about a place to live. If we wait until the rest of our house is in order, we will never do this job. The time to do it — at least, to try desperately — is when the need cries for solution, and this is now.

6. Anyway, a Fund-raising Campaign is not God's method for His church when voluntary giving should be emphasized.

Partial Answer: This will be wholly voluntary giving. An M-US offering, however scheduled, is as appropriate as a World Mission Offering as representing the essential work of the church.

7. People don't generally understand M-US work and we should wait several years while they learn.

Partial Answer: This campaign can be the very best way to publicize the work AND the needs of our new churches.

8. We support organizing pastors and this should be our part in building new churches. Let the congregations take care of their building needs.

Partial Answer: Like others of these objections, they would never come from the lips of anyone who has lived through a new organizing church situation and experienced the terrible frustration of being able to do half the job needed. An organizing pastor and his struggling congregation are like a plane with a fine engine but only one wing — or almost so! The pastor is more needed than the building but most beginning churches would make twice their progress in a building. This is a fact.

9. Money alone cannot build churches.

Partial Answer: This is why most careful evaluation must be made of a new congregation's growth, financial and leadership potential. The M-US Committee must be charged and then trusted with this responsibility.

#### **WHAT OF POSSIBLE FAILURE?**

There are no failures when the provision is from God. When we have done our best amid much prayer and careful labor, what happens is God's doing. Actually, what can happen in this great cause may prove to be far better than the inevitable pessimist would allow possible. If we try for what we feel is properly needed, and then God gives less we will know that this is what He considers to be needed and we must make it fit as best we can. Still, if the leadership found in our General Assembly and across the Church will enthusiastically endorse and support this campaign, it will hardly know failure in any sense of the word.

#### **THERE IS THRILLING PROSPECT OF VICTORY!**

1. Consider! No separatist denomination has ever mounted such a campaign on such a scale as this proposes so as to make such broad national impact for Christ and His Kingdom. This campaign and its cherished goals can provide the greatest advance of this century for Bible-believing Presbyterians everywhere who set themselves apart from Liberally-dominated denominations and churches and begin Bible and Christ-centered churches across the entire Southland and across America. Can we, do we, share the VISION?

2. Consider! The prospect now in view provides through the money raised the finest, most tangible evidence of the essential unity of the body of Christ and the love one must have for hard-pressed brethren in other and newer congregations. May this not deliver us more largely from self-serving goals, elevating us from what we THINK and maybe say is good and enough to what God will accept as truly good and enough because we are reaching out to others in desperate need. Surely the Presbyterian Church in America cannot rest easy on what it has done so far to meet the building needs of new congregations. The problem in church after church cries for this answer. Accepting this vision may bring us unexpected blessings from our covenant-keeping God commensurate with His own purposes for us. Obviously there may be more new churches across the South where we are strongest but there will be others across America! What a joyful VISION!

3. Consider! The full effect of this campaign, both propaganda-wise and money-wise, together with the end product of new church buildings, set in an ever-widening field of service, could of itself provide one of the finest ingredients God Himself could put into a spiritual revival of sound Christian faith and life as well as world mission endeavor and enlarging Christian education. Here is a VISION which requires the best of us in agonizing, believing, importunate prayer!

4. Consider! This campaign could match in church extension at home what our world mission program so magnificently evidences abroad, revealing PCA in a deserved leadership role among conservative denominations of America today — a high distinction only if we accept it as a sacred trust. Finally, the question is, do we have twenty-twenty vision evangelistically for we must believe that stronger churches will become stronger centers for evangelism and all outreach? What VISION is required!

**OUR GOD IS ABLE! YES, HE IS!**

## COMPENSATION SURVEY RESULTS

Pursuant to the instructions of the Committee on Mission to the United States, as set out in the Minutes of the regular meeting of April 15 and 16, 1977, a Compensation Survey was conducted among the ministers of the Presbyterian Church in America.

A compensation questionnaire was prepared (Exhibit 1) and was mailed with a cover letter (Exhibit 2) on May 2, 1977, to approximately 400 PCA Teaching Elders from the M-US address file. Responses were accumulated until July 19, 1977. By that date, responses covering 73% of the target group had been received.

The tabulated results of the survey are as follows:

The primary goal of this survey was to determine compensation levels for ministers in a church setting. Therefore, all properly completed questionnaires of Teaching Elders actively ministering in a church setting were selected from the total responses to form the basic statistical sample population for analysis. The following commentary and Illustrations A through E present the tabulated results regarding this sample. This sample consists of 228 responses, containing more than 50% of the total target group.

**ILLUSTRATION A:** Illustration A presents a frequency distribution of the responses of this sample. Again, this sample consists of more than 50% of PCA Pastors, ministering in a normal church setting. Included in this sample are a few Assistant and Associate Pastors. The vertical axis represents "Number of Responses" and the horizontal axis represents "Compensation Levels." For example, the first bar represents two responses in a compensation range of from \$6,000 to \$6,999. The column with the most height represents 33 responses at a compensation level of \$14,000 to \$14,999.

The raw mean compensation level for this sample is \$16,643. The grouped mean, grouped by \$1,000 compensation increments, is \$16,546. The median, or middle compensation level for this sample falls in the \$16,000 to \$16,999 compensation level. It should be noted that 50% of the responses in this sample have compensation levels of \$16,500 and greater. It should be noted at this point that Illustrations A through E have a dotted vertical line which represents a cut-off beyond which no responses are plotted. This measure in no way distorts the results, but will prevent speculation and insure the anonymity of the nine respondents falling above this cut-off. The range is from a low of approximately \$6,000 to a high of nine respondents, or approximately 4% of the sample, with the reported compensation levels greater than \$26,000. The most frequent salary range is represented by the three central bars with the greatest height. These three bars represent a compensation range of from \$14,000 to \$16,999. These three bars representing this particular range account for 40% of the total sample. 22% of the sample have compensation levels less than \$14,000 and 38% have compensation levels greater than \$17,000. The total annual compensation for these 228 respondents is \$3,794,800.

**ILLUSTRATION B:** Illustration B shows the same 228 respondent sample, categorized by number of years in the ministry. The lower graph representing "0-9 Years of Ministry Experience" reveals a rather close concentration of salary levels when compared to the wide dispersion of the distributions representing greater experience. Observing the center point of the four distributions, there does seem to appear to be a slight upward movement of compensation levels with increased experience.

**ILLUSTRATION C:** Illustration C presents the same sample categorized by "Age of Minister". These distributions similarly reveal an upward trend in compensation levels by age, at least into the fifties.

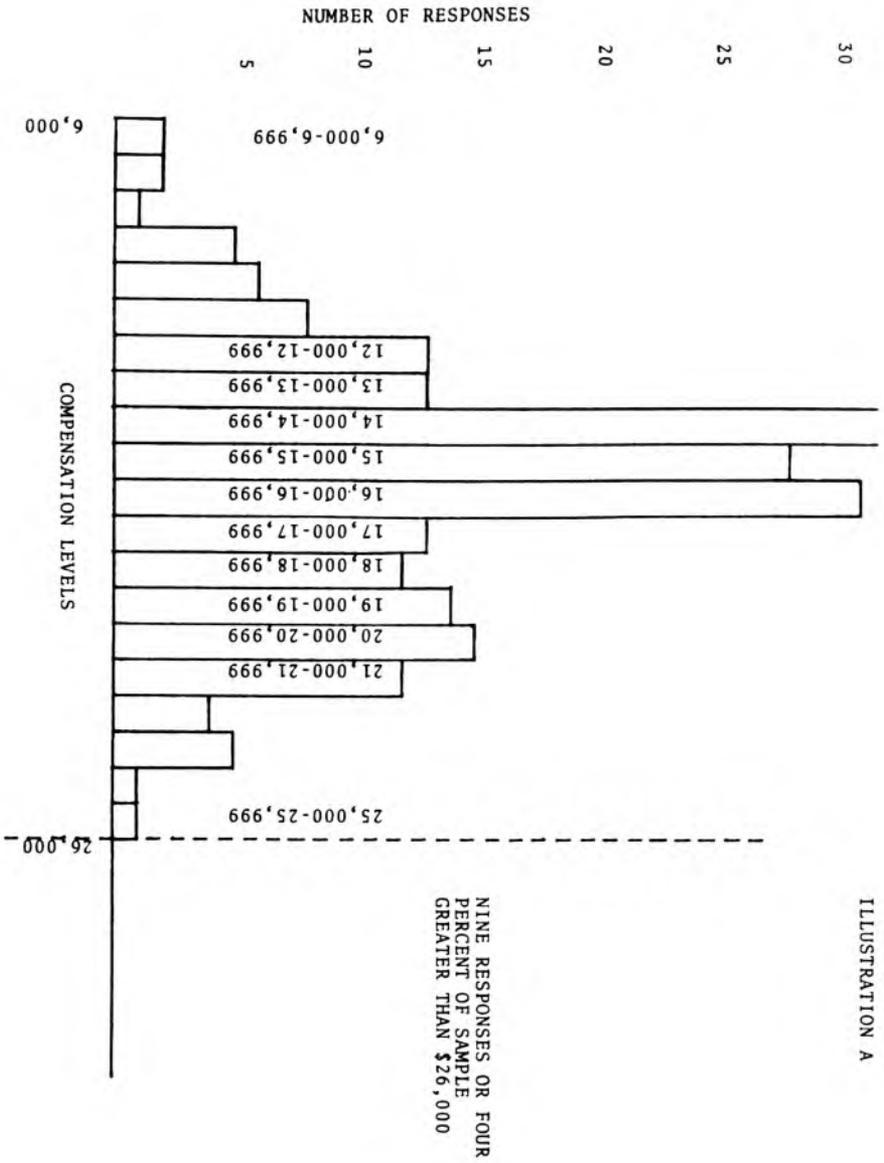
**ILLUSTRATION D:** This group of frequency distributions reveals a clear and significant correlation between levels of compensation and church size. The modal, or most frequent compensation levels are the same for churches with less than 100 members and those with 100-199 members, the difference being in the high and low ends of those distributions. Beyond 200 members, there is a significant shift in the compensation distributions. The asterisks represent Assistant or Associate Pastors.

**ILLUSTRATION E:** Illustration E presents the same data separated as to whether the compensation package includes a manse. The two distributions are remarkably similar. This would indicate that compensation levels including a manse are on par in totality with compensation levels not including a manse. It was felt, however, that many of the responses pertaining to the value of a provided manse were probably understated in terms of a fair, open-market rental value. If this is the case, those ministers provided with a manse are being compensated more highly than those not being provided with a manse, in terms of real dollar value compensation.

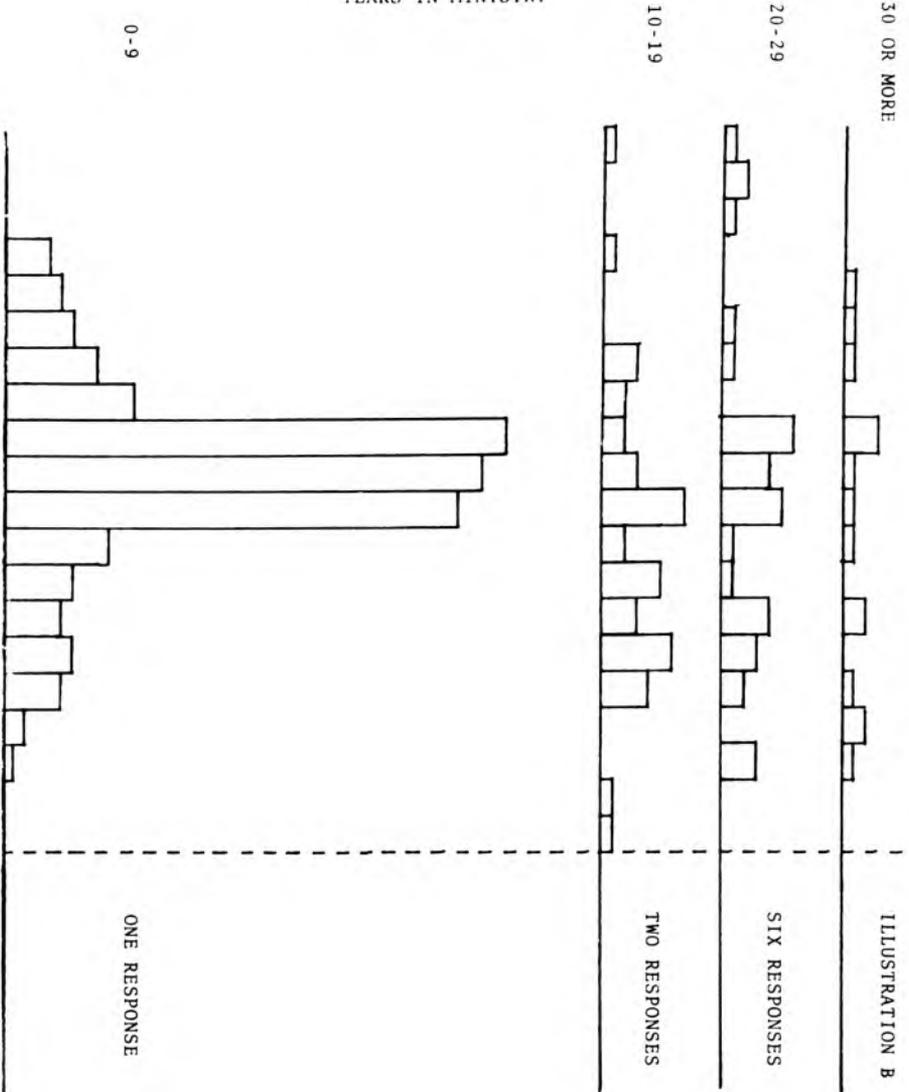
The responses of evangelists, seminary professors, denomination executives, military chaplains, and others not ministering in a normal church setting had an average compensation level of perhaps \$2,000 higher than the basic sample.

Caution should be exercised in comparing these compensation levels to levels in the secular business realm. Secular firms rarely, if ever, report sums expended for insurance, retirement and other benefits as part of the quoted compensation level. If comparisons are made, results from this survey should be reduced \$1,500 to \$2,500 to adjust for benefits.

While it was impractical to exercise control over the accuracy of the provided data and to use sophisticated statistical techniques, it should be remembered that the inferences and tabulated results of this survey will be useful and accurate if used within the bounds for which this survey was undertaken. On the other hand, if these results and data are used for a purpose beyond these bounds, any inferences could prove erroneous or misleading. For this reason, this material should not be reproduced or published without the express consent of the General Assembly's Committee on Mission to the United States. Any inquiries regarding the statistical validity of the results of this survey beyond the confines of the Mission to the U.S. Committee should be addressed to the M-US Business Manager.



YEARS IN MINISTRY



MINUTES OF THE GENERAL ASSEMBLY

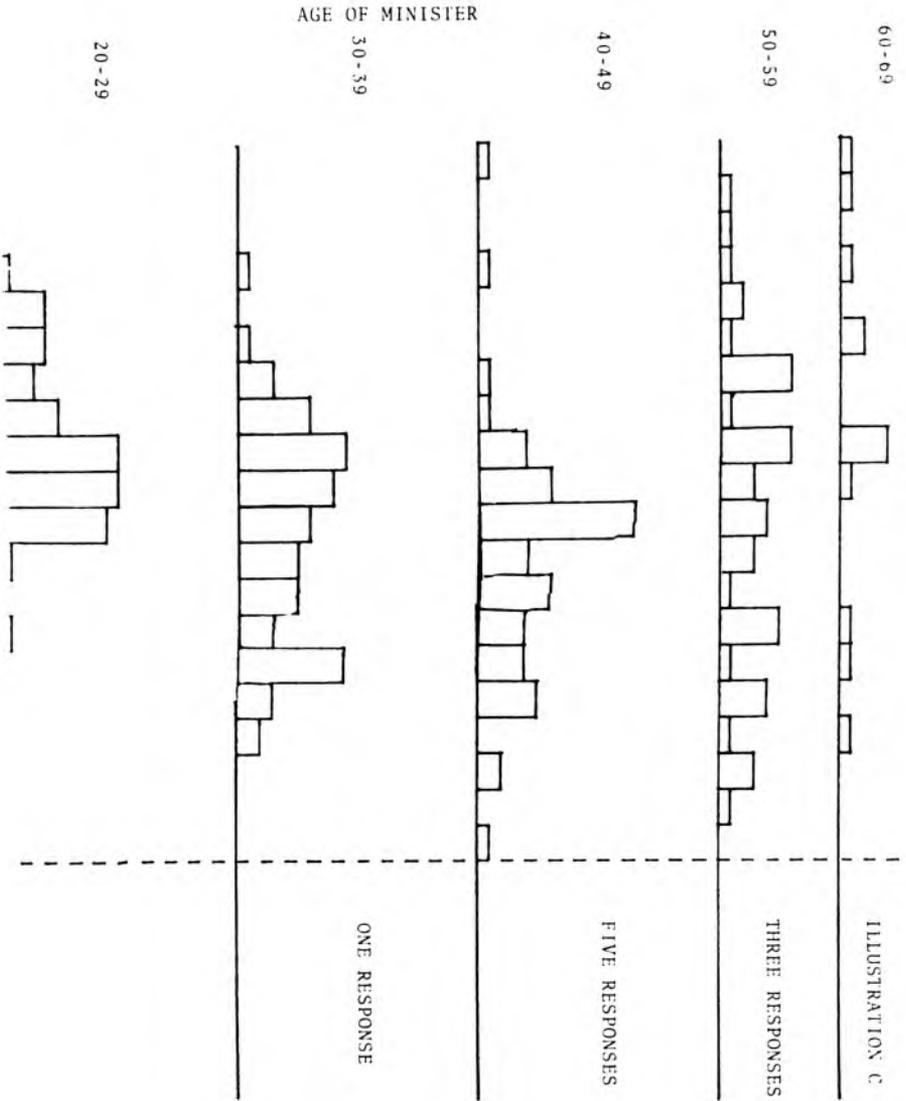
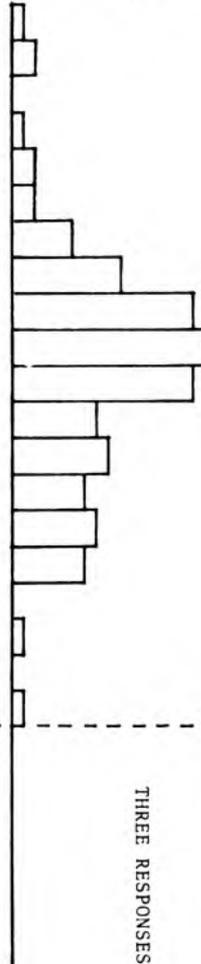




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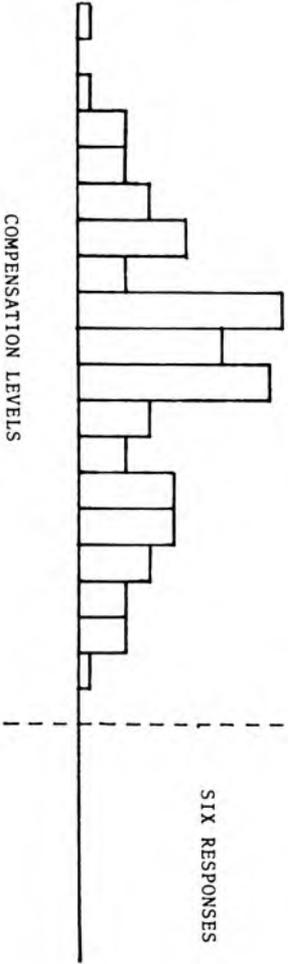
NO MANSE

THREE RESPONSES



MANSE

SIX RESPONSES



COMPENSATION LEVELS

## Appendix H

**REPORT OF THE COMMITTEE ON MISSION TO THE WORLD  
TO THE FIFTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**INTRODUCTION**

The Committee on Mission to the World, with deep gratitude to God, submits the following report to the Fifth General Assembly of the Presbyterian Church in America.

The Committee has met regularly as scheduled in September and November of 1976, and in January, March and May of 1977. It is anticipated that there will be meetings of the Committee in July and September.

Members of the Committee are as follows:

	Class of 1977	
<b>Teaching Elders</b>		<b>Ruling Elders</b>
James Baird		Gerald Sovereign
David Hamilton		
	Class of 1978	
William J. Stanway		H. Clifford Horton
		Charles T. Wolf, Jr.
	Class of 1979	
Lardner Moore		Kenneth Keyes
Kennedy Smartt		
	Class of 1980	
Eugene Craven		L. B. Austin, III
		Hugh W. Brown, Jr.
	Alternates	
William H. Benchoff		James Campbell

**INTRODUCTION**

Created by the First General Assembly to serve as an "enabling committee, the purpose of the Committee on the Mission to the World was to encourage and enable the Presbyterian Church in America to function as a missionary church, according to the divine mandate, the Great Commission of our Lord. Promotion of missions throughout the church, encouraging the various courts of the church in their missionary responsibility and coordinating the work of missions throughout the denomination has occupied the time of the committee and its competent staff. God has been pleased to bless with an expanding force of dedicated missionaries overseas, an increasing number of applicants for overseas service, and a growing interest and support among our churches. It is our desire to share some of the highlights of the year in order that the entire Assembly might praise God with us for His faithfulness.

Praise God with us for the tremendous contribution of the Rev. John Kyle who has been our Coordinator for the past three years. Mr. Kyle resigned in the spring, effective May 1, 1977, in order to return to the ministry of Wycliffe Bible Translators to become their Coordinator of International Relations. While with Mission to the World, Mr. Kyle has helped us grow in these few short years to over 100 missionaries and led us into 20 countries of the world. The Assembly is also asked to join us in prayer for Mr. Kyle's critical new work in seeking to open new countries and to keep the door open in countries where missionaries are being threatened with expulsion. We are grateful that Mr. Kyle will continue as a missionary of the P.C.A. under our cooperative agreement with Wycliffe Bible Translators.

**MISSIONARY FORCE:**

While each committee meeting changes the picture overseas, it can be reported at this writing (May, 1977) that there are now 90 missionaries on the field with 12 approved candidates in various stages of preparation for their overseas assignment. This reflects a 25% growth since our last report to the General Assembly.

PCA missionaries are now located in the following countries:

**Arabia:** Miss Jean Lappin, Medical, assigned to the World Presbyterian Mission of the Reformed Presbyterian Church, Evangelical Synod.

**Bolivia:** Mr. and Mrs. Don Gahagen, Jr., pilot, assigned to South American Mission.

**Brazil:** Rev. and Mrs. Curtis Goodson, radio technician, assigned to Wycliffe Bible Translators.

Mr. and Mrs. Don Williams, technician assigned to Wycliffe Bible Translators.

Mrs. Virginia Rogers, teacher, assigned to work with Wycliffe Bible Translators.

**Colombia:** Mr. and Mrs. James Patterson, administrator, assigned to Wycliffe Bible Translators.

**Ecuador:** Mr. and Mrs. Al Hatch, radio technician, assigned to work with World Radio Missionary Fellowship.

Mr. and Mrs. David Brooks, technician, assigned to work with Wycliffe Bible Translators.

- France:** Dr. and Mrs. Peter Jones, Professor at the Reformed Seminary at Aix en Provence.  
Rev. and Mrs. Doug Miller, language study at Grenoble  
Rev. and Mrs. James Jones, language study at Albertville.
- Germany:** Rev. and Mrs. George Hutchinson, professor at the German Theological Seminary at Seeheim.
- Guatemala:** Rev. and Mrs. Cecilio Lajara, evangelist, professor  
Rev. and Mrs. Hugh Powlison, evangelist, student worker.  
Mr. and Mrs. Robert A. Whitesides, administrator assigned to Wycliffe Bible Translators.
- Haiti:** Mr. Charles Martin, technician assigned to West Indies Mission.
- Indonesia:** Mr. and Mrs. Paul Poyner, evangelist/pastor, assigned to Overseas Missionary Fellowship.
- Ivory Coast:** Mr. and Mrs. Vernon (Bud) Frank, translator assigned to Wycliffe Bible Translators.
- Korea:** Rev. and Mrs. Hugh Linton, evangelist/church planter.  
Rev. and Mrs. Robert Watts, evangelist/church planter.  
Mr. and Mrs. Ron Ellis, church planter.  
Miss Nancy Boyce, teacher.
- Mexico:** Mr. and Mrs. Ed Farris, translator assigned to Wycliffe Bible Translators.  
Miss Ellen Barnett, teacher.  
Rev. and Mrs. Richard Dye, evangelist/church planter.  
Mr. and Mrs. Andrew Toth, church planter.
- New Guinea:** Mr. and Mrs. Ed Hendren, administrator assigned to Wycliffe Bible Translators.  
Mr. and Mrs. Jason Kyle, house parents assigned to Wycliffe Bible Translators.
- Nigeria:** Rev. and Mrs. Sidney Anderson, professor, assigned to Christian Reformed Board of Foreign Missions.
- Philippines:** Mr. and Mrs. John Rollo, technician, assigned to Wycliffe Bible Translators.  
Miss Rebecca Lemly, teacher assigned to Wycliffe Bible Translators.
- Taiwan:** Mrs. Sara Price Wright, teacher.  
Mr. and Mrs. Don Caviness, teacher.  
Rev. and Mrs. Joe Farlow, evangelist/church planter.  
Miss Martha Jones, teacher.  
Miss Kathy Koren, teacher.  
Miss Marion Mounger, teacher.  
Rev. and Mrs. David White, educational missionary.  
Rev. and Mrs. Lee Trinkle, evangelist/pastor.  
Mr. and Mrs. William Owens, teacher.  
Miss Julie McLean, teacher.
- Zambia:** Mrs. Grace Brown, teacher assigned to Africa Evangelical Fellowship.
- U.S.A.:** Miss Susan Harville, writer assigned to West Indies Mission  
Rev. and Mrs. John Kyle, administrator assigned to Wycliffe Bible Translators.

#### Candidates

- Korea:** Mr. and Mrs. Archie Moore, candidates for evangelistic and church planting work.
- Taiwan:** Don Futuron, teacher candidate for Christ College.  
Elizabeth Hipple, teacher candidate for Christ College.  
Charles Sledge, teacher candidate for Christ College.  
Robert and Sharilyn Schorr, teacher candidates for Christ College.
- Central America:** Jose and Pam Martinez evangelistic and church planting candidates under the cooperation agreement with the Christian Reformed Church.
- Pacific Area:** Jim and Sue Akovenko, candidates to serve as a helicopter pilot under cooperative agreement with Wycliffe Bible Translators.

#### WORLD RELIEF:

Encouraged by the General Assembly to be more involved in relief of human suffering, Presbyterian Church in America Relief Funds went to assist the continuing problem of hunger in Bangladesh, land reclamation in Korea, and the victims of earthquakes and tidal waves in the Philippines and Irian Jaira.

The PCA was privileged to work with and through the World Relief Commission in these vital ministries and is grateful to God for the outstanding service and guidance rendered.

#### DAY OF PRAYER AND FASTING:

The day of prayer and fasting for Mission to the World, its ministry, missionaries, and finances was held this past year on May 15, 1977. There is no way of truly assessing the effectiveness of such a ministry this side of heaven itself, but no activity on earth can claim greater promises or expect more significant results. More people have the missionaries on their minds and in their hearts and the Assembly is drawn together in a vital cause of our Lord's as at no other time.

While we are grateful indeed to God for each of the missionaries and candidates that have presented themselves for overseas service, we want to call attention to the continuing difficulty in getting our ordained men to answer the call for overseas service. "Pray ye the Lord the harvest that He would send forth laborers into His harvest," our Lord has admonished the church. We need to hear and heed His counsel. Evangelists and church planters are being sorely sought and are urgently needed for this primary task of the Mission to the World Committee.

#### CHAPLAINS

A job assigned to it by the Assembly is that of coordinating the work of the presbyteries in assigning chaplains to serve with the Armed Forces. In fulfilling this task the Committee has received invaluable service, advice, and assistance from the Commission on Chaplains of the National Association of Evangelicals. The men presently serving as chaplains are as follows:

U.S. Army: Douglas McCullough, Mississippi Valley Presbytery

W. Ingram Philips, Presbytery of Evangel

David K. Roberts, Presbytery of Texas

U.S. Navy: Don K. Clements, Presbytery of the Pacific

U.S. Air Force: David Crocker, Presbytery of the Evangel

Reserve chaplains are as follows: U.S. Air Force — J. Philip Clark; U.S. Navy Reserve — James L. Fishel, John Register, Fred Thompson; U.S. Army Reserves — David H. Jussely, Theodore Kline; Civil Air Patrol — William Whitwer

#### HOME PERSONNEL

The past year has seen a number of changes in the personnel of the Mission to the World office in Decatur. The Rev. John Kyle, who has served so ably as Coordinator for three years, resigned in the spring to return to the staff of Wycliffe Bible Translators. Mr. Kyle's vision, leadership, and expertise has been the major factor in helping the Mission to the World of the Presbyterian Church in America send more missionaries in a shorter period of time than any known instance of any other denomination in the history of Protestantism.

Mr. Kyle was succeeded by the Rev. Paul McKaughan who took the helm of CMTW on April 1. Mr. McKaughan, a member of the Presbytery of the Pacific, had been serving as a consultant to the Committee, was on the staff of Overseas Crusades, and has served in Brazil for 14 years as an evangelist and church planter. His knowledge in this field has been sought by the Committee in order to get strong teams of church planters into Korea, Taiwan, Mexico, Ecuador, and Brazil just as soon as possible.

The Rev. Paul Poyner left during the year to go to Indonesia; The Rev. Mike Quarrels left to go into a church planting ministry in Decatur, Alabama; and Mr. Jac Coad left in July to return to the seminary. Besides these losses to the DMTW staff, three ladies in the office also resigned. All are being sorely missed and the CMTW expresses its sincerest appreciation for the tremendous contributions each made to the committee's ongoing work.

The Rev. Jimmy Lyons, missionary-evangelist for the Committee, has averaged holding almost one missionary conference a week. In addition he has made a trip to the Orient to visit our missionaries and study work going on in Taiwan, Korea, Philippines, and Japan. His ministry has been extremely valuable in calling our churches, small and large, to increasing support of world evangelization.

Mr. John McDavid continues to give expert leadership as the financial secretary of the Committee. Due to the blessing of increased personnel for overseas service and increased income and accounting to cover their needs, the financial staff has been faced with the necessity of its own growth and also of going to more sophisticated techniques in accounting both to the churches and the missionaries.

In June the Rev. Kennedy Smartt came to work for the Committee as Coordinator of Church Relations. In this new position Mr. Smartt will be seeking to develop in the churches of the PCA a greater understanding of the program of CMTW, a greater support for its ministry, and more candidates for its service, especially in the area of church planting. In this capacity he will be available for mission seminars and conferences on the local and presbytery level. Mr. Smartt resigned the Chairmanship of the Committee in March, as he looked toward this new job. The Rev. James Baird succeeded Mr. Smartt as Chairman of the Committee.

During the year Mr. Kyle and Mr. McKaughan have visited with the PCA missionaries of the Mexico field regarding strategy there. In addition, Mr. McKaughan has visited Guatemala, Mexico, and Europe. A trip to the Orient will follow the meeting of the General Assembly. Mr. Lyons visited Taiwan and Korea in the spring and Mr. Smartt will be taking a group of PCA businessmen on a visit of our work in Taiwan and Korea early in October.

The staff members have also participated in conferences with other NAPARC members, and with EFMA and WRC leaders and attended the American Society of Missiology and a Crisis Coordination Seminar sponsored jointly by WRC and the State Department.

#### PROGRAM:

Our PCA missionaries are now serving in 20 countries of the world, many of them in support roles in cooperative agreements with other mission agencies. In sending out these missionaries

your CMTW has been merely enabling the sessions and presbyteries to send out their members whom they have approved for overseas service, and has been grateful for the privilege of doing so. But the CMTW wants to repeatedly call the Assembly's attention to the primary task of planting churches.

The largest concentration of missionaries continues to be on the campus of beautiful Christ College on the island of Taiwan. Eleven are serving in teaching roles there now and four more are serving in evangelistic and church planting ministries. Efforts continue toward making the transfer of the title of the property to the PCA Assembly, a transaction that is somewhat complex because of Taiwanese law and custom. When this is complete the capital funds campaign, already approved by the Fourth General Assembly, will get under way.

Church planting teams are on the field in Korea and Mexico and are being recruited and prepared for Taiwan, Ecuador and Brazil, and requests from Indonesia, Japan, and France are being studied. The largest number of missionaries serving with other agencies under cooperative agreements continues to be those serving with Wycliffe Bible Translators in eight countries.

One new field has been approved since the Fourth General Assembly under our cooperative agreement with the Christian Reformed Church — and under it the Rev. and Mrs. Jose Martinez will be going to a church planting ministry in Central America, supported almost exclusively by churches in Grace Presbytery. This has been great for Grace Presbytery and great for the Martinezes. In this connection we have working agreements with the following agencies:

- Africa Evangelical Fellowship
- Christian Reformed Church
- West Indies Mission
- World Presbyterian Mission
- Wycliffe Bible Translators
- Christian Nationals Evangelism Commission
- South American Mission
- World Radio Missionary Fellowship
- Presbyterian G. A. Theological Seminary in Korea (pending)

#### RECOMMENDATIONS:

1. That the Assembly express in an appropriate manner its deep gratitude to God and thanks to the Rev. John Kyle for the years of leadership and counsel he has given in his dedication to the job as Coordinator for the Mission to the World Committee.

2. That the Assembly elect as Coordinator in place of Mr. Kyle (who resigned as of May 1, 1977) the Rev. Paul McKaughan, member of the Presbytery of the Pacific and formerly a consultant to the Committee while serving on the staff of Overseas Crusades.

3. That the Assembly elect the Rev. Kennedy Smartt, member of the Presbytery of Mid-Atlantic, to be the coordinator of Church Relations for the Committee with special responsibility to relate the work of the Committee to the Church at home.

4. That the Assembly reaffirm the primary thrust of the Mission to the World Committee to be to continue to establish and strengthen Presbyterian and reformed churches in other countries of the world.

5. That the Assembly call the Church to join in more intensive prayer and searching for twenty church planting pastors and evangelists needed immediately to help establish new congregations in Korea, Taiwan, Mexico, Ecuador, and Brazil.

6. That the Assembly designate May 16, 1978, as a Day of Fasting and Prayer for the world evangelization ministry of the Presbyterian Church in America, when the Church will seek earnestly before God to be revived in her obedience to the Great Commission and to pray for more church planting missionaries and the funds to send them to the field.

7. That the Assembly express its appreciation for and support of missionary-evangelist Jimmy Lyons who averaged almost a conference a week during the past year on behalf of Mission to the World.

8. That the Assembly separate sections III and IV (Handbooks for Candidates and Missionaries) from the policy section of the Mission manual so far as revision procedure is concerned. The policy manual to be revised only by General Assembly procedures while changes in the handbooks (which unavoidably need continual changes to meet changing situations with regard to such things as insurance, annuity, travel, etc.) be reported annually to the MTW Committee of Commissioners at the General Assembly for their approval.

9. That the Assembly join in gratitude to God for each of our missionaries and the task they are fulfilling in support of the Great Commission and communicate to them our whole-hearted support of their endeavors through a special season of thanksgiving and prayer during the report of the Committee of Commissioners on Mission to the World.

## Appendix I

### REPORT OF THE SUB-COMMITTEE ON STEWARDSHIP

#### INTRODUCTION

Your Stewardship Sub-Committee has continued to operate as a supportive ministry for the program committees of the General Assembly, the Presbyteries, and the local congregations in the area of personal commitment of time, talent and treasure to the Lord's work.

It is composed of representatives from the four program committees, equally divided between ruling and teaching elders, with the committee coordinators and the Director of Stewardship Ministries as ex-officio members.

The Stewardship Sub-Committee rejoices in the fact that 1976 saw an increase of 8.6% in total receipts for the service of Christ through the Presbyterian Church in America. Total benevolence giving increased 6% with the percentage of disbursements allocated to benevolences increasing from 18% in 1975 to 27% in 1976.

Non-PCA benevolences decreased from 45% to 43%. Per capita giving to all causes increased from \$293.64 to \$331.28, an increase of 8.9%.

#### I. GENERAL ACTIVITIES

1. Held Regional Conferences "Vision 76 & 77" in:
  - Gadsden, Alabama
  - Los Angeles, California
  - Rock Hill, South Carolina
  - Columbia, South Carolina
  - Alexandria, Louisiana
  - Jackson, Mississippi

These are meetings where the four coordinators of the permanent committees present their activities and plans.

The conferences have been extremely well received and have provided the opportunity for the leadership in local churches to gain "first-hand" information from the committee coordinators. The open forum questions and answer sessions have helped to bridge the communication gaps revealed in last year's survey conducted by the committee.

2. Stewardship seminars were held in:

- Jackson, Mississippi
- Columbia, South Carolina
- Miami, Florida

3. Produced and distributed stewardship materials to local churches at no charge. Approximately 150 churches used these materials. Also provided stewardship film "In Partnership with God" used by approximately 75 churches.

4. Provided a Speakers Bureau of eight laymen for local church services.

5. A 1977 desk calendar was prepared and distributed to all pastors, clerks of sessions and permanent committee members. The 1978 calendar will be distributed in December, 1977 after the 1978 dates have been set up by the General Assembly.

6. In addition to visits with several Presbyteries, area pastors luncheon meetings have been held in Macon, Meridian, Yazoo City, Hattiesburg, Jackson, MS, Opelousas, LA, York and Spartanburg, SC and Montgomery, AL.

7. Quarterly financial reports prepared by the Business Administrator have been circulated to all pastors and clerks of sessions.

8. Continual efforts are being made to establish a network through the Presbyteries to better circulate information between the committees and the Presbyteries in order that the Committees better serve our constituency.

#### II. SURVEY

1. A survey was done at the Fourth General Assembly to follow up information discovered by the survey done over the entire church in the Spring of 1976. A total of 423 questionnaires were received, processed and analyzed.

Key findings were:

- A. 66% of the pastors feel they are well informed about the PCA while only 45.6% of the elders shared that opinion about themselves. 52% of the elders indicated they are not as well informed as they would like to be.
- B. Means of receiving information rated as follows:
  1. Presbytery meetings 86.2%
  2. "Continuing" 81.6%
  3. Contact with area pastors and elders 67.2%
  4. Missionary personnel 65.8%
- C. Idea of a cassette news report was well-received. 61% felt it would help to keep them informed. 71.8% indicated they would use the service if available.

- D. 47.9% felt that part of the PCA financial problems were due to many appeals. When asked if they felt that consolidation of many different channels for giving to PCA would be helpful, 48.8% said "yes" and 30.6% said "it might." Over 78% indicated they definitely would support such a move or probably would.
  - E. 67.8% felt strongly that local church members were not well informed about the PCA.
  - F. 95.4% agreed that it was the Session's responsibility to inform the membership about PCA financial needs but only 49.6% indicated they were doing it. Reasons given for not informing members: (1) lack of interest or responsibility, (2) Session itself not informed, (3) Session more concerned with local needs
  - G. Several methods of communicating to local churches were presented. Preferences as follows: (1) Denominational magazine 33.3, (2) Bulletin inserts 22.3% , (3) Slide-Tape reports 17.8% .
  - H. In carefully going over the questionnaire and studying the survey, we received a strong impression that the respondents like the concept of knowing where their money is going and have the ability (through the present system) of designating their giving. However, the respondents seemed unhappy with the number of appeals, duplication and confusion which currently exists.
2. This information has been distributed to local sessions and the four permanent committees and actions have been taken.
- A. A cassette newsletter is presently being sent to each congregation on a four-month test basis.
  - B. "Continuing" has had a name change with new format and method of distribution.
  - C. A single sheet bulletin insert is being developed for testing this fall.
  - D. Christian Education and Publications is developing a slide-tape presentation on the history of the PCA.
  - E. The Stewardship Committee is preparing a slide-tape presentation on the work of the PCA.

### III. FOUNDATION

At the direction of General Assembly, the Presbyterian Church in America Foundation has been established. The Foundation is designed to be of help to those who have "accumulated possessions" and desire to use them for the glory of God. It is established to receive, accumulate, manage, invest, and disburse funds entrusted to it for the support of the cause of the kingdom of Jesus Christ through the PCA. Its primary focus is toward reformed Protestantism and to those institutions which advance the world and life view to which we are committed.

The Foundation is managed by a Board of Trustees of eight men. These men are elders or deacons in the PCA and elected by the General Assembly on a staggered basis. Two men will always be teaching elders. The trustees serve without remuneration.

The Foundation encourages our people to plan their long-range financial program in the light of their total Christian responsibility. It will aid our members to: (1) Plan their future (2) Provide life-time income, (3) Consider the benefits of gifts to the local church, Presbyteries and the General Assembly.

It has focused its attention this past year on testamentary gifts and has been engaged in educating our people to this end. To be good stewards of the things that God has entrusted to them, it has encouraged our people to see that they have properly drawn an up-to-date will. This has been done by direct mail, brochures, and wills clinics held in local churches.

A memorial gift program for the benefit of the PCA has also been established and material distributed to every local church in the Assembly.

### IV. A THEOLOGY OF STEWARDSHIP

In accordance with instructions from the Fourth General Assembly a paper "A Theology of Stewardship" has been prepared according to guidelines sent down by the Assembly. (See Paper "A" below)

### V. RECOMMENDATIONS:

1. That the 1978 budget be approved as submitted.
2. That the period of October 16, 1977, through Sunday, November 19, 1977, be a special stewardship season and Sunday, November 19, 1977, be recommended as Commitment Sunday for the 1978 budget.
3. That the paper "A Theology of Stewardship" be approved as presented as per "Paper A".

## PAPER A

### THEOLOGY OF STEWARDSHIP

A theology of stewardship is a vehicle which seeks consistently to relate the Word of God to all that is understood to be stewardship and stewardship activities.

A Biblical basis for stewardship must begin with the affirmation that God is sovereign and that we recognize Him as exercising divine ownership over all that there is (Ex. 19:5, Ps 24:1, Ps 50:10, Hag. 2:8).

Stewardship is exercised personally and corporately by the church. In this paper we will seek to affirm our belief in the personal and corporate aspects of stewardship and then explore the implications these beliefs have for the stewardship programs and activities of the Presbyterian Church in America.

### PERSONAL STEWARDSHIP

Stewardship is first and foremost a personal matter. Each believer has a ministry (II Cor. 4:1) in the pursuit of which he arranges his life in conformity with God's declared will, responding to His covenant call of grace.

As was his Lord, the Christian is a servant (Isa. 53, Phil. 2:4-11). The Pauline command, "Let this mind be in you, which was also in Christ Jesus", obligates us to follow closely the words of our Lord, and we discover that those words leave no room for arrogance, jealousy, prejudice or covetousness. They do not leave us the luxury of approaching life on the intellectual level in contradiction to the commitment level. Rather, by His indwelling Spirit, Christ enables us to follow Him in being servant to all (Mk. 10:43-45).

Our servanthood must be seen as sonship, for, like the father of the prodigal son, God is more interested in having sons than slaves. In addition, we must see the nobility of our servant role, originating at it does, not with man's duty, but with God's love, and preparing us to offer the highest service to God and men (Ac. 16:17). The enslavement to anyone or anything else will pull an individual increasingly farther from the service of God (Lu. 14:26).

When our priorities are right our servanthood is a joyful expression of faith and not a burden. God does not ask us to neglect our families but to readjust our relationship and put Him first. Likewise, He does not tell us to abandon our wealth but to use it for the purpose He has given it.

As Jesus Christ served our deepest needs, so our stewardship is to serve the deepest needs of others. Neighbor-love is paramount in the stewardship picture. Related to this is the death of self as a part of the servant-life (Jn. 12:24,25; Mk. 8:31-38; Ro. 12:1). Like an Old Testament sacrifice to be consumed, the believer himself is upon the altar. The more we sacrifice of ourselves, the more alive we become, and the stronger for service. Thus, our faith must direct all our decisions and affect our habits and indulgences. A man who is sacrificed will sacrifice many false and fleeting fashions of this world. He has died to the world and self. The Lord Jesus set the example in the things He denied Himself: carnal satisfaction, popular acclaim, prestige and honor, showing His love by denying Himself while freely serving others.

A servant need not suffer unduly, or be impoverished or mediocre. What is implied by our servant-position is discipline. God gives some much and others little, but love will give insights into the way goods and gifts should be used. Paul's insistence upon discipline (I Ti. 4:7ff, I Co. 13:3, I Co. 9:26,27) cues each Christian to his own commitment. As servants we ask, What can we do? What can we do without? What can we do with and for others?

Each Christian has talents and abilities. These are God-appointed and give us opportunities for service. Jesus spoke of such opportunities (Mt. 25:15, Mk 13:34), as did Paul (Ro. 12:3, 6; Eph 4:7). Christians are responsible to test their capacity, rather than go on haphazardly trying to fill needs as they arise, or attempting too much for their abilities and doing work others ought to be handling. Neither approach ministers according to God's plan. Continuously, we must look to the local church and help everyone in searching out the gifts God has given him. This variety of gifts involves the use of our material resources, cars, money, homes, clothes, food and all of worth in creation. They involve our natural and mental aptitudes, our physical strength and abilities. Each Christian should ask himself, What are my abilities? Do I have any unused ones? Do I have any undeveloped abilities?

Women have special ministries. Ever since Eve, they have been endowed with a capacity for sensitivity to others, for tender love, for self-giving, and for understanding. God puts human lives into women's hands in special ways through childbirth and homemaking. Also, a woman's creativity expresses itself through her relationship to the outside world and she can refresh the world through her spiritual insight and service.

Not only our gifts but also our possessions must be managed to fulfill responsible stewardship. Here neither covetousness nor materialism may be allowed to block the proper use of our possessions and income. Paul warns, "The love of money is the root of all evil" (I Ti. 6:10). Paul was referring not to an occasional evil but to something that becomes an actual way of living, and which is a universal disease, having its roots in the ground of not believing God.

Basic problems in giving are the result of a lack of knowledge, faith, and love. A false sense of values and covetousness are also hindrances to Biblical giving.

Scripture very plainly sets forth principles to be observed in giving. We need to understand and know the meaning of money which is received in exchange for use of time and abilities. We should give as a part of worship (Ps. 96:8). Our giving is to be an expression of love (II Co. 8:8). Our giving is to be without ostentation (Mt. 6:31). We are to give freely and with simplicity (Mt. 10:8, Ro. 12:8). We should be cheerful givers (II Co. 9:7), and understand that generous giving is a grace or gift from God (II Co. 8:1,2). To "seek the Lord first" (Mt. 6:33) is the goal of life and of Christian Giving. firstfruit or generous percentage giving is a plan for all God's people who are to give as God prospers (De. 6:17, I Co. 6:2, II Co. 8:12).

Christians may pose to themselves the following questions to consider seriously the expression of their faith through Christian giving: Does all my spending show a Christian sense of value? Do my offerings represent the firstfruits of my income? Are spiritual causes given the priority? Are my offerings a generous portion or percentage of my income? Am I willing to live without some of the luxuries of our American life in order to share a larger portion of my goods with the Master? Am I willing now to increase my offerings by 3 or 4 percent or more if I am giving less than 10 percent?

Is tithing to be a part of our personal stewardship? There is little doubt that tithing has been a great blessing to many, but we need to re-evaluate this institution on the basis of Biblical theology. Old Testament believers brought 10 percent plus thankofferings and they were blessed. Early Christians in many cases gave more than 10 percent although God did not specifically demand more. The Old Testament shows many examples that believers should tithe and the Apostle Paul seems to imply the tithe in I Co. 16:2 when he uses the words "... let everyone of you lay by him in store, as God hath prospered him...". Christian stewardship recognizes not only a tenth but all as belonging to God and man acts as the trustee of all. New Testament giving is not a hard and cold fact of decimals and arithmetic, but it is the practice of love.

"Christ Himself has placed His approval and set His imprimatur upon the tithe. 'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matter of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone' (Mt. 23:23). In that verse Christ is rebuking the scribes and Pharisees because of their hypocrisy. They had been very strict and punctillious in tithing the herbs, but on the other hand they had neglected the weightier matters such as judgment, or justice, and mercy. But while Christ acknowledged that the observance of justice and mercy is more important than tithing — it is a 'weightier matter' — while, He says, these they ought to have done, nevertheless He says, these other ye ought not to have left undone. He does not set aside the tithe. He places justice and mercy as being more weighty, but He places His authority upon the practice of tithing by saying, "These ought ye to have done, and not to leave the other undone." It is well for us if we by the grace of God have not omitted justice and mercy and faith: it is well if by the grace of God those things have found a place in our midst: but the tithing ought not to have been left undone, and Christ Himself says so."<sup>1</sup>

Actually, the tithe is not man's real problem. His real problem is in putting God first and giving generously. God's grace will lift us after the 10 percent is passed and enable us to go beyond that standard. Many people have real spiritual problems and attitudes to conquer first before they can consider tithing.

### CORPORATE STEWARDSHIP

It is evident from Scripture that as God's people, we are not only to be stewards of life, time and treasure, but also stewards of the Gospel of Christ. The apostle Paul states in I Th. 2:4, "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men but God which tryeth our hearts". The concept of the stewardship of the Gospel is implied throughout the Pauline epistles in such verses as Ga. 2:7, Co. 1:25, I Ti. 1:11 and Tit. 1:3.

The primary responsibility of the church is based upon the evangelization of the world and the edification of the church through the proclamation of God's Word (Mt. 28:19-20 "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.").

On the basis that the church is entrusted with the Gospel of Christ, we can define corporate stewardship as "the orderly practice of mobilizing the total dedication potential of the whole church, based on the conviction that this is a trust from God and fully implementing His will in the building of His kingdom at home and in all the world."<sup>2</sup>

It is important that a theology of stewardship be inextricably bound to the purposes and goals of the church as a whole. H. G. Coiner has written: "That God has elected His people to be His agents of reconciliation is a claim made not by the church but on the church by its Lord. This claim is to be accepted humbly and fearfully by the Christian church... The nature of the church as the reconciled community is inseparable from the function of the church as the agent, or minister, of reconciliation."<sup>3</sup>

The Biblical basis for a corporate effort in stewardship is based upon the interdependency of believers. The church as the body of Christ has many members, but these members are to function together. Both I Co. 12 and Ro. 12 focus on the mutual dependence of the members of the body.

Specifically, Scripture give us examples of how a group ministry of stewardship functions. In the Old Testament, corporate stewardship was exercised in the collection of gifts for the building of the Tabernacle, Ex. 35:22 "And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."

Corporate giving was also demonstrated in the collection taken for the repairs needed for God's House. Second Chronicles 24:10 states "And all the princes and all the people rejoiced, and brought in and cast into the chest, until they had made an end."

The New Testament provides further examples of group stewardship. The early church was engaged in meeting the needs of its poorer members. Acts 4:34 and 35 relates, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet: and distribution was made unto every man according as he had need."

The early church exercised corporate stewardship in the supporting of the Apostle Paul as he proclaimed the Gospel of Christ: "For even in Thessalonica ye sent once and again unto my necessity." (Ph. 4:16).

The primary concern of group stewardship is not in the raising of money but in corporately reaching the world for Christ through the equipping of the saints and the proclamation of the Gospel. Corporately the church must seek not just to raise money but to raise men: "... for I seek not yours but you." (I Co. 12:14).

Responsibility in stewardship is both corporate and personal. Along with our responsibility we must also acknowledge our accountability. Scripture tells us that God's people are to be held accountable for their stewardship. In Luke 12:48 we are told, "... For unto whomever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." As stewards who are to be held accountable we must prayerfully seek to exercise our stewardship in a manner that is consistent with and obedient to God's Word.

Corporately, the members of the Presbyterian Church in America exercise their stewardship through the denomination as it operates on four principles of stewardship adopted by the General Assembly: (1) The church is responsible for carrying out the Great Commission. (2) The work of the church as set forth in the Great Commission is one work, being implemented on the General Assembly level through our equally essential committees. (3) It is the responsibility of every member congregation to support the whole work of the denomination as they be led in their conscience held captive to the Word of God. (4) It is the responsibility of the General Assembly to evaluate needs and resources, and to act on priorities for the most effective fulfillment of the Great Commission. We believe that this paper affirms the validity of these four principles as being a scripturally sound and worthy basis for corporate stewardship.

### IMPLICATIONS

The question to be raised is, To what extent do the present methods of raising funds for the work of the church conform to the underlying principles of stewardship as found in God's Word?

The present practice within the PCA is that each of the four major committees has the responsibility of raising their own budget.

It is not possible to prove from the Bible that this principle of operation for the General Assembly is Biblical or not. This is true, not only because the complexity of the ecclesiastical structure has developed since New Testament times, but also because such an ecclesiastical figure as the apostle Paul pursued different stewardship policies to fit different occasions. He seeks to stimulate a church to "over and above giving" (II Co. 9:1-7) whereas earlier, his more regular approach had largely failed to achieve the desired results (I Co. 16:1,2). However, we can take the Biblical basis for stewardship that we have already discussed and apply the principles for giving to the practices of these four committees in their fund raising activities.

It is evident that there is a point of tension that exists between two of the principles under which the General Assembly operates. Those principles are: (1) the work of the church as set forth in the Great Commission is one work being implemented on the great Assembly level through our equally essential committees, and (2) it is the responsibility of every member and every member congregation to support the whole work of the denomination as they are led in their conscience held captive to the Word of God. The tension which exists between these two principles is a result of the question that if the work of the church is truly one work why should a congregation or individual express discrimination in his giving to individual committees? The fact is that both of these principles are valid. The work of the church is one work and a Christian does have the prerogative to designate his giving according to the dictates of his conscience as he is led by the Lord. The resulting tension that exists between these two principles occurs only when there is a lack of trust between members of the body of Christ within the denomination.

We have already stated that the Biblical basis for corporate effort in stewardship is based upon the interdependency and unity of believers. As members of the Presbyterian Church in America we must act in good faith and with mutual trust for one another believing that our system of government provides the checks and balances that will keep us from being led astray. Such mutual trust is fitting in the church of the Lord Jesus, who prayed that they all might be one, (Jn. 17:21). It was characteristic of the early church to manifest this oneness and mutual trust through having all things common (Ac. 2:44,45). Betrayal of this trust had serious repercussions, which were not lost on the church at large (Ac. 5:5,11). The very proof that we are possessors of eternal life is said to be our love of the brethren (I Jn. 3:14). This love of the brethren is of the essence of the Christian message (I Jn. 3:11), is an imperative because of God's love for us (I Jn. 4:11), evidences the maturing of God's love within us (I Jn. 4:12), and is the test of our love for God Himself (I Jn. 4:20). In such an atmosphere of love, there is no room for mistrust (I Jn. 4:18).

We need to practice the Biblical principle of I Corinthians 10:24 which states, "Let no man seek his own good, but the good of his neighbor". Waldo J. Werning has written "There can be no individualism that allows any member to go his own way and ignore his responsibility to the group or to deny the group's responsibility to him . . . True stewardship can hardly be exercised if there is little or no edification and ministry to one another by individual Christians."<sup>4</sup>

The trust that we exercise towards one another should affect our stewardship in two ways. First, we should trust God that He will direct the consciences of our members to give to the work of the church through its four committees. Secondly, as we exercise our stewardship in giving to the work of the church, we should trust our committees to faithfully carry out the work of the church and not withhold our gifts because of lack of trust.

The recent history of many denominations reflects a familiar pattern: Liberalism, having crept in by stealth and subterfuge to take control of the ecclesiastical machinery changes its tactics, once in power, lording it over God's heritage in such key areas as disposition of funds, Christian education, and ministerial preferment. By alternating strategies of sweet reasonableness when in the minority and of iron-fisted tyranny when in the majority, the liberals have exposed themselves and exhausted whatever reservoir of goodwill and trust they had with conservatives. The Presbyterian Church in America, owing much of its beginning impetus to the reaction against such things, has quite a different (though brief) history.

It is possible for these two principles (the work of the church is one work and Christians may give as they are led by God) to be effective in the stewardship ministry of the church provided that they exist in a framework of Biblical trust and unity.

Raising funds for the ongoing work of the church by the General Assembly's committees is a necessary part of stewardship provided that the methods and messages employed are Biblically based. The apostle Paul did not hesitate to mention the need for giving to his "necessity" in his letter to the Philippians. Also, as believers, we are to "provoke one another unto love and good works" (Ph. 4, Heb. 10:24).

In his book "The Stewardship Call", Waldo Werning, in discussing methods and motivation in stewardship programs, states: "God motivates as we serve one another by proclaiming His covenant Word of grace. Faithfulness to the call is always the product of the Gospel. Stewardship can have no other foundation than the gospel of forgiveness. God's absolving and strengthening grace is the theological thread in His plan that keeps all stewardship messages and activities in proper perspective."<sup>5</sup> Our goal in stewardship education should be to present the message of God's grace in such a way that those who receive it can respond with proper decisions as to the stewardship of all of life.

Again we must remind ourselves of the trust and unity that we must exercise in our efforts to raise funds. Not only do we expect the members of the institutional church to trust us, but the committees involved must also exercise that same trust and unity among and toward each other. "The institutional church needs to remember the diversity that exists in the unity of the body through the priesthood of believers and to encourage the expression of diversity instead of demanding blind conformity. The church will do well to idealize this diversity and speak of the great number of stewardship possibilities under grace. Church government and forms are something members need, but not at the expense of diversity. The church must not be a party to a divisive and inadequate loyalty."<sup>6</sup> As the Assembly's committees plan, seek funds and carry on the work of the church, they must also function in such a way as to daily practice the Biblical principle of acting "in honor preferring one another".

## IMPLEMENTATION

The practice of Biblical stewardship throughout the Presbyterian Church in America is enhanced and aided by the work of the Sub-Committee for Stewardship Ministries. It is important that the role of this Sub-Committee be clearly defined and understood by the members of the denomination. Acting under the direction of the Committee on Administration, the Sub-Committee for Stewardship Ministries provides an adequate base for cooperation. The way the Sub-Committee is constructed by having two members from each of the four with a goal of enlisting each member of each local congregation in a revived personal commitment of time, talent and treasure to Christ.<sup>7</sup> The Sub-Committee, in consultation with the four major committees, should continue to initiate general stewardship programs within the church. The Sub-Committee has already acted in this area through the establishment of the Presbyterian Church in America Foundation and the Speaker's Bureau. The Sub-Committee also seeks to aid in informing the members of the denomination of the stewardship needs. The implementation of such programs as the Vision 77 conferences and the recent surveys of the denomination are examples of how the Sub-Committee for Stewardship Ministries should continue to act as a servant of the four major operating committees of the denomination who in turn act as servants to the members of the Presbyterian Church in America. "The quality of Christian life in the world and in the church is derived from the member's Head, and that quality is servant in nature."

It is incumbent upon all of God's people to exercise stewardship in every area of their lives. Our motivation for stewardship must be based upon a love for God and a desire to be obedient to

His Word. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him." (Jn. 14:21). Thus motivated, the church through its members, officers and courts must continue to teach and exhort one another in the area of permanent committees and the four coordinators as advisory members, lends itself to a place where cooperation can take place. The Sub-Committee does not function as an executive board, but it can adequately serve as a place where ideas can be heard and long-range plans can be discussed.

The Sub-Committee for Stewardship Ministries also provides an adequate base for arbitration of ideas and plans. We must recognize that there will be times when genuine disagreement among the four committees will occur. There will also be times when plans for activities will overlap. The Sub-Committee on Stewardship should be a place where arbitration of these disagreements and overlapping plans could take place. Decisions could be made in a spirit of love, trust and unity. It should be pointed out that survey which was made among the Commissioners of the 1976 General Assembly resulted in a recommendation from the Wheaton Graduate School that such a place for arbitration was needed. It should be clearly understood that in our system of Presbyterian polity no decision by a committee where arbitration takes place would be absolutely binding. However, the Sub-Committee on Stewardship serving as the vehicle for arbitration could act as a deterrent to divisiveness and so-called "competition" among committees and at the same time could promote the atmosphere of love, trust and unity that is needed for the proper functioning of a stewardship ministry.

The Sub-Committee on Stewardship Ministries should also provide an adequate base for the implementation of stewardship programs. According to the *General Assembly Minutes*, the Sub-Committee for Stewardship is to be itself a servant to the Presbyteries and the membership of each local church within the denomination. The Sub-Committee seeks to inspire and inform the people in both the theology and practice of Biblical stewardship. Stewardship efforts exercised within the church and implemented through committees, programs and literature are an important part of the total ministry of the church as it seeks to reach into all the world through evangelism and edification.

## FOOTNOTES AND BIBLICAL REFERENCES

### FOOTNOTES

1. Arthur W. Pink, *Tithing* (Swengel, PA), p. 12
2. Waldo J. Werning, *The Stewardship Call* (St. Louis, 1970), p. 154.
3. Harry G. Coiner, "The Secret of God's Plan," *Concordia Theological Monthly*, XXXIV, No. 5 (May 1963), 274
4. Waldo J. Werning, p. 97
5. *Ibid.* p. 55
6. *Ibid.* p. 139
7. "Report of the Sub-Committee on Stewardship," *Commissioners Handbook* for the Third General Assembly (Sept. 1975) p. 50.
8. Waldo J. Werning, p. 65.

### BIBLICAL REFERENCES

- Page 902 — Ex. 19:5, Ps. 24:1, Ps. 50:10, Hag. 2:8, II Co. 4:1, Is. 53, Ph. 2:4-11, Mk. 10:43-45, Ac. 16:17, Lu. 14:26, Jn. 12:24, Mk. 8:31-38, Ro. 12:1, I Ti. 4:7, I Co. 13:3, I Co. 9:26,27, Mt. 25:15, Mk. 13:34, Ro. 12:3,6, Ep. 4:7.
- Page 903 — I Ti. 6:10, Ps. 96:8, II Co. 8:8, Mt. 10:8, Ro. 12:8, II Co. 9:7, II Co. 8:1,2, Mt. 6:33, De. 6:17, I Co. 16:2, II Co. 8:12, Mt. 23:23, I Th. 2:4, Ga. 2:7, Col. 1:25, I Ti. 1:11, Tit. 1:3, Mt. 28:19-20.
- Page 904 — Ex. 35:22, II Chr. 24:10, Ac. 4:34,35, Ph. 4:16, I Co. 12:14, Lu. 12:48, II Co. 9:1-7, I Co. 16:1,2, Jn. 17:21, Ac. 2:44,45, Ac. 5:5,11, I Jn. 3:14, I Jn. 3:11, I Jn. 4:11, I Jn. 4:12, I Jn. 4:20, I Jn. 4:18.
- Page 905 — Ph. 4, He. 10:24

## Appendix J

**REPORT OF THE GENERAL ASSEMBLY'S  
NOMINATING COMMITTEE OF THE  
PRESBYTERIAN CHURCH IN AMERICA**

The General Assembly's Nominating Committee met at 10:04 A.M. in the Group 40 Conference Room, Atlanta Airport, on Saturday, May 21, 1977. The Meeting was opened with prayer by Mr. John Thompson followed by a brief devotional led by our Convener, the Rev. Boyce Spooner, based upon Matthew 21:1-11.

Mr. Spooner announced that the floor was open for the election of a Clerk for the Committee. The name of E. Crowell Cooley was placed in nomination. There were no further nominations and it was moved, seconded and carried, that the nominations be closed and Mr. Cooley be elected Clerk by acclamation.

Mr. Cooley called the Roll and determined that a quorum was present as follows:

Ascension	Mr. Val H. Barleman, Jr.
Calvary	
Carolina	Mr. John C. Wynne
Central Georgia	Rev. Henry Schum
Covenant	Mr. Lewis Graeber
Evangel	Rev. Hubert Stewart
Grace	Mr. George Gulley, Jr.
Gulf Coast	Rev. E. Crowell Cooley
Louisiana	Mr. William Cutter
Mid-Atlantic	Rev. Ronald Harding
Mississippi Valley	Mr. Frank Horton
New River	Rev. William Fitzhenry
North Georgia	Mr. Si Wages
Pacific	Rev. William Woodhall
Southern Florida	Rev. Lynn Downing
Tennessee Valley	Rev. Basil Albert
Texas	Mr. L. J. Canniff
Warrior	Mr. Charles Miller, Jr.
Western Carolinas	Rev. A. Boyce Spooner, Convener
Westminster	Mr. John Thompson

The Convener then opened the floor for the election of a Chairman for the Committee. The name of A. Boyce Spooner was placed in nomination. There were no further nominations and it was moved, seconded and carried, that the nominations be closed and Mr. Spooner was elected by acclamation.

Mr. Spooner noted the *Book of Church Order* requirements which indicate that we can consider only names submitted by the particular Presbyteries for nomination to the General Assembly (see BOCO 15-1 (11)). He then read the recommendations of the Ad Interim Committee on Standing Rules for the Nominating Committee, which recommendations will be presented to the Fifth General Assembly. These were understood not to be binding upon this Committee but were presented to us for information.

It was moved, seconded and carried, that this Nominating Committee recommend to the Ad Interim Committee on Standing Rules for the Nominating Committee that due to the small size of some Presbyteries, the second recommendation which they intend to present be reconsidered, which recommendation says, "A member of the Nominating Committee cannot be nominated to serve on a Permanent Committee."

The Nominating Committee then proceeded to consider the nominations for Permanent Committees of the General Assembly. Where several nominees were offered, a majority vote was required for their selection. All nominees were taken from the lists presented by the Presbyteries.

At 12:32 P.M. it was moved, seconded and carried, that we recess for lunch. We were led in prayer voiced by Mr. Spooner. The Committee reconvened at 1:25 P.M., and was led in prayer by Mr. Gulley.

The following nominees were chosen to be presented to the General Assembly.

Note: An additional meeting was held by telephone conference call on June 27, to fill vacancies on the Christian Education Committee, with 15 members participating.

**Teaching Elders**

**THE COMMITTEE ON ADMINISTRATION — CLASS OF 1981**  
 Larry E. Ball (Westminster)  
 Rt. 4, Box 423-A  
 Greeneville, TN 37743

Gordon Reed (Southern Florida)  
 8485 S.W. 112th St.  
 Miami, FL 33156

**THE COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS  
 CLASS OF 1981**

Robert J. Ostenson (Evangel)  
 1728 S. Hull St.  
 Montgomery, AL 36104  
 Walter R. Kenyon (Ascension)  
 2911 E. Hardies Rd.  
 Gibsonia, PA 15044

Dan Barr (Westminster)  
 (Replacing Jack Scott)  
 Route 4, Box 259  
 Bluff City, TN 37618

David Howe (Tennessee Valley)  
 262 Peters Rd., S.W.  
 Knoxville, TN 37919

**THE COMMITTEE ON MISSION TO THE UNITED STATES — CLASS OF 1981**

Michael Bolus (New River)  
 2216 Peters Creek Rd., N.W.  
 Roanoke, VA 24017

Charles Champion (Covenant)  
 221 West Washington St.  
 Houston, MS 38851

**THE COMMITTEE ON MISSION TO THE WORLD — CLASS OF 1981**

Warren F. Thuston (Carolina)  
 5800 Dumfries Drive  
 Raleigh, NC 27609  
 Joe Morecraft (North Georgia)  
 Apt. 16-T, Beau Rivage  
 150 So. Atlanta  
 Roswell, GA 30075

A. Boyce Spooner (Western Carolinas)  
 P. O. Box 1139  
 Waynesville, NC 28786

**Ruling Elders**

Ralph Langford (Evangel)  
 109 Dalehaven Place  
 Gadsden, AL 35901

Richard Ayres (Louisiana)  
 1107 Greenbrier St.  
 Alexandria, LA 71301

**Alternates**

Melvin Lancaster (Western Carolinas)  
 104 Flint St.  
 Waynesville, NC 28786

O. H. Smith, III (Gulf Coast)  
 1806 E. Blount St.  
 Pensacola, FL 32503

**CLASS OF 1980**

R. H. Miller (New River)  
 (Replacing Joe Roberson)  
 1414 Crestview St.  
 Blacksburg, VA 24060

**CLASS OF 1978**

George Wessel (Calvary)  
 (Replacing Roy Gamble)  
 Route 7, Box 24-A  
 Lexington, SC 29072

**Alternates**

James Holcomb, Jr. (North Georgia)  
 411 Willowbrook Dr.  
 Smyrna, GA 30080

Louis Mapp (Grace)  
 P. O. Drawer 110  
 Hattiesburg, MS 39401

Logan Porter (Carolina)  
 908 Fairway Drive  
 High Point, NC 27262

**Alternates**

Roger A. Schild (Ascension)  
 2139 Montour  
 Coraopolis, PA 15108

Walter Lastovica (Mid-Atlantic)  
 307 Stonewall Ave.  
 Hopewell, VA 23860

**Alternates**

James W. Thrasher (Gulf Coast)  
 611 Parker Circle  
 Pensacola, FL 32504

**TRUSTEES FOR THE INSURANCE AND ANNUITY FUND — CLASS OF 1982**

James Lipscomb (Louisiana)  
Rt. 1, Box 461-A  
Ruston, LA 71270

Seixas G. Milner (North Georgia)  
300 Robin Rd., S.E.  
Marietta, GA 30067

**SUB-COMMITTEE ON INTERCHURCH RELATIONS — CLASS OF 1980**

Donald R. Esty (Pacific)  
10936 N. E. 24th St.  
Bellevue, WA 98004

Hugh Potts (Mississippi Valley)  
Merchants and Farmers Bank  
Washington St.  
Kosciusko, MS 39090

**Alternates**

William A. Fitzhenry (New River)  
913 Spring Rd.  
Charleston, WV 25314

Dr. Michael A. Littlejohn (Carolina)  
6905 Oak Ridge Road  
Raleigh, NC 27612

**THE COMMITTEE ON JUDICIAL BUSINESS — CLASS OF 1981**

John W. P. Oliver (Central Georgia)  
642 Telfair St.  
Augusta, GA 30902

Judge Earnest E. Mason (Gulf Coast)  
1525 E. Lakeview Ave.  
Pensacola, FL 32503

**Alternates**

Robert Canada, Jr. (Covenant)  
28 Tallyho Lane  
Little Rock, AR 72207

Kenneth Ryskamp (Southern Florida)  
Suite 200, 1450 Madruga Ave.  
Coral Gables, FL 33146

**ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE — CLASS OF 1980**

John Robertson (Warrior)  
1208 10th St.  
Tuscaloosa, AL 35401

Robert A. Carson, Sr. (Covenant)  
P. O. Box 306  
Marks, MS 38646

**Alternates**

James Bland, III (Evangel)  
P. O. Box 676  
Gadsden, AL 35902

J. Rod Webb (Gulf Coast)  
3728 W. 25th St.  
Panama City, FL 32401

**BOARD OF TRUSTEES, P.C.A. FOUNDATION — CLASS OF 1981**

Laurie V. Jones (Texas)  
2110 Gray Falls  
Houston, TX 77042

Robert McFarland (Grace)  
P. O. Box 445  
Bay Springs, MS 39422

The Clerk then read the Minutes of our meeting which were approved. The Nominating Committee adjourned at 2:43 P.M. and was led in prayer voiced by Henry Schum.

Respectfully submitted,

E. Crowell Cooley, Clerk

**SUPPLEMENTARY REPORT — GENERAL ASSEMBLY'S  
NOMINATING COMMITTEE**

**Teaching Elders**

**Ruling Elders**

**The Committee on Administration**

**Class of 1981**

Gordon Reed (Southern Florida)  
8485 S.W. 112th St.  
Miami, Florida 33156

(to replace our former nominee,  
Larry Ball, who declined to serve  
at this time)

**Alternate**

William Bell (Evangel)  
Greenville, Alabama

**The Committee on Mission to the World**

(to replace members who have resigned)

**Class of 1979**

Donald Patterson (Mississippi Valley)  
P. O. Box 4862  
Jackson, Mississippi 39216  
(to replace Kennedy Smartt)

James W. Thrasher (Gulf Coast)  
611 Parker Circle  
Pensacola, Florida 32504  
(to replace Kenneth Keyes)

**Alternate**

James McOwen (Southern Florida)  
3029 N. Federal Hwy.  
Delray Beach, Florida 33444

**Sub-Committee on Interchurch Relations**

The committee would call to the attention of the General Assembly that the alternate for last year, Robert C. Korn, replaces Adrian E. DeYoung under the rules of the Assembly.

**Ad-Interim Committee on the Number of Officers in the Church**

Thurston Futch (Central Georgia)  
(to replace Robert Kirksey, who resigned)

**Ad-Interim Committee to Study the Biblical Basis of Church Union**

Fred Marsh (Tennessee Valley)  
4400 St. Elmo Ave.  
Chattanooga, Tennessee 37409

Ivan Ward (Westminster)  
Rt. 2, Box 136  
Greenville, Tennessee 37743

John Reeves (Grace)  
758 Dantgler St.  
Moss Point, Mississippi 39563

Gerald Sovereign (Gulf Coast)  
324 Valencia Street  
Gulf Breeze, Florida 32561

John Oliver (Central Georgia)

James R. Peaster (Mississippi Valley)  
964 Belle Air Circle  
Yazoo City, Mississippi 39194

**Alternates**

V. D. Murphy (Western Carolinas)

Robert Lane (Westminster)

**Conference Center Site Committee**

TE Gordon Reed (Southern Florida)  
TE Paul Settle (Calvary)  
RE Alex Keleman (New River)  
RE Ed Williford (Mississippi Valley)  
RE George H. Gulley, Jr. (Grace)  
Deacon Pat. T. Williams (Evangel)  
RE Kenneth Keyes (Southern Florida)  
Deacon Douglas Patton (Calvary)  
RE R. E. Joslin (Westminster)  
Alternate TE Rhett Sanders (Calvary)

## Appendix K

### REPORT OF THE CONSTITUTIONAL DOCUMENTS COMMITTEE TO THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

The Constitutional Documents Committee met one time during the past year. In addition to the assignment to prepare proof texts for the Constitutional Documents, the Committee was given two study assignments to handle this year. The first was to study our Standards regarding the question of non-communicant membership and infant baptism with reference to BCO 6-1 and 58-1 (4-73). Secondly, the Committee was assigned the task of studying the meaning of I Tim 3:2, and how the PCA should interpret this passage as applied to her ministers (4-47, 4-76, item 1,II). Thirdly, the Committee was asked "to report to the 1977 General Assembly on the merit of a possible addition to our Standards of a statement on the theology of missions." (4-45, item 3) This item was overlooked by the Committee at its meeting, and this should be carried over to the next year.

#### I. Baptism and Non-Communing Membership

The Committee makes the following report to the General Assembly on the teaching of the *Confession*, *Catechisms* and *Book of Church Order* regarding infant baptism and non-communicant membership: The primary passages dealing with these matters are: *Westminster Confession* chapters XXV, par 2; XXVII, par 1 and 4; *Larger Catechism* Question 165 and; *Shorter Catechism* 91 and 95; *Book of Church Order* 2-1; 6-1; 57-4; 58-1.

The Standards of the PCA define the visible church universal as consisting "of all who make profession of their faith in the Lord Jesus Christ, together with their children" (BCO 2-1; WCF XXV, 2). A particular congregation or denomination is defined as those who have been formally recognized as believers and their children, and who have been solemnly admitted by the Sacrament of Baptism. (BCO 4-1, 4; 6-1; 57-4; 58-1; LC 166).

The *Westminster Confession and Catechism* teach that baptism is not to be administered to any outside of the visible church. In the case of adult converts, they are viewed as members of the visible church universal by virtue of their profession of faith in Christ and obedience to Him (WCF XXV, 2; LC 166; SC 97; cf. BCO 2-1; 6-1). They are thus eligible to receive baptism, which is the solemn admission of the party into a particular congregation of the visible church (WCF XXVIII, 1; LC 165). The same is true of the children of believers. They are by birth and covenant, members of the visible church universal, and should be recognized as such, and should be solemnly admitted to a particular congregation by the Sacrament of Infant Baptism (WCF XXVIII, 4; LC 166; SC 95; BCO 57-4; 58-1).

This means that a particular congregation should carry on its rolls those who are members of the visible church universal, and who have been solemnly admitted by baptism to a particular church. Likewise a particular congregation should carry on its rolls as non-communing members children of believers, who have been solemnly admitted to a particular congregation by infant baptism.

#### II. Interpretation of I Tim 3:2, "the husband of one wife."

The question at point in this passage is, What does "the husband of one wife" mean?

Taken in the New Testament cultural context in which polygamy was a commonly accepted practice, the passage may be understood as specifically forbidding polygamous marriages to elders of the Christian Church.

The phrase could also be pressed to insist that all elders must be married. Such was one of the requirements for membership in the Jewish Sanhedrin. Carried to the extreme, the single man and the widower would be excluded from office. It does not appear that this is the intention of the Apostle, since he himself seems to have been in one of these categories. The Christian Church has never taken this passage to such an extreme.

The question that vexes the Church today is that of divorce. The Bible teaches that divorce is moral in the case of adultery (Mt. 19:9), and willful desertion (I Cor. 7:15), hence leaving the innocent party free to remarry, since he is no longer under bondage once properly divorced. Anyone who is divorced in accord with these Biblical principles, whether remaining single or being remarried, may serve as a church officer in accord with the teaching that he be the husband of one wife.

For persons who have divorced on other than Biblical grounds public repentance should be required before they could be declared eligible for election to office.

#### III. Proof Texts for the Constitutional Standards of the PCA

The Committee has reviewed the three different sets of proof texts that have been published with current editions of the *Confession and Catechisms*, namely that of the Free Presbyterian Church of Scotland, The Presbyterian Church in the United States, and the Orthodox Presbyterian Church. It was found that all three sets of proof texts had much in common, offering very little real choice between them.

It is the opinion of the Committee that it is best to use the earlier set of texts of the Free Presbyterian Church, instead of one or the other of the American revisions. It may be that as our people use the Standards, they will want to recommend changes in these texts.

As to the question of the status of the proof texts, the practice has varied. The PCUS adopted them as a part of the Constitution, whereas, other churches have not. It is the opinion of your Committee that it is not necessary to make these a part of the Constitution itself. This will simplify the present approval, and any future changes that may be desired. If the Assembly approves this procedure, a note should be included to this effect in any publication of the proof texts with the Standards.

The Committee is still working on proof texts for the BCO.

**Recommendations:**

1. That the General Assembly adopt *Part I Baptism and Non-Communing Membership*.
2. That the General Assembly adopt *Part II Interpretation of I Timothy 3:2, "the husband of one wife"* as its interpretation of the passage, which is to serve as a guideline to Presbyteries and Sessions dealing with this matter.
3. That the General Assembly give tentative approval of the Scripture Proofs found in the Free Presbyterian Church of Scotland edition of the *Westminster Confession and Catechisms*, with the substitution of those texts found in the Orthodox Presbyterian edition for the chapter on Civil Magistrates. That the Assembly authorize the Committee for Christian Education and Publications to print a Study Edition of the *Confession and Catechisms* with these Scriptural Proofs, with the understanding that they may be amended and receive final approval at a subsequent Assembly. That the Assembly adopt the position that such proof texts should not become a formal part of the Constitution.
4. That the Constitutional Documents Committee be continued with the following tasks:
  - a. To make final report on the Scriptural Proofs for the *Confession and Catechisms*, after due time has been allotted for use of the Study Edition.
  - b. To complete work on Scripture Proofs for the *Book of Church Order*.
  - c. To study the merits of a possible addition to our Standards of a statement on the theology of missions.
  - d. To work with the Special Editorial Committee to assist in preserving the original intent of the *Book of Church Order* as editorial changes are made.

Charles H. Dunahoo  
Chairman

**Appendix L****REPORT OF SPECIAL EDITORIAL COMMITTEE  
ON CONSTITUTIONAL DOCUMENTS  
TO THE FIFTH GENERAL ASSEMBLY  
PRESBYTERIAN CHURCH IN AMERICA**

Your Committee consists of Teaching Elders O. Palmer Robertson, Harold R. Patteson, G. Aiken Taylor, Fred D. Thompson, Jr. The death of Ruling Elder M. B. Swayze during the past year has left the Committee without a ruling elder and also without a strong and helpful editorial voice.

This Committee was charged by the Third General Assembly to proceed with "a thorough editing of the whole" *Book of Church Order*, "agreeable to the form and content of" work already begun, in order to bring this portion of the Church's constitutional documents into modern language and style.

In view of the fact that the Church continues to adjust to its corporate life as a new denomination, and suggestions continue to be received from the presbyteries for additional alterations to the existing *Book of Church Order* as approved and published at considerable expense, the Committee has not felt that its task represented an urgent priority. Work is progressing on the Form of Government and on the Rules of Discipline.

We recommend that the Committee be continued. We leave to the Assembly the decision as to whether the Committee should be enlarged.

Respectfully submitted

G. Aiken Taylor, Chairman

**Appendix M**

**REPORT OF THE AD-INTERIM COMMITTEE ON  
STANDING RULES FOR THE NOMINATING COMMITTEE**

The Ad-Interim Committee for the purpose of preparing Standing Rules for Operation of the Nominating Committee assembled at the Master Host Inn, College Park, Georgia, being called to order by its appointed Convener Rev. Edward Jussely, on Friday, April 22, beginning at 10 a.m.

The meeting was opened with prayer by the Rev. Frank D. Moser. The Committee elected as its chairman Edward Jussely, and Wallace J. Musselman was appointed secretary with the members approval.

Those present on the Committee appointed by the Moderator were:

**Teaching Elders**  
Frank D. Moser  
Edward A. Jussely  
R. Eugene Hunt

**Ruling Elders**  
Wallace Musselman  
Walter Lastovica

**RECOMMENDATIONS:**

The following items were considered and adopted as recommendations to the General Assembly:

1. No person currently active on a committee, whose committee members are nominated by the Nominating Committee, shall serve on the Nominating Committee.
2. No person serving on the Nominating Committee shall be nominated for any committee.
3. No person shall serve on the Nominating Committee two consecutive terms.
4. Every member of the Nominating Committee should make a reasonable effort to attend the next General Assembly.
5. The Nominating Committee should be reminded of paragraph 15-1 (9) of the *Book of Church Order* regarding proportionate representation wherever possible.
6. No Presbytery shall be represented by more than one person on any given committee. This includes alternates.
7. A biographical form must accompany each name submitted to the Nominating Committee. We recommend the attached form.
8. Presbyteries should send names of nominees on forms to the Stated Clerk's office no later than April 15. The Stated Clerk will then make the forms available to the Convener of the Nominating Committee.
9. A list of members, by Presbytery, currently serving on permanent committees should be furnished to the Convener of the Nominating Committee by the Stated Clerk. The Directory of current Assembly Committees should indicate the Presbytery of each committee member.

**PRESBYTERY NOMINEE BIOGRAPHICAL FORMS**

The \_\_\_\_\_ Presbytery place in nomination

\_\_\_\_\_ a \_\_\_\_\_ elder

for the \_\_\_\_\_ Committee.

Occupation of the nominee

Availability to serve. If elected would this person put forth every effort to attend all committee meetings?

Previous service on General Assembly Committees.

Date of service \_\_\_\_\_ Include Nominating Committee.

Service on Presbytery Committee.

Is he now serving or has he previously served as an alternate?

If so, what committee?

Why should this person be elected to this committee?

(one nominee per form)

Respectfully submitted,  
Wallace J. Musselman  
Secretary

## Appendix N

### REPORT OF THE AD-INTERIM SUBCOMMITTEE ON CHAPLAINS

The Committee met in Montgomery, Alabama, on February 17, 1977. Philip Clark was elected to chair the meeting and Harris Langford was named Recorder. Prior to the meeting correspondence had been exchanged with the Committee on Mission to the World, the Interchurch Relations Committee, the Armed Forces Chaplains Board, the Presbyterian Council for Chaplains and Military Personnel, the Chaplains Commission of the Reformed Presbyterian Church (ES) and with all members of the Ad-Interim Subcommittee.

The Armed Forces Chaplain Board now requires that an endorsing agency represent a constituency of at least 100,000 people. Therefore, it would not be possible for a Commission on Chaplains of the PCA to be recognized as an endorsing agency. At the same time, it was the thought of the Ad-Interim Subcommittee that it would be well for the Presbyterian Church in America to have a more direct relationship with the Chaplains Board and the various chaplaincies through a Presbyterian agency.

It was decided by motion to recommend to this Assembly that:

- 1) The Committee on Interchurch Relations study the possibility of a joint commission with the Orthodox and Reformed Presbyterian (ES) denominations;
- 2) That the matter of denominational examination of candidates, endorsement through a recognized Commission and oversight be eventually handled by the MUS Committee, and that
- 3) In the meantime, the MTW Committee continue to examine and endorse chaplains to the Armed Services through the administrative offices of the NAE.

J. Philip Clark  
Chairman

## Appendix O

### REPORT OF THE AD-INTERIM COMMITTEE TO STUDY THE QUESTION OF THE NUMBER OF OFFICES IN THE CHURCH TO THE FIFTH GENERAL ASSEMBLY

The Ad-Interim Committee on the Number of Offices in the Church has been assigned the task of determining whether the office of Elder is one office or two. Do Ruling and Teaching Elders have the same office, or are they separate offices? Those who hold that Ruling Elders and Teaching Elders have two distinct offices hold to the "three-office view" that the officers in the church are Teaching Elders, Ruling Elders and Deacons. Those who hold that there is only one office of Elder hold to what is known as the "two-office view" that the officers in the church are simply Elders and Deacons.

Closely related to this question are a number of practical questions having to do with such relationships between Pastors and Assistant Pastors, Teaching Elders and Ruling Elders, Teaching Elders and Licentiate.

The issues are difficult and have required much study. It began when the First General Assembly (1973) appointed an Ad-Interim Committee to Study the Question of Ruling Elders Administering the Sacraments. This committee was divided when it reported to the Second General Assembly (1974), and so that Assembly appointed an Ad-Interim Committee to Study the Question of the Number of Offices in the Church. That Committee reported to the Third General Assembly (1975), but the Assembly did not act on their report, and appointed another Ad-Interim Committee on the Number of Offices in the Church and charged it, "to include in its report exegetical defenses of both the two-office and three-office views" (3-83). This new Ad-Interim Committee gave a preliminary report to the Fourth General Assembly (1976), but indicated that it had not been able to complete its work and was appointed to continue for an additional year. That year is now up. The Church has completed four years of study on the part of three ad-interim committees, including one which lasted for two years. Two members of the present Ad-Interim Committee were also members of the second Ad-Interim Committee, thus providing continuity.

Our report will consist first of a discussion of the eldership and whether it comprises one or two offices; second, a discussion of other issues referred to our Committee; and third, a number of study papers presented as appendices to this report.

#### I. THE OFFICE OF ELDER

The report of this Committee to the Fourth General Assembly included "A Preliminary Study of the Two-and-Three-Office Theories," which gave biblical background and historical information on the controversies over this subject, and material on the two points of view. This paper is to be found in the *Minutes of the Fourth General Assembly*.

Arguments exclusively for a two-office view are to be found in the report of the previous ad-interim committee in the *Minutes of the Third General Assembly*.

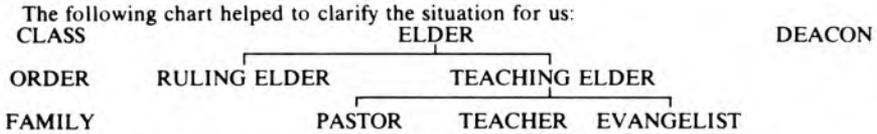
Arguments for an exclusively three-office viewpoint are to be found in the paper, "A Brief for Church Governors in Church Government," by Edmund P. Clowney, which is included as an appendix to this report.

Our Committee has seen a possible solution to the dilemma in a statement by the noted Southern Presbyterian theologian, Robert L. Dabney, Professor of Theology at Union Theological Seminary, Richmond, Virginia, from 1869 to 1883. Dr. Dabney wrote an article, "Theories of the Eldership," which originally appeared in the "North Carolina Presbyterian," September, 1860, and was republished in *Discussions: Evangelical and Theological, Volume II*, which was first published in 1891, and reprinted in London by the Banner of Truth Trust in 1967. In the paper, Dabney states his position thus: "There is one class of presbyters embracing two orders, the preaching elder and the ruling elder."

That statement puts Dabney on the side of the two-office view, and yet his recognition of two orders within the one class of Elder enables him to hold on to the distinctiveness of the Ministry of the Word by the Teaching Elder, which is the great virtue of the three-office view.

It must be recognized that Dabney is borrowing terminology from the field of biology when he uses the words "class" and "order." Biological definitions embrace narrowing classifications such as class, order, family, genus and species. Dabney's statement about two orders of Elders should not be confused with the completely different use of the same work in speaking of "holy orders" in the Roman Catholic priesthood.

The Committee has come to feel that the differences between two-office and three-office views may be reconciled by this analogy from biology. This analogy also helps us to clarify the confusion that exists when some speak also of Teacher and Evangelist as separate offices, which has been done in the Reformed tradition.



When some talk about two offices in the church, they are thinking on the level of "class." When others talk about three offices in the church, they are thinking about the level of "order." When some talk about additional offices in the church, such as Pastor, Teacher, and Evangelist, they are thinking on the level of "family." This chart has put the subject into perspective for our Committee, and we would resolve the question of the number of offices in the words of Dabney: "There is one class of presbyters embracing two orders, the preaching elder and the ruling elder."

Dr. George W. Knight, III, of Covenant Theological Seminary, St. Louis, Missouri, met with our Committee and shared with us his view, "there is one office of Elder with two functions." We find this remarkably similar to Dabney's view of one office with two orders. Someone has nicknamed this "the two-and-a-half-office view." We asked Dr. Knight to prepare a paper on his position, and that paper is presented as an appendix to this report. It contains some material that was presented in the report of the previous Ad-interim Committee to the Third General Assembly, but it also contains a considerable amount of new material.

A Teaching Elder on this committee, Donald A. Dunkerley, has prepared a paper, "Ministers of the Word," which defines the distinctiveness of the Ministry of the Word by those ordained as Teaching Elders. Although Dunkerley's paper maintains the emphasis on the distinctiveness of the Ministry of the Word that has been the principal value of the three-office view, Dunkerley agrees with the two-office view as defined by Dabney or Knight. His paper is presented as an appendix to our report.

A Ruling Elder on this Committee, the chairman, Judge Robert H. Kirksey, has written a paper on the order of Ruling Elder, which is also presented as an appendix to this report.

It is important to note that in reaching the final conclusion and recommendation, two overriding factors were given high importance. One: that the Bible is not a detailed textbook of church government and that any polity must of necessity seek to allow for some diversity of views while maintaining unity in the Church; and two: that since church government is largely based on the requirement that God has sovereignly set forth to maintain good order and discipline in *all* things, the conclusions reached set forth in the Committee's view the *best* possible order and discipline for the Presbyterian Church in America today.

It is our hope that those who study the reports to previous General Assemblies and the study papers appended to this report will agree with the following recommendations:

**RECOMMENDATION NO. 1:**

That the General Assembly affirm that the Scriptures teach that there are but two ordinary and perpetual classes of office in the church, Elder and Deacon; and that there are within the class of Elder two orders, Teaching Elder and Ruling Elder.

**RECOMMENDATION NO. 2:**

That the General Assembly encourage each Presbytery and Session to conduct training workshops for Elders and Deacons, stressing the areas of Scriptural requirements for the office; knowledge of the Westminster Standards and the *Book of Church Order*; and practical matters of application of shepherding the flock.

**RECOMMENDATION NO. 3:**

That the General Assembly calls attention to each Session to the provisions of the *BCO* (25, 1-4) relative to procedures for the nomination and election of men to the Ruling Eldership and to the Diaconate, and encourage them to seek every possible way of ensuring that only those who are qualified and trained serve in these offices in the future.

**RECOMMENDATION NO. 4:**

That the General Assembly reaffirm the historic Presbyterian position expressed in *LC 158*, that none should preach the Gospel but those who are called and gifted of God; and therefore only those men who are properly ordained or licensed may preach in the pulpits of the PCA; and that Ruling Elders be allowed and encouraged to renew the historic practice of exhorting the people of God (See Rec. No. 5, paragraph D.).

**RECOMMENDATION NO. 5:**

That the General Assembly give initial approval to the following changes in the *Book of Church Order*, submit them to the various Presbyteries for their approval, and resubmit them to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:

- A. Change 7-2 to read as follows: The ordinary and perpetual classes of office in the Church are Elders and Deacons. Within the class of Elder are the two orders of Teaching Elders and Ruling Elders. The Elders jointly have the government and spiritual oversight of the church, including teaching. Only those elders who are specially gifted, called and trained by God to preach may serve as Teaching Elders. The office of Deacon is not one of rule, but rather of service both to the physical and spiritual needs of the people. In accord with Scripture, the office of Elder is given to men only.

- B. Combine Chapters 8 and 9 as follows, and renumber the following chapters accordingly:  
**CHAPTER 8. The Elder.**
- 8-1. This office is the first in the Church, both for dignity and usefulness. The man who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed Bishop or Pastor. As is his duty to be grave and prudent, an example to the flock, and to govern well in the house and Kingdom of Christ, he is termed Presbyter or Elder. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed Teacher. These titles do not indicate different grades of office, but all describe one and the same office.
  - 8-2. He that fills this office should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. He should rule his own house well and should have a good report of them that are outside the Church.
  - 8-3. It belongs to the office of Elder, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. They must exercise government and discipline, and take oversight not only of the spiritual interests of the particular church, but also the Church generally when called thereunto. They should visit the people at their homes, especially the sick. They should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock.
  - 8-4. As the Lord has given different gifts to men and has committed to some special gifts and callings, the Church is authorized to call and appoint some to labor as Teaching Elders.
  - 8-5. When a man is called to labor as a Teaching Elder, it belongs to his order, in addition to those functions he shares with all other Elders, to feed the flock by reading, expounding and preaching the Word of God and to administer the Sacraments. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed Ambassador. As he bears glad tidings of salvation to the ignorant and perishing, he is termed Evangelist. As he stands to proclaim the Gospel, he is termed Preacher. As he dispenses the manifold grace of God, and the ordinance instituted by Christ, he is termed Steward of the mysteries of God.
  - 8-6. When a Teaching Elder is appointed to the work of an Evangelist, he is commissioned to preach the Word and administer the Sacraments in foreign countries or the destitute parts of the Church. The Presbytery may by separate acts from that by which it commissioned him, entrust to the Evangelist for a period of twelve months the power to organize churches, and, until there is a Session in the Church so organized, to instruct, examine, ordain, and install Ruling Elders and Deacons therein, and to receive or dismiss members.
  - 8-7. As there were in the Church under the law, Elders of the people for the government thereof, so in the Gospel Church, Christ has furnished others besides Ministers of the Word with gifts and commission to govern when called thereunto, which are called Ruling Elders.
  - 8-8. Elders being of one class of office, Ruling Elders possess the same authority and eligibility to office in the courts of the Church as Teaching Elders. They should, moreover, cultivate zealously their own aptness to teach the Bible and should improve every opportunity of doing so.
  - 8-9. Although preaching is only the function of Teaching Elders, notwithstanding, Ruling Elders should be regularly engaged in the practice of exhorting the people of God, by taking clear and well-known truths of the Scriptures and applying them with zeal and earnestness to the lives of God's people.
- C. Change 54-6 to read as follows: Only those men who are properly ordained or licensed may preach in the pulpits of the PCA. No person should be invited to preach in any of the churches under our care without the consent of the Session.
- D. Add new Section 54-7 as follows: Although only Teaching Elders and Licentiate may preach, in the absence of a Teaching Elder or in extraordinary circumstances, a Ruling Elder or other Christian man may be invited to give an exhortation. An exhortation should not be a detailed exposition of God's Word or deal with a passage or doctrine that is regarded as difficult or especially controversial among Reformed people, but should concentrate on urging the hearers to receive Christ as Saviour and Lord or in other respects to fulfill their duty before God.

## II. OTHER ISSUES

- A. **MODERATOR OF LOCAL SESSIONS:** Overture No. 11 to the First General Assembly from McIlwain Memorial Presbyterian Church, Pensacola, Florida, is still before this Assembly awaiting answer (See page 38 for complete text of overture). It is to be noted that this

overture stems from a time when a church was *required* to have a presbytery-appointed Teaching Elder as moderator of the Session, which is no longer true in the PCA. This was the principal reason stated for submission of the overture. Now a church without a Pastor may have its Session moderated by one of its own Elders.

The overture, if adopted, would reverse the present situation that a congregation, in calling a Pastor, is also electing him as moderator of Session, and a presbytery, in installing a Pastor, is also installing him as moderator of Session. It would provide that the Pastor of a church might serve as a member of Session while the Session elects a Ruling Elder from its midst to serve as moderator.

Our committee prefers the present situation for several reasons:

1. The one example that we have in Scripture of the proceedings of a church court, the Jerusalem Council of Acts 15, indicates that this court was presided over by James, a Teaching Elder.
2. The general practice of Christian Churches from the time of the apostles until today is that local church courts are presided over by their ministers. Abandonment of this practice would not only mean giving up a practice which has proven beneficial for hundreds of years, but would put us out of step with other Christian Churches including, particularly, those of the Presbyterian and Reformed family of churches.
3. Church courts above the Session level seek to express parity with a numerical balance of Ruling Elders and Teaching Elders. On the Session level there is usually only one, or at most a few, Teaching Elders to a much larger number of Ruling Elders. It helps to preserve parity by giving the moderatorship to one of the minority of Teaching Elders.
4. The Teaching Elder is a member of Presbytery and has been installed by Presbytery, and his role as moderator helps to strengthen the connection with Presbytery that is an essential part of the Presbyterian system.
5. When the Teaching Elder serves as moderator of the local church's governing body, the connection between the government of the local church and the teaching of the Word of God is emphasized. Should the Teaching Elder cease to serve as moderator, there is a danger that in some places he would be regarded as the hired administrative secretary of the church Session rather than an officer of the Session. Courts above the Session level have many Minister members, but none of them is especially installed as Minister of the Word to that court, so the situation is analogous to a church without a Minister in which either a Ruling Elder or Teaching Elder can moderate.

Therefore, your committee makes the following recommendation:

**RECOMMENDATION NO. 6:**

That the General Assembly answer overture No. 11 to the First General Assembly from the McIlwain Memorial Presbyterian Church, Pensacola, Florida, in the negative.

**B. NATURE OF ORDINATION:** This is one of the issues in which there has been consistent agreement by all the Committees. A paper by a Teaching Elder on the Committee, Chaplain Don K. Clements, which speaks to some of the central Biblical issues involved in the question is included in the appendix. We respectfully recommend the following be adopted:

**RECOMMENDATION No. 7:**

That the General Assembly answer Overture No. 4 to the Second General Assembly from the First Presbyterian Church, Belzoni, Mississippi, as follows:

1. In answer to request number one, we would affirm that the ordination of Elders is to a particular order within the class of Elders, either Teaching Elder or Ruling Elder. Both orders of Elder include certain functions which are listed in Scripture, among which we find: exhortation (Titus 1:9); convicting the gainsayers (Titus 1:9); keeping out heresy (Titus 1:9-11 and Acts 20:29-31); feeding the flock (Acts 20:28 and I Peter 5:2); speaking the Word of God (Hebrews 13:7); exercising government (Hebrews 13:7, 17); oversight of the congregation (Hebrews 13:17); accounting to God for the congregation (Hebrews 13:17); praying for the sick (James 5:14); and others. In addition, the order of Teaching Elder includes the additional functions of the public preaching of the Word (Acts 26:16-18; Romans 10:14; Romans 15:16; I Cor. 4:1); and administering the Sacraments (John 1:33; I Cor. 11:23); plus such things required in the contemporary pattern of church life and custom as performing marriage ceremonies, and officiating at funerals.
2. In answer to request No. 2, we would again affirm that ordination is to a particular order within the class of Elders. However, since the class of Elder includes various functions, not limited to the pastorate, we would affirm that it is proper for a Teaching Elder to serve in and to be ordained upon satisfactory evidence of a call to such teaching functions as the following: Missionary, Evangelist, Chaplain (military or institutional), Church Executive or Administrator, Seminary Professor, Teacher of Bible or Religion in college, university, or Christian school.
3. In answer to request No. 3, since both historically and by definition, the concept of parity does not refer to equality of numbers but rather equality of condition, rank, and value, and, therefore, since the office of Elder is not limited to the pastorate; therefore

the current practice of the church to permit Teaching Elders other than full-time Pastors to serve on committees of the higher courts and to have franchise in those courts is in keeping with the concept of parity.

4. In answer to request No. 4, we would affirm that all unordained personnel, both men and women, such as administrative assistants, directors of Christian Education, secretaries, music directors, youth workers, teachers in the local church school, Session-operated Christian Day Schools, or employees or appointees of one of the Committees of the General Assembly or other court of the Church shall be approved by, and are under the jurisdiction of the Court of the Church or committee by which they are employed and under the ecclesiastical discipline of their local church. The appropriate examination, certification, and regulation of their work shall be determined and administered by the court or committee under which they will be working. In the case of a committee employee or appointee, the type of examination, certification, and regulation will be subject to the approval of the court of jurisdiction.

- C. **ADMINISTRATION OF SACRAMENTS BY RULING ELDERS:** Of all the questions before this Committee, this one has provided the most discussion in the Church and the most division among brothers. It was the lengthy discussion of the minority report on the floor of the Second General Assembly which brought the initial formation of this special Ad-Interim Committee. Papers included in the appendix to this report, (Majority and Minority Reports of Ad-Interim Committee to the Second General Assembly and "Ministers of the Word," by Donald A. Dunkerley), present some of the basic issues involved. Your committee finds that there is one overriding factor which forces us to the conclusion that we have reached that only Teaching Elders should be allowed to administer the Sacraments in the PCA. And that factor is the clear prohibition of any others performing these tasks by our Confessional Standards. *The Confession of Faith*, Chapter 27, Section IV, states: "There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: *neither of which may be dispensed by any, but by a minister of the Word lawfully ordained*" (italics ours). In addition, Larger Catechism Question No. 176 states: "The Sacraments of Baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and His benefits; both are seals of the same covenant; *and are to be dispensed by ministers of the gospel, and by none other . . .*" (italics ours).

If the PCA were to make the major change of allowing Ruling Elders to administer the Sacraments, it would be necessary that major changes be made to our Confessional Standards. While the Standards must never be set above the Scriptures as the rule of faith and practice, yet we have certainly given strong testimony to their lasting quality and truthness to the Scriptures, and changes should only be made when there is clear and overwhelming evidence, biblically, that they are wrong. We find no such evidence in the case of administration of the Sacraments. The administration of the Sacraments, by its very nature, is a proclamation of the Word of God by example, and as practiced consistently throughout most of Reformed Church history, should only be done in conjunction with the preaching of the Word. The continuation of this practice is necessary to continue good order in the church.

In response to the question raised by the motion from the floor at the First General Assembly concerning the administration of the Sacraments by the Ruling Elders (see 1973, 1-39, p. 34), your Committee would recommend the following:

**RECOMMENDATION NO. 8:** That the General Assembly affirm that in keeping with the Confessional Standards of the Church, only properly ordained Teaching Elders may administer the Sacraments.

- D. Stemming from this discussion of the administration of the Sacraments, the entire question of the nature and purpose of licensure arose. There is little in writing specifically on the history of licensure, and only dedicated searching of writers and church historical documents can shed much light on the subject. By implication, the Westminster Standards, Directories for Publick and Family Worship, and Form of Church Government indicate that there is a definite need and reason for the testing of the gifts of a man who may be called to preach. This testing period has developed into the current practice of licensure, whereby the Presbytery puts an official stamp on the man as he tests his gifts prior to ordination. Various Presbyterian communions in the United States utilize licensure in different ways. Some require a minimum period prior to ordination with no waivers granted. Others nearly ignore it by completing both the requirements for licensure and ordination at the same time. Even within the PCA, there is a difference in practice between the various Presbyteries at this time. In keeping with the stress on ordaining only those men who are truly gifted and called to preach to serve as Teaching Elders in the Church, it is imperative that licensure be utilized to the fullest degree possible. This Committee does not feel it has been mandated to make broad changes in the nature of licensure especially to the extent of setting a required period. However, we do believe there is a great need for study and discussion on this issue in the Church, and we would call upon local sessions, presbyteries, and other committees to examine this matter closely, with a view to the possibility of bringing an overture to a subse-

quent General Assembly, thus maintaining the practice of effecting additional change from the grassroots and not simply from the top down.

At the same time, it is felt that the practice of licensing men who are not in a period of testing their gifts leading toward ordination should be discontinued. If preaching is to be limited only to those who are gifted and called to that function, then licensure must be limited to those who are seeking ordination and are testing their gifts and calling. Therefore, your Committee makes the following recommendations in this category:

**RECOMMENDATION NO. 9:**

That the General Assembly affirm that the purpose of licensure is to test for a definite period of time the gifts and calling of men seeking ordination in the PCA, and that the practice of licensing Ruling Elders not seeking to become Teaching Elders be discontinued.

**RECOMMENDATION NO. 10:**

That the General Assembly give initial approval to the following change to the *Book of Church Order*, submit it to the various Presbyteries for their approval, and resubmit it to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:

Delete Section 20-2 and renumber the following sections accordingly.

E. **ASSISTANT PASTORS:** This is a second area in which there has been a continuity in agreement through the various committees. Especially in light of the renewed emphasis on licensure in the Church, the needs of the Church now met by "Assistant Pastors" could be more properly met by utilization of licentiates. Therefore, the Committee makes the following recommendations:

**RECOMMENDATION NO. 11:** That the General Assembly affirm that since the *Book of Church Order* states explicitly, in Section 17-2: "The government of the Church is by officers gifted to represent Christ, and the right of God's people to recognize by election to office those so gifted is inalienable. Therefore, no man can be placed over a church in any office without the election, or at least the consent, of that church;" and since the present practice of allowing for the calling to office of an Assistant Pastor merely by vote of the Session of the Church is inconsistent with this section of the *Book of Church Order*, this practice should be eliminated and that only the titles of Pastor and Associate Pastor be recognized. This does not preclude, however, the hiring of non-ordained personnel by the Session to carry out specific functions within the Church (e.g. youth ministries, Christian education directors, and administrative assistants). A Candidate for the Gospel ministry desiring to learn from working with an experienced minister of the Word may be licensed to preach by the Presbytery and may be employed by the Session, and then can serve as an unordained pastoral assistant.

**RECOMMENDATION NO. 12:** That the General Assembly give initial approval to the following changes to the *Book of Church Order*, submit them to the various Presbyteries for their approval, and resubmit them to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:

1. In Section 13-4, delete the words "and Assistant."
2. Change Section 23-1 to read: "The various pastoral relations are pastor and associate pastor."
3. Change Section 23-2 to read: "The pastor and associate pastor are elected by the congregation using the form of call in 21-6. Being elected by the congregation, they become members of the Session."
4. Delete Section 23-3.
5. Renumber and change 23-4 as follows: "23-3. The relationship of the associate pastor is determined by and spelled out in the call, and regarding dissolution, must comply with Section 24-1."

**RECOMMENDATION NO. 13:** That the General Assembly postpone final action until the Sixth General Assembly on those amendments to the *Book of Church Order* (Paragraphs 22-5 through 22-10) initially approved by the Fourth General Assembly (4-66 and 4-71), regarding the ordination and installation of an Assistant Pastor. (See page 102).

#### CONCLUSION

It is the sincere hope of your Committee that the recommendations we have made above are in keeping with the teaching of Scripture and the will of God for the Church at this time. We earnestly desire that the General Assembly come to a decision on these matters and finally dismiss this Committee. May God grant us all a blessing for having pursued the study of these issues, and through it all may our eyes be lifted up to see Jesus Christ, the King and Head of His Church.

#### MINORITY REPORT OF THE AD INTERIM COMMITTEE TO STUDY QUESTION OF THE NUMBER OF OFFICES IN THE CHURCH

Your Committee was charged with the task of presenting before the Fifth General Assembly a report on both the two and three office views of the Offices in the Church. Two members of your Committee are convinced that the Committee failed to fulfill the assigned task. We feel first of all, that the two office view was not adequately presented, and secondly, that the report submitted by

your Committee reflects a view of the office of Elder that is governed more by errant tradition than by Scripture. In one sense, it is unfortunate that the following report must be submitted as a minority report because it simply seeks to set forth the two office view as directed by the Assembly and neglected by the Committee. In another sense, however, it IS a minority report because its authors take strong exception to the conclusions of the Committee. It is the opinion of the minority that the majority has submitted a report that can only be described as a wolf in sheep's clothing. Namely, the so called two and one-half office view. Under the guise of a two office view, the Committee has adopted a report that clearly maintains and propagates the un-Biblical, hierarchical three office view of the Eldership. The Committee seeks to give lip service to the Scriptural view while maintaining the un-Scriptural distinctives between "Teaching" and "Ruling" Elders. Our plea to the Fifth General Assembly of the Presbyterian Church in America is that the Reformation principle of Sola Scriptura be the guiding principle in its inquiry into this matter of gravest importance. The clear teaching of the Scripture has been hopelessly obscured by the numerous confusing and superfluous papers submitted by the Committee. It is imperative that Christ's Church be true to the Scriptures in all that it does so that it may be the most effective channel possible for the administration of God's grace throughout His Kingdom. An implementation of the Biblical view of the Eldership is of utmost importance to the life and effectiveness of Christ's Church.

Respectfully submitted,  
William Joseph Borden  
John C. Snyder

August 16, 1977

#### PART I: BIBLICAL STUDY OF OFFICES IN THE CHURCH:

The Lord Jesus Christ is Lord and Head of the Church, which is His body. He rules over the Church by His Word and Spirit. Through the work of the Spirit he gives men to the Church to serve His Church, so that the Church may more faithfully serve Christ in maturity and love (Eph. 4:11ff). Through His Word, the Bible, He indicates the characteristics and duties of those men so that His people may recognize such men, elect and appoint such, and recognize Christ's rule in and through them. Thus, God's Word, the Scriptures, provides the description of the offices or officers that Christ gives His Church and serves as the only infallible guide for the Church in recognizing those offices and those who serve in them.

The Scripture not only functions by describing the characteristics, gifts, and qualities of such servants, but also focuses on the functions that they are to fulfill in the Church. In so describing these offices by their functions and in using specific designations, the Scripture provides for the Church the answer to the question: What offices does Christ continue to give to the Church and how many are there?

It is important to recognize that this question, which we naturally ask, recognizes that Christ does not continually give to the Church those special and extraordinary offices of Apostles and Prophets, the Apostles of Jesus Christ are those personally and directly chosen by Him (Mk. 3:14; Lk. 6:13; Gal. 1:1), eyewitnesses of His resurrection (Acts 1:22; I Cor. 15:8-10), and with the prophets are the special recipients of revelation (Eph. 3:5), and thus form the non-repeatable foundation of the Church (Eph. 2:20). Those two offices, since they have accomplished their unique and non-repeatable functions and tasks, occur only during the foundation days of the Church, the New Testament Age, and are not now found in the growing and continuing superstructure of the Church (cf. I Peter 2:5ff).

When we move beyond the apostles and prophets, we find that the offices which Christ continues to give His Church are sometimes referred to without a specific name or title, but simply by their functions and activities (cf. Heb. 13:7 and 17; I Thess. 5:12, 13), and sometimes by different words (elders, pastors and teachers, bishops or overseers). But in the midst of the variegated usage, we find two terms (elders and bishops) being used throughout the New Testament, in Acts (19:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17, 28) and by Paul (Phil. 1:1; I Tim. 3:1 and 2; 5:17; Titus 1:5,7), Peter (I Peter 5:1) and James (5:14), that serve to overarch and include the other terms and the descriptions of functions that relate to oversight. On two occasions, we find the term deacons used alongside of this pervasive use of elders/bishops (Phil. 1:1; I Tim. 3:12). We thus find three terms used in a more or less technical sense to describe offices. They are elder (presbyteroi), bishops (episkopoi) and deacons (diakonoi). The first two refer to the same group of men and thus are different words for the same office. We can therefore speak of the New Testament as referring to elders and bishops on the one hand and deacons on the other, and therefore grouping the offices into two categories or functions.

That the two words "elders" and "bishops" refer to the same office is manifest from the following passages (Acts 20:17 and 28; Titus 1:5 and 7; and a comparison of I Tim. 3:1ff and I Tim. 5:17). In Acts 20:28 he designates that same group of elders as bishops or overseers (episkopoi). Paul directs Titus to appoint elders in every city (Titus 1:5), and then goes on to describe those same officers by the term bishops or overseers (Titus 1:7). In I Timothy 3:2, Paul uses the term "bishop" to speak of the office of those who teach and rule the Church (I Tim. 3:2 and 5), but then when he returns to the question of remuneration for those who rule and also

spend their full time in the occupation of teaching the church, he calls them elders or presbyters (I Tim. 5:17). Thus, we see that with these two terms, elders and bishops, we have two words to designate one and the same group of officers in the Church. The one term elder or presbyter, reflecting particularly the Old Testament background and usage, designates them in reference to their maturity and authority. The other term, bishop or overseer, more common to the Greek-speaking world, designates them in terms of their particular responsibility of having the oversight and care of the Church.

These two terms, elders and bishops, serve as the encompassing terms to cover and include the other designations found in the New Testament for the same activities or functions. This is most evident in I Peter 5:1, where the Apostle Peter is willing to speak of himself as a fellow elder, in view of the fact that he shares with the elders the responsibility for the oversight of the people of God. And this is specifically manifest in Acts 15 when the decision is rendered by the apostles and elders acting together and sharing the oversight (15:2,4,6,22,23; 16:4). Likewise the ordination or laying on of hands is said to be by the presbytery (I Tim. 4:14), and that includes the Apostle Paul (2 Tim. 1:6) and, furthermore, in Acts 13:1-3 men who are more specifically designated as prophets and teachers. We may, therefore, refer to the evangelists and to the pastors and teachers of Ephesians 4:11 as elders. The Biblical view of the offices in the church may therefore be diagrammed as follows:

OFFICE:	ELDER	DEACON
FUNCTIONS:	PASTOR RULER TEACHER EVANGELIST	SERVICE

When we see that the term elders and bishops serve as the designation of one particular group of men or office, and that the general term of servant (*diakonos*) has become a technical term for the ones who specifically have the task of service in the church, i.e., the deacons, we are impressed by the fact that the New Testament can refer to the offices in the Church under these two heads or two offices (I Tim. 3:1,2 and 12; compare Acts 6:1-6). When the Apostle Paul desires to address the officers — “the bishops (overseers) and deacons” (Phil. 1:1). And in his letter especially written to order the life and government of the church, I Timothy (see I Tim. 3:13), he again speaks of only two groups under these two words, bishops and deacons (I Tim. 3:1 and 2, and 12). Similarly, when the divisions of labor and of functions is accomplished in the early Church, we find the same two-fold division in Acts 6:1-6. The apostles (fellow-elders) continue in the oversight functions of ruling and teaching (Acts 6:2 and 4), while the seven are given the function of service (*diakonein*) at tables (Acts 6:2 and 3). Thus, we see the New Testament speaking of two offices, bishops (or elders) and deacons (Phil. 1:1; I Tim. 3:1 and 2, and 12), and the Church of Jesus Christ today should follow that authoritative norm and pattern.

When we ask the distinction between those two offices, we find that the terms used serve themselves to describe that difference. The elders/bishops (overseers) are those who have the spiritual oversight (cf. I Peter 5:2, *episkopountes*), which is specifically said to be ruling and teaching (I Tim. 3:2 and 5; 5:17; Titus 1:9ff). Such ruling and teaching is not specified for the deacons (*diakonois*) in an almost parallel list in I Tim. 3, but these two functions are clearly omitted (see I Tim. 3:8ff). We deduce from Acts 6 that they continue to serve the poor and needy, and to perform other service ministries for the Church under the oversight of the elders (cf. Acts 11:30). When the congregation is first being formed, the deacons may be omitted from the officers elected and their functions are carried on by the elders until the work is heavy and men are available for such service (Acts 14:23; Titus 1:5ff; cf. Acts 6:1-6).

A uniform picture emerges from the New Testament. From the earliest days of the New Testament Church to the last letter written by Paul (from Acts 11:30 and 14:23 to I Tim. 3:1ff, 5:17 and Titus 1:9) the various writers Luke, Paul, Peter, James, the writer of Hebrews, there is agreement that there is one group of men who have the oversight, called elders or bishops, and that this oversight includes both teaching and ruling. Such evidence is an overwhelming testimony to the fact that the oversight of the church is committed into the hands of a group of men called by the New Testament elders/bishops and that their task or function includes both teaching and ruling as one unified and shared responsibility.

To this clear evidence for the two offices or elders/bishops and deacons, and the function or task committed to the elders/bishops should be joined the distinction that I Timothy 5:17 introduces among those who serve in the office which is there designated by the official term elders (or presbyters).

Although all elders are to be able to teach (I Timothy 3:2) and thus to instruct the people of God and communicate with those who oppose Biblical teaching (Titus 1:9ff), I Timothy 5:17 recognizes that among these elders, there are those called by God to give their life in such a calling or occupation and deserve therefore to be remunerated for such a calling and occupation. These elders do labor or work hard at their ministry (I Timothy 5:17) and like the ordinary laborers, they deserve their wages from such labor. Therefore, any elder who devotes his time to the ruling of the Church, so that it becomes his calling and occupation, is worthy not only of the honor of respect, but also the “double honor” of the honorarium or wages.

Therefore, the Church which seeks to be faithful to the New Testament will seek to keep in perspective and balance the unity of the office of elders/bishops, which when joined by the deacons,

leads the New Testament to speak of the permanent offices of the Church as just these two. This will mean that all the elders rule together, and are together responsible for the teaching of the Church. It will also mean that of that plurality some will make that ministry their vocation, whereas the others possessing the same authority and responsibilities will remain in other vocations while they share in the oversight. The unity and parity within the one office of elder helps to foster the mutual submission to one another, which in turn helps to preserve the humble servant quality of the eldership, and, at the same time, the unique Lordship of Christ. So Christ's Word of instruction and the enabling of His Spirit together express His rule through elders/bishops over His Church for the upbuilding of His people and the glory of God.

#### PART II: BIBLICAL AND THEOLOGICAL ISSUES:

Following the Biblical pattern set forth above, it is the finding of the Committee that the Scriptures teach that there are only two ordinary and perpetual offices in the Church today — the office of Elder and the office of Deacon. Within the office of Elder there are some men who, because of a calling from God, perform functions which have been historically performed by those called, at various times, Ministers, Pastors, Teaching Elders, and such other terms. It will be the consistent usage of the Committee report to refer to Elders who are involved full-time in the ruling of the Church as Elders who get their living from the Gospel. The usage of this terminology in no way implies that these Elders have a separate office, but is only used to identify those Elders who have a calling, and subsequent training to be used full-time in the oversight of the Church.

This view, sometimes known as the "Two-Office" view, is not what is consistently spelled out in our current *Book of Church Order*, nor in common practice throughout our churches today. Since we find the "Two-Office" view to be the Biblical picture, and since we re-affirm that the Bible must be our infallible rule of both faith and practice, we will recommend that changes be made to the *Book of Church Order* in this area.

Since there is only one office of Elder, and since the Scriptures teach that ordination is to an office (not to be confused with the laying on of hands for commissioning, as in Acts 13); then there should be one ordination of all Elders, and only one. This ordination shall be by a commission of Presbytery, which may be the Session of the local Church in which the Elder shall serve. Qualifications for the office of Elder shall be the objective requirements set forth in 1 Timothy 3 and Titus 1 in connection with the subjective calling of the Holy Spirit. This means that a man originally ordained as an Elder in a local Church (currently referred to as a 'ruling Elder') who subsequently completes the training and examination for functioning as an Elder, who gets his living from the Gospel, should NOT BE ORDAINED AGAIN.

The Scriptures teach that some Elders are specially called by God to the regular public preaching of the Word. The overwhelming evidence of Reformed church history teaches that it is necessary to the good order of the Church that these men receive specialized training. Therefore, it is important to continue the practice of the current church situation to test these men through a period of licensure and for the Presbytery to examine and approve such men to function as Elders who get their living from the Gospel.

#### PART III: RECOMMENDATIONS TO THE GENERAL ASSEMBLY:

The Committee makes the following recommendations to the Fifth General Assembly concerning the adopting of policy and providing for its implementation through changes in the *Book of Church Order*. Recommendation No. 1: That the General Assembly affirm that the Scriptures teach that there are but two ordinary and perpetual offices in the Church — the office of Elder and the office of Deacon — and that the Scriptures also teach that some Elders, serve as Elders who get their living from the Gospel.

Recommendation No. 2: That the General Assembly adopt the Committee's proposed responses to overtures and questions A, B, C, and D — dealing seriatim — as contained in Part IV of this report.

Recommendation No. 3: Whereas, the Scripture clearly supports the validity of church courts (session, presbytery, general assembly) as necessary and abiding institutions of the visible Church, and whereas Scripture speaks of holding communicant membership in the visible Church in terms of the congregation rather than a church court, WE THEREFORE RECOMMEND that presbytery membership rolls be discontinued and all Elders on these rolls be given letters of transfer to the session of the congregation where they commune.

Recommendation No. 4: Whereas the Scripture makes no provision for presbytery membership being representative in nature, but rather teaches that presbytery IS the elders assembled, WE RECOMMEND that all elders be charged with the responsibility of actively participating in the functions of presbytery.

Recommendation No. 5: Whereas in cases where Scripture gives no direct instruction, we are bound to act in "Christian prudence" ordered by "the general rules of the Word" (WCFI.b). WE RECOMMEND that voting in presbytery be representative in character and that two session appointed elder-delegates be entrusted with the votes for the congregation they represent.

Recommendation No. 6: That upon approval of this report it be turned over to the Constitutional documents Committee for the purpose of bringing the *Book of Church Order* to harmony with the Scriptures.

Recommendation No. 7: That upon approval of this report the General Assembly be charged with the responsibility of bringing the Westminster Standards into harmony with the teachings of Scripture on these matters.

**PART IV: SPECIFIC RESPONSES TO OVERTURES AND MOTIONS ASSIGNED TO THIS COMMITTEE:**

Overture II. From McIlwain Memorial Presbyterian Church, Pensacola, Florida

Whereas, there is not to be any differentiation between the office of ruling elder and teaching elder (Minister of the Word), and each is given equal authority in church government according to the Scriptures \* (*Book of Church Order*, III, page 20);

Whereas, the power of jurisdiction is to be equally exercised by ruling and teaching elders (ministers), but jointly in church courts (*Book of Church Order*, 1-4, 33, pages 22 and 23);

Whereas, the Minister of the Word and the ruling elder are to share equally in the governing of the Church (*Book of Church Order*, 9-3, page 32);

Whereas, Christ has furnished others (ruling elders), besides the Minister of the Word, with gifts and commissions to govern when called and ordained thereto (*Book of Church Order*, 11-1, page 35);

Whereas, in all courts of the Church the ruling elders possess the same authority and the same eligibility to office as the Minister of the Word (*Book of Church Order*, 11-2, page 35);

Whereas, the Session is the only court that is denied the right to elect its own moderator;

Whereas, the office of Moderator of Session is only office in the entire Presbyterian Church system of government to which an elder cannot be elected: and that in his own particular Church;

Whereas, the requirement that the Minister be the Moderator of Session (*Book of Church Order*, 13-2, page 38) denies the ruling elder (1) the exercise of his gifts and commission to rule; (2) to share equally in the governing of the Church; (3) the same eligibility to office as the Minister of the Word and differentiates between the teaching and ruling elder in matters of church government — all contrary to the *Book of Church Order*. Furthermore the principle implies ruling elders are not capable of moderating the Session (*Book of Church Order* 15-4, page 42);

Whereas, the appointment of a moderator of a session by a presbytery, when a church is without a pastor (*Book of Church Order*, 15-4, page 42), denies the session the exercise of its proper and efficient jurisdiction and governing of its church. It is subject to the convenience and/or whims of a moderator unacceptable to a session because of his theological position, personality or availability;

Whereas, the requirement that a Minister of the Word be the moderator of session under the *Book of Church Order* (13-2 and 15-4) places another unnecessary burden and additional responsibilities on a minister already encumbered so heavily that the Minister of the Word is rendered less effective in his total ministry;

Whereas, the Minister of the Word is so encumbered that he ought to have relief from the task and responsibility of moderator of the session;

Whereas, the principal parity of the ruling and teaching elders is violated;

Whereas, there is no spiritual grounds for the teaching elder to moderate the session, only the tradition of men;

Therefore, to rectify the inequities, to promote a more harmonious relationship in and between courts, to provide some relief to an encumbered ministry, and to maintain the parity of teaching and ruling elders, the Session of McIlwain Memorial Presbyterian Church overtures the first General Assembly of the Continuing Presbyterian Church to amend the *Book of Church Order* so that a session may exercise its right to elect its moderator.

A. In response to the overture from the McIlwaine Memorial Presbyterian Church of Pensacola, Florida, concerning the right of a local session to elect its own moderator (Overture 11, First General Assembly; see 1974 *Minutes*, 2-70); your committee recommends the following reply:

Since the Bible teaches only one unified office of Elder, and since the Session of a local church is composed of such Elders — regardless of their other gifts and functions — it should therefore be the right of the local Session to elect as its moderator that Elder it feels is best gifted and qualified for such service, and would have the time and ability to fulfill the office. Therefore, the policy of the Presbyterian Church in America shall be that the moderator of a local Session shall be any member of the Session. He should be elected annually for a term of one year, and he can succeed himself in the office. In addition, a vice-moderator may be elected for a one year term for the purpose of moderating the Session in the absence of the moderator or at the request of the moderator.

(If this reply is adopted by the Fifth General Assembly, your committee recommends that the Assembly immediately act on the following change to the *Book of Church Order*: "Change No. 11-3 (page 14, line 18), to read as follows: 'All duly installed Elders are eligible to hold all offices of the court on which they serve. The Moderator of a Session (and Vice Moderator, if any) shall be chosen for a specific period, normally one year. The Moderator of the Presbytery . . .)' (continue remainder as now printed)."

Overture 4. From First Presbyterian Church, Belzoni, Mississippi

FATHERS AND BRETHREN: The Reverend General Assembly, First Presbyterian Church, Macon, Georgia.

Whereas the nature of ordination and its several facets is not clear in the *Book of Church Order*,

Now, therefore, the Session of the First Presbyterian Church overtures the Second General Assembly to raise a competent committee of scholars and churchmen to study and to:

1. Affirm and declare the nature of ordination in the National Presbyterian Church to be functional and strictly Biblical,

2. Describe the limits to which Scripture permits ordination to be used apart from the pastorate,

3. Review and clarify the concept of partity of Teaching Elders other than full time pastors are to be permitted to serve on the committees of the higher courts and have the franchise in those courts.

4. Clarify the matter of unordained personnel, their proper examination and certification, the regulation of their work and the limits of women's participation.

Rev. Eurie Hayes Smith, III Moderator

B. In response to the overture from the Session of the Church at Belzoni, Mississippi, concerning general questions in the area of the nature of ordination (see 1974 Minutes, 2-71); your Committee recommends the following reply:

In answer to request number one, we would affirm that ordination is to an office and not to a function, and the office of Elder, ideally at least, includes certain functions which are listed in Scripture, among which we find: exhortation (Titus 1:9); convincing the gainsayers (Titus 1:9); keeping out heresy (Titus 1:9-11 and Acts 20:29-31); feeding the flock (Acts 20:28 and I Peter 5:2); caring for the needy (Acts 20:35); laboring and admonishing (I Thes. 5:12); speaking the Word of God (Hebrews 13:7); exercising government (Hebrews 13:7, 17); oversight of the congregation (Heb. 13:17); accounting to God for the congregation (Hebrews 13:17); praying for the sick (James 5:14); and others.

In answer to request number two, we would again affirm that ordination is to an office and not to a function. However, since the office of elder includes various functions, not limited to the 'pastorate', we would affirm that it is proper for Elders who get their living from the Gospel to be ordained upon satisfactory evidence of a call to one of the following functions: Missionary, Evangelist, Chaplain (military or institutional), Church Executive or Administrator, Seminary Professor, Teacher of Bible or Religion in college or university, Headmaster or Teacher in Christian Day School.

In answer to question number three, since both historically and by definition, the concept of parity does not refer to equality of numbers but rather equality of condition, rank, value, etc., and since the office of elder is not limited to the 'pastorate' (see above); therefore the current practice of the Church to permit Elders who get their living from the Gospel other than full-time 'pastors' to serve on committees of the higher courts and to have franchise in those courts is in keeping with the concept of parity.

In answer to request number four, we would affirm that all unordained personnel, both men and women, such as administrative assistants, directors of Christian Education, secretaries, music directors, youth workers, teachers in the local church school, Session operated Christian Day Schools, or employees or appointees of one of the committees of the General Assembly or other courts of the Church shall be approved by, and are under the jurisdiction of the Session of the church to which they belong. The appropriate examination, certification, and regulation of their work shall be determined, and administered by the court or committee under which they will be working. In the case of a committee employee or appointee, the type of examination, certification, and regulation will be subject to the approval of the court of jurisdiction.

C. In response to the question raised by the motion from the floor at the First General Assembly concerning the administration of the Sacraments by Ruling Elders (see 1974 Minutes, 2-29); your Committee would recommend the following reply:

The administration of the Sacraments, by its nature, is a proclamation of the Word of God by example, and should be done in conjunction with the preaching of the Word. This practice is necessary to continue good order in the Church. Therefore, the administration of the Sacraments is properly the responsibility of all Elders.

D. In response to the question by the motion from the floor at the Second General Assembly concerning the office of Assistant Pastor (see 1974 minutes, 2-71), your Committee would recommend the following reply:

Since the *Book of Church Order* states explicitly, in Section No. 17-2: "The government of the Church is by officers gifted to represent Christ, and the right of God's people to recognize by election to office those so gifted is inalienable. Therefore, no man can be placed over a church in any office without the election, or at least the consent of that church"; and since the present practice of allowing for the calling to office of an Assistant Pastor merely by vote of the Session of the Church is inconsistent with this section of the *Book of Church Order*, we would recommend that this practice be eliminated and that only the titles of Pastor and Associate Pastor be recognized. This does not preclude, however, the hiring of non-ordained personnel by the Session to carry out specific

functions within the church (e.g., youth ministries, Christian Education directors, Administrative Assistant, etc.). Such non-ordained personnel could well be seminary-trained men who are candidates for service as 'Preaching Elders'.

(If this reply is adopted by the Fifth General Assembly, your Committee recommends that the Assembly immediately act on the following change to the *Book of Church Order*: "Change Section No. 23-1 (page 43, line 5ff) to read: 'The various pastoral relations are pastor and associate pastor.' Change Section No. 23-2 to read: 'The pastor and associate pastor are elected by the congregation using the form of call in 21-6. Being elected by the congregation, they become members of the Session.'" Delete No. 23-3. Renumber and change 23-4 as follows: '23-3. The relationship of the associate pastor is determined by and spelled out in the call, and regarding dissolution, must comply with Section 24-1.')

(\*References are the BCO copyrighted by the PCUS in 1965, 12th printing 1969, paperback edition).

## **Two Offices (Elders/Bishops, and Deacons) and Two Orders of Elders (Preaching/Teaching Elders, and Ruling Elders): A New Testament Study**

George W. Knight, III

Jesus Christ is Lord and Head of the church which is his body. He rules over the church by his Word and Spirit. Through the work of the Spirit he gives to his church men as officers to equip believers for service, so that the church may more faithfully serve Christ in maturity and love (Eph. 4:11ff.) Through his Word, the Bible, he specifies the qualifications and duties of those men so that his people may recognize, elect, and appoint such men, and acknowledge Christ's rule in and through them (1 Tim. 3; Titus 1). In this way, God's Word, the Scriptures, provides the description of the offices (or officers) that Christ gives his church, and serves as the only infallible guide for the church in recognizing those offices and those who serve in them.

The Scripture not only lays down the qualifications of such servants, but also gives them descriptive titles or designations and indicates the functions that they are to fulfill in the church. In so designating these offices by specific titles or designations, and also by differentiated functions, the Scripture provides for the church the answer to the question: What offices does Christ continue to give to the church and how many are there?

The answer to this question has varied in the history of the Christian Church and also more particularly in that manifestation of the church called Presbyterian. Among the latter, the answers have tended to gravitate to one of two conclusions: (1) a three-office view, i.e., clergy distinguished from lay ruling officers (elders) and deacons (lay serving officers); and (2) a two-office view, i.e., elders (teaching and ruling, clergy and lay), and deacons (lay serving officers). Proponents of each view have been vigorous in their advocacy and extreme polarizations have resulted. On the one hand, some three-office advocates have stated that the references to elders or bishops in the New Testament apply only to ministers and not to "ruling elders" at all who are then found only in the reference to "helps" and/or "administrations" (or "governments") in I Corinthians 12:28 and that their responsibility is limited to ruling or administration and does not include any form of teaching. On the other hand, some two-office advocates have stated that there is no distinction within the office of elder at all, such as is commonly designated by teaching elder and ruling elder, or by minister and ruling elder.

The basis for these two answers in the pages of the New Testament is not hard to find. It is that the New Testament both uses two titles only to describe or designate the officers (cf. Phil. 1:1; I Tim. 3:1, 2, 8 and 12) and also describes these officers by using three functions, i.e., teaching, ruling and serving (cf. I Tim. 3:2 (teaching), 5 (ruling or caring) and 13 (serving)). The result of this fact is that the elder is spoken of not as having one function, but two, namely, teaching and ruling. The two-office advocates have emphasized the fact that the offices may be designated by two titles only, elders (or bishops) and deacons. The three-office advocates have emphasized the fact that the functions are three-fold and that the offices should correspond to this fact, namely, teachers (ministers), rulers (ruling "elders") and those who serve (deacons).

It is the thesis of this study, attempting to compare Scripture with Scripture and to harmonize all Scripture truths, that the solution to the seeming dilemma or impasse is to be found in a mutual and complementary recognition of the facts that there are indeed two titles or designations, elders (or bishops) and deacons, but also that within the office of elders there are two functions and that one of those functions, teaching, may be given in a heightened way or as a special gift to some, but not all the elders. Therefore, a distinction may be made within the office of elders designating some as teachers (or ministers) as the New Testament does. This is specially noteworthy in Ephesians 4:11 where within the larger circle of elders, all of whom are undershepherds or pastors, some are further designated as teachers. The study that follows seeks to unfold the Biblical truths and to demonstrate that the thesis proposed is indeed the truth of Scripture. The first portion of

the study will unfold the two offices in Scripture, that is, elders (or bishops) and deacons and emphasize that the term elders (or bishops) is used in the plural and embraces all the governors or rulers in the church. The second half of the study will then direct attention to the distinction with-in the one office of elder and will indicate that there are some who labor in the Word and teaching. Before focusing on these two aspects, a preliminary paragraph will distinguish the continuing offices from those extraordinary and non-continuing offices of apostles and prophets.

It is important to realize that the question, which we naturally ask, "What offices does Christ continue to give to the church and how many are there?" recognizes that Christ does not continually give to the church those special and extraordinary offices of apostles and prophets. The apostles of Jesus Christ are those personally and directly chosen by him (Mk. 3:14; Lk. 6:13; Gal. 1:1), eye-witnesses of his resurrection (Acts 1:22; I Cor. 15:8-10), and with the prophets are the special recipients of revelation (Eph. 3:5) and thus form the non-repeatable foundation of the church (Eph. 2:20). These two offices, since they have accomplished their unique and non-repeatable functions and tasks, occur only during the foundation days of the church, the New Testament age, and are not now found in the growing and continuing superstructure of the church (cf. I Peter 2:15ff.)

### I. Two Offices (Elders/Bishops, and Deacons)

When we move beyond the apostles and prophets, we find that the offices which Christ continues to give his church are sometimes referred to without a specific name or title, but simply by their functions and activities (cf. Heb. 13:7 and 17; I Thess. 5:12, 13), and sometimes by different words (elders, pastors and teachers, bishops or overseers). But in the midst of this variegated usage, we find two terms (elders or bishops) being used throughout the New Testament, in Acts (11:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17,28) and by Paul (Phil. 1:1; I Tim. 3:1 and 2; 5:17; Titus 1:5,7), Peter (I Peter 5:1) and James (5:14), that serve to overarch and include the other terms and the descriptions of functions that relate to oversight. On two occasions we find the term deacons used alongside of this pervasive use of elders/bishops (Phil. 1:1; I Tim. 3:12). We thus find three terms used in a more or less technical sense to describe offices. They are elders (*presbyteroi*), bishops (*episkopoi*), and deacons (*diakonoi*). The first two refer to the same group of men and thus are different words for the same office. We can therefore speak of the New Testament as referring to elders or bishops on the one hand and deacons on the other, and thereby grouping the offices into these two categories or functions.

That the two words "elders" and "bishops" refer to the same office is manifest from the following passages (Acts 20:17 and 28; Titus 1:5 and 7; and a comparison of I Tim. 3:1ff. and I Tim. 5:17). In Acts 20:17 the elders are called from Ephesus to meet with Paul. In Acts 20:28 he designates that same group of elders as bishops or overseers (*episkopoi*). Paul directs Titus to appoint elders in every city (Titus 1:5) and then goes on to describe those same officers by the term bishops or overseers (Titus 1:7). In I Timothy 3:2 Paul uses the term "bishop" to speak of the office of those who teach and rule the church (I Tim. 3:2 and 5), but then when he returns to the question of remuneration for those who rule and also spend their full time in the occupation of teaching the church, he calls them elders or presbyters (I Tim. 5:17). In the light of this evidence, we see that with these two terms, elders and bishops, we have two words to designate one and the same group of offices in the church. The one term, elder or presbyter, reflecting particularly the Old Testament background and usage designates them in reference to their maturity and authority. The other term, bishop or overseer, more common to the Greek-speaking world, designates them in terms of their particular responsibility of having the oversight and care of the church.

These two terms, elders and bishops, serve as the embracing terms which encompass the other designations found in the New Testament for the same activities or functions. This is most evident in I Peter 5:1, where even the Apostle Peter is willing to speak of himself as a fellow elder, in view of the fact that he shares with the elders the responsibility for the oversight of the people of God. And this truth is specifically apparent in Acts 15 when the decision is rendered by the apostles and elders acting together and sharing the oversight (15:2, 4, 6, 22, 23; 16:4). Likewise, the ordination or laying on of hands is said to be by the presbytery (I Tim. 4:14), and that includes the Apostle Paul (2 Tim. 1:6), and, furthermore, in Acts 13:1-3 the men who lay on hands are more specifically designated as prophets and teachers.

The officers in the church at Ephesus are referred to as elders or bishops in Acts 20:17, 28 and I Tim. 3:1 and 5:17, and as evangelists and pastors and teachers in Eph. 4:11. Both because of what we have seen in the preceding statements, i.e., apostles are fellow elders and prophets and teachers perform the action of presbytery by laying on hands, and because Acts, I Timothy and Ephesians refer to the same church and the same officers, we may properly infer as a good and necessary consequence that evangelists and pastors and teachers are elders. Certainly the Ephesians passage regards them as leaders who equip the church, a task recognized elsewhere as the particular responsibility of elders (cf. among others, Acts 20:28, I Tim. 3:4, 5 and 5:17).

When once we have observed that for the New Testament the terms elders and bishops serve as the embracing designation of one particular group of men or office and that another term (*diakonos*) has become a technical term for the ones who specifically have the task of service in the church, i.e., the deacons, we are impressed by the fact that the New Testament refers to the offices

in the church under only these two heads or two offices (Phil. 1:1; I Tim. 3:1, 2 and 12; compare Acts 6:1-6). When the Apostle Paul desires to address the officers of the church of Philippi, he does so using two terms and addresses two groups of officers — “the bishops (overseers) and deacons” (Phil. 1:1). In his letter especially written to order the life and government of the church, I Timothy (see I Tim. 3:13), a letter written near the end of his life when church government is evidently settled and fixed, the apostle again speaks of only two groups under these two words, bishops and deacons (I Tim. 3:1 and 2, and 12). Similarly, when the divisions of labor and of functions were accomplished in the early church at Jerusalem in Acts 6:1-6, we find the same two-fold division. The apostles (fellow-elders) continue in the oversight functions of ruling and teaching (Acts 6:2 and 4), while the seven are given the function of service (*diakonein*) at tables (Acts 6:2 and 3). In summary, we see the New Testament speaking of two offices, bishops (or elders) and deacons (Phil. 1:1; I Tim. 3:1 and 2, and 12), and the church of Jesus Christ today should follow that authoritative norm and pattern.

When we ask the distinction between these two offices, we find that the terms used serve themselves to describe that difference. The elders/bishops (overseers) are those who have the spiritual oversight (cf. I Peter 5:2, *episkopountes*), which is specifically said to be ruling and teaching (I Tim. 3:2 and 5; 5:17; Titus 1:9ff.) Such ruling and teaching is not specified for the deacons (*diakono*) in I Timothy 3 in a list which in other ways is almost parallel to that for the bishops, but these two functions are clearly omitted (see I Tim. 3:8ff.). We deduce from Acts 6:1-6 that the deacons should continue the practice of those first deacons, the seven, which was to care for the poor and needy and to perform other service ministries for the church under the oversight of the elders (cf. Acts 11:30). When a congregation is first being formed, deacons may be omitted from the officers elected and their functions will be carried on by the elders until that work is too heavy and men are chosen for such diaconal services (Acts 14:23; Titus 1:5ff.; cf. Acts 6:1-6).

The perspective of the New Testament that there are only two permanent and ordinary offices that continue in the church, elders/bishops and deacons, is borne out not only by the fact that these two terms are used to designate all the permanent offices in the New Testament church and thereby place them in only two offices, but also by an awareness of the fact that the elders/bishops are always considered as a group of men who share together those two responsibilities involved in oversight, namely, teaching and ruling. The references to a plurality of elders in every church preclude these references from referring only to those whom we call ministers or preachers today and clearly include those whom we call ruling, as well as teaching, elders. The evidence for this affirmation is set forth in the following paragraphs.

The first churches established by Paul on his first missionary journey, small and persecuted as they may have been, each have a plurality of elders appointed for them (Acts 14:23, “appointed elders for them in every church”). Elders (plural) are called from Ephesus to Miletus and all of them are called overseers (*episkopoi*) and are given the task of shepherding or pastoring (*poimainein*, Acts 20:28) the church of God and defending it (Acts 20:30, 31). Like the church at Ephesus, the church at Philippi has a plurality of elders/bishops (Phil. 1:1; I Tim. 5:17). As in the case at Ephesus, so also the new congregations on the island of Crete located in the cities are to have a plurality of elders in every city. And, again, like the elders at Ephesus, these elders have their unified oversight function described in the two tasks of teaching and ruling (Titus 1:9-11 and 13). James similarly speaks of calling a group of men designated elders to minister to a particular need in a congregation (James 5:14). Peter also refers to elders in the plural (I Peter 5:1, notice also all the plural references in verses 2-4) in each of the congregations addressed by his letter (cf. I Peter 1:1), and speaks of them as shepherding (*poimanein*) the particular flock among them (I Peter 5:2). In I Thessalonians 5 and in Hebrews 13 the elders or bishops are not referred to by such designations, but are referred to in both cases in the plural as a group which has the unified and shared responsibility of teaching and ruling (I Thess. 5:12, 13; Heb. 13:7 and 17).

In all these references to the elders in the plural there is also an emphasis on the fact that they share together as a group the unified and shared responsibility of teaching and ruling, of shepherding and exercising the oversight. So these two truths belong inseparably together. The oversight or shepherding of the church belongs to a plurality of elders and to the plurality of elders belongs the responsibility of oversight and shepherding. That plurality of elders encompasses all the elders known to the New Testament, which can be referred to as teaching elders and ruling elders.

Thus a uniform picture emerges from the New Testament. From the earliest days of the New Testament church to the last letter written by Paul (from Acts 11:30 and 14:23 to I Tim. 3:1ff., 5:17 and Titus 1:9) and with unified testimony from the various writers (Acts, Paul, Peter, James, the writer of Hebrews), there is agreement that there is one group of men who have the oversight, called elders or bishops, and that this oversight includes both teaching and ruling. Such evidence is an overwhelming testimony to the fact that the oversight of the church is committed into the hands of a group of men called by the New Testament elders/bishops and that their task or function includes both teaching and ruling as one unified and shared responsibility.

## II. Two Orders of Elders (Preaching/Teaching Elders, and Ruling Elders)

To this clear evidence for the two offices of elders/bishops and deacons, and the task committed to the elders/bishops should be joined the emphasis upon one function for some, namely teach-

ing, that I Timothy 5:17 introduces among those who serve in the office which is there designated by the official term elders (or presbyters). With this passage we have now returned to the two functions found in the one office of elder, namely ruling and teaching, and to the fact that sometimes as here, the one function of teaching receives particular emphasis.

Although all elders are to be able to teach (I Tim. 3:2) and thus to instruct the people of God and communicate with those who oppose Biblical teaching (Titus 1:9ff.), the I Timothy 5:17 passage recognizes that among the elders, all of whom are to be able to teach, there are those so gifted by God with the ability to teach the Word that they are called by God to give their life in such a calling or occupation and deserve therefore to be remunerated for such a calling and occupation. The relation between the elder especially gifted to teach and all the other elders who are to be able to teach is analogous to but not identical with that of the heightened ability of all the elders compared to that of all believers who are called on to teach one another (Col. 3:16 and Eph. 5:19). That ability to labor in the Word and teaching is described in 2 Tim. 4:1-7 as the ministry which is specifically designated by the phrase "preach the Word." Those elders especially gifted to teach labor or work hard at their ministry (I Tim. 5:17) and like the ordinary laborers, they deserve their wages from such labor. Although any elder who devotes his time to the ruling of the church so that it becomes his calling and occupation is worthy not only of the honor of respect, but also the "double honor" of the honorarium or wages, the one whom we designate the teaching elder or the teacher among the elders is especially in view in this passage because such responsibility demands full time service in this calling and occupation.

Once it is recognized that within the office of elder there is a heightened or specialized function of teaching and preaching the Word, the insight has been provided to integrate other passages into our study, especially those which refer to teachers. Although all the references to teachers in the letters of the New Testament do not necessarily refer to those in an office in the church, those that do are most helpful. We have already seen teachers acting as elders in Acts 13:1-3 in laying hands on Paul and Barnabas (cf. I Tim. 4:14). Paul in two passages distinguishes the functions which he fulfilled as a minister of Jesus Christ by using the words preacher, apostle and teacher (I Tim. 2:7; 2 Tim. 1:11). In those passages he is not describing separate and distinct offices, but rather distinguishes the functions of authoritatively announcing the good news (preacher or herald), of being the authoritative eye-witness and spokesman (apostle) and of instructing in the truth (teacher). By separating and distinguishing the functions which he fulfilled as a minister of Jesus Christ, he highlighted each aspect of his unified ministry and calling.

Similarly, when the apostle is considering the manifold gifts of the Holy Spirit in I Corinthians 12, he distinguishes various gifts or functions relating to offices of the church alongside of and intermingled with other gifts which do not have an office in the church in view (I Cor. 12:28-31, cf. verses 4ff. especially vs. 7). Apostles and prophets are at one end of the spectrum and refer to offices. Tongues are at the other end of the spectrum and are regarded as a gift without reference to office.

In this list which moves from an official office at one end to an example of an official gift at the other, we find two gifts mentioned which relate to the office of elder, namely, "teachers," and "administrations" ("governments" KJV) (*kuberneseis*) (I Cor. 12:28, NASB). (The reference to "helps" (*antilempseis*) probably is to be related primarily to the deacons whom we see in the seven of Acts 6 performing helpful deeds in serving and caring for widows (Acts 6:1-6)). Here the two-fold functions of teaching and ruling are now distinguished and emphasized. And the distinction is given emphasis by referring to the one gift as "teachers" rather than as teaching and by numbering it as third, which puts it only after apostles and prophets. On the other hand, the word used is administrations or governments rather than that of governors, which would more exactly parallel teachers. Administrations is a broader and more general concept. The Greek lexicon of Bauer-Arndt-Gingrich states that "the plural indicates proofs of ability to hold a leading position in the church" (pg. 457).

These observations should not be surprising because these facts are quite in accord with I Timothy 5:17. There we noticed that among the elders, all of whom are to rule, are some "who work hard at preaching and teaching" (NASB). Paul in I Corinthians acknowledges the need for the gift of administrations or governments for the rule and oversight of the church. Alongside of that gift he recognizes some with the word teachers who also labor in the Word and teaching (again cf. I Tim. 5:17). The word "teachers" must not be regarded as an exclusive reference that separates them from those who have the gift of administrations because we have already seen that Paul can refer to himself as being not only an apostle, but also a preacher and teacher. Since therefore at least two of the gifts in the list in I Corinthians 12:28-31 can refer to one person, we must not let the fact that the gifts of teachers and administrations are distinguished lead us to think of them erroneously as separate offices. The evidence of the New Testament already considered has demonstrated the unity of the office of elder and the fact that it involves both functions, that is, that of teaching and of ruling (cf. again the passages cited in previous paragraphs of this study). On the other hand, we must give adequate weight to the fact that these functions can be distinguished and emphasized in both I Tim. 5:17 and now in I Cor. 12:28-31, particularly, the function of teaching. To do justice to such distinction and emphasis we may say, as Dabney has already done, that within the one office or class of elders there are embraced two orders, that of the preaching or teaching

elders and that of the ruling elders. Ephesians 4:11 provides in principle further insights into the proper correlation that this distinction brings.

Ephesians 4:11 says "And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers" (NASB). The first two groups, apostles and prophets, are the extraordinary and non-repeatable foundation offices, as we have shown earlier. The term evangelists is used only three times in the New Testament. In addition to its occurrence here, Philip, who had been one of the seven of Acts 6 is designated an evangelist (Acts 21:8), and Timothy is urged to do the work of an evangelist (2 Tim. 4:5). The term "evangelists" itself provides the best definition of the work or task of the one in view, namely that he is one who proclaims the gospel, the Gospel. This is a function which may be distinguished from that of the pastors and teachers (Eph. 4:11) and seen as a specialized ministry (Philip, Acts 21:8), but at the same time it is also a function which should mark the ministry and proclamation of all those who like Timothy are called to preach the Word (cf. 1 Tim. 4:15). In view of the fact that the gift of proclaiming the Gospel and planting churches is necessary in the church until the end of the age, this ministry is permanent and not confined to the apostolic period. In view of the fact that evangelists in Eph. 4:11 are in the list of those offices which are distinguished from the saints or believers in general (Eph. 4:12), we may properly regard them as a specialized manifestation of that office whose task is elsewhere described in similar terms to those used here, that of edifying and equipping the saints, namely, the office of elder (Eph. 4:11,12).

It remains for us to consider the statement "and some as pastors and teachers" (*tous de poimenas kai didaskalous*). We are aided tremendously in our understanding of the offices referred to in this passage by recognizing that the pastors and teachers in the church at Ephesus are referred to in two other places in the New Testament, namely, Acts 20:17-35 and 1 Tim. 3:1-7 and 5:17. It is this triple perspective which throws light on the two terms, pastors (*poimenas*) and teachers (*didaskalous*).

Let us consider the first word "pastors." The Greek term means literally "shepherd" and is used in this literal sense in the New Testament of the shepherds at Jesus' birth. Because the people of God are figuratively regarded as sheep, the one who tends, feeds and exercises oversight over them is called the shepherd in a figurative sense. This figurative usage in reference to the religious leaders was already evident in the Old Testament (cf. Jer. 2:8; 3:15; Ezek. 34:2). The figurative usage in reference to religious leaders in the letters of the New Testament is found only here in Eph. 4:11 (Heb. 13:20 and 1 Pet. 2:25 refer to Jesus and the Gospels use it figuratively of Jesus). The solution to the question of what group is in view in the term "pastors" is to be found by recognizing that the shepherding or pastoring responsibility is given to all the elders/bishops in Acts 20:28. "Be on guard for yourselves and for all the flock (*poimnio*), among which the Holy Spirit has made you overseers, to shepherd (to feed, KJV) (*poimainein*) the church of God which he purchased with his own blood" (NASB). The verb used in Acts 20:28 "to shepherd," "to pastor" (*poimainein*, also translated "to feed") is the verbal form of the concept and term we are considering in Eph. 4:11, i.e., "pastors" (*poimenas*). The Acts passage indicates by this usage that all the elders/bishops have a shepherding or pastoral responsibility and may be designated pastors. When we ask of the Eph. 4:11 passage, who are the pastors?, we may answer from Acts 20:28 and context, they are the elders/bishops. This answer is borne out also by the passage in 1 Peter 5:1-4 which speaks of the task of elders. Here again the task of elders in their collective capacity is described in shepherding or pastoring terms: "shepherd (*poimanati*) the flock (*poimnion*) among you" (1 Peter 5:2; cf. verse 3, "the flock"). So we may deduce from the Apostle Peter as well as the Apostle Paul in Luke's account in Acts that pastors equal elders/bishops. And finally, this insight is borne out by the other reference to the elders in Ephesus in 1 Tim. 3:1-7 and 5:17. To take care of the church (1 Tim. 3:5) and to rule the church (1 Tim. 5:17) is another way of saying shepherd or pastor the church, and taking care of and ruling the church is presented in 1 Tim. 3:5 and 5:17 as the task of bishops/elders as a whole. We may conclude that the pastors in view in Eph. 4:11 are all the elders/bishops.

We must now turn our attention to the term "Teachers" and its relationship to pastors in Eph. 4:11. In the grammatical construction of the entire statement of Eph. 4:11 each of the positions named has the definite article "the" before it, except for the term teachers. The list would read in a literal translation as follows: "And he gave the apostles, and the prophets, and the evangelists, and the pastors and teachers." The effect of omitting the definite article "the" before teachers is that it groups pastors and teachers together in one class or category. (In Greek grammars this is called the Granville Sharp rule). Rather than reading "the pastors, and the teachers," the statement reads "the pastors-and-teachers." In effect, we may say that the apostle regards the teachers as belonging to the class or category of pastors. But at the same time, and especially in the light of 1 Cor. 12:28-31, the teachers are a specialized and emphasized order within that larger class. And this is exactly how he has spoken of elders in 1 Tim. 5:17. 1 Tim. 5:17 states that among that larger group of elders, all of whom rule, there are those who labor in the Word and teaching. What the apostle Paul has said in 1 Tim. 5:17 is now said in Eph. 4:11 by the expression "the pastors and teachers." All elders are pastors. Among the elders, all of whom have a pastoral or shepherding responsibility, there are some who labor in the Word and teaching whom the New Testament calls teachers as here, or as those who preach elsewhere. That pastor/elder is a preaching or teaching

pastor/elder. Here again, to use Dabney's terms, we have two orders and one class or office. The one class or office is that of pastor/elder/bishop. The two orders within that one class are teaching or preaching pastors/elders on the one hand and ruling pastors/elders on the other hand. The non-repeated definite article "the" tightly joins the two orders together as one class or office. The word teachers added to that of pastors indicates a specialized ministry among that of the pastors/elders.

Why then was the term "evangelist" separated from that of pastors and teachers? Because the activity of evangelists, as important as it is to the work of the church and the eldership, is not so intrinsically a part of the work of the eldership in reference to its role as pastors of the flock that it should be given as a definite aspect of pastoring as teaching was. To be an elder in reference to the flock is by definition to be one of the pastors of the flock. And pastoring the flock involves of necessity that some at least must labor in the Word and teaching and be teachers. But pastoring the flock does not involve intrinsically evangelists. Evangelists are gaining lost sheep, not caring for saved and gathered ones. So the apostle has placed that aspect of eldership, evangelists, in a separate category and recognizes that some have special gifts for that task.

The New Testament makes a distinction within the one office of elders of some who labor in teaching the Word. The church through the ages has been faithful to the New Testament when it has done the same. When we inquire further about the duties and responsibilities of those among the elders who are laboring in the Word and teaching, the teaching or preaching elders, we must not only return to the passages about elders and bishops in general, but also consider those passages referring to Timothy and to Paul who were involved in this particular aspect as fellow-elders who were laboring in the Word and teaching in the capacity of teaching or preaching elders (cf. I Cor. 9; 2 Cor. 3, 4, 5; I Tim. 4:6-16; 6:11-16; 2 Tim. 1:3-14; 2; 3:10-4:8).

Therefore, the church which seeks to be faithful to the New Testament will seek to keep in perspective and balance the unity of the office of elders/bishops, which when joined by the deacons leads the New Testament to speak of the permanent offices of the church as just these two, and also the distinguishing function given to some among the elders by means of a particular gift of teaching and a corresponding activity. This will mean that all the elders rule together and are together responsible for the teaching of the church. It will also mean that of that plurality some will be more gifted by God to teach than the others and therefore in distinction from those others will make that ministry their vocation, whereas the others possessing the same authority will remain in other vocations while they share in the oversight. The unity and parity within the one office of elder helps to foster the mutual submission to one another, which in turn helps to preserve the humble servant quality of the eldership, and, at the same time, the unique Lordship of Christ. The recognition of differing manifestations of gifts, especially in that of teaching, within the unified eldership exalts the sovereignty of Christ's Lordship, who gives gifts as he will for the good of his church, and helps to ensure that that most needed gift of teaching Christ's Word will have full emphasis and free course in his church. By this, his Word of instruction and the enabling of his Spirit, Christ orders and edifies his people, the church, the body of Christ.

### Ministers of the Word

Donald A. Dunkerley

It is the universal conviction of all Reformed churches since the time of the Reformation that there is within the church, and indeed among the officers of the church, a distinct group, class or order of men who have been specially called and anointed by God for the work of preaching the gospel and administering the Sacraments. These men are to be given special training, recognized by the church for their gift and calling, and set apart by the church for the work of preaching. Since preaching is a distinct work for a distinct class of persons, it requires a distinct ordination by the church. The men who receive this ordination are most commonly called Ministers of the Word. They, and they alone, should be permitted to preach the Word of God in the churches.

The ministry of the Word of God is often referred to as an office. There has been difference of opinion and terminology within Reformed churches as to the relationship of the office of Minister of the Word with other offices, particularly the offices of Elder and Bishop. There have been differences regarding the relationship of the office of Minister of the Word of God with the offices of Pastor and Teacher. Pastor and Teacher are often regarded as separate offices within the office of Minister of the Word, and Ministers of the Word are often regarded as having a separate office within the office of Elder. Clearly the word "office" is used in a variety of senses in the Reformed tradition.

But, amidst all the differences of terminology and all of the different viewpoints, there is one fact that receives universal agreement: the office or order or class of Ministers of the Word is a distinct body of men, especially called by God and especially ordained by the church, to whom alone belongs the prerogatives of preaching the gospel and administering the Sacraments.

In this paper I intend first to look at the order of Ministers of the Word in the Reformed tradition; second, to examine the scriptural basis for the conviction that such an order exists; and third, to draw certain conclusions for the present time.

### MINISTERS OF THE WORD IN EARLY REFORMED CONFESSIONS

Many of the Reformed confessions of faith have given specific attention to the Minister of the Word. The Tetrapolitan Confession, 1530, written by Martin Bucer, says, "What constitutes fit and properly consecrated ministers of the Church, bishops, teachers and pastors, is that they have been divinely sent ('for how will they preach unless they be sent?') — i.e., that they have received the power and mind to preach the Gospel and to feed the flock of Christ, and also the Holy Ghost who cooperates — i.e., persuades hearts."<sup>1</sup> It is to be noted that Ministers of the Church are a specially sent and consecrated group of men who have received a certain power and mind and gift of the Holy Ghost. It is also to be noted that Ministers of the Church are to be seen as embracing three sub-offices: bishops, teachers and pastors.

The first Helvetic Confession of 1536, also known as the Second Confession of Basel, was drawn up by Bullinger and others and was very much influenced by Bucer and Capito. It says, "We hold that the sacred assemblies and meetings of believers should be conducted in such a way that above all else God's Word be placed before the people at a common place and reserved for that purpose alone; that the mysteries of Scripture be daily expounded and explained by qualified ministers . . ."<sup>2</sup> It is to be noted that the exposition and explanation of God's Word is to be central to Reformed worship and that this must be done only by qualified Ministers.

The Lausanne Articles of 1536, written by William Farel, say, "The said Church acknowledges no ministry except that which preaches the Word of God and administers the sacraments."<sup>3</sup>

The Geneva Confession of 1536 was written by John Calvin, or at least was written under his strong influence, and follows the same pattern as the first edition of his *Institutes*, which appeared in the same year. The confession contains the following article, headed "Ministers of the Word:"

We recognize no other pastors in the Church than faithful pastors of the Word of God, feeding the sheep of Jesus Christ on the one hand with instruction, admonition, consolation, exhortation, deprecation; and on the other resisting all false doctrines and deceptions of the devil, without mixing with the pure doctrine of the Scriptures their dreams or their foolish imaginings. To these we accord no other power or authority but to conduct, rule, and govern the people of God committed to them by the same Word, in which they have power to command, defend, promise, and warn, and without which they neither can nor ought to attempt anything. As we receive the true ministers of the Word of God as messengers and ambassadors of God, it is necessary to listen to them as to Him Himself, and we hold their ministry to be a commission from God necessary in the Church. On the other hand, we hold that all seductive and false prophets, who abandon the purity of the Gospel and deviate to their own inventions, ought not at all to be suffered or maintained, who are not the pastors they pretend, but rather, like ravening wolves, ought to be hunted and ejected from the people of God.<sup>4</sup>

The French Confession of Faith, 1559, says, "Now as we enjoy Christ only through the gospel, we believe that the order of the Church, established by his authority, ought to be sacred and inviolable, and that, therefore, the Church can not exist without pastors for instruction, whom we should respect and reverently listen to, when they are properly called and exercise their office faithfully."<sup>5</sup>

The principal confession of faith of Dutch Reformed Churches and of other churches from the Low Countries is the Belgic Confession of Faith, 1561, written by Guido de Bres. Of particular interest to us are articles 30 and 31:

#### ARTICLE XXX

##### *Concerning the government of, and Offices in, the Church*

We believe that this true Church must be governed by the spiritual policy which our Lord has taught us in his Word — namely, that there must be Ministers or Pastors to preach the Word of God, and to administer the Sacraments; also elders and deacons, who, together with the pastors, form the council of the Church; that by these means the true religion may be preserved, and the true doctrine everywhere propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means everything will be carried on in the Church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul to Timothy.<sup>6</sup>

#### ARTICLE XXXI

##### *Of the Ministers, Elders, and Deacons*

We believe that the Ministers of God's Word, and the Elders and Deacons, ought to be chosen to their respective offices by a lawful election of the Church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed not to intrude himself by indecent means, but is bound to wait till it shall please God to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord.

As for the Ministers of God's Word, they have equally the same power and authority wheresoever they are, as they are all Ministers of Christ, the only universal Bishop, and the only Head of the Church.

Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the Ministers of God's Word and the Elders of the Church very highly for their work's sake, and be at peace with them without murmuring, strife, or contention, as much as possible.<sup>7</sup>

It is to be noted in the above that it is taught that there are three offices of the church — Ministers, Elders and Deacons, and that the Ministers or Pastors have the distinctive work of preaching and administering the sacraments.

The most comprehensive treatment of the subject of Ministers is to be found in the Second Helvetic Confession of 1566. The entirety of chapter 18 is, "Of the Ministers of the Church, Their Institution and Duties." This chapter is spread out over most of ten pages in the 1966 publication of *Reformed Confessions of the 16th Century*.

The chapter indicates that the Ministers of the New Testament can be found in several different capacities or offices:

*Ministers of the New Testament.* Furthermore, the ministers of the new people are called by various names. For they are called apostles, prophets, evangelists, bishops, elders, pastors, and teachers (I Cor. 12:28; Eph. 4:11). *The Apostles.* The apostles did not stay in any particular place, but throughout the world gathered together different churches. When they were once established, there ceased to be apostles, and pastors took their place, each in his church. *Prophets.* In former times the prophets were seers, knowing the future; but they also interpreted the Scriptures. Such men are also found still today. *Evangelists.* The writers of the history of the Gospel were called Evangelists; but they also were heralds of the Gospel of Christ; as Paul also commended Timothy: "Do the work of an evangelist" (II Tim. 4:5). *Bishops.* Bishops are the overseers and watchmen of the Church, who administer the food and needs of the life of the Church. *Presbyters.* The presbyters are the elders and, as it were, senators and fathers of the Church, governing it with wholesome counsel. *Pastors.* The pastors both keep the Lord's sheepfold, and also provide for its needs. *Teachers.* The teachers instruct and teach the true faith and godliness. Therefore, the ministers of the church may now be called bishops, elders, pastors, and teachers.<sup>8</sup>

The confession makes an interesting contrast between the Priesthood and the Ministry. It says, "The priesthood and the ministry are very different from one another. For the priesthood, as we have just said, is common to all Christians; not so is the ministry."<sup>9</sup> The doctrine of the priesthood of believers emphatically does not teach that all believers are Ministers of the Word.

The confession indicates, "The duties of ministers are various; yet for the most part they are restricted to two, in which all the rest are comprehended: to the teaching of the Gospel of Christ, and to the proper administration of the sacraments."<sup>10</sup>

It should be clear from the above that the Reformed confessions of the sixteenth century were unanimous in their agreement that there was a distinct order of Ministers who alone had the right to preach and to administer sacraments.

#### MINISTERS OF THE WORD ACCORDING TO THE WESTMINSTER ASSEMBLY

The preaching of the Word of God has a distinctive role in the salvation of the individual, according to Reformed theology, and especially according to the understanding of the Westminster Assembly of Divines. In their answer to Larger Catechism question 155, they say, "The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening, convincing, and humbling sinners. . . ."<sup>11</sup>

Their answer to question 158 indicates that this work of preaching must be reserved only to the Ministers of the Word: "The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office."<sup>12</sup>

The Westminster Assembly continues the emphasis that we have seen in earlier Reformed confessions, that not only is the Minister of the Word the only one who may preach the Word, but he is also the only one who may administer the sacraments. This is because of the Reformation emphasis that the sacraments are a visible form of preaching. The same message preached from the pulpit is set forth in the sacraments. If the sacraments are separated from the preaching, then they become mere meaningless rituals and soon become perverted into objects of Romish superstition. The same covenant of grace which is taught in the Word is symbolized and sealed in the sacraments.

Larger Catechism answer 176 says of the sacraments: ". . . both are seals of the same covenant, are to be dispensed by ministers of the gospel, and by none other. . . ."<sup>13</sup> *The Westminster Confession of Faith*, chapter 27, "Of the Sacraments," says in article IV: "There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained."<sup>14</sup>

The Westminster Assembly also restricts reading the Scripture in public. Larger Catechism, answer 156, says, "Although all are not to be permitted to read the word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves. . . ."<sup>15</sup> This is further

clarified by a statement in their *Directory for the Publick Worship of God*: "Reading of the word in the congregation, being part of the publick worship of God, (wherein we acknowledge our dependence upon him, and subjection to him,) and one mean sanctified by him for the edifying of his people, is to be performed by the pastors and teachers. Howbeit, such as intend the ministry, may occasionally both read the word, and exercise their gift in preaching in the congregation, if allowed by the presbytery thereunto."<sup>16</sup> One notes that both the reading and the preaching of the Word is reserved exclusively for Ministers or for those intending the Ministry and already gifted in preaching, and given permission by the Presbytery, who would correspond to our licentiates.

If the exception is made that an unordained ministerial candidate may preach, may he not also administer the sacraments? Their language on who may administer sacraments seems more restrictive than the language used on preaching. While an unordained ministerial candidate is clearly excluded from administering the sacraments, especially since the Westminster Confession even specifically says "lawfully ordained," he could, as a ministerial candidate approved for preaching by the presbytery, fit in the language of Larger Catechism answer 158, "sufficiently gifted, and also duly approved and called to that office." It would appear that the Westminster divines, in writing the Larger Catechism, framed their answer on who may preach in such a way as to allow for the possibility of preaching by not-yet-ordained candidates who are gifted and called and approved, but also deliberately wrote on who may administer the sacraments so as to exclude them.

Why should this be? Are the sacraments so much more holy than preaching that the not-yet-ordained may perform the latter but not the former? The Westminster Assembly would certainly reject such a Romish position! The reason for the distinction is most likely that the administration of the sacraments requires an exercise of judgment beyond that which is involved in preaching. We may preach to all indiscriminately, but only certain persons are qualified to receive baptism and the Lord's Supper. Discipline is to be exercised in the church regarding these sacraments, and disciplinary judgments on sacramental occasions often fall upon the administrator of the sacrament. In the century leading up to the writing of the Westminster Standards, conflicts over the sacraments were common, and courage in the face of opposition was required. A not-yet-ordained ministerial candidate may have the gifts and calling to preach, but may not yet have the wisdom and the courage to make the disciplinary judgments necessary in administering the sacraments. Moreover, in administering the sacraments, a man is exercising discipline on behalf of the whole church, and should not exercise this authority until it has been given him by ordination.

The Directory reiterates the teaching that the preaching of the Word has particular significance for salvation and that it is the exclusive prerogative of the Ministry by saying, "Preaching of the Word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him."<sup>17</sup>

We have already seen that the Larger Catechism, in its reference to preaching, refers to "that office." We might well inquire as to the extent to which preaching is a distinctive office in the conception of the Westminster Assembly. Does this mean that it is utterly separate from other offices, such as the office of Elder? *The Form of Presbyterial Church-Government* by the Westminster Assembly gives us further insight into their understanding of church offices.

They say, "The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons."<sup>18</sup>

It would appear from the above that there are many offices in the church. Minister of the Word is not named as a specific office here. The office of Pastor is mentioned, and it is obvious from their description that the Pastor is a Minister of the Word. However, they hold to a separate office of Teacher or Doctor, and he is also a Minister of the Word. *The Form of Church-Government* says, "The scripture doth hold out the name and title of teacher, as well as of the pastor. Who is also a minister of the word, as well as the pastor, and hath power of administration of the sacraments."<sup>19</sup> So we see that the office of Minister of the Word is divided into the two sub-offices of Pastor and Teacher.

The Directory recognizes that the Pastor also holds the office of Elder. It says, "The office of the elder (that is, the pastor) is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the publick execution of his office, as a part thereof."<sup>20</sup>

It might appear from above that the Westminster Divines believed that the office of Pastor and Elder were exactly the same office, but we see that this is not the case when we read the following in *The Form of Church-Government*:

As there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church, so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some in his church beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church. Which officers reformed churches commonly called Elders.<sup>21</sup>

We see from the above that every Pastor, by virtue of being Pastor, is an Elder. We also see that there are Elders in the church "beside the ministers of the word" which have gifts for government but, since they are not Ministers of the Word, therefore, may not preach. *The Form of Church-Government* does not indicate whether Teachers are also Elders. Teachers are connected with schools rather than with congregations, so they have no flock to govern. It is very likely the view of the Westminster Assembly that the office of Minister of the Word is divided into the offices of Pastor and Teacher and that all Pastors are Elders, but Teachers are not necessarily Elders. The office of Elder is further divided into those Elders who are also Pastors and those Elders who are not Pastors.

*The Form of Church-Government* says regarding Deacons: "The scripture doth hold out deacons as distinct officers in the church."<sup>22</sup> The use of the word "distinct" of Deacons may indicate that the Westminster Assembly recognizes that there is no sharp distinction between Ministers and Elders, but the kind of overlapping that we have mentioned above.

*The Form of Church-Government* describes officers of a particular congregation in this way: "For officers in a single congregation, there ought to be at the least, both to labour in the word and doctrine, and to rule. It is also requisite that there should be others to join in government. And likewise it is requisite that there be others to take special care for the relief of the poor."<sup>23</sup> We then see that the officers of a particular church are Ministers, other Elders, and Deacons.

*The Form of Church-Government* does not give any specific information on the ordination of Deacons and of Elders, other than of Ministers of the Word. It does say that in the congregation, "Some must be set apart to bear office."<sup>24</sup> However, this setting apart to bear office is not called ordination, except in the case of Ministers. Ordination seems to be specifically for the setting apart of Ministers. We read, "Under the head of 'Ordination of Ministers' is to be considered, either the doctrine of ordination, or the power of it."<sup>25</sup> The doctrine of ordination is thus treated exclusively under the subject of the ordination of Ministers.

There are long sections on ordination in *The Form of Church-Government*, and they all pertain exclusively to the ordination of Ministers.

We conclude that, in the view of the Westminster Assembly, there was a special class or order of men called Ministers of the Word who are specially called by God, and they alone are entitled to preach, to administer the sacraments, and to read the Scriptures publicly, with the exception that candidates for the Ministry of the Word may be permitted or licensed by Presbytery to read and preach on a trial basis.

The Ministry of the Word is a distinct office in the sense that only for the Ministry of the Word is one actually ordained, although other officers are set apart. It is not a distinct office in the sense that there are two offices, Pastor and Teacher, within the office of Minister of the Word. It is also not a distinct office in the sense that some Ministers, those who are Pastors, are also Elders; and some Elders, but not all Elders, are Ministers of the Word. There is thus not the same distinctiveness to the Ministry as an office as there is to the Diaconate as an office, but while there is certain overlapping among Ministers, Pastors, Teachers, and Elders, there is at the same time a distinct order of Ministers of the Word that receives an exclusive ordination.

#### MINISTERS OF THE WORD ACCORDING TO ROBERT L. DABNEY

We have seen the universal conviction of the early Reformed confessions and the Westminster Divines that there is a special order of men called by God as Ministers of the Word, and to them alone belongs the prerogative of preaching in the church. This conviction continued in the Reformed churches well into the last century and has remained wherever churches remained true to their Reformed heritage. This conviction was strongly present in the Presbyterian Church in the United States when that denomination, commonly known as the Southern Presbyterian Church, was faithful to the Scriptures and the Reformed faith. Robert L. Dabney, who is best known for his work as Professor of Theology at Union Theological Seminary of Richmond, Virginia, from 1869 to 1883, is representative of the best of Southern Presbyterian thought. We see the Reformed conviction on the Ministry of the Word clearly stated in his writings.

"The church has always held that none should preach the gospel but those who are called of God,"<sup>26</sup> is the statement with which Dabney opens his article, "What is a Call to the Ministry?" This categorical statement indicates not only Dabney's convictions but his understanding of the conviction of the whole of the Reformed Church.

Further on in the same paper, he says, "A call to preach is not complete until the Holy Spirit has uttered it, not only in the Christian judgment of the candidate himself, but in that of his brethren also."<sup>27</sup> So the call, which is universally recognized as necessary for one to preach, is a call that must culminate in public recognition and ordination by the church.

Dabney recognizes that lay preaching is inimical to Presbyterianism. He says, "Let all Presbyterians, then, bear in mind, as one 'fixed fact,' that the recognition of lay-preaching means broad-churchism."<sup>28</sup>

But what of laymen who seem gifted and called to preach? There were two prominent lay evangelists at the time that Dabney was writing. One was D. L. Moody, a man not of Reformed convictions, and the other was Brownlow North, a Scotsman of definitely Reformed convictions.<sup>29</sup> Dabney writes: "If, for instance, such laymen as the late Mr. Brownlow North and Mr. Moody have the qualifications and the seal of the divine blessing which their friends claim for them, this is,

to our mind, a demonstration that God calls them into the regular ministry, and they should seek a regular ordination like other ministers, each in that branch of the church which has his conscientious preference."<sup>30</sup>

What is Dabney's view of the relationship between the Ministry of the Word and the office of Elder or Presbyter? This is clearly answered in an article, "Theories of the Eldership," which originally appeared in the "North Carolina Presbyterian," September, 1860. His position is stated thus: "There is one *class* of presbyters embracing two *orders*, the preaching elder and the ruling elder."<sup>31</sup>

This indicates that Dabney held to a two-office view of the Church; that is, the only offices are Elder and Deacon. Within the one office of Elder, however, there are two separate orders; and the office of the Teaching Elder, or the Minister of the Word, is a separate order within the office of Elder or Presbyter, and that only those who are Ministers of the Word are permitted to preach.

Dabney defends his distinction between the two orders in the one office as follows:

Again, it is objected, that the Scriptures indicate no such distinction of work and title as we make between the preaching presbyter and the ruling presbyter; that as their qualifications are required to be the same, so no difference seems to be held forth in the work assigned them. This we positively deny. In Rom. 12:8, and I Cor. 12:28, we found the "governing" mentioned as a gift, a *charism*, bestowed on others than those who had the gifts of preaching. In I Tim. 5:17, a clear distinction is implied between those who rule well, and those who also 'labor in word and doctrine.' And in Revelation, the closing book of the canon, where we would naturally expect to see the apostolic institutions in their matured form, we hear each church representatively addressed by its 'angel.' After all the thorny discussions as to the interpretation of this term, there is none so natural and tenable as that which makes the angel, in imitation of the well-known order and use of titles in the synagogue, the preaching presbyter, who presided over his brethren the presbyters, and was the public mouth-piece, or messenger, of the church to God, and of God to the church. So that we do assert, the distinction between the titles and tasks of the preaching and ruling presbyters, while yet both are proper presbyters, is as plain in the New Testament as could be expected.<sup>32</sup>

Dabney's view that the two orders compose one office leads him to believe that both should have what he calls a "presbyterial ordination." This would distinguish him from the Westminster Assembly which would appear to recognize no ordination for those set apart as Ruling Elders. However, Dabney teaches a different Presbyterian ordination for the Minister of the Word. He says, "The ruling elder should be ordained in the parochial presbytery, the session, . . . while the preacher is ordained in the district presbytery."<sup>33</sup>

Dabney also argues vigorously for special theological training for the Minister of the Word. He recognizes that special academic training was not required in the early church, but points out that in the early church the Elders were able to read the New Testament in the original language. He says, "Then the language of the New Testament was their living vernacular; now it is a dead and a difficult language, only partially understood by the learned. . . . All this modern training does not put the preacher back where every educated Christian stood in apostolic days, and repair the thefts of biblical knowledge made by time and change."<sup>34</sup> Of special interest is his article, "A Thoroughly Educated Ministry," which appeared in "The Southern Presbyterian Review" for April, 1883.<sup>35</sup>

The conviction that there is a special order of Elders uniquely called of God to be Ministers of the Word, to be specially trained and ordained by the church, and to whom alone belongs the prerogative of preaching, is a conviction that runs right from the early stages of the Reformation to the Southern Presbyterian Church in the last century.

#### MINISTERS OF THE WORD IN SCRIPTURE

It has been axiomatic to Reformed Christians for centuries that there is in the church an order of men especially called and gifted of God for preaching the gospel who are to be recognized and ordained by the church for this prerogative. At least until the time of Dabney, one could confidently assert, as we have seen that Dabney did, "The church has always held that none should preach the gospel but those who are called of God."

Evidence of the truth of the Reformed doctrine of preaching seemed through the centuries to be running right through the Bible. It was incontestable.

There are in the Scriptures specific statements about the power of the preached Word through the Lord's appointed Ministers. Among such statements are the following:

- "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:15,16).
- "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).
- "For Christ sent me not to baptize, but to preach the gospel. . . . For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. . . . It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:17,18,21).

- “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (I Thess. 1:5).
- There are many other lines of evidence that run through the Scriptures, such as the following:
- Many narratives in the book of Acts and throughout the Bible of persons being convicted and converted through preaching by the Lord’s Ministers.
  - The unique call of the Apostles by the Lord Jesus Christ at the beginning of His earthly ministry, their subsequent three-year training in what might be considered His itinerant seminary, and their subsequent empowerment and effectiveness in preaching.
  - The unique call by the Holy Spirit of Barnabas and Saul, and their ordination by the church in Acts 13:2,3.
  - Other accounts of persons being called to preaching or to the prophetic office. Prophets in biblical times exercised their gifts in a unique way by giving new revelation, but it has often been understood in Reformed churches that preaching in the present day is a form of prophesying, although in the lesser sense of interpreting in the power of the Spirit that which has already been given. If Paul and the apostles, who gave new revelation, can be considered examples of persons called to preach, so also may Old Testament prophets.
  - Passages that speak about different spiritual gifts. It is noted that some have gifts for preaching, but many others have quite different gifts. Particular interest is focused on Romans 12:4-8, I Corinthians 12:4-11 and 27:31, and Ephesians 4:11-12.
  - Special instructions that are given to Timothy and Titus in the pastoral epistles. These men are Ministers of the Word and receive instructions about preaching which are not given in epistles to believers generally. Timothy’s particular gift of preaching is mentioned in connection with his ordination “with the laying on of the hands of the presbytery” in I Timothy 4:14.
  - Specific passages in which the Apostle Paul speaks of having a special ministry. One verse, often cited in Reformed confessions, is I Corinthians 4:1, “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”

The Apostle John refers to himself as an Elder in II John 1 and III John 1 and the Apostle Peter calls himself an Elder in I Peter 5:1, thus indicating that Apostles are Elders and leading us to believe that all those who are Ministers of the Word are also Elders of the church. That there is a distinction in the eldership between those who are Ministers of the Word laboring in word and doctrine and those who are not so called, but exercise gifts of government, is clear from I Timothy 5:17, “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.”

#### ARE NOT ALL MINISTERS OF THE WORD?

That which may have been self-evidently obvious and incontestable from the Scriptures in the minds of Reformed Christians in previous centuries is not so today. The writer of this present paper has had a particular struggle personally in accepting the doctrines which now are being set forth in this paper. The evangelical world as a whole seems to reject these same doctrines at the present time, and this rejection is very much seen in the life and the practice of the Presbyterian Church in America and forms part of the background for the formation of the Ad-Interim Committee on the Number of Offices in the Church.

The reason for the present writer’s difficulty is that the first few years of my Christian experience, after being born again, were spent in the sect of the Plymouth Brethren, which denies that there is a special order in the church of men called and ordained to preach the Word, and teaches that all believers are Ministers of the Word. For a number of years I held to their doctrine. From I Timothy 5:17, the Lord convinced me that there are those in the church who give themselves full-time to the Ministry of the Word and received honorarium, as well as honor, for their work. And through such an understanding, the Lord was able to call me into the Ministry of the Word. However, for quite a number of years, even after being ordained in the Ministry and serving as a pastor, I experienced confusion in this area. I was not sufficiently aware that I had received a distinctive calling and gift, but suspected instead that I was simply led to practice, on a full-time and paid basis, gifts which all Christians have and which all Christians ought to exercise at least part-time.

The teaching of the Plymouth Brethren has leavened the whole of modern evangelicalism, especially in this country. Pentecostalism has exercised a similar confusion, although Pentecostalism recognizes a diversity of gifts and callings and does not teach, in quite the same manner as the Plymouth Brethren, that all believers are gifted and called to be Ministers of the Word. The struggle that I have gone through personally is thus a microcosm of the struggle that modern evangelicalism is going through. The doubts and the difficulties that I had are the doubts and the difficulties that modern evangelicalism still has. It is significant, therefore, to give particular attention to this problem in this paper, and especially in the manner in which it has worked out in my own mind and experience.

At the heart of the problem is the distinctive Plymouth Brethren interpretation of Ephesians 4:11-12, which reads as follows in the King James version:

11. And he gave some, apostles; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

The Plymouth Brethren insist that the King James version errs in placing a comma after the word 'saints' in verse 12. The perfecting of the saints and the work of the ministry are not two separate functions of apostles, prophets, evangelists, pastors and teachers. Rather, these gifted men have the one function of perfecting the saints, who in turn do the work of the ministry. They perfect the saints "unto" the work of the ministry, which is, in turn, "unto" the edifying of the body. The way that the church is to be built up is that apostles, prophets, evangelists, pastors and teachers perfect the saints to minister to one another, and in this way the whole body is built up. Up to this point, the Plymouth Brethren argument is a sound one. It has been accepted by evangelicalism generally, and has had the happy consequence that believers do understand that they are to minister to one another and, as such, do participate in various forms of ministry.

However, the Plymouth Brethren form of this argument goes further, and here it departs from the truth and becomes dangerous. They reason that since all the saints are being equipped for the work of the ministry, then all the saints are Ministers, every believer is a Minister of the Word. It is wrong for an individual to refer to himself as a "Minister," as if he had some distinctive office or right to preach. As a believer, he is a Minister, but so is every believer, and he has no right to arrogate to himself prerogatives that belong to every believer. It would be acceptable for an individual to refer to himself as "evangelist" or "pastor" or "teacher," but never as "Minister." And even though he may have one of the gifts mentioned in verse 11, he should realize that that does not make him in any special sense a Minister of the Word more than other believers. Rather he is to recognize that the Ministry of the Word belongs to all believers, and his task is to equip others to minister the Word.

The Plymouth Brethren goes further in that it denies that the apostles, prophets, evangelists, pastors and teachers in verse 11 are in any sense to be office bearers in the church. They are simply unobtrusive members of the body exercising unique gifts for the benefit of the rest. However, that particular argument is more artificial, is not generally adhered to by modern evangelicals, and is not the problem in modern evangelicalism that is the position of the previous paragraph.

What shall we say to this? It should be noted first of all that Ephesians 4:12 indicates that the saints are engaged in the work of the ministry, but it does not say specifically the Ministry of the Word. There are various ministries. The word used here is *diakonia* and may refer to any type of service. It is the word which is used for the office of a Deacon who serves, but his service is aid and help of a more material sort. The word has the more specific meaning of "the service necessary for preparation of a meal,"<sup>36</sup> and also has the meaning of "aid, support, distribution, especially of aims and charitable giving."<sup>36</sup>

It has been argued that Philip was a Deacon and Philip preached, so all Deacons, and really all those who are servants of Christ, should preach. However, he is also called "Philip the evangelist" (Acts 21:8), indicating that he was distinctly called and ordained into the office of Evangelist, which is an office of a Minister of the Word and one of the offices specifically named in Ephesians 4:11.<sup>37</sup>

There is not a shred of evidence that the ministry to be exercised by the saints in Ephesians 4:12 is the Ministry of the Word. Since the New Testament passages on gifts, particularly Romans 12 and I Corinthians 12, indicate that there are a variety of gifts given to different individuals, it would follow that the ministry of the saints would be the ministry of all the various gifts given for us to serve one another and edify the church.

It should also be noted that the gifts named in Ephesians 4:11 are all preaching and teaching gifts. The various functions of Ministers of the Word are spelled out in verse 11, and therefore separated from the common ministries of the saints in verse 12. It would then follow that the ministry of verse 12 includes all ministries that can be performed by the saints, with the exception of the specific gifts of Ministry of the Word, which have already been enumerated. God gives Ministers of the Word to equip all other believers to engage in all of the other ministries and gifts to complete the upbuilding of the church.

The word for ministry and service may refer to all ministries and service generally or may refer to specific ministries, with the context defining the specific ministry intended. In some cases, the word refers specifically to the ministry of the Deacon. Romans 13:4 indicates that the civil magistrate is "the minister of God," not that he is a Minister of the Word, but a minister of the sword.

In addition to the word *diakonia*, which we have mentioned, there is also the word *huperetis*. It means "servant, helper, assistant . . . a synagogue attendant . . . a king's retinue . . . the apostles as servants of Christ."<sup>38</sup> It is the word used when Paul says, "Let a man so account of us, as of the ministers of Christ, the stewards of the mysteries of God" (I Cor. 4:1).

In Luke 1:2, it is used specifically of "ministers of the word." In Luke 4:20, when Jesus preached at the synagogue, the word is used when it says, "And he closed the book, and he gave it again to the minister, and sat down." It is used in Acts 13:5, which says that John was "their minister," speaking of the synagogues of the Jews at Salamis. So we see that the apostles use the word *huperetis* for their function as Ministers of the Word based on the use of that word of the Minister in the synagogue. *Huperetis* was also used by the Lord Jesus Christ when he called Paul

and said, "I have appeared unto thee for this purpose, to make thee a *minister* and a witness . . . delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts 26:16-18).

There are other words used in the New Testament of the Ministry of the Word. Two different ones are used by Paul in Romans 15:16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God." The word that he uses for "minister" is *leitourgos*, and the word which he uses for "ministering" is *hierourgeo*. Both of these words refer to the work of the Old Testament priests, and indicate that the Ministry of the gospel is the New Testament equivalent of the work of the specially-called and ordained priests of the Old Testament.

This connection between the ordained priesthood and the gospel ministry is further exemplified in I Corinthians 9:13,14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

These explicit connections between the Gospel Ministry and the Old Testament priesthood cause us to go back and take yet another look at Ephesians 4:11-12. The context of that passage is a quotation from Psalm 68:18, which is quoted in Ephesians 4:8 and expounded in 4:9-10. Psalms 68:18 says, "Thou has ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Ephesians 4:8-10 refers this to Christ's ascension to receive gifts, which he has given to men. These gifts are those enumerated in verse 11; in other words, apostles, prophets, evangelists, pastors and teachers. It is not simply that he gives some men the gifts to function as apostles, prophets, evangelists, pastors and teachers. The thought is more that the men who are apostles, prophets, evangelists, pastors and teachers are given to the church to minister the Word and to equip the saints for other forms of ministry. Different men get different gifted Ministers of the Word to work among them. Some need evangelists, and to them evangelists are given. Some need pastors and teachers, and to them pastors and teachers are given.

What light is shed on Ephesians 4:8-12 by studying the meaning of Psalm 68:18? If one studies Psalm 68:18 in the light of such scriptures as Isaiah 66:20-21 and Numbers 8:6-19, one may conclude that the gifts referred to in Psalm 68:18 are the Levitical priests. The Levites were taken from among the tribes of Israel by the Lord, and those who were taken as captives by the Lord were given back to Israel to minister to them as priests. In the same way, God shall bring Israelites "out of all nations" (Isa. 66:20) and give them back "for priests and for Levites" (Isa. 66:21). Psalm 68:18 speaks of the ascended Christ taking men as captives and then giving them back as "gifts for men." These gifts, according to Ephesians 4:11-12 are the apostles, prophets, evangelists, pastors and teachers that Christ gives to His church.<sup>39</sup>

We have seen that the word *huperetis* has been borrowed from the Old Testament synagogue, and the words *leitourgos* and *hierourgeo* have been borrowed from the Old Testament priesthood, to refer to the Ministers of the New Testament gospel, whom the ascended Christ has given as gifts to His church, even as the Levites were given in the Old Testament.

The most common words for "minister" and "ministry" in the New Testament were the words *diakonos* and *diakonia*, the very general words for servant and service which can be used of other kinds of service, including, as we have seen, the civil magistrate as "a minister of God," but also used in a very specific sense for the Minister and Ministry of the Word. Here are some examples of these words used in this specialized sense:

- "That he may take part of this *ministry* and apostleship" (Acts 1:25, see also Acts 1:17).
- "But we will give ourselves continually to prayer, and to the *ministry* of the word" (Acts 6:4 Notice the specific use of the phrase "the ministry of the word.")
- "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their *ministry*" (Acts 12:25).
- "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the *ministry*, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).
- "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his *ministry*" (Acts 21:19).
- "Who then is Paul, and who is Apollos, but *ministers* by whom ye believed, even as the Lord gave to every man?" (I Cor. 3:5).
- "Who also hath made us able *ministers* of the new testament" (II Cor. 3:6).
- "Therefore, seeing we have this *ministry*, as we have received mercy, we faint not (II Cor. 4:1).
- "God . . . hath given to us the *ministry* to reconciliation" (II Cor. 5:18).
- "Giving no offense in any thing, that the *ministry* be not blamed: But in all things approving ourselves as the *ministers* of God" (II Cor. 6:3,4).
- "Whereof I was made a *minister*, according to the gift of the grace of God given unto me by the effectual working of his power" (Eph. 3:7).
- ". . . Ephraim our dear fellow servant, who is for you a faithful *minister* of Christ" (Col. 1:7).

- "... the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a *minister*; ... Whereof I am made a *minister*, according to the dispensation of God which is given to me for you, to fulfill the word of God" (Col. 1:23-25).
- "Timotheus, our brother, and *minister* of God, and our fellow laborer in the gospel of Christ" (I Thess. 3:2).
- "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the *ministry*" (I Tim. 1:12).
- "If thou put the brethren in remembrance of these things, thou shalt be a good *minister* of Jesus Christ" (I Tim. 4:6).
- "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy *ministry*" (II Tim. 4:5).
- "Take Mark and bring him with thee: for he is profitable to me for the *ministry*" (II Tim. 4:11).

It is evident from these studies that the Bible teaches clearly that there is a distinct order of men in the New Testament church who are Ministers of the Word. Just as the Lord chose the Levites out of all the tribes of Israel and gave them back to Israel as priests, so the ascended Christ has taken certain men out of his church and given them back to the church as His gifts to the church, Ministers of the Word. They are as distinct an order in the church as was the Old Testament priesthood and have as much right to make their living off of their Ministry as did the Old Testament priests. Their office and work is referred to in the New Testament with certain words that have been borrowed from the Old Testament priesthood and from the Minister in the synagogue. In addition, the word which means "servant" or "service" in the most general sense is frequently used in the New Testament in the very specialized sense of referring to these Ministers and their Ministry of the Word. Every believer has certain gifts from the Holy Spirit, and different individuals have different gifts, but these individuals are given particular gifts for the Ministry of the Word. They are called to the Ministry of the Word by Jesus Christ and the Holy Spirit, even as the original disciples and the Apostle Paul were called. Their call is to be recognized by the church, which should set them apart and ordain them for the Ministry of the Word by the laying on of the hands of the Presbytery. Since the Ministry of the Word is closely related to the government of the church, all those who are Ministers of the Word are also Elders of the church. However, there are also Elders in the church that are not Ministers of the Word and do not preach. Ministers of the Word are thus a special order within the general class of Elders. All Ministers of the Word do not have exactly the same ministry. Christ gives some as pastors to settled churches. He gives some as evangelists to have an itinerant ministry and to go to places where there is no settled church. He gives some as teachers, whose ministry might be the same as pastors or might be yet a different kind of ministry, complementing the pastors. Ministers of the Word equip lay Christians to minister to one another in various other ways and with various gifts so that the whole church may be built up. Lay Christians may teach one another in an informal fashion and may exhort one another, but the work of preaching is reserved exclusively by God for those whom He has called and appointed as Ministers of the Word.

#### CONCLUSIONS

I heartily agree with Dabney when he says, as cited above: "There is one *class* of presbyters embracing two *orders*, the preaching elder and the ruling elder." This statement expresses concisely the biblical teaching on the subject. It is true to our Reformed heritage, while at the same time cutting through the confusion that has existed with many different confessions and writers giving different lists of the offices in the church, and even separate offices within the Ministry. Dabney's understanding of one class or one office of Elder with two orders also helps us with several practical problems presently before the Presbyterian Church in America.

One of these problems is the need to raise our comprehension of the order of Ruling Elder. In many of our churches Ruling Elders have been elected and ordained when neither those elected nor the congregations which have chosen them has a biblical understanding of what it means to be Elders. They are thought of as nothing more than members of a church board entitled to make policy decisions. Ruling Elders should recognize that they are of the same *class* of office bearers as Teaching Elders, with the pastoral responsibilities of shepherding, nurturing and disciplining the flock. Only as they understand these responsibilities will they seek, by God's grace, to fulfill them. We also need congregations which will adequately understand the office of Elder so that they will elect men who are divinely qualified to fulfill the functions.

The second practical problem confronting our church is the need for people to understand the distinctiveness of the *order* of the Ministry of the Word. One can no longer confidently assert, as was confidently asserted by Dabney a century ago, and was cited above, "The church has always held that none should preach the gospel but those who are called of God." Because of the influence of Plymouth Brethrenism and Pentecostalism, many in the church in our own day believe that every Christian is called to be a Minister of the Word.

The devil delights in pendulum thinking. In a previous age, many Reformed Christians seemed to feel that they had no responsibility for the evangelization of their unconverted neighbors, ex-

cept to invite them to come to church to hear a gospel sermon. It was the Minister alone who had the responsibility to evangelize the lost. Now it is properly recognized that every Christian is to be a witness. Many are evangelizing their neighbors through informal conversations and neighborhood Bible classes. Many are reaching their neighbors through parachurch organizations with specialized ministries to reach special groups of persons, servicemen or university students, for example, and reach many who might not otherwise ever enter a church. Many have benefited from special training in particular methods and techniques of presenting the gospel. Much good has come from the active witnessing of Christian laymen.

However, the pendulum appears to have swung too far in the other direction. Many feel that it is as good or even better to go to a home Bible study than to go to church on a Sunday evening, and maybe even on a Sunday morning, to hear a Minister of the Word preach the Word. There is a tendency to look upon what is called "the institutional church" as being little more than an out-moded relic of the past, and to believe that God will use para-church organizations of witnessing laymen as effectively, or more effectively, than he uses the church. Some are much more concerned to invite their friends to informal Bible studies or even formal meetings of their para-church organizations, than they are to invite their unsaved neighbors to come to church to hear the Minister of the Word proclaim the Word. Some who are effectively-witnessing laymen see no difference between themselves and the Minister, except that they support themselves in their own ministry with a secular occupation, while the Minister is involved in full-time ecclesiastical employment.

Even as there is a tendency of Ruling Elders to think of themselves as simply members of the church Board of Directors, so there is the tendency to look upon the Minister as being little more than the church administrative secretary and their hired employee. This may be particularly the case when the Ruling Elder teaches a Men's Bible Class or has some other teaching ministry, perhaps in a para-church organization. He may not consider that there is any difference between the Minister of the Word and himself, except that he supports himself in a secular employment and the Minister does not.

We need to assert anew that the preaching of the gospel is a God-called and God-anointed work, and to insist that none be permitted to preach except those whose gifts and calling have been recognized and who have been ordained by the church. We may also permit licentiates who, after the teaching of the Westminster Assembly, as cited above, are candidates for the ministry and have been given permission to preach by the Presbytery and have thus received, in effect, a trial ordination. This would agree with Paul's teaching to Timothy, "Lay hands suddenly on no man" (1 Tim. 5:22). Paul has said that a Bishop must be "not a novice (1 Tim. 3:6), and this would certainly apply to a Bishop who is a Minister of the Word. Of the Deacons, Paul has written, "And let these also first be proved, and then let them use the office of a Deacon" (1 Tim. 3:10). The "also" would indicate that Elders must be proved as well as Deacons, and so a period of trial for a man whom God has possibly called as a Minister of the Word, and who is seeking a permanent ordination to that office, is very much in order.

There are among us many Ruling Elders and others who feel gifted and called to preach. Many presently vacant pulpits would be without any Ministry if it were not for these lay preachers. But the past century has well proven the truth of Mr. Dabney's above-cited prophecy, "Lay preaching means broad churchism." It also means much confused and faulty doctrinal teaching by untrained, undisciplined, and unlicensed speakers. Let us exhort lay preachers, as Dabney exhorted Moody and North, that they become licensed by their Presbyteries and begin work toward regular ordination in the church.

The administration of the sacraments must be closely joined with the preaching of the Word. There should be no administration of the sacraments when there is not at the same time the preaching of the Word. We have noted that the Reformed standards give to the Ministers of the Word the exclusive prerogatives both of preaching and of administering the sacraments. We should adhere to this rule: none may preach but those who have been ordained or licensed, and none may administer the sacraments who are not ordained to preach.

It is apparent that we may not permit any to preach except Ministers and approved ministerial candidates, unless we first revise the Westminster Standards. We may not permit Ruling Elders to preach, unless they are simultaneously candidates for the ministry, without revising the Westminster Standards, and we may not permit any unordained person, even a licentiate, to administer the sacraments, without revising the Westminster Standards. Indeed, such practices appear not only to depart from the Westminster Standards and the universal practice of the Reformed Churches, but from the Word of God itself.

We must resist the pressures of the weak evangelicalism of our times and boldly assert the Reformed faith with all of its implications. We need to encourage the witnessing of every Christian, but steadfastly maintain that the public preaching of the Word of God has a distinctive efficacy, and emphasize that the preaching of the Word is something which can only truly be done by those who are called by God and licensed or ordained by His Church.

## FOOTNOTES

1. Cochrane, Authur C., editor, *Reformed Confessions of the Sixteenth Century* (Philadelphia: The Westminster Press, 1966, 336 pp., paper), p. 70.
2. *Ibid.*, p. 109.
3. *Ibid.*, p. 116.
4. *Ibid.*, pp. 125-6.
5. *Ibid.*, p. 153.
6. *Ibid.*, p. 211.
7. *Ibid.*, p. 212.
8. *Ibid.*, p. 270.
9. *Ibid.*, p. 271.
10. *Ibid.*, p. 275.
11. *The Confession of Faith and the Larger and Shorter Catechisms with the Scripture Proofs at Large Together with The Sum of Saving Knowledge (Contained in the Holy Scriptures, and Held Forth in the Said Confession and Catechisms,) and Practical Use Thereof; Covenants, National and Solemn League; Acknowledgment of Sins, and Engagement to Duties; Directories for Publick and Family Worship; Form of Church Government, Etc.; Of Publick Authority in the Church of Scotland; With Acts of Assembly and Parliament, Relative to, and Approbative of, the Same*, issued by the Publications Committee of The Free Presbyterian Church of Scotland (Inverness, 1933, 422 pp.), p. 247.
12. *Ibid.*, p. 251
13. *Ibid.*, pp. 266-7.
14. *Ibid.*, p. 113.
15. *Ibid.*, pp. 248-9.
16. *Ibid.*, p. 375.
17. *Ibid.*, p. 379.
18. *Ibid.*, p. 398.
19. *Ibid.*, p. 401.
20. *Ibid.*, p. 399.
21. *Ibid.*, p. 402.
22. *Ibid.*, p. 403.
23. *Ibid.*, p. 404.
24. *Ibid.*, p. 404.
25. *Ibid.*, p. 409.
26. Dabney, Robert L., *Discussions: Evangelical and Theological, Volume 2* (London: The Banner of Truth Trust, 1967, 677 pp.), First published: 1891. p. 26.
27. *Ibid.*, p. 27.
28. *Ibid.*, p. 80.
29. North has been honored in this century by The Banner of Truth Trust, which has published a volume of his sermons, *Wilt Thou Go With This Man?* (London, 1966, 128 pp., paper), and a biography by K. Moody Stuart, *Brownlow North: His Life and Work* (London, 1961, 221 pp., paper).
30. Dabney, *op. cit.*, p. 84.
31. *Ibid.*, p. 133.
32. *Ibid.*, p. 146.
33. *Ibid.*, p. 147.
34. *Ibid.*, pp. 147-8.
35. *Ibid.*, pp. 651-677.
36. Arndt, William F., and Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Fourth Revised and Augmented Edition, 1952. (Chicago: University of Chicago Press, fifth impression, 1960, 909 pp.), p. 183.
37. Dr. D. Martyn Lloyd-Jones makes a significant comment on Philip's preaching in Acts 8 in his book, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971, 325 pp.) pp. 102-3. In the midst of a very valuable discussion on the distinction between the preaching of the gospel by ordained Ministers and the witness of laymen, he says:

This distinction is brought out in a most interesting way in Acts 8 in verses 4 and 5. There we are told in the first verse that a great persecution of the Church arose in Jerusalem, and that all the members of the Church were scattered abroad except the Apostles. Then we are told in verses 4 and 5, 'therefore they that were scattered abroad went everywhere preaching the Word. Then Philip went down to the city of Samaria, and preached Christ unto them.' That is the King James Version translation, and in both cases you have the word 'preached'. But in the original the same word was not used in the two verses; and this is the vital distinction. What 'the people' who went everywhere did was, as someone has suggested it might be translated, 'to gossip' the Word, to talk about it in conversation. Philip on the other hand did something different: he was 'heralding' the Gospel. This is, strictly speaking, what is meant by preaching in the sense

that I have been using it. It is not accidental that such a distinction should be drawn there in the actual text.

That is the position then, that every Christian should be capable of doing what is indicated in the fourth verse, but that only some are called upon to do what is indicated in the fifth verse. In the New Testament this distinction is drawn very clearly; certain people only are set apart and called upon to deliver the message, as it were, on behalf of the Church in an official manner. That act is confined to the elders, and only to some of them — the teaching elders, the elder who has received the gift of teaching, the pastors and the teachers. It is clear that the preaching in the New Testament was confined to the Apostles and the prophets and the evangelists and these others.

38. Arndt and Gingrich, *op. cit.*, p. 850.

39. This interpretation is developed in an article, "Paul's Use of Psalm 68:18 in Ephesians 4:8," by Gary V. Smith, in "Journal of the Evangelical Theological Society," Vol. 18, No. 3, Summer, 1975, pp. 181-9. Mr. Smith, a graduate of Wheaton College and Trinity Evangelical Divinity School, has a Ph.D. from Dropsie University and is on the faculty of Winnipeg Theological Seminary, Otterburne, Manitoba.

## What Is An Ecclesiastical Office?

R. C. Sproul

In any discussion concerning the number and description of church offices, a crucial problem of definition arises. In the case of the abiding controversy between Rome and Protestantism regarding the number of sacraments, the question of the (*sach*) or *matter* of the sacrament is pivotal. In the same way, our ordering of church office will be conditioned by our understanding of the *nature* of a church office.

To approach understanding of ecclesiastical office, we must begin with a general notion of "office." The term "office" is a generic one with a wide variety of specific applications. In terms of the English language, the word office includes the following possible meanings:

- (1) something performed for another (specified kind of service)
- (2) a function or duty assigned to someone
- (3) a position of authority or trust, especially in a government or corporation

Synonyms for office include *service, duty, appointment, function, employment, station, business, post.*

With so many alternate meanings associated with the term office, it becomes exceedingly difficult to sharpen definition. If we examine the Latin roots of the term, we discover very little help with precision of definition. The Latin *officium* is used to indicate "dutiful or respectful action," or "ceremonial action."

An examination of New Testament Greek yields very little assistance. The word office is used to translate several different Greek words including *diakonia* and *praxis*. These words are each rendered "office" only once. The term *officer* is used more frequently. Here we have the choice of *praktor*, which appears twice in the New Testament, (both in Luke 12:58); or the word *huperetes* which occurs eleven times.

*Praktor* is used to describe a court functionary who is under a judge's orders, such as a bailiff or a constable.

*Huperetes* is one who functions as a servant, an assistant, or a helper. John Mark fulfills this role in his assistance of Paul and Barnabas in Acts 13. Deputies of the Sanhedrin also bear this title. (For example the "guards" who are sent to interrogate Jesus and later to arrest him.) Interestingly, Paul is given this title by Jesus on the Road to Damascus:

But rise, and stand upon thy feet: for I have appeared unto thee a minister (*huperetes*) and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee. (Acts 26:16)

Because Jesus says that He will make Paul an *huperetes*, it may be tempting to infer a close relationship between the office of Apostle and the word *huperetes*. Such an inference, however, would be unwarranted by the broader context of the New Testament usage of *huperetes*. All we can infer from this text is that the Apostle, in fulfilling his task, is serving as some kind of assistant, or servant of Jesus.

An examination of the term *diakonia* may be more helpful in our quest for understanding the meaning of ecclesiastical office. The primary meaning of this term in the New Testament is "waiting at table" or "provision of bodily sustenance." The secondary meaning is "any discharge or service in love." This second meaning has been often translated by the word "office" thus, offices came to mean acts of service in the church. The discharging of obligations in the community is a kind of *diakonia*. Thus, the word suggests a position of service to God and to the community, rather than a position carrying with it rights and powers.

From the foregoing material, we can see that the New Testament does not offer us a specific, unitary term for office. Our task is made more difficult by the fact that no *connotative* definition of

office is provided for us. Consequently, we are left with no alternative but to seek our understanding of church office *denotatively*. That is, we must examine the examples of particular "offices" set down in the New Testament and draw our definition from such an examination. We must see the points of commonality and differences; we must extrapolate and individuate from the particulars if we are to construct a meaningful definition of ecclesiastical office.

Historically, such extrapolation and individuation has prompted the church to distinguish between different kinds of offices.

The first such distinction which has been made, and must be made, is between *ordinary* and *extraordinary* offices. Extraordinary offices are those whose task is unique (*sui generis*) and function only for a particular time in Redemptive History. Under this rubric, we would include the offices of Prophet (in the higher sense) and Apostle. The offices carry with them a unique set of credentials that could not be present today. The Old Testament Prophet and New Testament Apostle are agents of revelation called directly and immediately by God. The qualifications the New Testament establishes for an Apostle could not be met by Christians of later generations.

The ordinary offices include those established by Apostolic mandate for the ordering and functioning of the New Covenant Community. These would include such offices as *evangelist*, *teacher*, *elder/bishop*, and *deacon*.

The question of charismatic offices is intentionally omitted from consideration here, as the problems posed by the question involve a magnitude that transcends the scope of this study. (Though, historically, it should be noted that Presbyterian Communities have placed the charismatic offices under the rubric of extraordinary offices.)

The second distinction that is made concerning ecclesiastical offices, is that between ruling (or governmental) offices and non-ruling offices. Here the matter of ecclesiastical government comes into focus.

Ruling offices carry with them a certain measure of power or authority in a juridical sense. This ruling power has been historically limited to those offices related in Scripture to the 'power of keys.' This power of spiritual oversight is given to Apostles (extraordinary) and pastors, teachers, and elders. (See Eph. 4:7-11, Matt. 16:19, 18:18-19, John 20:21-23, II Cor. 10:8, I Cor. 12:28, Heb. 13:17, and I Tim. 5:17.)

Power or authority in church government is exercised concerning things, actions, or persons. With respect to things, government deals with the regulation, maintenance, disposing acquiring and using church property and funds. With respect to action, church authority regulates and oversees congregational action, the preaching of the word, the administration of the sacraments, etc. With respect to persons, the government of the church is responsible for discipline of members, ordination of officers, and the spiritual welfare of the congregation. (See I Thess. 5:14; Matt. 18:17-18; I Cor. 5:4,5,13; II Cor. 2:7,8; I Tim. 5:20; Acts 6:2,3; I Tim. 5:20, etc.) All of these powers of ruling officers may be and have been traditionally called the *power of jurisdiction*.

Thus, there may be offices held in the church that carry with them the *power of jurisdiction* and there may be offices that carry no such power.

A third distinction in ecclesiastical offices may be made between *ordained* offices and *unordained* offices. Some Presbyterian communities have ordained deacons, while others have withheld ordination from that office. The question of the ordination of this office or such legal corporation officers such as trustees, often involves the question of the relationship of ordination to the *power of jurisdiction*. If ordination provides, *ex opere operato* parity of juridical power and authority, then ordination carries with it the power of ruling eldership, consequently ordination would be withheld from non-governmental offices. If ordination were understood as being unto consecrated service (according to the *diakonia* model) rather than power of jurisdiction, then non-ruling officers could be ordained. In this schema juridical authority would be vested in some ordained offices, but not in others.

An interesting sidelight to the above distinction would be its significance for the service of women in the church. If women may not have juridical authority, but may be involved in ministries of service, then women could be ordained, though to a limited number of offices.

In conclusion, the church's understanding of *office* must be decided only after the church has first defined Her understanding of *offices* and defined the scope and purpose of ordination. It is my hope that the church will move to a broad view of ordination with juridical authority limited to defined offices.

### Teaching and the Ruling Elder

R. C. Sproul

In our discussions concerning the number of offices in the church, a question has arisen regarding Paul's injunction in I Timothy 3:2 concerning the qualification of the elder to be "apt" to teach. If all elders are required to be able to teach, what does this mean for our distinction between ruling elder and teaching elder? The purpose of this brief report is not to make a full analysis of this distinction and the reasons adjudged for it. Rather, this report is to give definition

to the Biblical meaning of teaching. I will rely heavily on Kittel's *Theological Dictionary of the New Testament*, as well as upon commentators, particularly from the Reformed tradition.

It is clear that within the context of the pastoral epistles, Paul is very concerned with the matter of sound teaching. That teaching includes doctrinal as well as behavioural teaching. See I Timothy 1:3-10, 2:11-12, 3:2, 4:1-16, 5:17, 6:1-5,17-18, II Timothy 1:11, 2:15,24, 3:10,16-17, 4:2-4,15, Titus 1:9-14, 2:3. A cursory glance at these passages will indicate that the scope of teaching the Apostle is concerned with involves the "instruction" of Godly living in its entirety.

The New Testament word for "teaching" comes from the Greek verb *didaskain*. What follows is a summary of Kittel. The verb *didasko* is used widely in the Greek language since the time of Homer. It denotes teaching or instructing in the widest sense, whether the point at issue is the imparting of information or the acquiring of skills. The word is used more especially for the impartation of practical or theoretical knowledge when there is continued activity with a view to gradual, systematic and therefore all the more fundamental assimilation. The term involves more than verbal instruction but includes demonstrating and showing, and performing.

In the Old Testament the word is used in an absolute sense, translating the Hebrew *lamad*. Here it denotes the manner in which, by exposition of the Law as the sum of the revealed will of God, instruction is given for the ordering of the relationship between the individual and God on the one side, and the neighbor on the other, according to the divine will. Practical application of the Torah into concrete directions for the life of the individual is at the heart of the meaning in the Old Testament.

In the New Testament Jesus follows the Old Testament method of teaching, moving beyond mere exposition of the Law to the level of applying it to all spheres of life. The method of exposition and application is basic to His own ministry. Rabbinic scholarship developed into a practice of specialization whereby the emphasis came to be put on exegesis, not in the practical religious or ethical sense, but rather in the theoretical. In Rabbinic circles a hiatus developed between theoretical scholarship and exemplary action. This hiatus was sharply criticized by Jesus.

In the early Church teaching followed the external forms of Jewish teaching. That is, the teaching consisted primarily in exegesis and exhortation rather than factual instruction in the work of salvation. One of the marks of *didasko* was the constant reference to Scripture, including providing from Scripture that Jesus is the promised Messiah. The pastoral epistles stress teaching in the pastoral and ethical sense as a function of Christians in their mutual dealings.

#### THE SPECIAL FUNCTION OF THE DIDASKALOS OR TEACHER

In both the Old and New Testaments many people had the responsibility to teach and exhort in various ways. But the Rabbi or *Didaskalos* had a special teaching function. Early in the Greek language the title of *didaskalos* had a technical meaning for a "master of instruction." The *didaskalos* is not just a teacher in general, but a man who teaches a definite skill like reading, fighting, or music. The decisive point of difference between a regular or ordinary teacher and *didaskalos* is that *systematic instruction* is given by the *Didaskalos*.

In the New Testament the term *Didaskalos* is used 58 times, 41 of which refer to Jesus. The title corresponds to the title Rabbi and presupposes a following of disciples in the Rabbi's school. In the Jewish world the position of *didaskalos* was one of great honor and prestige. Pupils of a *didaskalos* do for him the things a slave did for his master, such as bring him his sandals, drive his donkey, etc. In virtue of his handling of the Word of God, the people set the teacher even above their own parents. Not only does the teacher precede his own father but the father stands up in the presence of his son if he is a teacher.

In the early Church the teachers or *didaskalos* come after the prophets and the apostles in a list of those who discharge specific functions in the community (I Cor. 12:28). The teachers are evidently non-pneumatics who edify the congregation by means of their own clearer understanding.

We conclude that in the New Testament Church there were teachers who had a specialized task to perform. Not everyone who was involved in teaching in the broad sense was a *didaskalos*. Thus, a distinction between rulers and teachers is appropriate. The most difficult question posed by the presence of *didaskalos* in the early Church is whether there should be a distinction between ruling elder, pastor, and teacher. All three would need to have an aptitude to teach, but a specialized role would be fulfilled by the teacher.

Historically, in Reformed Churches there has been a strong emphasis on an educated clergy. Requirements of seminary training and ordination trials are a classic part of that principle. Pastors have been required to have education in theology, etc., that they may more effectively perform their office of teaching elder. Ruling elders have not had to have such training.

A critical question that we must face regarding ruling elders is the question of the degree or level of aptitude necessary for the maintenance of the office. Modern American standards require little or no educational training for the office. This has not been the case historically, particularly in other nations. For example, in the Netherlands the ruling elders are expected to achieve a high degree of theological and Biblical training to execute their office. I was personally astonished during my sojourn in that country to discover what seemed to be a higher level of theological acumen on the part of ruling elders than is normally found in teaching elders in this country.

I would urge the Committee on Number of Offices to recommend to the General Assembly that ruling elders be required to take prescribed sessions in Biblical and theological matters before they may be ordained and installed into their office. Though formal seminary training may not be necessary, I think some program of adult education need be implemented specifically for preparation for ruling eldership. It is clear to me that the New Testament puts the oversight of the congregation in the hands of the elders and that oversight includes the maintenance of sound doctrine and the instruction of the people in the Christian life. Concerning the work of elders, Calvin says:

It is not enough to have profound learning, if it be not accompanied by talent for teaching. There are many who, either because their utterance is defective, or because they do not employ that familiar language which is adapted to the common people, keep within their own minds the knowledge they possess. Such persons ought to sing to themselves and to the muses. They who have the charge of governing the people ought to be qualified for teaching. And here he does not demand volubility of tongue, for we see many persons whose fluent talk is not fitted for edification; but he rather commends wisdom in applying the word of God judiciously to the advantage of the people.

### Biblical Study on "Ordination"

Don Clements

Except for a few journal articles in the past several decades centered mainly around merger talk between the Church of England and the Church of Scotland, there is very little in current writing on the specific subject of "ORDINATION." Many respected works on theology have no reference at all to this subject. The articles in Bible dictionaries are uniformly brief and non-specific. Apparently there is now, as there has been historically, little agreement in this area of theology/ecclesiology. One is therefore hesitant to make any final, definitive statements and is forced to more general conclusions.

For the purposes of this brief paper, we will first examine the use Biblically (principally in the KJV) of the English word 'ordain' to determine if there is any basis for a consistent Biblical position in this area. We will then examine the basic rites or ceremonies which historically accompanied ordination, especially that of the 'laying on of hands.' Finally, we will try to develop a tentative 'Doctrine of Ordination'. Much of the material contained in this paper is taken directly from three primary sources: First, a report of a special committee of the Christian Reformed Church to their 1970 Synod entitled: "Biblical Study on Office and Ordination". It will be referenced throughout as "CRC". Second, an article in the 1958 *Scottish Journal of Theology* by Professor T. F. Torrance, entitled "Consecration and Ordination." This will be referenced "TFT". Finally, Charles Hodge's book "The Church and Its Polity, 1879, Thomas Nelson and Sons, London. This will be referenced "CH".

#### I. WORD STUDY ON "ORDAIN":

In the KJV, the English word "ordain" occurs fifteen times in the Old Testament, and twenty times in the New Testament. Five of the OT occurrences and eight of the NT involve the appointment of a man to some sort of ecclesiastical duty. However, in the OT there are four different Hebrew words involved and the NT five different Greek words. A review of the NT usage will be helpful at this point:

##### A. "Titheemi", used in three different instances:

- 1) Paul's appointment by Jesus Christ as an apostle, as a preacher and teacher of the Gentiles (I TIM 1:12, 2:7; II TIM 1:11)
- 2) The appointment of the Ephesian elders by the Holy Spirit as bishops over the flock (ACTS 20:28).
- 3) The appointment of believers to a variety of spiritual ministries (I COR 12:28).

None of the above sheds any direct light on the subject of ordination to office in the ecclesiastical sense.

##### B. "Kathisteemi", used twice to describe appointments within the Christian fellowship:

- 1) The appointment of the seven (ACTS 6:3)
- 2) Titus being instructed to appoint elders in every Cretan town. (TIT 1:5).

In the Acts passage we see the direct connection of the laying on of hands, which will be discussed later in this paper. In the Titus passage, little is given to help understand the details of the situation, but there is a clear connection between one existing church officer, Titus and the coming into office of others.

##### C. "Cheirotoneoo", used only twice in the New Testament:

- 1) Used to describe the choice of a representative to accompany Paul on his journey to receive the saint's offerings for the needy at Jerusalem (II COR 8:19)
- 2) Paul and Barnabas appointing elders during their first missionary journey (ACTS 14:23)

The first case clearly involves an election, which fits the root meaning of the word, 'to show hands.' Thus we have some evidence in the Acts passage that the coming into office of at least some church

officials involves election by the people. Aside from this nothing more specific can be derived from the use of this word.

- D. "*Eklegomai*", which has as its essential meaning "to choose" is used more frequently in the New Testament.
- 1) to describe the choosing of the twelve to be apostles (Luke 6:13, John 6:70, Acts 1:2, 24; etc)
  - 2) God's choice of Peter to bring the gospel to the Gentile (Acts 15:7)
  - 3) Choosing of envoys to accompany Paul and Barnabas after the Jerusalem Council (Acts 15:7)
  - 4) Choosing of the seven by the congregation in Jerusalem (Acts 6:5). Once again we find some strong indication of election by the people involved in the process of the coming into office of men in the church. In addition, we find a connection between the election and the ceremony of the 'laying on of hands' in the Acts 6 passage, which involved Deacons (but is not necessarily limited to Deacons).

At this point we may come to some general findings:

1. "Ordination" or "Appointing" to office involved a choice by the people.
  2. "Ordination" involved other office-bearers.
  - c. "Ordination" involved some sort of rite or ceremony.
- II. We turn at this point to examine the ritual and ceremonial aspects of our study. There are basically two possibilities: anointing and the laying-on of hands. While anointing was essential in the Old Testament, there is general agreement among those of the Reformed traditions that this always pointed toward the coming of the Messiah, THE 'Anointed One', Jesus Christ. This ceremony does not continue in the New Testament.

Thus the most important ceremony to study is that of the laying-on of hands. It too clearly has a basis in the Old Testament. There are three different words used for a rite of blessing in the OT.

1. "*Nasa*" describes the priestly blessing with the hands lifted up, as in the Aaronic benediction.
2. "*sim*" or "*shith*" describes the act of placing hands upon someone else for blessing, as in Jacob blessing Joseph's sons.
3. "*samakh*" is the most important. It describes the laying on (literally leaning) as applied to sacrifices when sins were symbolically transferred to a victim, or the laying on of hands where the transference of guilt or responsibility was indicated.

The two most important OT illustrations of the laying on of hands will teach us much about this ceremony.

1. In Numbers 8 we find the laying on of hands through which the Levites were ordained to their office. This was an act carried out by the people, presumably through their elders, and thus was a 'lay' oriented act in which the Levites were inducted into responsible representation of the people, appointed to stand for the first-born of the people in their ministry in the Tabernacle.
2. In Numbers 27 (cf Deut 34:9) we see the act of Moses ordaining Joshua as his successor in the leadership of the people. This was somewhat different. Joshua is chosen because he has already been endowed with the Spirit. Since God commands Moses to invest Joshua with some of his authority, it would appear that in some way Joshua will represent Moses while the latter is still alive. To this degree the laying on of hands indicates to Israel that Joshua is Moses' rightful successor and therefore representative of him.

In summary, then, the Old Testament usage teaches us that the laying on of hands was,

1. a public rite
2. to designate a representative (or successor)

Turning next to the New Testament, the first case we encounter is in Acts 6. Here hands were laid on the seven by the congregation, not by the Apostles alone. There is no reason to infer from Acts 6 that the Apostles did *not* take part in this ceremony, but it is clear that they did not do it alone. This then becomes a very strong parallel to the lay-ordination act of the Old Testament ordination of the Levites. One other item we notice in the Acts 6 passage that is important is that it is accompanied by prayer.

The next case of this rite is found in Acts 13, with the laying on of hands on Paul and Barnabas prior to their missionary journey. This is a difficult passage in that, in all probability, Paul and Barnabas were already functioning in an official church office (Apostle, Elder, Prophet, etc), and this laying on of hands is merely to a special embassy. History teaches us that this was common Rabbinic practice during this period, thus it is not surprising to find it in a still primarily Jewish church.

The most important example is the ordination of Timothy. It is described in two separate verses, and this presents to us a challenge to put them together and arrive at a proper interpretation. The verses are 1 Tim 4:14 and 2 Tim 1:6. Professor Torrance's remarks at this point are very helpful:

I make the meaning to be as follows. Timothy has been carefully instructed in the faith and trained in the *didaskalia* which he exercises; in that training it was clear that he was called

to the ministry, that the Word had imparted to him a gift for its ministry; at the same time that gift was regarded as imparted formally through the act of laying on of hands, authorising him as an accredited teacher and minister, but used by God as the means of imparting to him a spiritual gift from God, a *charisma* for the ministry; the act of laying on of hands was carried out by Timothy's teacher, Paul, and by the Presbytery acting together (TFT, p. 238).

Two important points to make on this example. First, that ordination was a corporate act. No matter where the Presbytery was located — locally, regionally, whatever — it was a corporate act. And second, it was more than mere symbolism. Not in some magically way, but rather in a truly spiritual sense there was an impartation of a gift — a 'chaisma' as Professor Torrance refers to it. Thus we must note the great importance of accompanying prayer.

At the same time a contrasting note of caution must be set forth. The CRC report does it well:

Whenever the New Testament does speak of a laying on of hands in connection with an appointment, the context does not suggest that some new gift was being received, or that the ceremony communicated to the recipient a new status or a new quality of life. In other words, the ceremony of the laying on of hands did not produce a "clergy" which had gifts, status, or a quality of life differing from those found in "lay" people. Neither does the Bible give us any warrant for using this ceremony only for people being set aside for the work of teaching and preaching. In fact, to allow only pastors to lay hands on people in a ceremony of this sort is a departure from biblical example, since it was the elders who laid their hands on Timothy. (CRC, p. 432)

This is not to say that those ordained are not to exercise and exhibit the Christian gifts to a higher degree than others in the church. The qualifications set forth in I Tim 1 and Titus 3 make it clear that they must be 'blameless' in every respect. But there is no qualification, no requirement, no 'gift' that is required of a church officer that is not also found to a lesser degree in others in the church. What is essential is that these gifts are found in abundance and in special combination with those to be ordained to office.

In brief summary then, we can say that the ceremony of the laying on of hands essentially is a symbol of the appointment of a person as the representative primarily of the God whom he serves and who has called him, and to a lesser degree of the people, the group which has laid hands on him. However, if any case would arise, where the people would desire their representative to act out of accord with the will of God as expressed in the Scriptures, it is first and foremost as the representative of God that the ordained one is to act. Hodge puts this so well: "Ordination is the public, solemn attestation of the judgment of the Church that the candidate is called of God to the ministry; which attestation authorizes his entrance on the public discharge of his duties." (CH, p. 144).

### III. *The Doctrine of Ordination:*

Following the outline set forth by Professor Torrance, let us conclude this study by setting forth the following three essential points, and then discussing each briefly:

- A. *The Source of Ordination*
- B. *The End of Ordination*
- C. *The Act of Ordination*

Looking first at the source, we must state forthrightly that it is Jesus Christ himself. Ordination is His act, and it is His authority that stands behind it, and therefore it can be done only in His Name. But having said this we must be sure to see that Christ always ordains WITHIN His Church. Torrance calls this a 'fundamental duality'. 'It is the Risen and Ascended Lord who acts directly through His Spirit ordaining His servant to the ministry, but He does that in and through the Church which He has once and for all established. (TFT, p. 242).

The example of Timothy's ordination is most important on this point. The gifts Timothy possessed clearly came from God, but they were recognized by the Church. And in the physical act of ordination not only is there a recognition of those gifts, but a true 'charisma' is laid upon the ordinand. I believe the best analogy for this is that of the Sacrament of the Lord's Supper. The Zwinglian concept of the sacrament is less than the truth. The Lord's Supper is more than a mere memorial — There is a real feeding on the body of Christ, spiritually, by the communicant. On the other hand, the Catholic concept of the sacrament is more than the truth, in stating that there is a radical change in the elements to something other than they were previously.

The same can be said for ordination. Those who claim it is merely a symbolic act, e.g. the CRC report, do not say enough. And those who say that it is some magical act (e.g., the Catholic sacrament of ordination) say too much.

Having come this far, we can apply this concept to several areas. First, the whole discussion, rampant in British circles and to some degree in the U.S., concerning the validity of certain orders is a moot point. For validity must refer absolutely to the fact that it is Christ the Lord who truly ordains. There is no need to prove beyond a shadow of a doubt that the source of ordination can be traced without a break to the Apostles (as if in fact anyone can really do that). This speaks also to Hodge's problem. He claims that it is the minister's office which gives him the right of laying on of hands and no one else has that right. But the truth is that since the source of ordination ultimately is Christ himself, the efficacy of the act does not depend on those taking part in the ceremony.

But we must also apply this to the other extreme and say that self-ordination, or ordination by those with no qualifications within the church, is also not Biblical. Christ has passed the keys of

the kingdom to His church. His church must use them correctly and wisely. There must be order in the act of ordination, and therefore it is proper for the church to set forth specific requirements for ordination.

Turning now to the end of ordination, the simplest thing we can see is to repeat with the Westminster divines in their Directory of Church Government: "Ordination is the solemn setting apart of a person to some public Church office." The end is clearly to some office. We will leave the discussion as to which offices exist in the church to another time. But the end of ordination is to an office.

This does not deny the appropriateness of laying on of hands at times other than ordination. The Acts 13 passage gives us freedom to lay-on hands for a special commissioning service, such as with missionaries. (I believe this could be done with other specialized ministries, such as Chaplains, as well.) But the totalness of the laying on of hands, the prayers, the recognition of qualifying gifts, the passing, spiritually, of the 'charisma' — all this taken together is a true ordination.

Finally, we must discuss briefly, in summary form, the act of ordination. It is to be performed by those who are in the church, who are themselves gifted and qualified to judge another's gifts and qualifications. It is to be performed (save in rare instances) by a plurality of officers. And it is to include both the laying on of hands and prayer. There has been much discussion historically concerning the order of these two items. Westminster puts the laying on of hands first. The Second Book of Discipline, along with both Knox and Calvin, puts the prayer first. In more recent history, it is not uncommon to find them done simultaneously. The main thing to keep in mind is the actual laying on of hands is secondary to the true ordination that comes from God and is not to be raised up to a higher level. An ordination that did *not* include the laying on of hands might be a bit irregular, but would not be necessarily invalid. In fact for a considerable period in Scotland in the 16th Century it was left out of the ceremony in order to show that this act was distinctly different from the Romish act.

In summary, then, let us recognize that the current traditions in Presbyterian circles, especially in the PCA, are quite in keeping with the Biblical position, and there is no clear rationale from Scripture to make any major modifications to our tradition and practice in the church.

## A Brief for Church Governors in Church Government

Edmund P. Clowney

An old debate about Presbyterian church government is being argued again among the denominations in the United States that have withdrawn from the large Presbyterian bodies to preserve the biblical patterns of Presbyterian faith and order.

The issue was debated more than a century ago by James H. Thornwell and Charles Hodge. It is the issue most often described as a "two-office" or "three-office" view of Presbyterian polity. The form of government adopted by the Presbyterian Church in the United States of America in 1788 stated, "the ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons" (Ch. III, ii).

This position was defended by Hodge against the so-called "two-office" view that would group ministers and elders together as teaching elders and distinguish them from deacons.

To ask only how many offices there are is to invite confusion. There are, after all, those who would find only two offices after grouping ruling elders and deacons together as over against ministers. Furthermore, *The Form of Presbyterian Church Government* prepared by the Westminster Assembly defines what is now called the "three-office view" by speaking of no less than seven "offices":

"The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other church-governors and deacons."

This statement puts seven "offices" in two classes, the "extraordinary" offices that have ceased and the "ordinary" that are permanent. It also distinguishes pastors and teachers within a broader classification of church governors.

The issue is not the number of offices but whether all those who exercise ruling authority in the church must have the gifts for the public ministry of the Word. Does the New Testament require that all who exercise gifts for government in the church must be endowed with the gifts for the public ministry of the Word?

To answer this question, we cannot turn to the New Testament to find a "little black book" of church order. None of the books of the New Testament have the form of the "Manual of Discipline" of the Dead Sea community. The New Testament teaching concerning church order is given in the course of the unfolding of revelation in the apostolic age. The inspired authors do not provide any rule-book, but deal with particular problems in the circumstances in which they arose. Nevertheless, they do express principles and commandments of Christ that have perpetual

authority in Christ's church. To understand their teaching we must interpret what they say about church order with the same exegetical care we would use for other passages of Scripture. We understand, for example, that the doctrinal topics treated by Paul in I Corinthians are chosen with a view to meeting the immediate needs of that church. We know that this epistle does not cover the whole range of Christian teaching. In the same way, what Paul says about the exercise of gifts is addressed to the situation at Corinth. The same applies to the Pastorals, although the situations in view are somewhat more general. When Paul lists the fruit of the Spirit in writing to the Galatians (Gal. 5:22f.), we cannot assume that he is giving an exhaustive list. He may be emphasizing those fruits that are particularly important for the Galatians to appropriate. So also when Paul lists the gifts exercised in the church, he may be thinking of the situation in Corinth. He is not necessarily listing all gifts or offices. The same would apply to his description of the requirements for a particular office in the Pastorals. Paul may be emphasizing those requirements that are most necessary in the situation. Just as doctrinal terms are used with flexibility of meaning — think of the use of "regeneration" in Matthew 19:28 and Titus 3:5, for example — so terms for gifts and functions are flexibly employed. The terms *diakonos*, for example, may be used to describe any disciple of Christ as his servant (Jn. 12:26), or it may be used of officers in general (I Pet. 4:10 — verb form, but note use of *oikonomos*), of deacons in a narrow sense, exclusive of bishops (Phil. 1:1; I Tim. 3:8), or of ministers of the gospel, with their ministry of the Word particularly in view (Rom. 12:7; Col. 1:23; I Cor. 3:5; I Thess. 3:2; II Tim. 4:5). Clearly the gifts that Paul exercised as a *diakonos* cannot be required of the *diakonos* of I Timothy 3:8.

The form in which Scriptural revelation is given shows the wisdom of the Spirit, and leads the church into wisdom. The forms of government in the church reflect the fullness of Christ's dwelling in the church by the Spirit. We do not have a mechanical legalism in church government; that would contrast strangely with the nature of the church and of salvation in Christ. Rather, in church order as in doctrine all is centered upon Christ and the varying details are to be understood by the application of the central principles of the kingdom.<sup>1</sup>

In church order, therefore, as in doctrine, we must begin with the Old Testament revelation. Only from the Old Testament as background and foundation can we understand the new form of the people of God ordered by the incarnate Christ.

#### I. The function of rule was the distinct characteristic of the O.T. eldership.

Even before the appearance of Israel as a nation we find elders in the O.T. The *zaqen* is a venerable leader, often a noble or an administrator. Originally the term meant one who wears a beard, a mature man, then an older man (Judges 19:16).<sup>2</sup> Seniority and authority are closely joined in patriarchal society. The heads of families and clans exercise authority commensurate with their status. We read of elders in ancient Egypt (Gen. 50:7) and in other nations (Num. 22:7). They appear through the whole history of Israel.

We find Abraham's servant (presumably Eliezer, Gen. 15:2) described as "the elder of his house, that ruled over all that he had" (Gen. 24:2. The LXX has *ro presbuteros tes oikias autou, to arehon panton* . . .). There are elders of the land (I Kings 20:7-8), of cities (Deut. 19:12, Josh. 20:4), of Judah (I Sam. 20:26), of Israel (Ex. 12:21) and of other communities.

The elders often represent the people in political or religious activity. Moses gathers the *elders* and speaks to the *people* (Ex. 3:16; 4:29).<sup>3</sup> The elders speak and act on behalf of the people — asking for a king (I Sam. 8:4), entering into covenant (II Sam. 5:3; Ex. 24:1ff.). Moses and Joshua associate the elders with them as a governing council (Ex. 3:18; Deut. 27:1; Josh. 8:10; cf. II Sam. 17:4, 15; I Kings 20:7ff.). In the exile they provide a continuing government for the community (Jer. 29:1; Ezek. 8:1; 14:1; 20:1,3).

Very often the elders function as a judicial body (Deut. 19:12; 21:3, 19; 22:15ff.; 25:8; Josh. 20:4). They are linked with other officers such as princes (Judges 8:8ff.), but their natural position in the community joins them to the people.

At the time of the exodus the "elders of Israel" formed a definite body of men whose authority was recognized. The Septuagint translates "the elders of Israel" as "the senate of Israel" (*he geronsta Israel* — Ex. 3:16-18; 4:29; 12:21).<sup>4</sup> Through the elders in Egypt the ordinance of the passover was given to the "whole assembly of the congregation of Israel" (Ex. 12:3,6,21).

At Sinai seventy of the elders were brought up the mountain to feast in the presence of the Lord (Ex. 24:1, 9-11; they are also called "nobles" *atsilim* LXX *epilekton*.) Later the national eldership was formally organized to assist Moses in judicial and administrative tasks (Num. 11). Moses is told to assemble to the Lord seventy men already acknowledged as elders of the people and "officers" (Num. 11:16. This (*shatar*) term is used in Ex. 5:6 as parallel to "taskmasters." The Septuagint translates it by "scribes" *presbuteroi tou uou kai grammateis autou*)

They are given a portion of the Spirit that is upon Moses to assist him in bearing the burden. With the resting of the spirit on them they prophesied, but it is noted that this gift was not continued. (We may compare this with Saul's prophesying when anointed with the Spirit.) When Joshua wanted to stop Eldad and Medad from prophesying in the camp, Moses replied: "Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them" (Num. 11:29).

It is plain that these elders do not become prophets; they are not of those who will be raised up "like unto Moses." Neither are they teaching priests or Levites. Yet they receive of the Spirit for their tasks of administration and judgment, and initially the presence of the Spirit is manifested through ecstatic utterance. At the same time, Moses longs for a future of universal prophetic blessing among the people of God.

What is striking about the place of elders in the Pentateuch is the way in which those who naturally exercise authority by their seniority, family position, or leadership are given ruling responsibility within the covenant. This puts great emphasis on their representative function. They are "elders of Israel" or "of the people" — put forward among them and exercising authority over them.

Following the exile an aristocratic nobility seems to have continued the functions of a national eldership in Israel.<sup>5</sup> In Ezra and Nehemiah lists of nobles who are "heads of their fathers' houses" are given (Ezra 8; Neh. 7). The system of local city elders seems also to have continued (Ezra 10:7-17). The roots of the Sanhedrin "council of elders" carry back into the Persian period.<sup>6</sup> In the Sanhedrin at the time of Christ lay nobles in distinction from both the priests and the scribes had a seat and a voice.<sup>7</sup> Each Jewish community had its council of elders or presbytery (Lk. 7:3).<sup>8</sup> (After the destruction of Jerusalem, the Sanhedrin of Jabneh was formed of 72 members, but these elders were all scribes.)

Luke describes the officials who accost Christ in the temple as "the chief priests and the scribes with the elders" (Lk. 20:1). This is the usual order in the New Testament for stating the membership of the Sanhedrin (Mk. 11:27; 14:43; 15:1; Matt. 27:41). The order is sometimes varied (Mark 8:31; 14:53; Matt. 16:21; Acts 4:5) and the scribes are sometimes omitted (Matt. 21:23; 26:3; 27:1, 3, 12:20; 28:11f.; Acts 4:8, 23; 23:14; 25:15). Elders and scribes are also mentioned (Acts 6:12). The elders are called "elders of the people" as in the Old Testament (Matt. 21:23; 26:3, 47; 27:1).

We find, therefore, that the *presbyteroi* may mean all the members of the council, or the non-priestly members, or the lay elders in distinction from both priests and rabbis. At the same time, the term may be used to describe the rabbis particularly. In Matthew 15:2 we find the phrase "the tradition of the elders." Here the reference is to the scribal teachers. The honored older scholars were called elders, and their pupils "sons of elders."<sup>9</sup> In the Mishna, "elder" is used commonly for ordained scholars. The tendency to restrict the title to rabbis represents a departure from the use in the Old and New Testaments.

## II. New Testament church government is developed against the Old Testament background.

The government of the New Testament church developed out of the Old Testament background. This follows from the way in which Christ ordered his "assembly" from the beginning. The people that he gathers to himself are the people of God, the "little flock" of the latter days (Lk. 11:32). They are the renewed remnant promised by the prophets who foresaw the blessings of God's coming to raise up the tabernacle of David that was fallen and to gather in the Gentiles to the revelation of his glory (Acts 15:15-18). Jesus' limitation of his ministry to the "lost sheep of the house of Israel" (Matt. 10:6; 15:24) is not in conflict with his post-resurrection commission, sending his disciples to the ends of the earth (Matt. 28:18-20). He himself is the true David, the Seed of Israel, the Second Adam, Son of Eve and Son of God. He reveals himself as the Messiah and redeems his people, establishing the twelve as the apostles of a New Israel, his witnesses to Jerusalem, Judea, Samaria and the lands of the Gentiles.

The church is aware of its calling as the new and true Israel (1 Pet. 2:9,10; Eph. 2:12,13,19,-20). Jesus' disclosure of the new structure of the church under apostolic authority (Matt. 16:18,19; 18:15-20) teaches continuity as well as renewal. It is *his* church, but "church" is an Old Testament term: the assembly of the people of God. He gives the keys of the kingdom of heaven, but the binding and loosing process is already familiar in the doctrinal and ethical discipline of the synagogue.

The new authority of the apostles does not remove representative disciplinary rule in the church. The process of discipline described by Jesus in Matthew 18:15-20 corresponds so closely to the synagogue procedure that some have supposed Jesus to be speaking of the current synagogue rather than the future church. This is not the case: the church that binds or looses with heavenly sanction is composed of disciples of Christ ("ye" v. 18). It is clear, then, that Jesus instituted disciplinary measures in a pattern close to the synagogue form. The two witnesses Jesus speaks of were required in the Old Testament law (Deut. 17:6; 19:15). The "two or three" gathered together in Christ's name to judge of an offense would, in Jewish usage, most naturally be elders.<sup>10</sup> When matters were brought for judgment to the "assembly" they would be determined not by popular vote, but by a session of elders of the people, carrying out judgment before God and the people (e.g. Deut. 19:17). Jesus does not isolate the apostles from the fellowship of brethren. Their unique calling as apostles does give them a distinctive role in founding the church. Yet in that church they also function with others to order the discipline of a community of brethren. Christ's Word is their rule, they judge in his presence by the Spirit; but they follow familiar procedures of brotherly discipline and government. The association of apostles and elders in the Jerusalem church follows most consistently and naturally from the assumptions of our Lord's teaching in Matthew 18.

Just as Christ's teaching assumes the continuance of official witnesses and judges in the church after the synagogue model, so does his express instruction promise the function of scribes in his kingdom. He contrasts "their scribes" with teaching in the church, and promises the coming of "scribes of the kingdom" (Matt. 23:34, cf. 7:29 and 13:52).

The church developed after Pentecost in close relation to the form of the synagogue. The worship of the church included the reading and exposition of the Scriptures, the singing of praise, the use of blessings and prayer — all elements of the synagogue service. The church cared for the poor with new zeal, but the synagogue, too, had recognized that responsibility.<sup>11</sup> Both in Jerusalem (where there were Hellenistic as well as Judaic synagogues) and among the Gentiles, the N.T. church came into existence almost as another form of the synagogue. Christ gave his church a radical message of fulfillment and a new life in the Holy Spirit, but the new form of the people of God had been prepared for by the community structure of dispersed Israel, the synagogue. At the same time, the church as the new "nation" showing forth God's praises had parallels to the national order of Israel. In Acts 15 the apostles and elders meeting in Jerusalem function in a way more like the Sanhedrin than a local synagogue. All this does not deny the distinctive form as well as the new meaning of the church — the change brought about by the termination of the priestly office is a simple case in point — yet we cannot understand the forming of the church without taking account of the Old Testament background and the development of the synagogue.

Because of this we can find only one natural way of explaining the first reference to elders in the church of Acts (Acts 11:30). Luke has given no account of the establishment of any new position of "elder" in the church. He simply reports that relief for the Judean poor was brought from Antioch by Barnabas, and Paul and given to "the elders." Since the many references to "elders" in Luke and Acts previously are to the eldership of the old Israel, we cannot escape concluding that these officers of the Jerusalem or Judean church function in a similar manner.

This conclusion holds even if the choosing of the seven in Acts 6 represents not the first appointment of deacons in the narrow sense, but the first differentiation of office in the church. In that case, the seven could have been called "presbyteroi" in an inclusive sense, and their administrative duties could readily include the management of a famine offering. But if it is a continuation of the group that began with the seven that Luke calls "presbyteroi" in Acts 11:30, we are still given to understand by his undifferentiated use of the term that their duties and position were such as to make it an appropriate title.

This continuity of terminology is easy to understand, particularly since the office was familiar in the synagogues of the Dispersion.

### III. New Testament church office develops distinctively

The church of the New Testament is the Old Testament people of God renewed by Christ. There is continuity, but continuity that is transformed by Christ. Does that transformation require us to hold that all New Testament church governors must possess the gifts of teachers?

Certainly the great change in the pattern of government among the people of God is brought about by the fulfillment of all office in the mediatorial calling and work of Jesus Christ. As the heir to the throne of David, he is the final king of the theocracy. His enthronement at God's right hand with all power in heaven and earth fulfills all the promises made to David with unimaginable fullness, reality, and glory. For the reason that he is the one Lord, Master, and King, no other man may exercise kingship over the people of God as such but Christ alone (Matt. 20:25-28; 23:10; 1 Pet. 5:3,4). The rule that is exercised in his name is therefore ministerial, a form of service among brethren. This transformation of ruling power points in the direction of community responsibility, representation, and fellowship, all important aspects of the rule of elders in the Old Testament and in the synagogue. Because Christ is King there are to be no kings in the church, but Christ's kingship gives a peculiar importance to the representatives of the brethren joined to exercise the government and discipline of the community of sons.

Similarly, Christ is the final Priest, a royal Priest after the order of Melchisedec whose person and office is described in the Book of Hebrews. The uniqueness of his priestly office fulfills the mediation that was typified by the Aaronic priesthood of the tabernacle and temple. In the Judaism of Christ's time, and even in the Dead Sea community, the ruling priesthood exercised the highest authority. The rule of priests is conspicuously absent from the New Testament church, even though many priests were converted to the faith. We may conclude, then, that the transformation of ruling authority through Christ's mediatorial work removed any hereditary transmission of power and any cultic hierarchy. The new people of God is a nation of priests who share access to the heavenly sanctuary in Christ and who exercise toward one another a fellowship of concern and care. Again the shift of the exercise of authority is to the community under Christ.

With respect to Christ's prophetic work the situation is quite different. First, it is clear that the title or office of prophet is not directly assigned to Christ as is that of King and Priest. To be sure, God who spoke to the fathers through the prophets has also spoken through his Son, but mark the contrast of that very passage (Heb. 1:1). Christ speaks as did the prophets, but he is more than a prophet; he is the Son. The multitudes who regarded Christ as a prophet fell short of the distinctively Christian faith of Peter's confession (Matt. 16:14-17). For Christ to call prophets in his church does not call in question his own mediatorial role as would be the case if he called kings or

high priests. Christ is the Unique Logos, the Light, the Son who knows and reveals the Father, but since he is so much more than a prophet it is not unfitting for him to endue prophets and apostles to give his Word to the church.

Men with prophetic gifts minister Christ's Word with authority, yet they are not originators of the Word: the authority is ministerial, not theirs, but Christ's. Therefore the apostolic ruling authority is shared with elders in the church at Jerusalem. The church is founded upon the apostles and prophets, since Christ's Word given through them is the basis of the church. But apostles and prophets are not the sole governors of the church, as though the governmental decisions had to be made by new revelations received by inspired men. The almost astonishing way in which the apostles join themselves with the elders as brethren in the Jerusalem decision of Acts 15 indicates that apostolic inspiration is not a prerequisite of rule in the church. Whatever may be the relation of teaching and rule, rule is not to be exercised solely by prophecy.

We find, then, that while historically the transition of form from the synagogue to the church may seem easy and smooth, the change is greater than appears, for all office passes through Christ. He is the final King, Priest, and Revealer of the Father and the offices he establishes are not identical to those he fulfills. The outward changes are notable: no king or priest is given to the church, and even apostles and prophets have a *foundational* ministry, completed when the whole Word of Christ is communicated to his church.

The offices that exist among the new people of God are constituted by Christ's gifts. As Paul shows in Ephesians 4, the risen Christ gives the enduement of the Spirit and equips men for the ministry of the Word in his church.

In view of the complete renewal of the people of God in Christ and the fullness of Spiritual gifts granted to the church, how are we to understand the close similarities between the church and the synagogue (for example, in Matthew 18), and between the Sanhedrin and the council of Acts 15?

First, we must not ignore God's providential preparation for the establishment of the New Testament church. When Peter addresses the Christian church as the "dispersion" (I Pet. 1:1), he is touching on an important point. The scattering of the exile and the diaspora that grew out of it was providential preparation for the missionary spread of the New Testament church. Further, the synagogues of the dispersion were centered about the Word of God (and in a Greek version). The forced removal of the Jerusalem throne and sanctuary from the regular pattern of their life and worship prepared for the form the renewed people of God must take.

Again, there is in the new form of the church the realization of an ideal that was already expressed in the brotherhood of ancient Israel. The structures of office are not destroyed, they are fulfilled. Christ provides in reality the King and Priest who could only be foreshadowed by David and Aaron. When he fulfills these offices, the real brotherhood of God's people as the redeemed of the Lord emerges.

The brotherly care and provision is expressed in diaconal ministry and in the office of the deacon. The brotherly instruction and admonition finds expression directly and in the teaching of those with particular gifts for the edification of the brethren (Eph. 4). Brotherly discipline is exercised directly but also through the good offices of recognized brethren who are witnesses and judges (Matt. 18; I Cor. 6).

To be sure, Christ fills the church with an abundance of gifts through the Spirit. Some were granted for the initial founding of the church: the prophetic ministries, gifts of healing as signs, speaking in tongues. Even gifts of permanent necessity among the brethren were often accompanied by signs, or were heightened. For example, a man with gifts for teaching might also have prophetic enduement. We find the *Didache* urging that bishops and deacons be honored with prophets and teachers (15:1,2). This may reflect the need of recognizing the ministry of men who are qualified for their office but lack some of the richness of enduement that abounded in the apostolic age.

An example in point is the evangelistic ministry of Stephen and Philip, two of the seven. The wisdom they possessed found expression in the utterance of the gospel. Philip and Stephen are both endued as teachers and preachers; in addition Stephen performed signs and wonders (Acts 6:3,8,10; 21:8). The ministry to which they were called, however, is concerned with "tables" and contrasted with the service of the Word for which they freed the apostles (Acts 6:2). Evidently, in the richness of Christ's bestowal, the men who first relieved the apostles in diaconal ministry were "over-endowed" for the immediate tasks they performed. If the earliest "deacons" were also evangelists, how likely it is that the first presbyters of the church should also be men among the brethren endued with wisdom that found expression in teaching as well as in giving counsel and judgment.

Still, it is worth remarking that in all of this there is no evidence that the transformation of office brought about by Christ's mediatorial work removed the role of men of wisdom to judge between brethren and carry forward the disciplinary fellowship of the community.

The N.T. emphasis on the teaching function in no way detracts from this. The Ephesians 4 passage, for example, describes only those offices that minister the Word of Christ for the edification of the church, yet the passage presents a picture of the church that grows through the working in due measure of each several part, as a "joint of supply." In the mutual functioning of the whole body there is ample allowance for a rich diversity of ministrative and "administrative" gifts.

#### IV. Is the ruling function separable as a distinct "office" in the New Testament?

As we have seen, the New Testament's teaching about office unfolds in the context of the history of redemption. If the New Testament recognizes in principle the need for, or the gifts of, disciplinary government in Christ's church, then the recognition by the church of such gifts must follow, for gifts of this kind require public recognition for their proper exercise.

As a matter of fact both the distinct need and the distinguishable gift are recognized in the New Testament. The gift of rule is distinguished from other gifts of importance for the church in Romans 12:8 and I Corinthians 12:28.

In the first passage, Paul, in a series in which he speaks of teaching, exhorting, and showing mercy, also mentions rule: "he that ruleth, in diligence"

In this context Paul is describing how the new people of God are to live together in a transformed pattern that is well-pleasing to God. How ought a man to think of himself in relation to the other members of the community? He is not to think of himself too highly, that is, he is not to conceive of his status and role as being too important, but rather he is to assess it in terms of the gift of grace that he has received. This gift Paul calls "a measure of faith" that God has distributed to each man (*ho theos emerisen metron pisteos*, v. 3). Paul describes his own status and authority in terms of his gift, "I say, through the grace given me" (v. 3). (Paul often uses this phrase: Rom. 15:15; I Cor. 3:10; Eph. 3:2. See especially Gal. 2:6-10). Every Christian has his calling according to the grace given him (Eph. 4:7; I Pet. 4:10; I Cor. 1:4,7; 7:17). In Romans 12 Paul is emphasizing that the *charism* that determines a man's status and function in the community is a gift of God's grace (Rom. 12:6). God distributes, apportioned, to each Christian his "lot" both in his gifts and in his providence. Paul would not "glory beyond our measure, but according to the measure of the province which God apportioned to us as a measure" (II Cor. 10:13; cf. I Cor. 7:24). The "proportion of the faith" in Romans 12:6 therefore refers to this measure of the gift of grace (v. 3). In these verses Paul is listing functions in the community and gifts of grace that provide the measure of faith adequate to each of the functions. The functions are viewed objectively: Paul has said that all the members do not have the same *praxis* (v. 4). He then goes on to list these "occupations" and the gifts that qualify for them:

<i>echontes de</i>	<i>charismata</i>	<i>kata ten</i>	<i>charis ten dothelsan</i>
<i>elte</i>	<i>prophetecan</i>	<i>kata ten</i>	<i>analogian tes pisteos</i>
<i>eite</i>	<i>diakonian</i>	<i>en te</i>	<i>diakonia</i>
<i>eite</i>	<i>ho didaskon</i>	<i>en te</i>	<i>didaskalia</i>
<i>eite</i>	<i>ho parakalon</i>	<i>en te</i>	<i>paraklesei</i>
	<i>ho metadidou</i>	<i>en</i>	<i>aploteti</i>
	<i>ho prolstamenos</i>	<i>en</i>	<i>spoude</i>
	<i>ho eleov</i>	<i>en</i>	<i>hilaroteti</i>

The relation between the function and the gift is close, yet even the *diakonia* pair is not tautologous. Paul is saying that *diakonia* as a charismatic function is to be exercised in the grace of *diakonia* as a charismatic gift. (Because of the position of *diakonia* in the list it seems likely that the ministry of the Word is in view. If so, a general description of this ministry and two more specific forms of it are included in the list. "Teaching" may be compared to I Corinthians 12:28 and Ephesians 4:11 where teachers are mentioned in lists of office-bearers.)

How do these various functions relate to what we speak of as office in the church? The question of status is certainly in view. The section begins by speaking of how to make a sober comparative evaluation of one's place. A man's "standing" cannot be a matter for pride, for "what hast thou that thou hast not received?" (I Cor. 4:7).

Each distinguishable gift is surely to be exercised, and through its exercise a man's function and position is determined. Apparently all of the gifts in this list qualify for functions that would be publicly recognized.

Do all the functions then define separate offices? If we define office as a function that requires public recognition for its proper exercise, the answer is, Yes. This is not to say that we could not group very similar functions under a broader and more general name for "office." We may, for example, describe as "deacons" both those who give with the grace of liberality and those who show mercy with the grace of cheerfulness. But the recognized exercise of one of these distinguishable functions would constitute the ministry of a deacon. Moreover, if someone had the manifest grace to minister to the sick, but was not well endowed for the financial management of funds for the poor, there could be no question of withholding public recognition for the reason that both gifts were not in evidence.

If, as a matter of fact, the description "deacon" is applied to those who are recognized by the church in a variety of ministrative functions and a similar situation exists with respect to the ministry of the Word, we must conclude that an official title cannot be pressed to demand all the gifts and functions that could be described by it in the case of everyone who bears it.

Thus a man might be an "encourager," able to exhort in the Word with much profit, rather than a teacher able to expound with skill the doctrines of the faith. He could properly be called a minister of the Word without being required to show the gift necessary for one who would be properly a teacher.

Again in I Corinthians 12:28 the ruling gift is distinguished. Here once more the apostle is relating the exercise of different gifts to the place in the church of those who minister them.

At this point it is useful to collate and classify the terms for office or function used by Paul in the related passages, I Corinthians 12:8-10,28,29,30; Romans 12:6-8; Ephesians 4:11. (The last passage, because of the context, lists teaching offices only.)

Collation of Offices or Functions in  
I Corinthians 12:8-10,28,29,0; Romans 12:6-8; Ephesians 4:11

Teaching Gifts and Offices

<i>propheteia</i> IC 12:10; R 12:6	<i>apostoloi</i> IC 12:28,29; E 4:11
	<i>prophetai</i> IC 12:28,29; E 4:11
	<i>evangelistai</i> E 4:11
<i>diakonia</i> R 12:7	<i>poimenes</i> E 4:11
<i>didaskalia</i> R 12:7	<i>didaskaloi</i> E 4:11; IC 12:28,29; R 12:7
<i>paraklesis</i> R 12:8	
<i>logos sophias</i> IC 12:8	
<i>logos gnoseos</i> IC 12:8	

Administrative Gifts and Offices

*kuberneseis* IC 12:28  
*ho proistamenos* R 12:8  
*diakriseis pneumatov* IC 12:10

Ministrative Gifts and Offices

*pistis* IC 12:8 (faith in prayer to heal sick?)  
*karismata iamaton* IC 12:28,30  
*energumata dunameov* IC 12:10  
*antilempheis* IC 12:28  
*ho metadidouos* R 12:8  
*ho eleon* R 12:8  
*dunameis* IC 12:28,29

Liturgical Gifts

*gene glosson* IC 12:10,28,30  
*ermeneia glossov* IC 12:10, 30

None of these passages purports to give an exhaustive list of functions or offices in the church. Because one purpose is to show the diversity of gifts and functions it would be understandable if strikingly different gifts were cited in random order. But as a matter of fact a high degree of consistency appears in the ordering of the functions as well as in a kind of grouping of the functions. In the two passages where apostles are named, they are named first and the office is said to be first in I Corinthians 12:28. Prophets are next in two of these passages (I Cor. 12:28; Eph. 4:11), and stand before other offices in Romans 12:6.

From the collated lists teaching gifts and offices and ministrative gifts and offices are clearly discernable. The teaching gifts take the precedence, and the Ephesians passage is limited to them. In the two principal passages setting forth the wider range of "official" gifts there is mentioned, along with gifts of teaching and diaconal ministry, administrative gifts. The mention of "governments" (*kuberneseis*) in I Corinthians 12:28 strongly supports the use of the participle *poistamenos* in Romans 12:8.

In the Corinthians passage there is an even greater emphasis on the separability of the functions named and of the gifts that endue them. Not one of these gifts is possessed by all Christians. There are greater and lesser gifts, and it is right to desire the greater. Offices are plainly in view: a man is distinguished and described in terms of his particular gift, calling, function: "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then . . ." (I Cor. 12:28). No doubt it would be unwarranted to assume that after *epeita* "then" Paul continues a strict order of precedence. Because he does not list all offices there would seem to be more than rhetorical significance in the shift from enumeration to a more general order. It does seem to be of importance that Paul places the gift of tongues last on the list. But for the purpose of our inquiry it is of great significance that "governments" are listed after "teachers" in a list which insists on the distinguishability of the offices and indeed an order of importance ("greater") in the gifts. The gift of rule is distinguishable, it may be described in terms of its exercise ("officially") and that in a context that includes the classification and ranking of offices.

Again we must remember that the issue is not the name of an office. Men engaged in quite different ministries could well be called "deacons" and be required to manifest the faithfulness

and personal holiness needed for all such ministry. The question is whether a man with gifts for rule who is not endued as a teacher can exercise his gift in the church. For him to do so, of course, he must have public recognition. The separate listing of the ruling gift in these two passages gives us the answer to this question. By giving these gifts and requiring that they be recognized and used, God hath set in the church apostles, prophets, teachers and the other stewards of his gifts.

Another passage from the pastorals clearly supports the separable exercise of the ruling gift. In I Timothy 5:17 those who engage in rule are distinguished from those who also labor in the word and doctrine. Again, the fact that both groups can be called *presbuteroi* by no means demonstrates that their office is identical. To begin with, it is not clear that the word in I Timothy 5:17 is used of office rather than of age. All agree that the preceding use in verse one applies to age. In the whole intervening passage Paul is discussing the place and responsibilities of older and younger men and women in the church. It is possible that the older widows who are enrolled (v. 9) and assisted (v. 16) by the church function as deaconesses; at least they are recognized by the church for ministry in the light of a history of good works and benevolence.

In this setting it is most natural to interpret I Timothy 5:17 in this way: "We have been considering the older women who are widows, their service and support. Now let us return to the older men who are not to be treated without respect (v. 1) but are to be honored. Those who rule — and, of course, who rule well! — are to be counted worthy of double honor. They are worthy of honor as the seniors of the church, but they are also worthy of an honorarium for the work of rule they perform — the laborer is worthy of his hire! This is especially true in the case of those rulers who also labor in the word and in teaching."<sup>12</sup>

But it is not critical for our question whether *presbuteroi* in I Timothy 5:17 means older men or elders as recognized officers. We know from the use of the term in the Gospels and acts that it is general enough to describe both scribes who are official teachers of the law and elders of the people who are not teachers.

What is pivotal for the definition of office is the actual function. From this verse we learn that there are good rulers who labor in teaching and other good rulers who do not. (Surely we cannot find the distinction in the force of *kopiontes*, as though Paul were saying that the well-ruling elders all taught, but only some really *labored* at it. Paul naturally uses this term to describe the labor of gospel teaching: I Tim. 4:10; II Tim. 2:6; Gal. 4:11; Phil. 2:16.)

We must ask, then, Why do some rulers labor in word and teaching while others do not? The answer, in the light of the other passages we have examined, is plain enough. Some are teachers and others are not. Some have the teaching gift, others do not. Some are "scribes of the kingdom," others are elders of the new Israel who do not have teaching endowment.

In the light of what Paul says to Timothy about "stirring up the gift of God" that is in him and about filling his ministry to the full; in the light of his sharp command to Archippus, "Take heed to the ministry which thou has received in the Lord that thou fulfill it" (Col. 4:17); in the light of the necessity that his own gifts laid upon him, is it conceivable that he would account men worthy of double honor who had teaching gifts but did not labor in the word and in doctrine? No, Only one answer fits the Pauline theology, an answer that is completely consistent with the Biblical pattern of the office of the elder of the people. There are those rulers who are not teachers, who govern with gifts of wisdom but do not labor in the communication of the Word of God.

If the clear distinctions of these passages be admitted, a question may be raised. How is it that we do not have more abundant evidence of the distinct ruling office in the church? The answer seems to lie in the richness of the gifts showered on the apostolic church. Just as at least two of the seven had gifts of evangelism, so, no doubt, most of those with ruling gifts were also endued with teaching gifts. It may be significant that the clearest differentiation of between rulers who taught and those who did not comes in the pastoral epistles.

Certainly this seems to account for the situation at Corinth. We know that as a result of Paul's apostolic labors this church came behind in no gift (II Cor. 12:13). We are therefore rather surprised by Paul's plea for a structure of judgment in the church to obviate the practice of carrying disputes between Christian brethren before heathen magistrates (I Cor. 6:1-6). Paul rebukes the whole church for this, but note that he does not expect cases between brethren to be decided by vote of the whole congregation. He assumes that saints can be chosen to judge of these matters. Ironically he urges that tribunals to deal with the affairs of this life could be composed of the least of the saints — men of no account in the church ("if ye have tribunals pertaining to this life set them to judge who are of no account in the church" I Cor. 6:4).

Of course, Paul is shaming the Corinthians. They cannot excuse their lack of a proper tribunal by the plea that they cannot find men to staff it! Anyone will do! Indeed, "cannot there be found one wise man who shall be able to decide between his brethren?" (I Cor. 6:5). One man is, of course, not ideal. More than one should be found to make up "courts" *kriteria* to deal with such questions.

We may wonder — since many of the Corinthian Christians had come from the synagogue, since community discipline among the Jews of diaspora was regularly exercised by the elders of the place, since Paul ordained elders in the churches of his missionary labors, how was it that church government was still in such undeveloped form at Corinth? The answer seems to be two-fold: the issues involved seemed to the Corinthians to be "secular" rather than ecclesiastical — matters of

property and money. Also those with gifts for rule were for the most part richly endowed teachers, busy with their labors (or concerned to demonstrate their gift of tongues!).

Yet Paul's response is enlightening. He does not simply refer the Corinthians to their presbyters or bishops. He rather allows for the function of men with wisdom to adjudicate disputes. This is a clear instance of one application of the gift of government. The discipline of the church is not the exclusive prerogative of those with teaching gifts. A wise man may serve with others on a tribunal to decide disputes between brethren. Such men must necessarily have public recognition. Their decisions must be given on behalf of the church, and no doubt often in the presence of the church.

Wise men thus chosen and recognized would naturally be spoken of as "presbyters" in the Jewish pattern. But what they might be called is not the issue. Their gifts should be employed in an official manner, for they are gifts needed in the church if it is to be a self-disciplining community.

There is no reason for surprise that the ruler who is also a teacher occupies so prominent a place in New Testament church order. The church lives by the Word of the Lord. Neither is there difficulty if the teacher is in view when a presbyter or bishop is spoken of. We have already seen how the "elder" in later Judaism became identified with the rabbi. In the requirements of I Timothy 3:2, cf. II Timothy 2:24; Titus 1:9,<sup>13</sup> the teaching presbyter may be in view because of the importance of giving the deposit of the gospel to faithful men who shall be able to teach others also. But neither these nor other passages require us to hold that every man who exercises a recognized ruling function in Christ's church must have teaching gifts. In the fellowship of order of Christ's church there is an important place for men of wisdom, able to judge between brethren, to be not only formal witnesses in discipline but also governors, rulers, administrators, serving to apply the law of love to the ordered life of the church.

To require that only teachers can exercise such rule is not only to deny to men with Scripturally recognized gifts the right to use them with the approval of the church, it is also to "clericalize" the government of the church. It is inevitable that the scope of the teaching gift and office, and the proper doctrinal concerns of the teacher will create a distance between the governors and the church if all governors must be teachers. The glory of Presbyterian government has been the activity of the whole church in order as this activity is carried on by elders of the people, servants of Christ and His church.

#### FOOTNOTES

<sup>1</sup>Karl-Ludwig Schmidt, "Le Ministère et les ministères dans l'église du Nouveau Testament," points out that all office centers on Christ the only Teacher, Shepherd, Governor of his church. (p. 330, *Revue d'Histoire et de Philosophie Religieuses*, vol. 17, 1937.)

<sup>2</sup>Koehler-Baumgartner, *Lexicon* (Leiden: Brill, 1953), p. 264.

<sup>3</sup>John L. McKenzie, S.J. "Elder" in *Dictionary of the Bible* (Milwaukee, Bruce, 1965), p. 225.

<sup>4</sup>In the LXX of Ex. 24:9, B has *tes gerousias Israel* while A has *ton presbuteron Israel*.

<sup>5</sup>Gunther Bornkamm, *Theological Dictionary of the New Testament* (Grand Rapids, Eerdmans) Vol. VI 1968, p. 658f.

<sup>6</sup>*Ibid.*, p. 659.

<sup>7</sup>*Ibid.*

<sup>8</sup>*Interpreter's Bible Dictionary*, p. 73.

<sup>9</sup>Bornkamm, *op. cit.*, p. 659, note 47.

<sup>10</sup>See footnote 97 in chapter 2, "The Messianic Assembly" E.P. Clowney class syllabus, *The Biblical Doctrine of the Church*, n.d.

<sup>11</sup>Schurer, *The Jewish People in the Time of Jesus Christ* (Eng. ed.) (Edinburgh: T. & T. Clark, 1890-91). Division II, vol. II, sec. 27 notes these special officers in the synagogue in addition to the elders: Ruler of the synagogue (usually chosen from elders); almoners; and "ministers."

<sup>12</sup>cf. J. Jeremias, *Neue Testament Deutsch* ad. loc.

H. Bavinck, *Gereformeerde Dogmatiek* (2nd ed.) IV, p. 372f. Both interpret *presbuteros* in this way in the passage.

<sup>13</sup>It is not certain that *didaktikos* (I Tim. 3:2; II Tim. 2:24) means "apt to teach," i.e. possessing the teaching gift. The form could mean "teachable" — a meaning that fits well with the meekness required of a good ruler in the church. Karl H. Rengstorf in the *Theological Dictionary of the New Testament*, Vol. 2. (Eerdmans Eng. Trans. p. 165), gives as the meaning "able to learn."

### Empowered to Serve

Robert H. Kirksey

A new awareness of the high calling of the eldership is confronting the Presbyterian Church in America.

Sessions and congregations are approaching the election of their elders with a growing concern for evidence of calling and spiritual qualifications.

The Book of Church Order's provisions regarding the election, ordination and installation of ruling elders and deacons has focused new attention on the biblical qualifications for office as found in 1 Timothy 3 and Titus 1.

A rising interest in discipline in the church has also caused many elders to have a new consciousness that officers of the church should first walk "blameless before the flock", themselves, before they can effectively exercise discipline over others. It is an awkward thing to be involved in removing a mote from a brother's eye when there is a beam in one's own eye.

New attention to the Bible-based concept of one class of elders has led many elders to see, some for the first time, that *all* elders — both teaching and ruling — are scripturally enjoined to "walk blameless". The old notion that the teaching elder should live on the highest possible moral plane, while the ruling elder is indulged to live at a somewhat lower level of conduct, will no longer obtain in the light of scriptural truth.

Much soul-searching is taking place among ruling elders, some of whom have served for many years. More and more, ruling elders are asking themselves these questions: "Am I qualified to fill the office of elder?"; "Am I holy?"; "Am I a novice?"; "Am I above reproach?"; "Am I able to rule?"; "Do I desire the office?"; "Am I called to be an elder?";

As elders search for assurance and peace of mind regarding their calling and qualification, the proper place to start is in humbleness of heart. We must first acknowledge our basic unworthiness before God, before we can expect to find the power needed to effectively serve in such a high calling.

"Have mercy on me, O God, a sinner. Holy art Thou, O Lord, and it is against Thee that I have sinned. Cleanse me. Pour out your blessings on me, O God, that I might grow in holiness, unto the stature of the fulness of Christ. Mold me, O God, and use me as Thou wilt. And then, O God, forbid that I should glory, save in the cross of our Lord Jesus Christ".

As an elder seeks to find himself in relationship to his office, the scriptures are an invaluable and necessary source of enlightenment. For instance, in the Third Chapter of Philippians, the Apostle (and elder) Paul gives us a most appropriate lesson for the elder who truly wants to grow in holiness. When the elder reads, here, Paul's definition of his life purpose, he is led to see that this is the answer to his own inadequacy.

"That I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith . . . That I may know Him and the power of his resurrection". (Philippians 3).

So, the elder begins to see, it is not what he can attain through his own merits or efforts. No! It is what God can do *through him*, when life is yielded to Christ. Then God, through the work of the Holy Spirit, progressively empowers the elder to live out, in his life, all those noble qualifications ascribed to his office.

To truly "gain Christ", then, so that the elder might be what an elder should be, is to learn to depend completely on Christ — not on oneself. Only then, can the futile and frustrating human struggle to be worthy be ended. Sanctification can then begin to make progress in one's life. The will becomes more and more under subjection to the mind of Christ, which is now filling the whole being.

We must remember always that our chief purpose in life is to glorify God and to enjoy Him forever. Then we can say, with Paul, "Whether ye eat or drink, or whatever ye do, do all to the glory of God". (1 Cor. 10:31).

As we work hard to be the kind of elder described in 1 Timothy 3 and Titus 1, we must take care that we are not doing it to bring glory to ourselves, but our purpose must always be, "That God may in all things be glorified". (1 Peter 4:11).

More and more, then, as elders glorify God in their lives, God in turn fulfills another of his sure promises — He gives his Holy Spirit to those who obey Him (Acts 5:32). The elder is empowered by God to fill his office.

Throughout the scriptures it is made clear, however, that an expectant faith is a prerequisite to this filling by the Holy Spirit. Before the disciples were empowered at Pentecost they were expecting it to happen. Likewise, we elders must *believe* that through the power of the Holy Spirit we *shall* indeed be enabled to "walk blameless before the flock". Understanding, of course, that we will never find *total* perfection in this life, but we will be constantly improving. This power enables us to avoid conscious sinning and premeditated sinning. But, if we expect God's blessing in our struggle for holiness, we must, like Enoch, first "walk with God".

Another vital means of this empowering is prayer. At Pentecost, the disciples were praying when the blessing came. We can never expect to find the power we need if we neglect our prayer

life. But our prayers can, in themselves, be power-producing if we keep our lives clean and holy, our spirits filled with Christ and our faith high. God gives us this sure promise in His Word, and it is ours to claim:

"The prayer of a righteous man is powerful and effective". (James 5:16b N.I.V.)

So, there it is — our prayer *can* produce remarkable results, *if* we are living a righteous life. The elder who is feeling ineffective in his office has it made very plain to him — the power for effective service is available; but first, he must obey God and live righteously.

If we expect God to reward our efforts as elders it also follows that we must be at work doing those things which the scriptures tell us elders are supposed to do, like the two most obvious duties — "teaching" and "ruling". We understand that only those elders we now call "teaching elders", those who have been called to a ministry of the preaching of the Word, have that "heightened" form of the gift of teaching, known as the preaching of the Word. But *all* elders are called to a place of teaching in one form or another. It may be teaching a Sunday School class or a Bible study group, delivering an exhortation when a pulpit is vacant, carrying on a tract ministry, talking with our daily associates about the Lord Jesus Christ, or perhaps simply living a sermon in our daily walk. Somehow, though, the elder must teach, if he is to truly fill his office and if he is to find the full joy attendant with that office. "I Love to Tell the Story" should be the theme of every elder's life. Another advantage derived from teaching is that it helps empower us through an intensified use of God's Word. As we teach, we progressively give our lives over, more and more, to daily Bible study. We find that we are saying, from the heart, with the psalmist:

"Thy Word is a lamp unto my feet and a light unto my path". (Ps. 119:105); and

"Thy words have I hid in my heart that I might not sin against thee". (Ps. 119:11).

Elders who have been neglecting the teaching function should earnestly begin seeking God's power to cultivate it; maybe *you cannot* do it, but, remember — *God can* do it *through you*. Moses knew he was incapable of leading a nation out of bondage, but God empowered him and used him to accomplish it. "With God all things are possible". (Matt. 19:26).

As the elder carries out the function of "ruling", he can be assured of strengthening and guidance from on high. Jesus' promise, "Lo, I am with you always", is carried out every step of the way as we go forth to serve Him. The "ruling" which the elder is called upon to do is certainly a means of serving. That word, "ruling", has a modern-day connotation which sometimes seems harsh. We tend to think of it as meaning, "commanding", and we shy away from such a function. "Governing" would be a better word. Or "shepherding". Or "pastoring". Or "leading". Those are some of the things elders are called to do under their function of ruling. Too often, elders are not willing to shoulder the responsibilities of the ruling function and excuse themselves with an overdone humility. Christ's church needs spirit-filled, Bible-wise, praying officers, who are not afraid to assume the responsibilities of governing in His church. It needs elders who are ready to minister and under-shepherd in the flock over which God has given them leadership. Planning and implementing the spiritual development of the congregation requires officers who are dedicated and tireless in their work for the Lord.

Church discipline is one of the most difficult tasks facing the Session of any church. Too often, when matters of discipline arise, elders want to excuse themselves from that unpleasant matter by saying that they do not feel that they are qualified to pass judgment on another church member. The remedy for that inadequacy is spiritual development and growth in holiness on the part of every elder before the matters of discipline arise. When elders are empowered of God, even the bitter task of discipline can be carried out in an attitude of love. When the mind of Christ is in each member of the Session, no task in his Church is too difficult.

Yes, this high office of elder can be carried out in an attitude of assurance and joy. The key is found in that method of purposeful living explained by Paul to the Philippians: "Gain Christ" — "know Him" — "let this mind be in you which also was in Christ Jesus" — "for me to live is Christ" — "for our citizenship is in heaven" . . . Not through our strength, alone, but through the empowering of the presence of the Holy Spirit in our lives . . . We, too, can say, "I can do all things through Christ, which strengtheneth me". (Philippians 4:13).

For those elders who may have become disheartened because of a failure to reach the state of perfection toward which they have been striving, Paul brings these words of encouragement:

"Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus". (Philippians 3:13-14 N.I.V.)

Certainly, if the Apostle Paul felt that he was still called on to be "straining toward what is ahead", we should take heart when we, too, find our struggle forward to be difficult at times.

As our denomination prayerfully strives to have its elders measure up to all the scriptural qualifications of the office, let us be kind in our judgment of those whose spiritual gifts are less than ours. Not all effective elders will have exactly the same gifts. There may be a man, sitting as a member of a session who seldom says a word; and yet, God may have placed him there as a balance, or to set an example of patience and tolerance for some articulate but impetuous member, who might be inclined to speak too hastily at times. Or there might be a man who can function notably as an elder in a small congregation, who might never have been chosen for the office if he had been in a large church.

In Christian charity, let us remember, "Man looketh on the outward appearance, but the Lord looketh on the heart". (I Sam. 16:7).

So, empowered by the Holy Spirit, we totally surrender our lives to Christ and apply our spiritual gifts earnestly, looking forward to that day when we shall indeed "walk blameless" in a total sense, for our great expectation is that "when He shall appear, we shall be like Him". (I Jno. 3:2).

Longing to know that perfect holiness, we say, "Come, Lord Jesus, Come Quickly!"

**REPORT OF THE AD-INTERIM COMMITTEE  
TO STUDY THE QUESTION OF  
RULING ELDERS ADMINISTERING THE SACRAMENTS  
TO THE SECOND GENERAL ASSEMBLY**

To: The Stated Clerk, National Presbyterian Church

From: Chairman, Ad-Interim Committee to Study the Question of Ruling Elders Administering the Sacraments

Subject: Report of Ad-Interim Committee

1. The Ad-Interim Committee to Study the Question of Ruling Elders Administering the Sacraments replies to the motion to amend the Book of Church Order, Par. 20-1 by adding "and in cases where an ordained minister of the Word is not available, he may also administer the Sacraments" with the recommendation that the present wording of the constitutional documents and the Book of Church Order remain unchanged.
  - a. The exclusion of ruling elders from the administration of the sacraments, the Lord's Supper and Baptism, is indicated by our standards as follows: Westminster Confession of Faith, Chapter 27, Section 4; Chapter 28, Section 2 ("Christ hath appointed the ministers of His Word, in the administration of this sacrament of the Lord's Supper . . ."). The Belgic Confession, a standard of the Reformed churches, in article 29 on "The Marks of the True Church" emphasizes the right administration of the sacraments. It is of significance to mention that the General Note appearing with certain editions of the Westminster Confession of Faith states: "At several points the Confession of Faith is more specific than the Scriptures. These statements are inferences drawn from the Scriptures or from statements based on the Scripture, or from the experience and observation of the Church."
  - b. Scripture seems to support the confessional position. I Timothy 5:17 differentiates between the two types of elders when it states: "Let the elders who rule well be counted worthy of double honor, **especially those who labor in the Word and in teaching.**" In this, and in other passages, Paul distinguishes between the elders who labor particularly in the ministry of the Word and the sacraments, and those who have the supervision of the church.
  - c. The sacraments should be administered as having validity only because of the authority provided them and the explanation of them found in Scripture. Therefore they should not be administered apart from the authoritative preaching of the Word of God which we believe is ideally associated with the office of the teaching elder.
  - d. Your Ad-Interim Committee is sensitive to the need which prompts the request of the motion before us, namely the fact that small churches often lack the ordained ministry to have the sacraments administered and would be assisted by the allowance of ruling elders to so administer them. We would point out that the proper acknowledgement of this need by the presbytery and by its ministers and by the churches with ministers would result in the working out of the words of Romans 15:1, "We then that are strong ought to bear the infirmities of the weak . . ." by insuring the regular visit of teaching elders to all churches which are without this ministry.

**Bibliographical Materials Considered in the Preparation of This Report:**

1. Papers submitted by Elders James Francis Miller and Walter Gwin consisting of over thirty-three pages of typewritten and printed matter. (These papers presented opposing viewpoints with documentation)
2. Quotations from an address by Dr. Edmund P. Clowney at Jackson, Mississippi on February 27 (and parts of the published address made on a related subject before the Conference on Church Polity, Reformed Ecumenical Synod, Glenside, Pa., on December 5, 6, 1967) Printed in the May 1974 issue of "One In Christ", the bulletin of the National Presbyterian and Reformed Fellowship.
3. Quotations from Louis Berhof's "Systematic Theology" Part V, Section III, C, 2b (page 586 in 1949 edition)
4. Quotations from William Hendricksen's Commentary, "I-II Timothy-Titus" page 179. (comment on I Timothy 5:17)

Note: For the official record, the vote to approve the statement and action above was 4 affirmative and 2 negative. The minority group consisted of Teaching Elder Basil Albert and Ruling

Elder James Francis Miller. They indicated that they would submit a minority report. As of this date, this statement is not yet in the hands of the Chairman.

By action of the committee in formal working session in the Airport Holiday Inn in Atlanta, Georgia, the item 1, with a., b., c., and d. following constitute the majority position of the Ad-Interim Committee on 20-1, and is hereby signed by the Chairman, for the Committee, this 10th day of May, 1974.

Rev. Harold Borchert, Chairman

### MINORITY REPORT

#### **Ad-Interim Committee to Study Proposed Amendment to Paragraph 20-1, Book of Church Order, to Permit a Presbytery to Authorize a Licensed Ruling Elder to Administer the Sacraments**

To the question of amending the Book of Church Order, Par. 20-1 by adding "and in cases where an ordained minister of the Word is not available, he may also administer the sacraments," the undersigned members of the Ad-Interim Committee recommend that the amendment be adopted.

In considering this matter it should be placed in its proper context by reflecting on a preceding statement in Par. 20-1, viz: "**no man is permitted to preach in the pulpits of the National Presbyterian Church without proper licensure from a Presbytery.**" Also the particular sentence to be amended would read, as amended, in its entirety: "**Ruling Elders who have demonstrated their gifts are eligible for licensure by their Presbytery to preach the Word, and in cases where an ordained minister of the Word is not available, he may also administer the sacraments**". (Proposed amendment underlined.)

Thus it is seen that the proposed authorization is entirely subject to the permission, authorization, regulation, and control of Presbytery. It is no blanket authorization: On the contrary, it is very strictly limited.

The amendment, as proposed, would not be fully effective unless and until the Confession of Faith is amended at Chapter 27, Section 4, and Chapter 28, Section 2, in both cases to remove the limitation of sacramental administration to ministers. Also, certain concurrent alterations in the Directory of Worship would be required.

Nevertheless, the undersigned believe that the present amendment should be adopted and the other changes mentioned above should be placed in train.

**The basic and fundamental issue here is a direct conflict between tradition and Scripture.** The undersigned, in their study of this proposal, have examined every Scripture citation and proof text adduced in support of the present limitations on sacramental administration as set out in the Confession of Faith and Larger Catechism in the original English edition, the Scottish editions of 1647 and 1970, and the editions of the Presbyterian Church in the United States and the United Presbyterian Church. We have also studied the Evangelical Creeds and Formulae of the Reformation Era, including Luther's Small Catechism, 1529, the Augsburg Confession, 1530, the Anglican Catechism of 1549, the French Confession of 1559, the Scottish Confession of 1560, the Belgic Confession of 1560, the Thirty Nine Articles of the Church of England, 1563, the Heidelberg Catechism, 1563, the Second Helvetic Confession, 1566, the Formula of Concord, 1576, the Second Scottish Confession, 1580, the Saxon Visitation Articles, 1592, and the Irish Articles of Religion, 1615. Where Scripture is cited in support of the propositions set out in these formulae, we have checked and analyzed every such text and reference.

**In no instance has any Scripture citation been found, either in the above sources, or elsewhere, supporting directly, or even by implication, any limitation on sacramental administration whatsoever!**

There is much commentary in support of limitation on sacramental administration. The existing limitation is universally set out in the formulae. But nowhere is there one iota of Scripture setting out or requiring any limitation!

Does tradition support the limitation? Yes. But does the Scripture support it? No!

On this divergence between tradition and Scripture, we feel that the Confession of Faith is apropos at Chapter 1, Section 10, to wit:

The Supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be none but the Holy Spirit speaking in the Scripture. (Emphasis added.)

It is instructive that the PCUS edition of the Confession of Faith is more forthright than the others and frankly admits that the limitation of sacramental administration lacks Scriptural support, citing all references thereto to a General Note, to wit:

At several points the Confession of Faith is more specific in its statements than the Scriptures. These statements are inferences drawn from the Scriptures, or from the experience and observation of the Church. In such cases no texts are cited, but reference is made to this General Note. (Emphasis added.)

A clearer statement of reliance on tradition could scarcely be found! Note particularly the parts of the General Note underlined in the light of the Confessional principles set out below. Chapter 20, Section 2, of the Confession says:

God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, **in anything** contrary to His Word, or **beside it**, in matters of faith or worship. (Emphasis added.)

In the PCUS edition, of the Confession of Faith, at Chapter 29, Section 4, there is a note, which along with the quotation above, is relevant to the rationale of the General Note set out above, viz:

There is not the least appearance of a warrant for any part of these things, either in precept or example in any part of the Word of God.

In view of the total absence of any Scriptural warrant or support for the present limitation of sacramental administration, these principles are of the utmost importance in considering the issue.

In considering this amendment, we believe that the Church should remember that an essential of the Reformation, one of its most distinguishing features, was the utter rejection of tradition as a basis for doctrine where Scriptural authority was lacking. No church can accurately claim to be truly Reformed so long as it maintains requirements for faith or worship that cannot be proved from Scripture.

Not only is there no vestige of Scriptural precept or command in favor of the present limitation, there is a positive example of the reverse being true. There is no indication whatsoever that Philip, the Deacon, was specially authorized, but we have positive statements in Acts 8:12 & 36-39 that he baptized. Also there are numerous references in Acts and elsewhere in the New Testament where the church "broke bread" together. It is generally considered that this is a reference to the Lord's Supper. But there is no suggestion that the presence of the Apostles or any other official persons had to be present to give it either propriety or validity.

The fact is, the present limitation arose during the era when the Lord's Supper was being turned into the mass and when the pastor was turning into a priest, and for the same reasons. We should recognize it for what it is and not let it hinder us in adopting the present amendment.

Turning to the Four points enumerated in the Majority Report, we believe that Point 1 has already been adequately covered in the foregoing discussion.

We submit that Point 2, citing I Timothy 5:17 is irrelevant to the issue of sacramental administration. "Labor in the word and doctrine" is **not** synonymous with "Word and Sacraments", as implied in the Majority statement.

We believe that Point 3 is not supported by Scripture. Nowhere is preaching set out as a necessary element in the sacraments. However, even if it should be, it would still not be a valid objection to the proposed amendment since the only Ruling Elders that it would authorize to administer the sacraments would have also been licensed to preach the Word.

Point 4 really makes no answer to the problem. The present system does not suffice. It has never sufficed. It is not likely to suffice in the future. Beside the present requirements lacking Scriptural support, they are an invidious distinction among Elders, a standing reproach and allegation of incompetence. They should be removed, at least to the point contemplated by the proposed amendment.

Respectfully submitted,  
Rev. Basil Albert  
James Francis Miller

#### REPORT OF THE AD INTERIM COMMITTEE TO STUDY THE QUESTION OF THE NUMBER OF OFFICES IN THE CHURCH TO THE THIRD GENERAL ASSEMBLY

Your committee, composed of Kennedy Smartt, Chairman; Joseph Borden, Murdoch Campbell, Don K. Clements, Thurston Futch, and Mickey Schneider, has been tasked with the responsibility of undertaking a general study of the subject of offices in the Church, especially as regards the office of Elder. Specifically committed to this committee were overtures and motions concerning the administration of Sacraments by Ruling Elders (see 1974 minutes, 2-29); the right of a local Session to elect its own moderator (Overture 11, 1st General Assembly; see 1974 minutes, 2-70); the office of Assistant Pastor (see 1974 minutes, 2-71); and a general, four-part overture concerning the nature of ordination (2-98). As a quick review of these issues will show, this assignment was quite large and covered a broad scope of questions. Because of this, no issues other than those specifically raised in the four overtures and motions were covered, even though these other areas are worthy of much study.

Your committee has met 4 times during the year. At one of those meetings, we invited three knowledgeable professors of Church Government — Morton Smith of Reformed Seminary; Edmund Clowney of Westminster Seminary; and George Knight of Covenant Seminary — to meet with us. This meeting was also open to the public and several ministers and elders attended and took part in the open discussions. In preparation for all of our meetings, a great deal of reading and research has been done. The results of this study go far beyond this particular report.

Our report to you will be in five parts. Part I is a theological paper, prepared for the committee at its direction by Professor George Knight of Covenant Seminary setting forth what we unanimously feel to be the Biblical picture concerning the office of Elder. Part II then spells out, briefly, the essential Biblical and theological issues at stake before the Assembly. Part III consists of our specific recommendations to the Assembly. Part IV is our specific responses to the four overtures and questions submitted to us for consideration. Part V contains our recommended changes to the *Book of Church Order* for this Assembly to act upon.

Your Committee thanks you for having been given this assignment. It has brought each of us to a closer examination not only of the Scriptures, but also of our history and traditions, to the end that we sincerely feel that the Presbyterian Church in America stands fully and firmly upon its commitment to the Word of God and foremost to each and every area of its life.

Respectfully submitted,  
Kennedy Smartt, Chairman

June 16, 1975

### PART I: BIBLICAL STUDY OF OFFICES IN THE CHURCH

The Lord Jesus Christ is Lord and Head of the Church which is His body. He rules over the Church by His Word and Spirit. Through the work of the Spirit he gives men to the Church to serve His Church, so that the Church may more faithfully serve Christ in maturity and love (Eph. 4:11 ff.) Through His Word, the Bible, He indicates the characteristics and duties of those men so that His people may recognize such men, elect and appoint such, and recognize Christ's rule in and through them. Thus, God's Word, the Scriptures, provides the description of the offices or officers that Christ gives His Church and serves as the only infallible guide for the Church in recognizing those offices and those who serve in them.

The Scripture not only functions by describing the characteristics, gifts, and qualities of such servants, but also focuses on the functions that they are to fulfill in the Church. In so describing these offices by their functions and in using specific designations, the Scripture provides for the Church the answer to the question: What offices does Christ continue to give to the Church and how many are there?

It is important to recognize that this question, which we naturally ask, recognizes that Christ does not continually give to the Church those special and extraordinary offices of Apostles and Prophets, The Apostles of Jesus Christ are those personally and directly chosen by Him (Mk. 3:14; Lk. 6:13; Gal. 1:1), eye-witnesses of His resurrection (Acts 1:22, I Cor. 15:8-10), and with the prophets are the special recipients of revelation (Eph. 3:5) and thus form the non-repeatable foundation of the Church (Eph. 2-20). These two offices, since they have accomplished their unique and non-repeatable functions and tasks, occur only during the foundation days of the Church, the New Testament Age, and are not now found in the growing and continuing superstructure of the Church (cf 1 Peter 2:5ff).

When we move beyond the apostles and prophets, we find that the offices which Christ continues to give His Church are sometimes referred to without a specific name or title, but simply by their functions and activities (cf. Heb. 13:7 and 17; I Thess. 5:12, 13) and sometimes by different words (elders, pastors and teachers, bishops or overseers). But in the midst of this variegated usage, we find two terms (elders and bishops) being used throughout the New Testament, in Acts (19:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17,28) and by Paul (Phil. 1:1, I Tim. 3:1 and 2; 5:17; Titus 1:5,7), Peter (I Peter 5:1) and James (5:14), that serve to overarch and include the other terms and the descriptions of functions that relate to oversight. On two occasions we find the term deacons used alongside of this pervasive use of elders/bishops (Phil. 1:1; I Tim. 3:12). We thus find three terms used in a more or less technical sense to describe offices. They are elder (*presbyteroi*), bishops (*episkopoi*) and deacons (*diakonoi*). The first two refer to the same group of men and thus are different words for the same office. We can therefore speak of the New Testament as referring to elders and bishops on the one hand and deacons on the other, and therefore grouping the offices into two categories or functions.

That the two words "elders" and "bishops" refer to the same office is manifest from the following passages (Acts 20:17 and 28; Titus 1:5 and 7; and a comparison of I Tim. 3:1ff and I Tim. 5:17). In Acts 20:28 he designates that same group of elders as bishops or overseers (*episkopoi*). Paul directs Titus to appoint elders in every city (Titus 1:5) and then goes on to describe those same officers by the term bishops or overseers (Titus 1:7). In I Timothy 3:2 Paul uses the term "bishop" to speak of the office of those who teach and rule the Church (I Tim. 3:2 and 5), but then when he returns to the question of remuneration for those who rule and also spend their full time in the occupation of teaching the church, he calls them elders or presbyters (I Tim. 5:17). Thus, we see that with these two terms, elders and bishops, we have two words to designate one and the same group of officers in the church. The one term, elder or presbyter, reflecting particularly the Old Testament background and usage designates them in reference to their maturity and authority. The other term, bishop or overseer, more common to the Greek-speaking world, designates them in terms of their particular responsibility of having the oversight and care of the church.

These two terms, elders and bishops, serve as the encompassing terms to cover and include the other designations found in the New Testament for the same activities or functions. This is

most evident in I Peter 5:1, where the Apostle Paul is willing to speak of himself as a fellow elder, in view of the fact that he shares with the elders the responsibility for the oversight of the people of God. And this is specially manifest in Acts 15 when the decision is rendered by the apostles and elders acting together and sharing the oversight (15:2,4,6,22,23; 16:4). Likewise, the ordination or laying on of hands is said to be by the presbytery (I Tim. 4:14), and that includes the Apostle Paul (2 Tim. 1:6) and, furthermore, in Acts 13:1-3 men who are more specifically designated as prophets and teachers. We may, therefore, refer to the evangelists and to the pastors and teachers of Ephesians 4:11 as elders.

When we see that the term elders and bishops serve as the designation of one particular group of men or office and that the general term of servant (*diakonos*) has become a technical term for the ones who specifically have the task of service in the church, i.e., the deacons, we are impressed by the fact that the New Testament can refer to the offices in the church under these two heads or two offices (Phil. 1:1, I Tim. 3:1,2, and 12; compare Acts 6:1-6). When the Apostle Paul desires to address the officers of the church of Philippi, he does so using two terms and addresses two groups of officers — “the bishops (overseers) and deacons” (Phil. 1:1). And in his letter especially written to order the life and government of the church, I Timothy, (see I Tim. 3:13), he again speaks of only two groups under these two words, bishops and deacons (I Tim. 3:1 and 2, and 12). Similarly, when the divisions of labor and of functions is accomplished in the early church, we find the same two-fold division in Acts 6:1-6. The apostles (fellow-elders) continue in the oversight functions of ruling and teaching (Acts 6:2 and 4), while the seven are given the function of service (*diakonein*) at tables (Acts 6:2 and 3). Thus, we see the New Testament speaking of two offices, bishops (or elders) and deacons (Phil. 1:1; I Tim. 3:1 and 2, and 12), and the church of Jesus Christ today should follow that authoritative norm and pattern.

When we ask the distinction between those two offices, we find that the terms used serve themselves to describe that difference. The elders/bishops (overseers) are those who have the spiritual oversight (cf. I Peter 5:2, *episkopountes*), which is specifically said to be ruling and teaching (I Tim. 3:2 and 5; 5:17; Titus 1:9ff). Such ruling and teaching is not specified for the deacons (*diakonoi*) in an almost parallel list in I Timothy 3, but these two functions are clearly omitted (see I Tim. 3:8ff). We deduce from Acts 6 that they continue to serve the poor and needy, and to perform other service ministries for the church under the oversight of the elders (cf. Acts 11:30). When the congregation is first being formed, the deacons may be omitted from the officers elected and their functions are carried on by the elders until the work is heavy and men are available for such service (Acts 14:23; Titus 1:5ff; cf. Acts 6:1-6).

The perspective of the New Testament that there are essentially only two permanent and ordinary offices that continue in the church, elders/bishops and deacons, is borne out not only by the fact that all the offices in the church are referred to by these two terms, but also by an awareness of the fact that the elders/bishops are always considered as a group of men who share together those two responsibilities involved in oversight, namely, teaching and ruling. These references to a plurality of elders in every church preclude these references from referring only to those whom we call ministers or preachers today and clearly include those whom we call ruling as well as teaching elders. The first churches established by Paul on his first missionary journey, small and persecuted as they may have been, each have a plurality of elders appointed for them (Acts 14:23). Elders (plural) are called from Ephesus to Miletus and all of them are called overseers (*episkopoi*) and are given the task of shepherding or pastoring (*poimainein*, Acts 20:28) the church of God and defending it (Acts 20:30,31). The Scripture gives a triple perspective on the function of the elders in the church in Ephesus. Not only is that function referred to in Acts 20:28ff, but also it is further described in I Tim. 3:1ff as caring for the church and being able to teach it (I Tim. 3:2 and 5), and then in I Tim. 5:17 as ruling it and some among the elders so able to teach that they give their full time to that ministry. This combination and distinction of I Tim. 5:17 seems also to be reflected in Ephesians 4, where among those who are all called pastors or shepherds (*poimenas*, Eph. 4:11, cf. Acts 20:28), some are even more particularly called teachers. As in the case of Ephesus, so also the new congregations on the island of Crete located in the cities are to have a plurality of elders in every city. And, again, like the elders at Ephesus, these elders have their unified oversight function described in the two tasks of teaching and ruling (Titus 1:9-11 and 13). James similarly speaks of calling a group of men designated elders to minister to a particular need in a congregation (James 5:14). Peter also refers to elders in the plural (I Peter 5:1, notice also all the plural references in verses 2-4) in each of the congregations addressed by his letter (cf. I Peter 1:1), and speaks of them as shepherding (*poimante*) the particular flock among them (I Peter 5:2). In I Thessalonians 5 and in Hebrews 13 the elders or bishops are not referred to by such names, but are referred to in both cases in the plural as a group which has the unified and shared responsibility of teaching and ruling (I Thess. 5:12, 13; Heb. 13:7 and 17). Thus a uniform picture emerges from the New Testament. From the earliest days of the New Testament church to the last letter written by Paul (from Acts 11:30 and 14:23 to I Tim. 3:1ff, 5:17 and Titus 1:9) the various writers (Acts, Paul, Peter, James, the writer of Hebrews), there is agreement that there is one group of men who have the oversight, called elders or bishops, and that this oversight includes both teaching and ruling. Such evidence is an overwhelming testimony to the fact that the oversight of the church is committed into the hands of a group of men called by the New Testament elders/bishops and that their task or function includes both teaching and ruling as one unified and shared responsibility.

To this clear evidence for the two offices or elders/bishops and deacons, and the function or task committed to the elders/bishops and deacons, and the function or task committed to the elders/bishops should be joined the distinction that I Timothy 5:17 introduces among those who serve in the office which is there designated by the official term elders (or presbyters).

Although all elders are to be able to teach (I Tim. 3:2) and thus to instruct the people of God and communicate with those who oppose Biblical teaching (Titus 1:9ff), and I Timothy 5:17 passage recognizes that among the elders, all of whom are to be able to teach, there are those so gifted with the ability to teach the Word that they are called by God to give their life in such a calling or occupation and deserve therefore to be remunerated for such a calling and occupation. The relation between the elder especially gifted to teach and all the other elders who are to be able to teach is like that of the heightened ability of all the elders compared to that of all believers who are called on to teach one another (Col. 3:16 and Eph. 5:19). Those elders especially gifted to teach labor or work hard at their ministry (I Tim. 5:17) and like the ordinary laborers, they deserve their wages from such labor. Although any elder who devotes his time to the ruling of the church so that it becomes his calling and occupation is worthy not only of the honor of respect, but also the "double honor" of the honorarium or wages, the one whom we designate the teaching elder or the teacher among the elders is especially in view in this passage because such responsibility demands full time service in this calling and occupation. This passage may well be paralleled by Ephesians 4:11, where all the elders are called pastors or shepherds and then to that term is joined the term teachers as describing among those shepherds those who labor in that activity of teaching. Therefore, the New Testament makes a distinction within the one office of elders of some who labor in teaching the Word. The church through the ages has been faithful to the New Testament when it has done the same. When we inquire further about the duties and responsibilities of those among the elders who are laboring in the Word and teaching, we must not only return to the passages about elders and bishops in general, but also consider those passages referring to Timothy and to Paul who were involved in this particular aspect as fellow-elders who were laboring in the Word and teaching (cf. 1 Cor. 9; 2 Cor. 3,4,5; I Tim. 4:6-; 6; 6:11-16; 2 Tim. 1:3-14; 2:3:10-4:8).

Therefore, the church which seeks to be faithful to the New Testament will seek to keep in perspective and balance the unity of the office of elders/bishops which when joined by the deacons leads the New Testament to speak of the permanent offices of the church as just these two, and also the distinguishing function given to some among the elders by means of a particular gift of teaching and a corresponding activity. This will mean that all the elders rule together and are together responsible for the teaching of the church. It will also mean that of that plurality some will be more gifted by God to teach than the others and therefore in distinction from those others will make that ministry their vocation, whereas the others possessing the same authority will remain in other vocations while they share in the oversight. The unity and parity within the one office of elder helps to foster the mutual submission to one another, which in turn helps to preserve the humble servant quality of the eldership, and, at the same time, the unique Lordship of Christ. The recognition of differing manifestations of gifts, especially in that of teaching, within the unified eldership exalts the sovereignty of Christ's Lordship, who gives gifts as he will for the good of His church and helps to ensure that most needed gift of teaching Christ's Word will have full emphasis and free course in His church. So Christ's Word of instruction and the enabling of His Spirit together express his rule through elders/bishops over His Church for the upbuilding of His people and the glory of God.

#### **PART II: BIBLICAL AND THEOLOGICAL ISSUES:**

Following the Biblical pattern set forth above, it is the finding of the committee that the Scriptures teach that there are only two ordinary and perpetual offices in the Church today — the office of Elder and the office of Deacon. Within the office of Elder there are some men who, because of additional gifts and calling from God, perform functions which have been historically performed by those called, at various times, Ministers, Pastors, Teaching Elders, and such other terms. It will be the consistent usage of the committee report to refer to Elders who are involved in the regular public preaching of the Word as 'Preaching Elders.' The usage of this terminology in no way implies that 'Preaching Elders' have a separate office, but is only used to identify those Elders who have special gifts, calling and subsequent training to be used regularly in the public preaching of the Word and the administration of the Sacraments.

This view, sometimes known as the 'Two-Office' view, is not what is consistently spelled out in our current Book of Church Order, nor in common practice throughout our churches today. Since we find the 'Two-Office' view to be the Biblical picture, and since we reaffirm that the Bible must be our infallible rule of both faith and practice we will recommend that changes be made to the Book of Church Order in this area.

Since there is only one office of Elder, and since the Scriptures teach that ordination is to an office (not to be confused with the laying on of hands for commissioning, as in Acts 13); then there should be one ordination of all Elders, and only one. This ordination may be by any court of the church, as a plurality of Elders or Presbyters. The basis for qualifications for the office of Elder should be a man's knowledge of Biblical doctrine; gifts for rule and teaching; commitment to

Christ; and fulfillment of the specific spiritual requirements set forth in I Timothy 3 and Titus 1. This means that a man originally ordained as an Elder in a local Church (currently referred to as a 'Ruling Elder') who subsequently completes the training and examination for functioning as a 'Preaching Elder' should NOT BE AGAIN ORDAINED.

The Scriptures teach that some Elders are specially called and gifted by God to the regular public preaching of the Word. The overwhelming evidence of Reformed church history teaches that it is necessary to the good order of the Church that these men receive specialized training. Therefore, it is important to continue the practice of the current church situation to test these men through a period of licensure, and for the Presbytery to examine and approve such men to function as 'Preaching Elders'. This function includes not only the regular public preaching of the Word, but also the administration of the Sacraments and other ordinances such as marriage.

We recognize that there is no direct 'proof-text' which requires the limitation of administration of the Sacraments to 'Preaching Elders'. But at the same time we affirm the necessity to continue the good order in the church developed over centuries of Reformed church history, and as specifically spelled out in our Confession of Faith, and to make some such limitation. However, in special situations where a specially trained 'Preaching Elder' is not available to administer the Sacraments, other Elders may be approved and licensed by the Presbytery to function in the place of a 'Preaching Elder' for a stated period, with authority to administer the Sacraments. This approval and licensure must be carried out by proper and full examination by the Presbytery.

### PART III: RECOMMENDATIONS TO THE GENERAL ASSEMBLY:

The Committee makes the following recommendations to the Third General Assembly concerning the adopting of policy and providing for its implementation through changes in the Book of Church Order.

**Recommendation No. 1:** That the General Assembly adopt the committee's proposed responses to overtures and questions A, B, C, and D — dealing seriatim — as contained in PART IV of this report.

**Recommendation No. 2:** That the General Assembly affirm that the Scriptures teach that there are but two ordinary and perpetual offices in the Church — the office of Elder and the office of Deacon — and that the Scriptures also teach that some Elders, with special gifts, calling, and preparation, serve as 'Preaching Elders'.

**Recommendation No. 3:** That the General Assembly recognize that the Book of Church Order requires modification at some points, and therefore:

a) act at this Assembly upon the proposed changes to the Book of Church Order contained in Part V of this report; and

b) require the Constitutional Documents Committee, supplemented by one or two members of the current Ad Interim Committee, appointed by the Moderator, to bring back to the Fourth General Assembly any necessary changes to the Book of Church Order and confessional standards (if any), following the basic guidelines of this overall report.

### PART IV: SPECIFIC RESPONSES TO OVERTURES AND MOTIONS ASSIGNED TO THIS COMMITTEE

**Overture 11.** From McIlwain Memorial Presbyterian Church, Pensacola, Florida

**Whereas,** there is not to be any differentiation between the office of ruling elder and teaching elder (Minister of the Word), and each is given equal authority in church government according to the Scriptures \*(Book of Church Order, III, page 20);

**Whereas,** the power of jurisdiction is to be equally exercised by ruling and teaching elders (ministers), but jointly in church courts (Book of Church Order, 1-4, 33, pages 22 and 23);

**Whereas,** the Minister of the Word and the ruling elder are to share equally in the governing of the church (Book of Church Order, 9-3, page 32);

**Whereas,** Christ has furnished others (ruling elders), besides the Minister of the Word, with gifts and commissions to govern when called and ordained thereto (Book of Church Order, 11-1, page 35);

**Whereas,** in all courts of the church the ruling elders possess the same authority and the same eligibility to office as the Minister of the Word (Book of Church Order, 11-2, page 35);

**Whereas,** the Session is the only court that is denied the right to elect its own Moderator;

**Whereas,** the office of Moderator of Session is the only office in the entire Presbyterian Church system of government to which an elder cannot be elected; and that in his own particular church;

**Whereas,** the requirement that the Minister be the Moderator of Session (Book of Church Order, 13-2, page 38) denies the ruling elder (1) the exercise of his gifts and commission to rule; (2) to share equally in the governing of the church; (3) the same eligibility to office as the Minister of the Word and differentiates between the teaching and ruling elder in matters of church government — all contrary to the Book of Church Order. Furthermore, the principle implies ruling elders are not capable of moderating the Session (Book of Church Order 15-4, page 42);

**Whereas,** The appointment of a moderator of a session by a presbytery when a church is without a pastor (Book of Church Order, 15-4, page 42) denies the session the exercise of its

proper and efficient jurisdiction and governing of its church. It is subject to the convenience and/or whims of a moderator unacceptable to a session because of his theological position, personality or availability;

**Whereas**, the requirement that a Minister of the Word be the Moderator of Session under the Book of Church Order (13-2 and 15-4) places another unnecessary burden and additional responsibilities on a minister already encumbered so heavily that the minister of the Word is rendered less effective in his total ministry;

**Whereas**, the minister of the Word is so encumbered that he ought to have relief from the task and responsibility of Moderator of Session;

**Whereas**, the principal parity of the ruling and teaching elders is violated;

**Whereas**, there is no Spiritual grounds for the teaching elder to moderate the session, only the tradition of men;

**Therefore**, to rectify the inequities, to promote a more harmonious relationship in and between courts, to provide some relief to an encumbered ministry, and to maintain the parity of teaching and ruling elders, the Session of McIlwain Memorial Presbyterian Church overtures the first General Assembly of the Continuing Presbyterian Church to amend the Book of Church Order so that a session may exercise its right to elect its moderator.

(\*References are the BOCO copyrighted by the PCUS in 1965, 12th printing 1969, paperback edition).

A. In response to the overture from the McIlwain Memorial Presbyterian Church of Pensacola, Florida, concerning the right of a local Session to elect its own moderator (Overture 11, 1st General Assembly; see 1974 minutes, 2-70); your committee recommends the following reply:

Since the Bible teaches only one unified office of Elder, and since the Session of a local church is composed of such Elders — regardless of their other gifts and functions — it should therefore be the right of the local Session to elect as its moderator that Elder it feels is best gifted and qualified for such service, and would have the time and ability to fulfill the office. Therefore, the policy of the Presbyterian Church in America shall be that the moderator of a local Session shall be any member of the Session. He should be elected annually for a term of one year, and he can succeed himself in the office. In addition, a vice-moderator may be elected for a one year term for the purpose of moderating the Session in the absence of the moderator or at the request of the moderator.

(If this reply is adopted by the Third General Assembly, your committee recommends that the Assembly immediately act on the following change to the Book of Church Order: "Change No. 11-3 (page 14, line 18, to read as follows: "All duly installed Elders are eligible to hold all offices of the court on which they serve. The Moderator of a Session (and Vice Moderator, if any) shall be chosen for a specific period, normally one year. The Moderator of the Presbytery . . ." (continue remainder as now printed)."

**Overture 4.** From First Presbyterian Church, Belzoni, Mississippi

**FATHERS AND BRETHREN:** The Reverend General Assembly, First Presbyterian Church, Macon, Georgia

Whereas the nature of ordination and its several facets is not clear in the Book of Church Order,

Now, therefore, the Session of the First Presbyterian Church overtures the Second General Assembly to raise a competent committee of scholars and churchmen to study and to:

1. Affirm and declare the nature of ordination in the National Presbyterian Church to be functionary and strictly Biblical,

2. Describe the limits to which Scripture permits ordination to be used apart from the pastorate,

3. Review and clarify the concept of parity if Teaching Elders other than full time pastors are to be permitted to serve on the committees of the higher courts and have the franchise in those courts.

4. Clarify the matter of unordained personnel, their proper examination and certification, the regulation of their work and the limits of women's participation.

Rev. Eurie Hayes Smith, III Moderator

B. In response to the overture from the Session of the Church at Belzoni, Mississippi, concerning general questions in the area of the nature of ordination (see 1974 minutes, 2-71); your committee recommends the following reply:

In answer to request number one, we would affirm that ordination is to an office and not to a function, and the office of Elder, ideally at least, includes certain functions which are listed in Scripture, among which we find: exhortation (Titus 1:9); convincing the gainsayers (Titus 1:9); keeping out heresy (Titus 1:9-11 and Acts 20:29-31); feeding the flock (Acts 20:28 and I Peter 5:2); caring for the needy (Acts 20:35); laboring and admonishing (I Thess. 5:12); speaking the Word of God (Hebrews 13:7); exercising government (Hebrews 13:7, 17); oversight of the congregation (Hebrews 13:17); accounting to God for the congregation (Hebrews 13:17); praying for the sick (James 5:14); and others. In the contemporary pattern of church life and custom there are other functions normally assigned to the Eldership, and except under extraordinary circumstances, only

to the 'Preaching Elder', such as the public preaching of the Word on a regular basis, administering the Sacraments, performing marriage ceremonies, etc.

In answer to the request number two, we would again affirm that ordination is to an office, and not to a function. However, since the office of elder includes various functions, not limited to the 'pastorate', we would affirm that it is proper for a "Preaching Elder" to be ordained upon satisfactory evidence of a call to one of the following functions: Missionary, Evangelist, Chaplain (military or institutional), Church executive or administrator, Seminary professor, Teacher of Bible or Religion in college or university, Headmaster or teacher in Christian Day School.

In answer to question number three, since both historically and by definition, the concept of parity does not refer to equality of numbers but rather equality of condition, rank, value, etc., and since the office of Elder is not limited to the 'pastorate' (see above); therefore the current practice of the church to permit 'Preaching Elders' other than full-time pastors to serve on committees of the higher courts and to have franchise in those courts is in keeping with the concept of parity.

In answer to request number four, we would affirm that all unordained personnel, both men and women, such as administrative assistants, directors of Christian Education, secretaries, music directors, youth workers, teachers in the local church school, Session operated Christian Day Schools, or employees or appointees of one of the committees of the General Assembly or other courts of the Church shall be approved by, and are under the jurisdiction of the Session of the church to which they belong. The appropriate examination, certification, and regulation of their work shall be determined and administered by the court of committee under which they will be working. In the case of a committee employee or appointee, the type of examination, certification, and regulation will be subject to the approval of the court of jurisdiction.

C. In response to the question raised by the motion from the floor at the First General Assembly concerning the administration of the Sacraments by Ruling Elders (see 1974 *Minutes*, 2-29); your committee would recommend the following reply:

The administration of the Sacraments, by its nature, is a proclamation of the Word of God by example, and as practiced consistently throughout most of Reformed church history, should normally be done in conjunction with the preaching of the Word. The continuation of this practice is necessary to continue good order in the church. Therefore, the administration of the Sacraments should normally be left to those Elders who are specially gifted, called, trained, and thereafter examined and approved by Presbytery to serve as 'Preaching Elders'. In situations where such a 'Preaching Elder' is not available to meet a specified need, another Elder — after appropriate examination — may be approved and licensed by the Presbytery to function in the place of a 'Preaching Elder' for a stated period, with authority to administer the Sacraments. (This does not preclude the occasional public preaching of the Word by any Elder).

(If this reply is adopted by the Third General Assembly, your committee recommends that the Assembly immediately act on the following change to the *Book of Church Order*: "Change No. 20-2 (Page 30, line 26) to read as follows:

No. 20-2. Elders may be licensed to supply the ministrations of the Word and Sacraments upon their giving satisfaction to the Presbytery of their gifts. Such licensure must be for a specific need (e.g., a particular church unable otherwise to procure ministration of the Word and Sacraments) and for a stated period, not to exceed two years. Other than a thorough examination on the floor of Presbytery, further provisions of this chapter designed for pre-ordination licensure of regular candidates for the Gospel ministry, may be waived by the Presbytery at its discretion.")

D. In response to the question by the motion from the floor at the Second General Assembly concerning the office of Assistant Pastor (see 1974 minutes, 2-71), your committee would recommend the following reply:

Since the *Book of Church Order* states explicitly, in Section No. 17-2: "The government of the Church is by officers gifted to represent Christ, and the right of God's people to recognize by election to office those so gifted is inalienable. Therefore no man can be placed over a church in any office without the election, or at least the consent of that church.", and since the present practice of allowing for the calling to office of an Assistant Pastor merely by vote of the Session of the Church is inconsistent with this section of the *Book of Church Order*, we would recommend that this practice be eliminated and that only the titles of Pastor and Associate Pastor be recognized. This does not preclude, however, the hiring of non-ordained personnel by the Session to carry out specific functions within the church (e.g., youth ministries, Christian Education directors, Administrative Assistants, etc.). Such non-ordained personnel could well be seminary-trained men who are candidates for service as 'Preaching Elders.'

(If this reply is adopted by the Third General Assembly, your committee recommends that the Assembly immediately act on the following change to the *Book of Church Order*: "Change Section No. 23-1 (page 43, line 5ff) to read: 'The various pastoral relations are pastor and associate pastor.' Change Section No. 23-2 to read: 'The pastor and associate pastor are elected by the congregation using the form of call in 21-6. Being elected by the congregation, they become members of the Session.' Delete No. 23-3. Renumber and change 23-4 as follows: '23-3. The relationship of the associate pastor is determined by and spelled out in the call, and regarding dissolution, must comply with Section 24-1.'")

**PART V: PROPOSED CHANGES TO THE BOOK OF CHURCH ORDER:**

Having approved Recommendation No. 2 concerning the views of the office of Elder, it will be necessary to bring consistency into our Book of Church Order. Your committee recommends that only major, substantive changes be acted on at this Assembly, and that other changes be delegated to the work of a supplemented Constitutional Documents Committee to work out other details. Therefore, we recommend only the following changes be adopted at this time:

**A. Page 9, line 10:** Change paragraph No. 7-2 to read as follows: "The whole polity of the Church consists of doctrine, government, and distribution. The ordinary and perpetual offices in the Church are Elders and Deacons. The office of Elder is to have the government and spiritual oversight of the church, including teaching. Some Elders are specially gifted, called and trained by God to serve as 'Preaching Elders.' They are ordained and installed by the Presbytery to preach the Gospel regularly and to administer the Sacraments. The office of Deacon is not one of rule, but rather of service both to the physical and spiritual needs of the people. Special emphasis should be made in the area of care for widows and orphans. As in Scripture, the office of Elder is given to men only."

**B. Page 9, line 22:** Combine Chapters 8 and 9 as follows and renumber all following chapters accordingly.

**Chapter 8. The Elder.**

**No. 8-1.** This office is the first in the Church, both for dignity and usefulness. The man who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop or pastor. As is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed teacher. These titles do not indicate different grades of office, but all describe one and the same office.

**No. 8-2.** He that fills this office should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. He should rule his own house well and should have a good report of them that are outside the Church.

**No. 8-3.** It belongs to the office of Elder both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of moral enter therein. They must exercise government and discipline, and take oversight not only of the spiritual interests of the particular church, but also the Church generally, when called thereunto. They should visit the people at their homes, especially the sick. They should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock.

**No. 8-4.** As the Lord has given different gifts to the Elders and has committed to some special gifts and callings, the Church is authorized to call and appoint some to labor as 'Preaching Elders.'

**No. 8-5.** When an Elder is called to labor as a 'Preaching Elder' it belongs to his office, in addition to those functions he shares with all other Elders, to feed the flock, by reading, expounding and preaching the Word of God and to administer the Sacraments. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. As he bears glad tidings of salvation to the ignorant and perishing, he is termed evangelist. As he stands to proclaim the Gospel, he is termed preacher. As he dispenses the manifold grace of God, and the ordinance instituted by Christ, he is termed steward of the mysteries of God.

**No. 8-6.** When an Elder is appointed to the work of a Missionary or Evangelist, he is commissioned to preach the Word and administer the Sacraments in foreign countries or the destitute parts of the Church, and to him may be entrusted power to organize churches and ordain Elders and Deacons therein.

**C. Page 46, line 1:** Change remainder of questions to read as follows:

(To be pronounced only to Elders)

(6) Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity, peace, unity and edification of the Church, whatever persecution or opposition may arise unto you on that account?

(7) Have you been induced, as far as you know your own heart, to seek the office of Elder from love to God and a sincere desire to promote His glory in the Gospel of His Son?

(8) Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and an Elder, whether personal or relational, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety before the flock of which God shall make you an overseer?

**D. Page 46, line 5:** Change questions as follows:

(To be propounded in the case of Elders)

(1) Do you, the members of this church, acknowledge and receive this brother as an Elder having oversight over you, in accordance with the Word of God and the constitution of this Church?

(2) Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

(3) Do you promise to encourage him in his labors and to assist his endeavors for your instruction and spiritual edification?

(To be propounded in the case of Deacons)

(1) Do you, the members of this Church, acknowledge and receive this brother as a Deacon, and do you promise to yield to him all that honor, encouragement, and obedience in the Lord to which his office, according to the word of God and the constitution of this Church, entitles him?

### REPORT OF THE AD INTERIM COMMITTEE ON THE NUMBER OF OFFICES IN THE CHURCH TO THE FOURTH GENERAL ASSEMBLY

The Ad Interim Committee on the Number of Offices in the Church, which was erected by the Third General Assembly to continue the study of the subject of offices in the Church, was made up of the following: Robert H. Kirksey, Chairman, Ligon Duncan, John Snyder and Jules Vroon, Ruling Elders, and Don Clements, Donald Dunkerley, Morton H. Smith and R. C. Sproul, Teaching Elders.

This is the third Ad Interim Committee assigned this study. The first Committee was appointed at the First General Assembly to study the question of the administration of the Sacraments by Ruling Elders (See 1974 Minutes, 2-29). The second Committee was erected to study the question of the number of Offices in the Church. In addition to this question the following matters were also assigned to the Committee: the right of a local Session to elect its own moderator (Overture 11 to the First General Assembly, see 1974 Minutes, 2-70); the office of Assistant Pastor (See 1974 Minutes, 2-71); a general four part overture concerning the nature of ordination (See 1974 Minutes, 2-98). The Third General Assembly decided not to act on the report of this second Committee, and thus recommitted the whole matter to the present Committee, with the added instruction that the Committee "include in its report exegetical defenses of both the two office and three office views" (See 1975 Minutes, 3-31, 3-33, 3-83).

The Committee has met three times during the year. At the first meeting the subjects assigned the Committee were divided among the members of the Committee for special study and the preparation of papers. The subsequent meetings of the Committee have been spent in reviewing the papers produced by its members. The Committee plans a fourth meeting to be held at the time of the Fourth General Assembly in Greenville, South Carolina.

The Committee has, in the course of its study, come to the realization that the matters assigned to it are too involved for it to come to a quick and ready solution. For this reason the Committee will not bring in a final report to this Assembly but rather present a progress report, with the request that it be continued to the next Assembly. One of the things that has brought the Committee to this conclusion was the directive of the Third General Assembly that it present a defense of both the two and three office views. Since this question lies at the root of the differences in the Church on this whole matter, the Committee feels that it would be useful for it to share with the Assembly something of its present studies on this particular question. This is done for two reasons. First, the Committee feels that the whole Church would be enlightened to know more clearly the issues that lie before us. Second, it is the hope of the Committee that this report will stimulate further study and reaction by the Church at large. The Committee is thus soliciting response from the Church at large on this subject. In order to provide an opportunity for any one who has further insight in these matters to present their views, the Committee will hold an open meeting on Tuesday afternoon, September 14, 1976, at 3:00 P.M. at the Second Presbyterian Church in Greenville, South Carolina. The Committee would welcome papers or oral presentations from any interested parties on this important subject, which can assist it in the completion of its task.

#### "A Preliminary Study of the Two and Three Office Theories"

##### **Introduction:**

The following study seeks to present the Biblical and historical background for the different views as to the number of offices in the Church. At this stage no attempt is being made to settle this matter, but rather this is intended to be an informative study of the question. All are agreed that there are at least two offices in the Church, namely, the offices of elder and deacon. The difference lies in the nature of the office of elder. Are there two separate classes of elders, or is there just one class? This study seeks to deal with the office of elder alone, and does not treat the office of deacon.

##### **I. Old Testament Background**

The office of elder is rooted in the family itself. The period of the patriarchs reflects a time of both rule and teaching as proper functions of the head of the family (Gen. 18: 24:2). Even before the exodus there is evidence of the office of elder in Israel. Moses was sent to

"gather the elders of Israel together" (Ex. 3:16) and to announce the forthcoming exodus. They were thus the representatives of the people. After Israel came out of Egypt, Moses set up a graduated court system (Ex. 18:21). In Numbers 11:16-17 reference is made to seventy men of the elders, who were to "bear the burden of the people" with Moses. The promise of the gift of the Spirit to equip these elders was made, thus confirming the fact that this was of the Lord. (See also: Deut. 25:7-9; 29:10; 31:9,28.) These passages clearly indicate the establishment of the office of elder, with the specific function of ruling. The function of teaching in the Old Testament was generally in the hands of the prophets and priests.

In the exile the people were scattered, and the Temple was destroyed. This gave rise to the synagogue or Jewish congregations wherever there were at least ten Jewish families. Douglas Bannerman in his *Scripture Doctrine of the Church* points to Acts 15:21 as indicating that the synagogue had Divine approval, even though its particular institution is not described in the Old Testament. The basic elements found under the ministry of Ezra and Nehemiah, prior to the reestablishment of the Temple, are those found in the synagogue. Bannerman points out that the presbytery was found in the synagogue.

There is universal agreement among competent scholars who have studied the subject, that the whole authority of the synagogue in every normal instance was in the hands of the small body or consistory of elders. (p. 134)

Bannerman then continues in the study of the function of the elders in the synagogue. He finds that there were two general departments, namely, teaching and ruling. In connection with the teaching function there grew up a professional class known as the Scribes. These were men who took professional training in the knowledge of Scriptural Law and its traditional interpretation. Ezra in the Old Testament, though of the priestly line of Aaron, was also designated a ready scribe of the Law of Moses (Ezra 7:6). The body of Scribes was quite prominent at the time of the New Testament period. Though their own lives may often have been unworthy, their position as teachers of the Word was acknowledged by our Lord Himself (Matt. 23:2-6).

Out of the synagogue system, and perhaps the original appointment of the elders by Moses, came the development of the Sanhedrin. It was sometimes called "the presbytery", "the presbytery of the people", or "the Sanhedrin". (Matt. 26:59; Mark 14:55; Luke 22:66; Acts 22:5; 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 38; 34:20). The members of the Sanhedrin were spoken of in several ways: "counselors" (Luke 23:50; Mark 15:43); "the chief priests, elders and scribes" (Matt. 27:41; Mark 11:27; 14:43-53; 15:1); "the rulers, elders and scribes" (Acts 4:5); or "chief priests and rulers" (Luke 23:13; 24:20). From this we gather that the Sanhedrin was made up of three elements: first, the chief priests; the scribes; and third, the elders. It is of interest to note that the word elders may be used to designate the whole council, the non-priestly members, or the teaching elders.

Matthew 15:2 uses the phrase "traditions of the elders", which seems to be a reference to the teaching of the scribes.

## II. New Testament Teaching

Though this is but a brief summary of the Old Testament on this subject, it is sufficient to show that there were some elders who were just rulers, and some who were rulers and elders. As we move to the New Testament, the question must be asked whether this pattern continued or not. It is obvious that certain basic changes took place with the fulfillment of the ceremonial law by Christ. Did similar changes take place in the government of the congregations as they became Christian congregations, or did they essentially borrow the synagogue polity?

The matter of fact way in which elders are first mentioned in connection with the Christian congregation in Jerusalem suggests that the Church borrowed the Jewish system (See Acts 11:30). The appointment of the first group of men to assist in temporal affairs in Acts 6 also parallels the servants or assistants in the Jewish synagogue. In addressing the Church at Philippi Paul refers only to two groups of officers, "The bishops and deacons" (Phil. 1:1). Further, he gave qualifications for only two classes of officers, namely, bishops (elders) and deacons (I Tim. 3; Titus 1).

The question that is before the Presbyterian Church in America is whether the office of elder is properly divided into two distinct classes of elders, or whether there is just one class of elder. Arguments for both views are given here.

First, there is the position that I Timothy 3:2 says all elders are to be apt to teach. It is understood from this that all elders have both functions of teaching and ruling, though some who are more gifted in teaching make it their full-time occupation. These, as I Timothy 5:17f indicates, deserve the support of the Church. This is essentially the position set forth by the report of the Ad-Interim Committee in the **1975 Minutes**, page 204.

The late Dr. R. C. Reed, Professor of Church History at Columbia Theological Seminary, held to only one class of elders. He wrote regarding this in the **Union Seminary Review**, Volume XXI, No. 3, April, 1920. His argument may be summarized as follows: First, there is no evidence for two classes of elders in early post-apostolic history. The reason for this, he

maintains, is that the New Testament itself did not teach such. He indicates that the New Testament Epistles, which include addresses to the officers of the Church, makes no distinction such as, pastor and elders. They are addressed either simply to the elders or to the bishops, which are, of course, interchangeable terms. Secondly, he lays upon the whole body of elders of the Ephesian Church the full task of shepherding the flock (Acts 20:28). Peter in I Peter 5:1-3 does the same thing. Reed maintains that all of the elders then were under charges to feed the flock, which included preaching and the administering the sacraments, as well as ruling. Thirdly, the same qualifications are given for all (I Timothy 3:1-7; Titus 1:5-9).

We quote Reed's argument at this point:

"We have now reached this point, the same titles are applied to all, the same duties are assigned to all, and the same qualifications are prescribed for all. They are all called bishops, presbyters, pastors; they are all enjoined to exercise the functions of a shepherd toward the flock, and they are all to possess the qualifications which will fit them for the common task.

"In view of this, is it by any means certain that we do well to divide them broadly into two official classes? Had there been such a division in apostolic times as obtains in our time, is it not likely that we should be able to discover it? Would they all have had the same titles, the same duties, the same qualifications? . . . (He then notes the **Book of Church Order** assigns nine different titles to the ministry of the Word, and only one title, which he speaks of as not a scriptural title, the ruling elders.) . . . While we assign some duties in common, yet on the whole the spheres of the duties of the two classes are vastly different. We expressly assign them to two distinct and dissimilar offices. We do not demand the same qualifications for both classes. If in all of this we are apostolic, obviously the apostles expressed themselves with far less precision and accuracy than we have done in our **Book of Church Order**."

Reed then goes on to argue what would happen if we were to erase the distinction within the offices. He says, "For one thing, every elder would have the official right to do whatever any other elder had an official right to do. Every elder would be authorized to preach, to administer the sacraments, to solemnize marriages, and would, no doubt, enjoy the privilege of traveling on the railroad that reduced fair on a clergyman's permit."

He then raises the question of whether all would be obligated to do so. He says,

"Certainly not. I Timothy 5:17 would still furnish apostolic authority for distributing the work according to gifts. The elder who could preach most to edification would give himself to laboring in the Word and doctrines; those who had no special gifts or liking for public speaking would look after the morals and manners of the people; and here and there, the elder who had been elected because of his wealth or social eminence would continue to be a mere knot-on-a-log, a worthless cumberer of the ground."

Reed then argues for the advantages of such a change. First, he says that there would be no vacant churches. In answer to the argument that it would lower the standard of ministerial education, he says: "If all our elders should be recognized as preachers, we should have on an average a ministry no better educated than that of the Methodists and the Baptists. Well, perhaps even that disaster would not be as bad as dead churches." He further indicates that he believes that we would continue to have a number who would devote themselves full-time to preaching, and would seek the training necessary to this work.

He then asks the question of the precedence in history for this position. He indicates that first of all, this is found in the history of the Church of Scotland. In 1560 the First General Assembly of the Church of Scotland had only thirteen ministers for the whole realm of Scotland.

"Consequently, under the leadership of John Knox, they appointed godly men to gather the congregations into their houses of worship, and to read the Word of God to them. It was demanded of these readers that after they had grown familiar with the Scriptures, they should add to reading exhortation. It was further contemplated that those engaged in these sacred labors would ultimately fit themselves for ordination and enter the regular ministry."

The second historical precedent is found in the foreign mission fields. He indicates that, "Just so soon as a native Christian can be put into possession of sufficient knowledge to enable him to tell the story of the Cross to his fellow-countrymen, he is sent forth to do the work of an evangelist. The exigency of the case controlled the policy of the Church."

The third historical precedent is that of the Campbellite Church. He indicates that Alexander Campbell was reared a Presbyterian, and when he organized an independent church, "He introduced the very innovation which we are considering, thinking thereby to conform his church more nearly to the apostolic pattern. The Campbellites have a plurality of elders in every church, just as we have, but they all belong to the same class. They try to provide an educated preacher for each pulpit, but in the absence of such a trained elder, the service proceeds the same as if he were there. No church is ever closed, and the sacrament of the Lord's Supper is administered every day. The growth of the Campbellite Church has been phenomenal. There is reason to believe that it is due in no small measure to this effective use of the eldership."

The Committee finds in Reed the best and most straightforward statement of the simple two-office view, with no distinctions to be made within the office of elder. If the PCA is to adopt this position, the full implications of it need to be set forth before the Church very simply and clearly.

Among the best arguments given against the single eldership without any distinction, are the following by Dr. David King of the Church of Scotland. He deals with this as he seeks to treat the work of a Congregationalist, Dr. Samuel Davidson, Professor of Biblical Literature in the Leicestershire College, London, in his work entitled **Eccelesiastical Polity of the New Testament Unfolded, and Its Points of Coincidence or Disagreement with Prevailing Systems Indicated**. King sets forth the position in these words:

"What, then, is the difference between us and Dr. Davidson, wherein does he think that we are wrong? He thinks that though some of the primitive elders only ruled, they were entitled to preach. He holds that 'the nature of the distinction is merely such as arises from the possession of the various talents, direct to the discharge of different duties, while all have an equal right to perform the same functions.' (**Eccelesiastical Polity**, page 183). The sum of this statement is, that the elders who did not preach possess the right to do so, but wanted the talents; and so they had been appointed to functions for which their talents do not qualify them. They were appointed to preach when they could not preach; and they receded from a duty that they had undertaken, because they failed in the attempt to discharge it. This doctrine seems strange.

"We have sometimes difficulty in getting elders. If we told men of eminent but modest worth that their appointment would include preaching as well as ruling, they would not likely be quicker to enter the office; nor should we overcome their objections probably by telling them, 'You have only to be appointed to preach, and then neglect this duty to which you have been solemnly set apart, for this conduct was quite common in the apostolic churches.' I prefer to believe that the elders severally did what they were severally appointed to do — that their practice corresponded with their appointment, and is to us explanatory of their commission." (**The Ruling Eldership in the Christian Church**, pages 23-24).

The problem phrase is, of course, the phrase "apt to teach" in I Timothy 3:2. Those who maintain that all elders are to be able to preach the Word insist that this phrase implies this fact. Those who do not hold to this, insist that the phrase means nothing more than the ability to communicate the faith, perhaps on a person to person basis, perhaps in a Sunday School situation, or perhaps in the pulpit situation. It is argued by these that the passage in I Timothy 5:17 implies the distinction between the two classes of elders. Further, it is argued that the phrase in Ephesians 4:11 where the list of offices given by Christ to the Church is given: "And he gave some apostles; and some, prophets; and some, evangelists; and some pastors and teachers," suggests the two classes of elders. The pastors and teachers, on the one hand, are in the same general classification as distinguished from all the other offices listed. On the other hand, the two functions of pastoring and teaching are named separately, suggesting two classes of elders.

Let us now return more specifically to the problem that the Church is facing, namely, the question of whether all elders are of one class, or whether there are two distinct classes of elders. Those who maintain that there is only one essential class of elders, and that not only must they jointly rule, but that every elder ought also to be apt to teach, do so on the basis of the fact that the phrase "apt to teach" is found in the list of qualifications for all elders. The issue hangs on the interpretation of this phrase, and also on the interpretation of the language to "feed the flock" and upon the definition of the word "pastor". Those who maintain the one office idea believe that the phrase "apt to teach" along with the instruction of Paul in Acts 20:28 to all elders that they are to "feed the flock" indicates that all elders are to be able to serve in teaching or preaching functions. The distinction in I Timothy 5:17 between those who rule well and those who teach is thereby minimized. Dr. Knight treats this in the **1975 Assembly Minutes**, page 204. He indicates that this distinction really is recognizing the fact that there are some of the elders who are especially gifted in teaching, though they belong to a class of officers, all of whom must have the ability to teach. This is the same as R. C. Reed's position, already cited above. It was the position adopted by the past Ad-Interim Committee dealing with this subject. (See **1975 Minutes**, pages 205ff.)

The other view maintains that the phrase "apt to teach" does not necessarily mean preaching. It is the idea that all elders should be able to communicate the Gospel, at least on a one-to-one basis with those who desire to understand it. If elders have the task of pastoring or shepherding the flock, then they need to be able to talk to members of the flock about the meaning of the Gospel. Surely, this is the minimum of what this phrase means. Dr. King treats this matter as follows:

"Paul requires that a bishop be 'apt to teach.' Does not this show that all bishops should be teaching bishops? — I answer, first, that there are various kinds of teaching, and that all elders have need of aptness to communicate instructions in various ways. They should be apt to train the young, to comfort the sorrowful, to convince the gainsaying. I

answer secondly, that Dr. Davidson, and others who think with him, have quite an urgent reason to understand the teaching in this modified sense as we can have. It is Dr. Davidson's theory that though all the primitive elders had a right to preach, some of them did not exercise the right, because they wanted the requisite talent. Why then, if public teaching is meant, did Paul declare aptness to teach to be indispensable, and yet ordain men to the office by whom no such qualifications were possessed? The door of escape which will give Dr. Davidson relief from this difficulty will suffice for our release." (*Op. cit.*, page 35).

It is interesting that Dr. Thornwell in his treatment of the matter brings out the fact that the term pastor or shepherd does not necessarily involve the idea of teacher. He says,

"**Pastor** or **shepherd**, in its metaphorical acceptation, expresses the general idea of guidance and authority, and may refer either to the instructions of a teacher or the directions or government of a ruler. Perhaps in the Old Testament it is more commonly descriptive of government than of the office of teaching; and we are inclined to think that the true ground of this application to a teacher is the tendency of his instructions to regulate the conduct of life. Be this as it may, a pastor is unquestionably a ruler. . . . In Ezekiel 37:24, the **shepherd** and **king** are evidently employed as synonymous: 'And David my servant shall be king over them, and they all shall have one shepherd.' "**Pastor**", says Schleusner, 'Hoc est rex unus erit omnium.' God promises His people in Ezekiel 34:23-24, that He will 'set up one **shepherd** over them' even His servant David who is immediately described as a little 'Prince among them.' To feed the people of Israel is explained, in 1 Chronicles 11:2, by being their ruler: 'Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.' When we come to the New Testament, the idea of rule seems to be intimately associated with the word **shepherd** or **pastor**, and its derivatives. The clause which our translators have rendered, Revelation 2:27, 'He shall rule them with a rod of iron,' is, in the original, He shall **feed** them with a rod of iron. In Matthew 2:6 — 'Out of thee shall come a governor that shall rule my people' — the Greek is, that shall **feed**, or be shepherd of, my people Israel; and in Paul's enumeration of the officers whom the ascended Saviour bequeathed to the Church, if **pastor** and **ruler** are not synonymous, as Ambrose evidently thought them to be, there is no mentioned rulers at all.

"These passages are sufficient to prove that pastors are not necessarily teachers, that elders may be pastors, both the classical and Scriptural sense, without being ordinary ministers of the Word. The generic idea is that of guidance or direction; the specific form of this guidance may be instruction or government." (*Collected Writings*, Volume IV, pages 110-111).

Thornwell then goes on to treat the word bishop or overseer, and cites Numbers 31:14, Judges 9:28, and Nehemiah 11:9, 14, 22, as indicating that overseers were rulers, entrusted with authority, but not necessarily teachers. He concludes:

"The considerations which have been presented we deem sufficient to show that our Standards and the Scriptures concur in teaching that the ruling elder is truly and properly a presbyter; and therefore has a right to participate in all acts which any other presbyter can there impart. It does not follow, however, that because he is a Scriptural pastor and bishop he is therefore a minister of the Word and a steward of the mysteries of God. Preaching is a very different part of labor from ruling; and though all preachers, whether apostles, evangelists, or pastors, in the technical sense of our Standards, are rulers according to the appointment of God, yet the converse of the proposition is by no means true — that all rulers whether elders, bishops, . . . are preachers. We affirm, without hesitation, that all ministers of the Word, lawfully called and ordained, are presbyters, but we are very far from affirming that all presbyters, lawfully called and ordained, are ministers of the Word. We maintain that Christ has appointed two classes of rulers, or chosen representatives of the people — one to preach and rule, the other only to rule; that presbyter and bishop are terms expressive of government and not of instruction." (*Collected Writings*, Volume IV, p ge 114).

### III. The Office in Church History

In addition to surveying the Biblical grounds, the assignment for this paper included something of the survey of the historical practices regarding this matter. Samuel Miller devotes some thirty-three pages to the testimony of the early church fathers. Let us simply quote his conclusion regarding this matter, and not get into the details of citation of the different fathers.

"Such then is the amount of the testimony of the early church fathers. They tell us, with a unanimity and frequency truly remarkable, that, in every church, there was a bench or college of elders: that they sat with the bishop or pastor, as an ecclesiastical judicatory, and with him ruled the church: that this bench or body of rulers was called by various names in different parts of the world; . . . that they were always present with the bishop or pastor when he presided in public worship: that he did nothing of importance without

consulting them: that they seldom or never preached, unless in cases of necessity, or when especially requested to do so by the pastor: that they were more frequently than otherwise called clergymen, like the elders who 'labored in the Word and doctrine,' but sometimes distinguished from the clergy: that, however, whether called clergymen or not, they 'ecclesiastical men,' that is, set apart for ecclesiastical purposes, devoted to the spiritual rule and edification of the Church; that all questions of discipline, such as admitting members into the Church, inspecting their Christian department, and censuring, suspending, and excommunicating, were decided by these elders: and, finally, from all it is apparent, that as discipline became unpopular, and ecclesiastics more aspiring, the ruling part of the elder's office was gradually laid aside, and the teaching part alone retained." (*An Essay on the Warrant, Nature, and Duties of the Office of the Ruling Elder in the Presbyterian Church*, pp. 105-106)

Miller then gives a treatment about the period between the Ancient Church and the Reformation. He indicates that at least in one case there is testimony to the existence of the Waldensian Christians, in opposition to the Roman Church, dating as early as 314. Whether this is an accurate dating or not, they certainly date from around the year 1,000. That is, they were existing at least 500 years prior to the Reformation. The Waldensian Confession (Article 31) reads: "It is necessary for the Church to have pastors, to preach God's Word; to administer the sacraments, and to watch over the sheep of Jesus Christ; and also elders and deacons, according to the rules of good and holy church discipline, and the practice of the primitive church." (Cited in Miller, *op. cit.*, page 110). Miller then goes on to cite rather extensively from the Bohemian Brethren, considered by some a branch of the Waldensians, that they had elders as well. He indicates that in 1540 Calvin corresponded with the Bohemian pastors, inquiring particularly regarding their form of Church government. All of this is to the point that Calvin did not originate the office of ruling elder as has been charged by those who do not believe that such an office is Biblical.

Moving then to the Reformers, Miller cites Zwingli as the first of the Reformers to refer to elders. He cites him thus:

"The title of presbyter or elder, as used in Scripture, is not rightly understood by those who consider it as applicable only to those who preside in preaching; for it is evident that the term is also sometimes used to designate elders of another kind, that is, senators, leaders, or counselors. So we read Acts 15, where it is said, 'The apostles and elders came together to consider this matter.' Here we see that the elders spoken of are to be considered as senators or counselors. It is evident that the *presbuteroi* mentioned in this place are not ministers of the Word; but they were aged, prudent, and venerable men, who, in directing and managing the affairs of the church, were the same thing as the senators in our cities. And the title elder is used in the same sense, in many other places in the Acts of the Apostles." (Citation of Zwingli taken from the *Politicae Ecclesiasticae* of Voetius in Miller, *op. cit.*, pages 122-123).

Calvin held a fourfold office position, with the ruling elders clearly distinct from the teaching elders. This view maintains that there are three distinct offices, separating ministers from elders. In other words, elders are simply rulers. Edmund Clowney presented a paper to the last Ad-Interim Committee on the Number of Offices defending the office of rulers as Biblical. He based this on the Old Testament primarily, and down through the Book of Acts, but not including the statements of the Pastoral Epistles.

Actually, this is the view set forth by the Westminster Divines in the original **Form of Presbyterian Church Government**. The Form reads: "The officers which Christ hath appointed for the edification of His Church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased.

"Others ordinary and perpetual, as pastors, teachers, and other Church governors, and deacons." The Divines then went on to define each office, which I shall quote also: "The pastorate is an ordinary and perpetual officer in the Church, prophesying of the time of the Gospel." This section then sets forth the duties of what we would call ministers of the Word, including prayer for the congregation, reading and preaching of the Word of God, and the ruling over the flock as a pastor.

The teacher or doctor is described thus: "The Scripture doth hold out the name and title of teacher, as well as of the pastor. Who is also a minister of the Word, as well as the pastor, and hath power of administration of the sacraments." This original form of government does not say that these teachers or doctors had any office of rule in the Church.

The third category of officers is that of "other Church governors." The paragraph describing these reads:

"As there were in the Jewish Church elders of the people joined with the priests and Levites in the government of the Church; so Christ hath instituted government, and governors ecclesiastical in the Church, hath furnished some in His Church, beside the ministers of the Word, with gifts for government, and with the commission to execute the same when called thereunto, who are to join with the minister in the government of the Church. Which officers Reformed churches commonly called elders."

The final office is that of deacons, which is described thus: "The Scripture doth hold out deacons as distinct officers in the Church. Whose office is perpetual. To whose office it belongs not to preach the Word, or administer the sacraments, but to take special care in distributing to the necessities of the poor."

From this description of the Westminster Divines we see actually four offices. There are two classes of ministers of the Word, namely, pastors and teachers. The pastors minister the Word and rule, whereas the teachers only preach the Word and teach it. The other rulers, or elders, simply rule without being involved in the teaching function. The Christian Reformed Church maintains essentially this position today. Presbyterian Churches in America, and in particular, Southern Presbyterian Churches, have not kept the professors separate from other teaching elders. Rather, they have subsumed them under the same general category, giving them the privileges of both teaching and ruling. The Southern Presbyterian Church also expanded the office of the deacon to include more than just ministry to the poor. It has taken the idea of all temporal functions legitimately belonging to this office, in order to allow the elders to devote themselves to the spiritual functions of prayer and ministry of the Word. This Southern Presbyterian position has been carried over into the PCA.

This became the position of American Presbyterianism in its early development. On the other hand, John Knox, as R. C. Reed indicated, used even the rulers in the capacity of teaching elders. The Church of Scotland, with its adoption of the **Confession and Form of Government** of the Westminster Divines, eventually abandoned this position. The Congregationalists in England and Scotland, as is indicated by men like Wardlaw and Davidson, took the position that all elders should be able to teach.

In American Presbyterian history the debate between Thornwell and Hodge was whether ruling elders were actually qualified to lay hands on a teaching elder at his ordination. Hodge argued against this, and the Church in general did not accept this view until sometime after the division of the PCUS from the Northern Church. Also involved in the early Southern Church history was the question of whether ruling elders had the right to preach at all. The original order was that ruling elders did not have the right to preach, and that, therefore, if one were elected moderator of a court, he was to appoint someone to preach the retiring moderator's sermon. An interesting development that gradually became more acceptable in the Presbyterian Church in the United States was the fact that ruling elders were encouraged to fill vacant churches. The first action regarding this was in 1866-67, which was, of course, right after the War between the States. The next action of the Church regarding this matter was in 1919, again during the war situation, and the next in 1943, again in the war situation. It was due to the fact that so many teaching elders were involved in military service, leaving the churches at home vacant, that the Church looked to its ruling elders to fill the pulpits. This is the background for the idea that the ruling elder has the right to preach. It lies behind the First PCA Assembly's action providing in its **Book of Church Order** for the licensure of ruling elders to preach on a regular basis. It should be noted that this was not what Thornwell argued for when he argued the parity of the ruling elders with the teaching elders as presbyters in the courts. Hodge and others prior to this time had seen ruling elders sometimes as something less than full members of the court. The Southern Presbyterian tradition has always maintained a parity of the ruling and teaching elders insofar as their authority in the court is concerned.

## Appendix P

### RULES FOR ASSEMBLY OPERATIONS As Amended by the Fifth 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 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 temporarily invite another Commissioner to act 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 preach a retiring Moderator's sermon. 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 General 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 Inter-church 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.

#### IV. The Assembly Arrangements

**4-1** A brief worship service shall be included in each morning session.

4-2 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.

#### 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 reference 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) day 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.

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.

#### 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. Committees 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 Ad Interim Committees, which shall report directly to the Assembly. The following Committees of Commissioners shall handle the matters indicated:

Committees	Reports of	Overtures, 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 and Publications
4. Insurance and Annuities	Sub-committee	Touching insurance and annuities
5. Interchurch Relations	Sub-committee	Touching comity, cooperation, relations to other churches
6. Judicial Business	Permanent Committee	Touching Constitution
7. Mission to the United States	Permanent Committee	Touching home missions
8. Mission to the World	Permanent Committee	Touching world missions
9. Review and control of Presbyteries	Presbytery Minutes	
10. PCA Foundation	Trustees	Touching PCA Foundation
11. Stewardship	Sub-Committee	Touching Stewardship

**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 Committees 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.

(3) A committee with a heavy work load of business requiring extended conference with parties not members of the committee may create subcommittees as needed.

(4) 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. The Committee may go into executive session under Robert's Rules of Order when the Committee determines, and must be in executive session when it adopts finally the report to the General Assembly. The Chairman and members of the Permanent Committee, and the Coordinator shall meet for consultation with the Committee reviewing their work. The Committee of Commissioners may invite other persons for consultative purposes, when this is felt necessary to the Committee's performance of its business.

**8-5** 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.

**8-6** 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.

**8-7** 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.

**8-8** Informational presentation of some special aspects of the work reported by a Committee of Commissioners shall be limited to five minutes.

**8-9** 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.

**8-10** 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 and two carbon copies, 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. 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.

**8-11** No partial report of a Committee of Commissioners shall be presented without the consent of the Assembly.

**8-12 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 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.
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 be 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 shall 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 by-laws and manual of the Committee, if such exist, should be kept with the minutes.

#### 8-13 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, non-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:
  - (a) Notations shall normally be sent to the Committees 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 Permanent Committee, the following being examples:
    - (1) That the minutes of the Committee of \_\_\_\_\_ be approved without exception (show dates of minutes being approved);
    - (2) That the minutes of the Committee 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.

#### 8-14 GUIDELINES FOR KEEPING PRESBYTERY MINUTES

1. The minutes of Presbytery 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: 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 informality 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 is responsible for the custody of the minutes of the Presbytery. He is responsible for the presentation to the General Assembly for approval of all minutes of the Presby-

tery which have been approved by the Presbytery not previously approved by the General Assembly.

10. A copy of the **Guidelines for Keeping Presbytery Minutes** should be kept with the minutes of the Presbytery.

#### **8-15 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,
  - (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 of Commissioners on Review and Control of Presbyteries.
3. The Committee may divide its work so that two or more members examine minutes primarily as to form [4(a)], and two or more members may examine them primarily as to substance [4(b)].
4. 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, non-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.
5. The Committee shall prepare a report concerning the minutes of each Presbytery. The filling out of a form, designed for the purpose for each Presbytery, 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 Presbytery. 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. Notions 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.)
7. 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.
8. 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.

### **IX Parliamentary Procedure**

**9-1** Except as otherwise specifically provided in these Rules, REVISED ROBERTS RULES OF ORDER shall be the standard in parliamentary procedure.

**9-2** 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. 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.

**9-3** Each recommendation in each report must be read, considered and acted upon separately.

- (1) The chairman moves the adoption.
- (2) Motion to adopt is seconded from the floor.
- (3) The Moderator asks: Is there objection or question?

(4) Hearing no objection or question, the Moderator states: It is adopted. (The above procedure is known as the "Short Form of Voting.")

**9-4 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 commissioners may speak on the same question more than once until all desiring to speak have done so.

(4) When any main motion has been debated for 15 minutes the Moderator shall inquire of the court whether it wishes to place some definite limit upon further debate.

(5) Debate shall be free and open, with equal time being given to proponents and opponents in so far as possible.

**9-5 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.

**X. 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 Q**  
**BY-LAWS**  
**OF**  
**PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)**  
**As Amended by the Third 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 registered office in the State of Delaware is to be located at 229 South State Street, in the City of Dover, County of Kent. The registered agent in charge thereof is The Prentice-Hall Corporation System, Inc., at 229 South State Street, Dover, Delaware. The official business address of the Corporation is the office of the Business Administrator.

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* (15-2) (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 and ordinarily will be held during the month of September. 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* (15-3).

**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* (15-5).

**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 for Assembly Operation. In the event that the Stated Clerk or the Business Administrator are 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 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 By-Laws or those set forth in the *Book of Church Order*, and the Rules for 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 By-Laws, 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, 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.** The affairs of the corporation shall be conducted primarily through Permanent Committees, to wit: Committee on Administration; Committee for Christian Education and Publications; Committee on Mission to the United States; Committee on Mission to the World. The Committee of Administration, shall be composed of six Teaching Elders and six Ruling Elders elected as prescribed by the General Assembly, plus the Moderator of the General Assembly, the immediate past Moderator, the Stated Clerk and the Chairman of the other three Permanent Committees. The Chairman of the Sub-Committee on Judicial Business shall be an advisory member of the Committee on Administration. The other Committees shall consist of six Teaching Elders and six Ruling Elders, elected as prescribed by the General Assembly. There shall also be a Committee on Judicial Business composed of six members divided into three classes of two members each serving three year terms. Each class shall be composed of one (1) Teaching Elder and one (1) Ruling Elder who is preferably a duly licensed attorney at law.

**Section 2.** The power and authority of the Permanent Committees shall be those set forth in these By-Laws or by direction of the General Assembly.

**Section 3.** The Permanent Committees shall, unless specifically directed otherwise by the General Assembly, be authorized to operate from separate locations with separate offices and separate staffs. The budget for each Permanent committee, including specifically the compensation to be paid the chief administrative officer of each Permanent Committee, shall be submitted to the Committee on Administration, which shall consider the requests of each committee as it relates to the budget requests of other committees, to needs and to opportunities, and shall recommend an over all budget to the General Assembly, for its approval. All funds received by the corporation that are designated for the benefit of any particular Permanent Committee shall be disbursed by the Business Administrator 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 Business Administrator as directed by the General Assembly.

**Section 4.** 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 5.** 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 6.** A majority of a Permanent Committee shall constitute a quorum.

**Section 7.** The Chairman and the Secretary of each Permanent Committee shall be elected annually at the first meeting of the Committee following the General Assembly. The incumbent Chairman and Secretary shall continue to serve until their successors have been elected and assume their duties. In the event that the Chairman is rotated off of a Committee, the Moderator of the General Assembly shall name a Convener of the Committee, who shall preside over the Committee until a Chairman is elected and assume his duties.

**Section 8.** 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 9.** 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 By-Laws 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 the United States**

The affairs of the Church involved in its extension in the United States and Canada are assigned to the Committee on Mission to the United States, 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 Committee on Judicial Business**

The Committee shall advise the Assembly on all constitutional matters, and between Assemblies shall function as advisory to the Stated Clerk and the Committee on Administration. The Committee shall not be separately funded but administratively will operate as a Sub-Committee of the Committee on Administration. The Committee will make direct report to each Assembly.

**ARTICLE V. FISCAL MATTERS.**

**Section 1.** The fiscal year of the corporation shall be from January 1 through December 31 of each year. 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 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 By-Laws that may be in conflict therewith.

**ARTICLE VII. AMENDMENTS TO THE BY-LAWS**

These By-Laws may be amended by a majority vote at any annual or special meeting of the General Assembly.



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