

**MINUTES OF THE
158th GENERAL SYNOD**

OF THE

**REFORMED
PRESBYTERIAN
CHURCH
EVANGELICAL SYNOD**



**HELD AT SEATTLE PACIFIC UNIVERSITY
SEATTLE, WASHINGTON**

JULY 4-10, 1980

OFFICERS OF THE 158th GENERAL SYNOD

Moderator: Rev. Roger B. Lambert
1594 N. Allen, Apt. 22
Pasadena, CA 91104

Stated Clerk: Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350

Treasurer: Dr. Charles W. Donaldson
211 Red Riding Hood Tr.
Lookout Mountain, TN 37350

Vice Moderator: Mr. Earl W. Witmer

Assistant Clerk: Rev. Paul R. Meiners

Archivist: Rev. Albert F. Moginot
Covenant Theological Seminary
12330 Conway Rd.
St. Louis, MO 63141

INTERNAL REVENUE NUMBER FOR THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

23-6399328

**Attorney for the
Board of Trustees
of General Synod**

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PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

***Dr. Paul R. Gilchrist
Office of the Stated Clerk
107 Hardy Rd.
Lookout Mountain, TN 37350***

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TABLE OF CONTENTS

Index.....	3
Preface to Synod Minutes.....	5
Actions for Presbyteries.....	6
Minutes of the 158th General Synod.....	7
Statistics.....	185

DIRECTORY SECTION

Officers of Synod.....	220
Synod Agencies.....	221
Members of Agency Boards.....	222
Members of Service Committees.....	223
Members of Special Committees.....	224
Elders and Non-RPs on Boards and Agencies.....	224
Presbyteries, Churches, Ministers.....	227
Index to Ministers.....	269
Index to Churches (by State and City).....	272

Psalm 133.....	Inside Back Cover
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INDEX

Administrative Committee.	19-23
Admission to Communion (1963 report).	137f
Apostasy and Ecclesiastical Separation, Study Committee.	100-124
Archivist.	181
Attendance and Expense.	152-154
Audit.	18
Bills and Overtures, Complaints, and Appeals.	12-16
Overture A—Recommend Disability Insurance Program.	144f
Overture B—Recommend Disability Insurance Program.	145
Overture C—Recommend Favorable Consideration to Merger with PCA.	132-134
Overture D—Erect a Study Committee on Issue of Theonomy.	130f
Overture E—Clarification of Westminster Larger Catechism No. 109 Re Use of Pictures of Christ.	131f
Overture F—Clarify Exception Clause Re Total Abstinence.	146f
Overture G—Recommend Filing an Amicus Brief on Behalf of OPC in San Francisco.	135f
Overture H—Revise FOG Re Call of a Pastor.	140-143
Overture I—Amend FOG Re Licentiates Who Transfer.	143
Overture J—Amend FOG to Require Field Experience for Licentiates.	143f
Overture K—Establish Procedures for Certifying Ruling Elders to Preach.	160f
Complaint #1—Dr. R. Laird Harris vs. Midwestern Presbytery.	161f
Overture L—Consider Merger with OPC If Three-Way Merger Does Not Materialize.	133-134
Overture M—Clarify Position on Covenant Children Partaking of Communion.	136-138
Overture N—Reconsider Questions for Church Membership.	145f
Overture O—Support California Overture Re Amicus Brief.	136
Overture P—Support for Idea of Merger Invitation from PCA.	133f
Overture Q—Divide Delmarva Presbytery in Two.	134f
Overture R—Clarify Meaning of "In a Known Tongue" in WCF.	132
Overture S—Require Presbyteries to Review Their Rolls.	138f
Complaint #2—Rev. A. F. Moginot vs. Midwestern Presbytery.	139f
Board of Home Ministries.	80-95
Budget, Synod Administration (1980 and 1981).	21f
Chaplains, Committee on.	166-174
Christian Training Inc.	30-34
Commissioners to Synod, 1981.	17
Corresponding Members, Seating of.	11
Covenant College.	35-41
Covenant Theological Seminary.	95-99
Days of Prayer.	20
Digest of Synod Actions.	18f
Directory:	
Agencies and Committees.	221
Churches and Clerks of Sessions.	227

Elders on Agencies and Committees.	224
Ministers (Index on p. 269).	227f
Presbytery Officers.	227f
Special Committees.	224
Synod Officers.	220
Directory for Worship, amendments.	18f
Disability and Survivor Insurance Plan.	78-80
Docket, Adoption of.	11
Ecclesiastical Separation, (Apostasy), Study Committee.	100-124
Errata, Minutes of 157th General Synod (1979).	17
Evangelism Committee.	41-43
Form of Government	
Amendments Adopted.	18f
Proposed Amendments.	174-176
Report of Committee.	174-176
Foundation, Reformed Presbyterian.	59-62
Fraternal Delegates, greetings from.	19,51
Fraternal Relations Committee.	63-71,99
Guide to Proportionate Giving.	6
Homosexuality, Study Committee.	43-50
Hospitalization.	72-80
Index of Synod Actions.	18f
Judicial Commission.	13-16, 182f
Koinonia Declaration, Study Committee.	177-179
Lamb and Theological Fund.	148-150
Magazine Committee.	154f
Memorials.	125-128
Ministerial Welfare and Benefits.	72-80
Minutes, approval of.	95, 183
National Presbyterian Missions.	26-30
Nominating Committee.	17
North American Presbyterian and Reformed Council.	67-69
Pension Fund Committee.	162-165
Presbyterian Church in America, Relations with.	64-67, 70f, 99
Presbytery Records Committee.	150-152
Reformed Ecumenical Synod.	69
Relation of Agencies and Churches, Special Committee.	22f
Reformed Presbyterian Foundation.	59-62
Resolutions Committee.	179-181
Responsibility and Authority of Ruling Elders, Study Committee.	155-160
Revision of Westminster Standards.	67
Roll Call.	8-11
Ruling Elders, Study Committee.	155-160
Stated Clerk's Report.	17-19
Standing Committees, appointment of.	11-12
Standing Rules, Amendments.	80
Statistical Tables.	184ff
Time and Place of 159th, 160th, and 161st Synods.	21
Treasurer of Synod, Report of.	23-26
Trustees of Synod, Report of.	177

Utilization of Laymen, Special Committee.....	128f
Validity of Baptism Committee.....	181
Visiting Brothers, Seating of.....	11
Women's Synodical Report.....	181f
World Presbyterian Missions.....	51-58

PREFACE TO SYNOD MINUTES

The 158th General Synod took some dramatic actions which merit the serious consideration not only of commissioners but of the whole membership of the RPCES. After a whole day of debate, on the invitation of the PCA "to come with us for the purpose of effecting and perfecting one church among us," there could be no doubt but that the Holy Spirit of God was exercising His sovereign control in the assembly. May His guidance be just as clearly evident as committees and agencies, presbyteries and sessions seek to understand the will of God for the future.

These minutes, according to action of the 153rd General Synod, are to be distributed free to all ministers, "one copy to every church (whether for clerk of session or church library), plus additional copies for each \$50 contributed to Synod during the last fiscal year up to a total number of elders" (cf. p. 19f). Having made the calculations with the assistance of Treasurer Charles W. Donaldson, the Stated Clerk has sent copies to the pastor of each church. In addition, the 154th General Synod authorized sending copies to each elder commissioner who was in attendance at Synod (p. 17). Additional copies are also available at a nominal charge for others who wish to have them from the Office of the Stated Clerk.

When quoting Minutes of Synod, caution should be exercised as to whether the reports were merely received or if they have been adopted. In some cases, study papers have been assigned and they are the product of the particular committee unless the action stated by the minutes is that they were adopted as the position of the church. When they are sent to presbyteries for study, it still may not be considered the position of the church.

These minutes are published with the prayer that the church of the Lord may be edified by them and the Lord of the church magnified through them.

—PRG

ACTIONS FOR PRESBYTERIES AND SESSIONS

The 158th General Synod acted on several matters which were sent down to presbyteries and sessions for action and information. Please take note of the following:

A. FOR ACTION:

1. Proposed Amendment to Directory for Worship, XIII, 4. . . . p: 145f
2. Proposed Amendments for the Form of Government. pp. 174-176
3. Comments Requested on Report on Ruling Elders by
March 15, 1981. pp. 155-160

B. FOR INFORMATION AND STUDY:

1. Overtures. pp. 130-147, 160-162
Especially Overtures M, S on pp. 136-139
2. Study Committee on Homosexuality—"Pastoral Care for
the Repentent Homosexual". . . . pp. 43-50 exclusive of Part III
3. Relations with PCA. pp. 64-67, 70, 71
4. Report on Apostasy and Ecclesiastical Separation. 100-124

MINUTES
of the 158th General Synod
Reformed Presbyterian Church, Evangelical Synod
Held at Seattle, Washington

FRIDAY MEETING
July 4, 1980

The 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at the First Free Methodist Church adjoining Seattle Pacific University, Seattle, Washington. The Rev. Stephen Leonard, serving as host pastor, presided at the worship service. The choir sang the introit, "Christ Is Made The Sure Foundation" by Wood. After a word of welcome to commissioners and guests, Mr. Leonard read Isaiah 6:1-3 and Revelation 4:1,2,6-8. The assembly sang "Holy, Holy, Holy" (Nicaea), followed by prayer offered by the Rev. John Hoogstrate. Ephesians 3:14-4:16 was read and "The Church's One Foundation" (Aurelia) was sung. The Rev. Dr. P. Robert Palmer preached the sermon "A Twentieth Century Reformation" respecting the nature and purpose of the church of Jesus Christ. His text was 1 Corinthians 10:17. The choir sang an anthem, "When I Survey" (arr. Martin) which was followed by the observance of the Lord's Supper. Hebrews 4:14-16 was read, then the assembly sang "I Greet Thee Who My Sure Redeemer Art" (Toulon). Mr. Leonard and Dr. Palmer led in the communion, assisted by ruling elders Kenneth Anderson, Bruce Beatty, Farrell Bjorkman, Richard Colyn, Mel Harless, Robert Harper, Ross Lawson, Richard Meinert, Frank Monks, Maurie McPhee, and Bruce Stromme. During the communion, the congregation sang "Amidst Us Our Beloved Stands" (Arizona). After communion, the choir responded with "Christ, We Do All Adore Thee" (DuBois). After the singing of "And Can It Be" (Sagina), the retiring moderator pronounced the benediction at 9:45 p.m.

At 10 p.m., the retiring moderator called the synod to order. The Rev. George Smith led in opening prayer. Nominations were opened for moderator. The Rev. Raymond Dameron, the Rev. Roger Lambert and Elder Earl Witmer were nominated. Mr. Lambert was elected, and escorted to the podium by the Rev. Nelson Malkus who nominated him. In accepting the office, Mr. Lambert brought greetings from Chile by reading 1 Corinthians 15:58.

For vice moderator, synod elected Mr. Earl Witmer on a white ballot.

On the recommendation from the Administrative Committee, the stated clerk was reelected to another three year term. The Rev. Paul Meiners was elected on a white ballot to serve as assistant clerk.

On motion, synod gave Dr. Robert Palmer a standing ovation for his fine leadership during the past year.

Synod recessed at 10:30 p.m. with prayer by the Rev. William McColley.

SATURDAY MEETING July 5, 1980

At 8:16 a.m., Rev. Douglas Codling led in a devotional from Exodus 3 and 4 and a time of corporate prayer. At 8:50 a.m., the moderator called the synod to order and constituted the meeting with prayer.

FORMATION OF ROLL AND ATTENDANCE

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting	Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting
CALIFORNIA PRESBYTERY				Frank Smick	x	x	
Ministers				Lynden Stewart	x	e	
Larry Andres	x			Elders			
David Bransby	x	x		Richard Chewing	x	x	
Jack Buckley	x	x		Alan Crumbaker	x	x	
David Dare	x	x		Carroll Hammell	x	e	
Paul Doepke	x			Edwin Keck	x	x	
Roger Lambert	x	x		Donald MacLean	x	e	
Ben Short	x	x		Wilhelmus Schaffers	x	x	
James Singleton	x	x		Hugh Taylor	x	x	
Elders							
Robert Hufford	x	x		EASTERN CANADA			
Robert Morse	x	x		Ministers			
Robert Taylor		x		Tom Aicken	x	x	
				Robert Hamilton	x	x	
DELMARVA PRESBYTERY				Robert McPherson	x	x	
Ministers							
Willard Armes	x	e		FLORIDA PRESBYTERY			
Robert Auffarth	x	e		Ministers			
Richard Bitzer	x	e		James Conrad	x	e	
George Bragdon	x	e		Wyatt Folds	x	e	
William Brindley	x	e		John Graham		x	
Frank Crane	x	x		Kenneth Howell	x		
Robert Eickelberg	x	e		David Martin	x	x	
Arthur Herries	x			Robert Palmer	x	x	
David Kiewiet	x	x		Jonas Shepherd	x	x	
Nelson Malkus	x	x		William Spink	x	e	
Fred McFarland	x	x		Elders			
Walter Menges	x	x		Lavergne Brown	x	e	
Mark Pett	x	x		Frank McClintock	x	e	
Stephen Smallman	x	x					

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting
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GREAT LAKES PRESBYTERY

Ministers

Allan Baldwin	x	x	
Robert Berkey		x	
Richard Dark	x	x	
Seth Dyrness	x	x	
David Jones	x	x	
William Phillips		x	
William Shell	x	x	
Rodney Stortz	x	e	
DeWitt Watson	x		

Elders

Harry Jennings	x	x	
Kenneth Kuyk	x	e	
James Preston	x	x	
Earl Witmer	x	x	

GREAT PLAINS PRESBYTERY

Ministers

Ed Huntington	x	x	
Paul Meiners	x	x	
James Shannon		x	
Douglas Shepler	x	x	

ILLIANA PRESBYTERY

Ministers

Stephen Ford	x	x	
David Robinson	x	x	
Tom Waldecker		x	

Elders

Glenn Baas		x	
Andrew Burgess	x	x	

MIDWESTERN PRESBYTERY

Ministers

William Barker	x	e	
Jeff Black	x	x	
Arthur Boyer	x	x	
Oliver Claassen	x	e	
Timothy Fortner	x	x	
C. Holliday III	x	e	
Roger Hunt	x	x	
Phil Lancaster	x	e	
John MacGregor	x		
Donald MacNair	x	x	
Michael Marcey	x	e	
Egon Middelmann	x	x	
Terry Nixon	x	x	
Michael Parker	x		
Robert Reymond		x	
Alvin Sneller	x	x	
Donald Starn	x	x	

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting
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R. Tevebaugh	x	e	
Wilber Wallis	x	x	
David Winecoff			x

Elders

Douglas Corey	x	x	
Ron Freiwald	x		
James Pickett		x	
Gordon Shaw	x	x	

NEW JERSEY PRESBYTERY

Ministers

John Palmer	x	e	
Glenn Parkinson	x	e	
James Smith	x	x	

Elders

William Bonner	x		
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NORTHEAST PRESBYTERY

Ministers

Robert Edmiston	x		
Brad Evans	x		
Richard Gray	x		
Wm. Henderson	x	x	

Elders

Duane Mattson	x	x	
Wygant Smith	x	e	

PACIFIC NORTHWEST PRESBYTERY

Ministers

Larry Billiter, alt.	x	x	
Robert Bonner	x	x	
Douglas Codling	x	x	
Daniel Dermeyer	x	x	
Guenther Haas	x	x	
John Hoogstrate	x	x	
Douglas Lee	x	x	
Stephen Leonard	x	x	
Wm. Mahlow Jr.	x	x	
Wm McColley	x	x	
Gerald Partain	x	x	
John Picket		x	
James Ranson	x	x	
Robert Rayburn	x	x	
William Swenson	x	x	
Paul Walker, alt.		x	
John Youngs	x	x	

Elders

Kenneth Anderson	x	x	
Ray Bothel			x
Farrell Bjorkman	x		
Dick Colyn	x		
Donald Crozier	x	x	

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting	Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting
John Green			x	ROCKY MOUNTAIN PRESBYTERY			
Robert Harper		x		Ministers			
Robert Harrah		x		L. Donaldson, alt.	x	x	
Richard Herbert	x	x		Del Hafer		x	
Paul Hubbell	x	x		Bernhard Kuiper	x	x	
Will Huisingh, alt.			x	William Leonard	x	x	
Ross Lawson	x	x		David Linden	x	x	
M. McPhee, alt.	x	x		S. Meyerhoff	x	x	
Richard Meinert	x	x		Arthur Scott		x	
John Paist	x	x		Robert Scott	x	x	
Jack Pollard		x		Ronald Shaw	x	x	
A. VanWechel, alt.	x	x		James Urish	x	x	
				Peter Vaughn	x	e	
				James Wiest	x	e	
PHILADELPHIA PRESBYTERY				Elders			
Ministers				Robert Smith	x	e	
Ernest Breen	x	x					
Harold Burkhardt	x	x		SOUTHEAST PRESBYTERY			
John Clark	x	e		Ministers			
J. DeBardeleben	x	e		David Alexander	x	x	
F. S. Dyrness	x	x		Steve Bostrom	x	x	
Eugene Fackler		x		Thomas Cross	x	e	
Harold Hight	x	e		Ross Graham	x	x	
Paul Karlberg	x	x		James Hanson	x	x	
E. T. Noe		x		Al Lutz	x	x	
Eugene Potoka	x	x		Gerald Malkus	x	x	
George Smith	x			Stephen Stout	x	e	
Jeff Talley	x	x		Elders			
Gareth Tonnessen	x	x		Glenn Owen	x	x	
Hugh Wessel	x	e					
John Woll	x	x		SOUTHERN PRESBYTERY			
Elders				Ministers			
James Albany	x	x		William Acker	x	x	
Oong Choi	x	x		Paul Alexander	x	x	
Donald MacKenzie	x	x		Ray Dameron	x		
LeRoy Perry	x	x		Paul Gilchrist	x	x	
Fred Pletscher	x	e		Robert Milliken	x	x	
				Howard Oakley	x	x	
PITTSBURGH PRESBYTERY				Bruce Young	x	x	
Ministers				John Young	x	x	
William Fitzhenry	x	e		Elders			
C. B. Holliday	x	e		Marion Barnes	x	x	
Timothy Stigers	x	e		Joel Belz	x	x	
Paul Taylor III	x	x		Keith Brockman	x	e	
Samuel Ward	x	x		Charles Donaldson	x	x	
Charles Winkler	x	x		Martin Essenburg	x		
Elders							
Paul Anthony	x	e		SOUTHWEST PRESBYTERY			
Harold Harris	x	e		Ministers			
				Steve Childers	x		

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting	Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting or Excused (e)	Present But Not At First or Last Meeting
William Doerfel	x			Elders			
Howard Kelley	x	x		Clark Breeding	x	x	
Clarence Mays	x	x		R. Cronshey	x	x	
Robert Petterson	x	x		Myron Dunton	x	x	
Kyle Thurman	x	e		Lyle Fogle	x	e	
				T. J. Powers		x	

The total attendance at the 158th General Synod was 209 commissioners, of which 148 were teaching elders and 61 were ruling elders. It should be noted that these figures include several who served as alternates.

ADOPTION OF DOCKET

The stated clerk moved a change in the printed schedule to move the Bible study from 8:15 to 8:00 a.m. and the call to order to 8:45. The motion was seconded and carried.

SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS

The following men were introduced to synod and on motion during the course of the meetings were seated as follows:

Corresponding Members:

Fraternal Delegates—Dr. G. Aiken Taylor, PCA; Mr. John Q. Marshall, PCA; Dr. Morton H. Smith, PCA; Rev. Harold Kellam, OPC; Rev. Donald W. Piper, RPCNA.

Other Corresponding Members—Mr. Linward A. Crowe, Mr. Jack Hudson, Rev. Charles McIlhenny (OPC), Dr. O. Palmer Robertson (PCA).

Visiting Brothers: Andrew Belz, Theron Davis, Verlin Frickel, Hyun Young Lee, Robert Adreyering, Casey W. Reinkoster, Craig R. Vick.

APPOINTMENT OF STANDING COMMITTEES

The moderator appointed the following commissioners to serve on the standing committees of synod:

Bills and Overtures

1. Robert Palmer (Chairman)
2. LaVerne Donaldson
3. Gerald Partain
4. David C. Jones
5. Robert Reymond
6. Jack Buckley
7. Mark Pett
8. Kenneth Howell

9. David Linden
10. Stephen Childers
11. Howard Oakley
12. John M. L. Young
13. Harold Burkhart
14. Charles B. Holliday
15. Ron Dunton
16. Gordon Shaw
17. Richard Chewning

18. James Preston
19. Ross Lawson
20. Paul Anthony
21. Robert Smith
22. Joel Belz
23. Frank McClintock
24. Robert Hufford
25. William Bonner

Attendance and Expense

1. David Alexander
2. Donald Crozier
3. Charles Donaldson (Chairman)
4. Roger Hunt
5. Fred McFarland
6. Robert Morse

Memorials

1. Al Lutz (Chairman)
2. Laverne Brown
3. William Henderson
4. Andrew Burgess
5. Glenn Parkinson

Resolutions

1. Frank Crane (Chairman)
2. Walter Menges
3. Fred Pletscher
4. Ronald Shaw
5. Jonas Shepherd
6. Charles Winkler

Presbytery Records

1. Edward Huntington
2. Thomas Aiken
3. Howard Kelley
4. Richard Tevebaugh
5. Peter Spink
6. Maurie McPhee

OVERTURES AND COMMUNICATIONS

The stated clerk presented the following overtures and communications by title:

OVERTURE A—Recommend Disability Insurance Program

OVERTURE B—Recommend Disability Insurance Program

OVERTURE C—Recommend Favorable Consideration to Merger with PCA

OVERTURE D—Erect a Study Committee on Issue of Theonomy

OVERTURE E—Clarification of Westminster Larger Catechism No. 109 Re Use of Pictures of Christ

OVERTURE F—Clarify Exception Clause Re Total Abstinence

OVERTURE G—Recommend Filing an Amicus Brief on Behalf of OPC in San Francisco

OVERTURE H—Revise FOG Re Call of a Pastor

OVERTURE I—Amend FOG Re Licentiatees Who Transfer

OVERTURE J—Amend FOG to Require Field Experience for Licentiatees

OVERTURE K—Establish Procedures for Certifying Ruling Elders to Preach

COMPLAINT #1—Dr. R. Laird Harris vs. Midwestern Presbytery

OVERTURE L—Consider Merger with OPC If Three-Way Merger Does Not Materialize

OVERTURE M—Clarify Position on Covenant Children Partaking of Communion

OVERTURE N—Reconsider Questions for Church Membership

OVERTURE O—Support California Overture Re Amicus Brief
OVERTURE P—Support for Idea of Merger Invitation from PCA
OVERTURE Q—Divide Delmarva Presbytery in Two
OVERTURE R—Clarify Meaning of “In a Known Tongue” in WCF
OVERTURE S—Require Presbyteries to Review Their Rolls
COMPLAINT #2—Rev. A. F. Moginot vs. Midwestern Presbytery

APPEAL #1—C. R. Mays from Decision of Southwest Presbytery

1422 Stagecoach Dr.
Richardson, Texas 75080
December 24, 1979

Rev. Howard C. Kelley
First Presbyterian Church
Box 156
Minco, Oklahoma 73059

Dear Mr. Kelley:

Under the provisions of the Book of Discipline, Chapters IX and X, I hereby request that this letter, sent to you as presbytery moderator, be considered an appeal to the General Synod for a review of the Town North situation and the work of the presbytery commission which led to my resignation as pastor of Town North. In particular, I request that the synod examine the following:

1) The validity of the charges of the session against the pastor “which brought matters to a head” (see paper given the commission on October 22, 1979).

2) The political maneuvering of the session to manipulate the congregation and suppress its growth.

3) The publication and general distribution by the commission of prejudicial hearsay against the pastor without the advantage of a trial. (See list of nine grievances distributed by the commission to the congregation on October 25).

4) The failure of the commission to abide with its recommendations made at the congregational meeting on October 25 regarding the session.

5) The declaration of the commission against the pastor in its response to the congregation and the presbytery that he violated his ordination vows and disrupted the peace of the church. (It should be noted that this report was read to the congregation prior to its vote on the pastor’s offered resignation, possibly prejudicing the congregation against the pastor).

6) The failure of the session and commission to seek reconciliation between the ruling elders and dissatisfied members of the congregation but encouraging a split within the body.

Seriously doubting that either my resignation or the work of the commission has solved the problems at Town North, or secured honor for Christ and delivered the congregation from future troubles, I make my appeal to synod.

Sincerely,
Clarence R. Mays

Southwest Presbytery
Office of the Stated Clerk
February 8, 1980

Rev. Paul Gilchrist Ph.D.
Stated Clerk of Synod
RPCES
107 Hardy Rd.
Lookout Mountain, TN 37350

Dear Rev. Gilchrist:

At a pro re nata meeting of the Southwest Presbytery, held on January 24, 1980, we took up the question of the appeal to synod by the Rev. Clarence Mays, concerning the work of a presbytery commission that led to his resignation. The following resolution was passed: "That presbytery send the Rev. Clarence R. Mays's appeal to the Judicial Commission of synod, with documentation of the presbytery commission's findings of actions revolving around his resignation from the Town North church."

Enclosed you will find a copy of the Rev. Clarence R. Mays's appeal. I believe he has already sent you a copy. Also, you will find the documents which discuss the commission's findings. We would ask that you forward this to the Judicial Commission of synod.

Gratefully yours,
Rev. Paul E. DeLong

APPEAL #2—R. B. Schettler from Decision of Northeast Presbytery

31 Flower St.
Manchester, Conn. 06040
October 21, 1979

Rev. Richard Tyson, Clerk of Presbytery
c/o Hope Church
RD 4, Greenfield Ave.
Ballston Spa, NY 12020

Dear Rev. Tyson:

This letter is to notify the Northeast Presbytery that the decisions reached and approved by the presbytery at the fall meeting at Gordon-Conwell Seminary, Hamilton, Mass., on October 13, 1979, concerning the petition seeking an answer to the conduct of the Manchester session in the resignation proceedings of Rev. Mack A. Weiford has been accepted to and an appeal will be made to the RPCES synod judicatory.

Sincerely,
Robert B. Schettler

Northeast Presbytery
Office of the Stated Clerk

Dear Petitioner:

The following is the answer of the Northeast Presbytery to the petition signed by you:

Presbytery passed the following recommendations:

1. To notify Mr. Schettler that we have considered the petition and found it to have no validity.

2. That the Manchester session begin to exercise its pastoral-disciplinary role with respect to the Schettler family.

3. For the Northeast Presbytery to reject further appeals from Mr. Schettler concerning this case unless new and objective evidence can be produced to prove this case.

4. Move to request the Synod Judicial Commission not to receive further appeals and communications from Mr. Schettler concerning this case for the following reasons:

a. The presbytery wishes to dispense with this controversy because we believe Mr. Schettler thus far has demonstrated no provable basis to press his case.

b. The peace and prosperity of the Manchester church has been greatly injured. To further injure the church may cause this ministry to languish for years to come. There are some reasons to believe that if we do not get this matter behind the church, the church will not recover from its wounds.

Respectfully,
Richard W. Tyson, Stated Clerk

cc: Robert and Jean Schettler
Fern Schaefer
DeWitt Clinton Andrews
John H. Van Voorhis
Bertus Ooms

*Appeal of R. B. Schettler, et al, from Decisions of
Northeast Presbytery—November 18, 1979*

An appeal is hereby made to the Synod judicatory of the RPCES denomination to dismiss the decision reached by the Northeast Presbytery concerning the petition filed by some members of the minority of the Manchester Presbyterian Church dated July 30, 1979. Further, that the Synod judicatory be moved to take positive action on this petition in an effort to seek a solution to the problems it presents for the following reasons:

It has now been proven that time (over three years) does not bring healing to a church that attempts to put its problems behind it instead of repenting of them.

It has been a known fact to the Synod Judicial Commission that a positive and voluntary act of contrition by the Manchester session was the means to reconciliation of the minority to the Manchester church.

It is a known fact that the Manchester session and Rev. Mack Gray, the Manchester church minister, were aware of the request of the minority regarding the writing of a letter of apology to Rev. Mack Weiford and his family.

It is an established fact that the Manchester session acknowledged this request because at a regular session meeting the session passed a resolution to take no action on this letter writing request.

It has been established that the reason the Manchester session refused to act on the request of the minority was their claim that no sinful acts had been committed by them against Rev. Mack Weiford and his family during the resignation proceedings.

The minority feels that the Manchester session has erred in the following ways and that these facts can be established from record.

- (a) The session coveted what was their brother's.
- (b) The session gave false testimony against their brother.
- (c) The session caused great harm to fall upon their brother by using wrong procedures.
- (d) The session demonstrated their lack of love (a tragic sin) for their brother in the following ways:
 - (1) arrogance
 - (2) rudeness
 - (3) hostility
 - (4) ridicule
 - (5) hast
 - (6) humiliation

It can be established that the Northeast Presbytery has declared the petition of July 30, 1979, submitted to them by some minority members of the Manchester church, to be invalid without a written response or due process.

It can be established that the Northeast Presbytery condones the doctrine practiced by the Manchester church by refusing to investigate this petition presented to the Northeast Presbytery.

It is an established fact that the Northeast Presbytery will continue to refuse to consider or act on any evidence available from the minority regarding the errors of the Manchester session.

For these reasons, the Northeast Presbytery is felt to be derelict in their responsibilities to resolve problems or to administer admonishment.

Yours in Christ,
Robert B. Schettler

ACTION:

Synod, on motion, referred Overtures A through S and Complaints #1 and #2 to the Bills and Overtures Committee. Appeals #1 and #2 were referred to the Judicial Commission for action.

PRELIMINARY REPORT OF NOMINATING COMMITTEE

A preliminary ballot listing nominees for synod boards and agencies was distributed to the commissioners by the Rev. Gerald Malkus, chairman.

At the request of the CTI board, synod suspended for one year Standing Rule XIII,3,b, requiring 21 members on the board of Christian Training Inc., to elect 6 rather than 7 members to the board at this meeting.

STATED CLERK'S REPORT

The stated clerk, the Rev. Paul R. Gilchrist, presented the following report:

Fathers and Brothers in Christ:

With gratitude to our Triune God, I complete the third term of service in this office. I have continued to handle the correspondence, to coordinate the available candidates and vacant pulpits (at one point, there were only four pulpits available), as well as the other activities connected with the printing of minutes and directories. I encountered unusual setbacks in getting the last minutes for the last General Synod published—hence the lateness in your receiving them in late November. We are grateful for a grant from Quarryville Presbyterian Home to defray the cost of publishing the directory. Joel Belz has worked hard and patiently assisting me in getting reports and minutes prepared for the printers.

Errata for Minutes 1979

On p. 10, under Southern Presbytery, Dan Orme was present at first meeting.

On p. 115, eight lines from bottom, strike the extra words "be formed."

On p. 189, under Presbytery Records election, William Doerfel was chosen, not Paul Doepke.

Statistics

Table II provides a summary of statistics for 1979 compared to some of those for previous years. Table III gives a summary of the status of our teaching elders, showing about 8% to be either in secular work or status unknown.

Commissioners to 159th Synod, 1981

With a current count of 424 ordained ministers, presbyteries are advised to elect 70% of their teaching elders with an equal number of ruling elders as commissioners to the 159th General Synod. Names of commis-

sioners (*together with addresses of ruling elders*) should be sent to my office by March 1, 1981, if they are to receive the reports to synod before synod convenes.

Amendments to Directory for Worship

The following amendment to the DFW was sent down to presbyteries for action, i.e., to add to DFW XIII, section 4 as follows:

4. When persons are publicly received into the communicant membership of the church, they shall give affirmative answer to the following questions:

(1) Do you believe the Bible, consisting of the Old and New Testament, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?

(2) Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation not in yourself but in the Lord Jesus Christ alone, who died for your sins and rose again?

(3) Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve Him with all that is in you, to forsake the world, to put to death your sinful nature, and to lead a godly life?

(4) Do you promise to serve Christ in this church by supporting and participating in its worship and work to the best of your ability as enabled by the Holy Spirit?

(5) Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline?

Presbyteries voting "yes": CA, EC, FL, GP, MW, PNW. PI, RM, SE, SO, SW; and voting "no": GL. Synod should now declare this section adopted.

Audit Reports

The following agencies and committees have submitted copies of their audits to the stated clerk's office:

Health and Welfare	Dec. 31, 1979
Synod Treasury	Mar. 31, 1980
Board of Home Ministries	Dec. 31, 1979
Covenant College	June 30, 1979
Board of Trustees	Dec. 31, 1979
World Presbyterian Missions	Dec. 31, 1979
Covenant Seminary	June 30, 1979
Christian Training Inc.	Oct. 31, 1979
RP Foundation	Dec. 31, 1979
National Presbyterian Missions	Dec. 31, 1979
Lamb Fund	Mar. 31, 1980
Pension	Dec. 31, 1979

Digest of Actions

The 157th General Synod requested the stated clerk to "investigate the feasibility of compiling a digest of the acts and deliverances of the General Synods since 1930 in the PCUSA-BPC-EPC line, and, as relevant, in the RPCGS-ES line, and report to the 158th Synod" (p. 89).

A digest of actions since 1930 would require a fantastic amount of work by someone who can discern what should and should not be incorporated. It would require an investment of thousands of dollars.

Two or three options are suggested. First, to compile an index of synod actions for the RPCGS-ES and BP-EPC since 1930. To do the RPCES (since 1965) may cost \$1,000 plus approximately \$2,500 for prin-

ting. Second, to compile a digest of important synodical decisions might be feasible, though I have no estimates. A third possibility would be to compile the important study papers, condensed if need be, together with important decisions and opinions in response to overtures and judicial actions. This could be done by subject and chronologically, for the RPCES (1965-1980), photographically reproducing these from the minutes. Depending on the number of pages (using the same size as our current synod minutes), the cost would be defrayed by sales. This third option would seem to me most valuable and feasible.

RECOMMENDATIONS:

1. That the 158th General Synod declare the amendments to DFW XIII, section 4, adopted,
2. That synod authorize the stated clerk to publish the significant study reports, decisions, and opinions of the RPCES (1965-1980).

Respectfully yours,
Paul R. Gilchrist,
Stated Clerk of Synod

ACTION:

1. General Synod declared the amendments to DFW XIII, section 4, adopted.
2. Synod authorized the stated clerk to publish the significant study reports, decisions, and opinions of the RPCES (1965-1980).

Synod recessed at 10:30 a.m. and reconvened at 10:45 with the singing of "Guide Me, O Thou Great Jehovah." The Rev. Bernhard Kuiper led in prayer.

On motion, synod authorized the stated clerk to compile an index of synod actions for the RPCES, BP, RPC, and RPCGS from 1950 onwards, as funds are available.

GREETINGS FROM FRATERNAL DELEGATE

Rev. Donald J. MacNair introduced Dr. G. Aiken Taylor, who brought greetings from the PCA.

ADMINISTRATIVE COMMITTEE REPORT

The chairman, Rev. P. Robert Palmer, presented the following report:

Fathers and Brethren:

The Administrative Committee of synod met three times during the past year, Oct. 5-6, 1979, Feb. 23, 1980, and again on July 4, just prior to synod. Several matters referred to it by the 157th General Synod were handled and are reflected in the recommendations.

Arrangements for this synod have been handled by a committee of the Pacific Northwest Presbytery with Rev. Robert Bonner serving as liaison with our committee. We approved the \$20.00 registration fee for this

year so as to balance some of the extra costs that are anticipated. The host presbytery has done a very fine job for which we are all grateful.

A major concern was the budget for 1979-80. Synod placed a limit of \$28,000. After much deliberation, we were able to arrive at a consensus. The actual expenditure reflected in the treasurer's report was within a few dollars, for which we all rejoice.

Special thanks must be expressed to the session of Christ Church, Tulsa, Okla., for sending a challenge gift. We were especially gratified at the response of about one fourth of our churches responding to a special appeal to support synod. Not only so, but others who were unable to assist at that time assured us of their intent to place synod on their budgets this year.

In response to a request from Dr. Charles Donaldson for clarification of the responsibilities of the treasurer of synod, the committee agreed that the Standing Rules of Synod are adequate and need no change, but that in order to assist the Administrative Committee, the treasurer should not only (1) bank funds, pay drafts, and keep accurate accounts, but he should also (2) report to the stated clerk the condition of the treasury every two months, and (3) prepare a proposed budget four months before the next synod and submit it to the Administrative Committee for their refinement and presentation to synod. He is not to be considered as a fund raiser, but should be ready to write letters as requested from time to time.

In this connection, it was noted that all synod committees expecting some funding from synod should submit their requests to the treasurer in advance of his budget preparation with complete justification for such requisitions. These should be passed on to the Administrative Committee with treasurer's suggestions and recommendations.

Further, it was agreed (1) to have the treasurer's report presented at the first meeting of synod, so that (2) synod may proceed to adopt the proposed budget. (3) This would require any further additions to the budget by synod to be by a specific motion to reconsider that item in the budget, etc., including full justification for changes and recommendations regarding revenues.

In a related matter, the committee has discussed at some length a concern raised by the economic crisis affecting our agencies. Recommendation 7 reflects this great concern.

The committee encouraged Dr. Gilchrist to continue as stated clerk for another term. With his consent, we are recommending his reelection for another three years.

RECOMMENDATIONS:

1. *Stated clerk of synod.* We recommend that Dr. Paul R. Gilchrist be elected for another three-year term as stated clerk.

2. *Days of Prayer.* We recommend that November 12, 1980, and February 25, 1981, be declared synod days of prayer.

3. *Time and place of synods.* We recommend that the next three synods meet as follows:

159th General Synod—Lookout Mountain, TN, May 22-28, 1981

160th General Synod—Grand Rapids, MI, June, 1982

161st General Synod—Lookout Mountain, TN, May, 1983

4. *Synod budget fiscal calendar.* The committee recommends that synod adopt a calendar year reporting schedule for the synod treasury, and that we proceed with a nine-month budget for April 1 to December 31, 1980, and a second budget for calendar 1981.

5. *Synod budget.* The committee recommends that synod adopt the proposed budget for April 1-December 31, 1980, and the second for January 1-December 31, 1981. Any subsequent changes may be accomplished only by a motion to reconsider the particular item in the budget including recommendations for appropriate changes regarding revenues to balance the budget.

PROPOSED BUDGETS, 1980 AND 1981

GENERAL FUND REFORMED PRES. CHURCH, EVANGELICAL SYNOD	Year Ended March 31, 1980	Nine-Month Proposed Budget December 31, 1980	Proposed Budget December 31, 1981
RECEIPTS:			
Synod income:			
Registrations	\$2230.00	\$3375.00	\$4500.00
Offerings	812.85	865.00	900.00
	<u>\$3042.85</u>	<u>\$4240.00</u>	<u>\$5400.00</u>
Support:			
Churches	21250.95	18000.00	26000.00
Agencies	660.00	0	0
Individual	3606.50	3645.00	4750.00
	<u>\$25517.45</u>	<u>\$21645.00</u>	<u>\$30750.00</u>
Sale of minutes and forms	246.57	225.00	300.00
Miscellaneous	814.70	1000.00	1000.00
	<u>\$29621.57</u>	<u>\$27110.00</u>	<u>\$37450.00</u>
TOTAL RECEIPTS			
DISBURSEMENTS:			
Synod expenses:			
Arrangements	\$1430.51	\$2400.00	\$1700.00
Clerical help	721.00	350.00	500.00
Assistant clerk	200.00	200.00	250.00
Fraternal delegates	130.00	300.00	400.00
Travel	1694.44	1700.00	2768.00
	<u>\$4175.95</u>	<u>\$4950.00</u>	<u>\$5618.00</u>
Stated Clerk:			
Salary	5775.00	3415.00	5410.00
Office rental and housing allowance	2000.00	3000	4000
Office expenses	1135.16	900.00	1500.00
Clerical help	939.00	750.00	1200.00
Travel	652.35	800.00	1000.00
	<u>\$10501.51</u>	<u>\$8865.00</u>	<u>\$13110.00</u>

Committees:			
Fraternal relations	2152.49	2500.00	4000.00
Utilization of Retired Laymen	252.64		
Apostasy	491.45		
Judicial commission	336.19	1200.00	1000.00
Chaplains	500.00	600.00	1000.00
Magazine	1324.35	375.00	600.00
Administrative committee	1974.00	900.00	1500.00
Other	77.00	600.00	1000.00
	<u>\$7108.12</u>	<u>\$6175.00</u>	<u>\$9100.00</u>
Miscellaneous administrative expenses:			
Treasurer honorarium	\$250.00	\$750.00	\$1100.00
Treasurer expenses	199.67	550.00	300.00
	<u>\$449.67</u>	<u>\$1300.00</u>	<u>\$1400.00</u>
Printing and mailing minutes	4162.28	4300.00	4600.00
Directories	744.74	1000.00	1200.00
Day of Prayer guides	700.00	350.00	700.00
Other expenses			
Supplies		40.00	50.00
Depreciation	72.00	55.00	72.00
Miscellaneous	93.63	75.00	100.00
	<u>\$5772.65</u>	<u>\$5820.00</u>	<u>\$6722.00</u>
Loan			1500.00
TOTAL EXPENDITURES	<u>\$28007.90</u>	<u>\$27110.00</u>	<u>\$37450.00</u>

6. *Guide to proportionate giving.* The committee recommends the adoption of the following guide to our churches, recognizing that our agencies are dependent upon the generous contributions of both churches and individual donors.

	- Needed from RPCES Sources	Percent	Amount per Member
Board of Home Ministries	\$140,000	5.39%	\$6.82
Christian Training Inc.	74,000	2.85	3.61
Covenant College	480,000	18.50	23.42
Covenant Theological Seminary	480,000	20.42	25.85
National Presbyterian Missions	241,000	9.30	11.77
World Presbyterian Missions	1,100,000	42.39	53.66
Synod treasury	30,000	1.16	1.47
TOTAL	<u>\$2,595,000</u>	<u>100.01%</u>	<u>\$126.60</u>

7. *Special Committee on Relationship of Agencies and Churches.* The committee recommends that General Synod structure a special committee to work in conjunction with the Administrative Committee to study the relationship of the agencies to the churches and presbyteries with a view in mind:

1. how the agencies can better serve the churches and the presbyteries;

2. how the pastors and presbyteries can be better prepared to help this service; and

3. to provide a model(s) of ways by which the support of the agencies can be better underwritten.

Respectfully yours,
Paul Alexander
Russell Doig
Martin Essenburg
David Jones
Stephen Leonard
Donald MacNair
Nelson Malkus
Paul Gilchrist
Robert Palmer, chairman

ACTION:

Recommendation 7 was passed (by a vote of 88 to 82).

Recommendations 2, 3, 4, and 6 were adopted.

Re recommendation 5, Standing Rule XVII,1 was suspended for this year, after which the budget was adopted as recommended.

TREASURER'S REPORT

Dr. Charles Donaldson presented the treasurer's report:

Fathers and Brethren:

We praise the Lord for the remarkable increase in receipts this past year. Below are some comparisons of changes in each of the last two fiscal years:

	1978-79	1979-80
Support from individuals	-27%	+243%
Support from churches	+22%	+ 35%
Total receipts	+14%	+ 35%

Individual teaching elders responded well to the recommendation adopted by the 157th synod that they each contribute a minimum of \$10.00 per year to synod's treasury. A good number contributed more than the suggested minimum. Both individuals and churches responded generously to appeal letters sent out by the Stated Clerk. While there were a few large one-time gifts, most of the increased support appears to represent a greater commitment to regular giving to the work of synod.

The increase in receipts made it possible to pay off the loan from the Quarryville Home, and made it unnecessary to implement the action of the 157th synod authorizing the Treasurer and Stated Clerk to borrow up to \$3,000. This last was especially gratifying in view of the high interest rates banks have been charging recently. Although the financial statement which follows shows over \$2,000 in accounts payable as of March 31, 1980, these will all be paid by the time synod meets. This money was owed for office rental for the Stated Clerk and commissioners' travel to the 157th synod. .

As I come to the end of my three-year term I would like to express again my thanks for this opportunity to serve the Reformed Presbyterian Church, Evangelical Synod.

Respectfully submitted,
Charles W. Donaldson,
Treasurer of Synod

STATEMENT OF FINANCIAL CONDITION
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

	March 31, 1980	March 31, 1979
ASSETS		
Current assets		
Cash	\$4,097.17	\$1,951.94
Inventory of forms and minutes	1,198.50	932.00
Accounts receivable	44.50	44.50
	\$5,340.17	\$2,928.41
Fixed assets		
Office equipment	\$1,120.55	\$1,120.55
Less accumulated depreciation	809.00	737.00
	\$ 311.55	\$ 383.55
TOTAL ASSETS	\$5,651.72	\$3,311.96
LIABILITIES AND FUND BALANCES		
Current liabilities		
Owed to synod trustees	\$1,500.00	\$1,500.00
Owed to Quarryville Home	0.00	1,000.00
Accounts payable	2,321.64	0.00
Synod reservations	0.00	2,215.75
	\$3,821.64	\$4,715.75
Fund balances		
General	(\$ 998.44)	(\$2,612.22)
Ministerial relief	2,828.63	1,208.43
	\$1,830.08	(\$1,403.79)
TOTAL LIABILITIES AND FUND BALANCES	\$5,651.72	\$3,311.96

STATEMENT OF RECEIPTS, DISBURSEMENTS, AND FUND BALANCES
GENERAL FUND
For the Year Ended March 31, 1980

RECEIPTS		
Synod income		
Registrations	\$2,230.00	
Offerings	812.85	\$3,042.85

Support		
Churches	\$21,250.95	
Agencies	660.00	
Individuals	3,606.50	25,517.45

Sale of forms and minutes		246.57
Miscellaneous		814.70

TOTAL RECEIPTS		\$29,621.57
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DISBURSEMENTS

Synod expenses		
Arrangements	\$1,430.51	
Clerical help	721.00	
Assistant clerk	200.00	
Fraternal delegates	130.00	
Commissioners' travel	1,694.44	\$4,175.95

Stated clerk		
Salary	\$5,775.00	
Office rental	2,000.00	
Office expenses	1,135.16	
Clerical help	939.00	
Travel	652.35	10,501.51

Committees		
Fraternal relations	\$2,152.49	
Judicial commission	336.19	
Magazine	1,324.35	
Apostasy	491.45	
Utilization of retired laymen	252.64	
Koinonia declaration	77.00	
Chaplains	500.00	
Administrative	1,974.00	7,108.12

Treasurer		
Honorarium	\$ 250.00	
Expenses	199.67	449.67

Printing		
Minutes	\$4,162.28	
Directories	744.74	
Day of Prayer guides	700.00	5,607.02

Depreciation		72.00
Interest (Quarryville loan)		56.68
NAPARC		35.20
Miscellaneous		1.75

TOTAL DISBURSEMENTS	\$28,007.90
EXCESS OF RECEIPTS OVER DISBURSEMENTS	\$ 1,613.67
FUND BALANCE—April 1, 1979	(\$ 2,612.22)
FUND BALANCE—March 31, 1980	(\$ 998.55)

Synod recessed at 12:00 noon and was dismissed in prayer by the Rev. Robert Auffarth. The meeting was reconvened at 1:30 p.m. with the singing of "Rejoice, the Lord is King." The Rev. Bernhard Kuiper opened with prayer.

REPORT OF NATIONAL PRESBYTERIAN MISSIONS

The Rev. Donald J. MacNair, the executive director, gave the following report:

Fathers and Brethren:

General Information:

The Board of Directors met twice during the year and the Executive Committee met five times. NPM ended the year with \$127,094 equity after absorbing approximately a \$12,400 shortfall for the year.

Mission Churches:

Again in 1979 twelve mission churches were planted. One of them was aborted. During 1979 five mission churches were constituted particular churches.

Reducing Assistance Program (R-AP) Support:

During 1979, 14 churches received some R-AP aid. Among them the following were serviced with this help for the first time in 1979:

Reformed Presbyterian Church, Owensboro, Kentucky
 Evangelical Presbyterian Church, Cape Coral, Florida
 Covenant of Grace Fellowship, West Frankfort, Illinois
 Lake Stevens Presbyterian Church, Lake Stevens, Washington

Building Club Support:

The NPM Building Club has 1,145 members, of whom 868 made contributions during 1979. Three appeals were made during 1979:

Lake Stevens Presbyterian Church, Lake Stevens, Washington
 Hope Reformed Presbyterian Church, Mesa, Arizona
 Faith Reformed Presbyterian Church, Frederick, Maryland

The average giving for 1979 was \$17.72 per appeal.

Revolving Building Fund Loans:

Three Revolving Building Fund Loans were made in 1979. They were to:

Reformed Presbyterian Church, Kenner, Louisiana
Hope Reformed Presbyterian Church, Mesa, Arizona
Faith Reformed Presbyterian Church, Frederick, Maryland

1979 Thanksgiving Thankoffering:

\$42,346.40 was received. This is 94% of our goal of \$45,000.

NPM Funds/Presbytery Funds Used in Church Planting:

Using the formula (see 1977 General Synod minutes) to separate NPM overhead expenses from funds used directly for field work in church planting, the following data is of major interest:

<i>NPM</i>	<i>Church Extension* Commissions</i>	<i>Total</i>
\$104,120	\$594,713	\$698,833
17.5%	82.5%	100%

Therefore, \$1.00 from NPM generated \$5.71 from presbytery CECs for church planting, up to the point of a mission church becoming a particular church.

*(3 presbyteries did not report)

The Church Extension Commissions of Presbyteries:

There are 13 active CECs among our 17 presbyteries. Among the 12 new mission churches planted in 1979, 11 were initiated by presbytery.

The CEC chairmen met in April 1980. Considerable time was devoted to understanding the development of the RPC in Poulsbo, especially its financial needs. A discussion was conducted about the philosophy of the presbytery evangelist. NPM stated that it desires to employ more and more early retiree ruling elders in this ministry.

Presbytery Evangelists:

The presbyteries employ three full-time presbytery evangelists. They are:

Thomas F. Jones—Illiana
David J. Brewer—Philadelphia
Donald C. Taylor—California

NPM helps finance each of these men. In 1978 it gave \$4,596 in support funds. In 1979 it gave \$9,123. It has budgeted \$16,000 in support funds for 1980.

Four other men are laboring part time in the work. They are:

Howard McPhee—One-half time Eastern Canada Presbytery
Paul W. Taylor—One-half time Pittsburgh Presbytery
Jeffrey Black—One-third time Midwestern Presbytery
Melvin Jones—One-third time Florida Presbytery

In addition to these men, E. Walter Lyons is laboring as a volunteer presbytery evangelist in the California Presbytery.

These men are primarily engaged in processing potential locations. Their ministry starts with general surveying and goes all the way to bringing together a group who possibly will be constituted a mission church of presbytery.

Field Representatives:

NPM continues to employ Mr. Richard Tilton full time and the Rev. Paul W. Taylor one-half time as field representatives.

It is our goal to employ several more men. We are looking for early retiree ruling elders and would appreciate any communication about such men.

Covenant Theological Seminary/NPM Internship:

This program was continued through until the second semester of the 1978-79 school year. It is anticipated that it will be reinstituted this fall. The work done last year was used as the base on which the attempt has been made to establish a mission church in St. Peters, Mo. It is hoped that it will be so constituted by June 1980.

General Comments:

NPM has recently updated its Presbytery Evangelist Manual.

It has prepared a Mother/Daughter Church Planting Manual. This manual should help plant the vision for establishing daughter churches. It provides church and presbytery with the guidance necessary to do it and gives details of two scenarios as to financing the project.

NPM has determined to establish an Endowment Fund—\$1,000,000. These funds will be used as equity with which to co-sign loans for church building programs. The dividends will be used towards defraying NPM's administrative costs.

NPM conducted a "brainstorming" session in February. Key elders were invited to St. Louis, along with qualified support personnel. The object was to brainstorm ways and means to help churches build church buildings. Follow-up work has been done since then. It is hoped that a report can be brought to the Synod in July 1980.

NPM has reorganized its work and has announced that it will serve some of our churches in the field of church growth. Before 1981 two departments will be established—Church Planting and Church Growth. The board has asked the Executive Director to continue as the chief administrative officer of NPM and to head up the Department of Church Growth. No one has yet been appointed to head up the Church Planting Department.

NPM has committed itself to more fully service the urban population of our country. It is expected that this ministry will be formally developed later this year.

NPM deeply appreciates the support and help it has been given by our church.

Respectfully submitted,
Donald J. MacNair
Executive Director

RECOMMENDATION:

That Sunday, November 23, 1980, be designated NPM Sunday throughout the RPCES.

NATIONAL PRESBYTERIAN MISSIONS, INC. STATEMENT OF ASSETS, LIABILITIES AND FUND BALANCES DECEMBER 31, 1979

<i>Assets</i>			
Cash on hand and in bank			\$37,597
Savings account			19,753
Travel advances			200
Marketable securities, at cost (Note 1)			48,156
Investment in church bonds (Note 2)			7,250
Accounts receivable			276
Loans receivable—RBF (Note 3)			64,780
Loans receivable—Other (Note 3)			198
Prepaid expense			562
Property and equipment, at cost (Note 1)			
Furnishings and equipment	\$28,761		
Automobiles	7,075		
Real estate	36,374		
	72,200		
Less allowance for replacement of autos	191	72,009	
			\$250,781
<i>Liabilities and Fund Balances</i>			
<i>Liabilities:</i>			
Loans payable (Note 4)		\$119,950	
Mortgage payable (Note 5)		15,691	
Payroll withholdings payable		789	
Total liabilities		136,430	
<i>Contingencies and commitments (Note 6)</i>			
<i>Fund balances:</i>			
Escrow equity	\$9,622		
General fund equity	46,210		
Revolving building fund equity	37,846		
Manse equity	20,673	114,351	
			\$250,781

The accompanying notes are an integral part of the financial statements.

**NATIONAL PRESBYTERIAN MISSIONS, INC.
STATEMENT OF REVENUES AND EXPENDITURES
YEAR ENDED DECEMBER 31, 1979**

	<i>Actual</i>	<i>Budgeted</i>	<i>Actual as a Percent of Budget</i>
Revenues:			
Gifts:			
Unrestricted	\$168,356	\$180,500	93.3%
Restricted:			
Admisistration	5,941	5,000	118.8
Churches	32,225	34,000	94.8
Total gifts	\$206,522	\$219,500	94.1
Revolving building fund	43,373	25,000	173.5
Investment and other revenues	26,498	21,400	123.8
Total revenues	\$276,393	\$265,900	103.9
Less revenue for other funds	(76,358)	(61,000)	125.2
	\$200.035	\$204,900	97.6
Total general fund revenue			
Expenditures:			
Personnel expense	\$71,462	\$65,510	109.1
Supply and service expense	38,885	31,950	121.7
Space utility expense	17,466	17,360	100.6
Travel expense	25,849	27,570	93.8
Promotional expense	23,598	14,600	161.6
Church mission expense	58,343	81,000	72.0
Revolving building fund	45,000	25,000	180.0
Interest expense and miscellaneous	6,369	6,000	106.2
Capital expenditures	5,105	3,000	170.2
	\$292,077	\$271,990	107.4
Less allocations to:			
Other agencies	(4,649)	(6,000)	77.5
Other funds	(74,650)	(61,000)	122.4
Total general fund expenditures	\$212,778	\$204,990	103.8
Revenue over (under) general fund expenditures	\$(12,743)	\$ (90)	

The accompanying notes are an integral part of the financial statements.

ACTION:

In later action (reported here), synod designated Sunday, November 23, 1980, as NPM Sunday throughout the RPCES.

REPORT OF CHRISTIAN TRAINING INC.

The Rev. Robert Edmiston presented the following report, assisted by the Rev. George Smith, Jean Shaw, and the Rev. Robert Petterson, who reported on various aspects of CTI's ministry:

Fathers and Brethren:

Our Plans

In the first four months of this year committees of our board met three times . . . twice for two-day planning sessions. A summary of the results of those meetings is:

1) The revision of our working philosophy statement. It reads as follows:

“Christian education is Christian nurture. Nurture requires the clear exposition of Biblical truth. However, growth is experienced only as a person’s relationships to God, to others and to himself are transformed by the Holy Spirit in accordance with that truth.

“The Church is a family in Christ and also a family of many families. The context of the church and the Christian home provide the greatest potential for transforming relationships. Therefore, CTI is assisting churches and their families to realize their potential.

“Those primarily responsible for nurture are those whom the Holy Spirit has appointed and so gifted to be leaders within the local church. The primary ministry of CTI then, is to assist these leaders to exercise their gifts and to carry out their ministry. This means CTI trains those who in turn train others.”

2) Three general areas have been marked off for possible program development: officer training, discipling and family.

3) A committee of the board has been appointed to plan one or more week-long regional conferences for pastors in the next year. This grows out of a concern to provide continuing educational opportunities for pastors and a recognition of the pastor’s unique role in the Christian education program of the church. The theme will be “Communicating the Bible.” Possible subjects considered in a workshop-like forum will be the role of the communicator, making an analysis of the characteristics of a church and its community, principles of interpreting the Bible, counseling and evangelism.

4) Great Commissions Publications extended an invitation for one of our board members to attend the regular meetings of their board. We accepted and reciprocated by inviting one of their members to meet with us.

Our Activities

In May we published the first issue of IDEAS, a digest for pastors. This will be a companion to ADVANCE, a quarterly sheet for teachers. We are offering ADVANCE free for one year to those churches which send us the names of their teachers.

Earlier this year the Standards were updated and reprinted. The revised pages were sent to all those who had purchased books previously and returned the form found in the front of each volume.

We recently appointed CTI presbytery representatives. Their job is to act as a liaison between CTI and the churches in a given presbytery so

that the churches and CTI can understand each other better and work more closely together.

On April 1 Malcolm and Florence Brown joined our staff part-time, taking on the responsibility for producing our Sunday school supplements. Malcolm is a Reformed Presbyterian pastor presently serving as Director of Ministries at the Peniel Bible Conference. Florence is an educator who has been deeply involved in both teaching and curriculum development.

This will allow me to remove myself from the day-to-day maintenance of the CTI Sunday school program and to spend time 1) improving the program; 2) developing additional programs.

There are 40 plus churches in the CTI Sunday school program and the results of a questionnaire distributed late last year indicate that we are achieving some success in attaining our goals of ministering to teachers and ministering to families.

We continue to get regular requests for seminars for teachers and leaders. During the first five months of this year we held four. We have four either scheduled or tentatively scheduled for the fall.

The usual format for a seminar is Friday 7:30 p.m.-10:00 p.m.; Saturday 9:00 a.m.-4:00 p.m. and the Sunday morning sermon. Each segment of the seminar consists of a presentation of biblical material followed by an exercise intended to illustrate the point of the Bible passage.

John and Mary Lynn Graham with their son Donald complete the CTI internship August 15. John is the seventh CTI intern and he joins five of his predecessors in pursuing the pastorate.

Barbara Kay, our full-time office manager, along with Debbie De Ford and Sue Stout, each of whom works part-time, give us an excellent office staff. All of us appreciate both the opportunity and the responsibility that we have been given in this ministry.

Our Finances

While Coventry House was a part of Christian Training, regular gifts were received in a Coventry House account and regular transfers were made to the CTI general fund account. Thus with the separation of Coventry House from CTI, our expenses are reduced but so is our income.

The 1980 budget calls for a 41% increase in gifts to the general fund over what was received last year. In April we were better off financially than we were in November. For this we ask you to join with us in thanking God.

And we ask you to work with us in enlarging the number of those who support us. We are praying for 30 individuals or churches who will give or increase their giving by \$500-\$1,000 this year. One person has pledged \$3,000 in 1980. We are looking for three other individuals or churches who will do likewise. Also we still offer the **Christian Training I'm In-**

volved Club. That represents a commitment to give either \$10 or \$15 each month for two years.

Respectfully submitted,
Robert E. Edmiston
Executive Director

**CHRISTIAN TRAINING, INC.
GENERAL FUND
STATEMENT OF RECEIPTS & EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1979**

Receipts	
Gifts from Churches & Related Organizations	\$25,713
Personal Gifts & Honorariums	17,718
Cedarville College Fund	310
Designated Gifts	350
Overhead Contribution-Dept. of Publication	11,904
Training Center	11,855
Interest Income	34
Total Receipts	<u>\$67,884</u>
Expenditures	
Salaries & Wages	\$42,790
Housing	6,292
Hospitalization	1,244
Travel	3,113
Payroll Tax Expense	691
Pension	540
Office Supplies & Printing	5,044
Telephone	853
Synod Contribution	45
Reformed Presbyterian	180
Foundation Contribution	4,520
Headquarters Rent	1,356
Board Meeting Expense	700
Curriculum Development	270
Interest on Loan (Note 2)	288
Casual Labor	139
Insurance-Workmen's Compensation	4,292
Office Equipment	
Total Expenditures	<u>\$72,357</u>
EXCESS (Expenses)	\$(4,473)

**DEPARTMENT OF PUBLICATIONS
STATEMENT OF RECEIPTS & EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1979**

Receipts	
Sale of Books and Supplies	\$44,715
Expenditures	
Purchases	\$28,911
Overhead—CTI General Expense	11,904

Postage and Freight Expense	2,636	
Office and Printing Expense	786	
Miscellaneous	34	
Interest	123	
Total Expenditures		<u>\$44,394</u>
EXCESS RECEIPTS	\$321	

The accompanying notes are an integral part of the financial statements.

**CHRISTIAN TRAINING, INC.
TRAINING CENTER
STATEMENT OF RECEIPTS & EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1979**

Receipts

Gifts	\$13,533
Registrations and Conferences	3,326
Counseling Services	3,930
Room and Board—Residents	16,191
Honorariums	805
Interest Income	<u>362</u>
Total Receipts	\$38,147

Expenditures

Conference Operations	\$5,694
Utilities	3,419
Equipment and Maintenance	2,127
Resources and Personnel	652
Administration and Travel	2,903
Office and Postage Expenses	1,002
Insurance	2,145
Farm Expense	1,934
Overhead—CTI General Expense	<u>11,855</u>
Total Expenditures	<u>\$31,731</u>
EXCESS RECEIPTS	\$6,416

The accompanying notes are an integral part of the financial statements.

**CHRISTIAN TRAINING INC.
INTERNSHIP FUND
STATEMENT OF RECEIPTS & EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1979**

Internship Fund

Designated Contributions	\$2,915
Less: Intern Stipends Expended	<u>2,447</u>
EXCESS RECEIPTS	\$468
<i>Robert Young Bequest Fund</i>	
Contributions to Fund	\$682
Less: Cost of Bibles Distributed	<u>417</u>
EXCESS RECEIPTS	\$265

The accompanying notes are an integral part of the financial statements.

ELECTION TO CTI BOARD

The Rev. Gerald Malkus, chairman of the Nominating Committee, presented the following ballot. Elder Joseph Bleakley was nominated from the floor. (*EDITOR'S NOTE: Persons in italics were elected, and this policy will continue in reports of subsequent elections*).

**Robert Persons INC ⅓*
**Glenn Parkinson INC*
Richard Tyson INC
Allan Baldwin INC ⅓

**Stephen Bostrom INC*
**Robert Palmer INC ⅓*
Charles Holliday III
Douglas Codling
Joseph Bleakley

ELECTION TO NPM BOARD

The following ballot was presented. Elections required a second ballot.

**William Brindley INC*
**Wyatt George INC*
**Ross Graham INC*
**Gordon Shaw INC ⅓*
**James Singleton INC ⅓*
**Lynden Stewart INC ⅓*

Mel Jones
John Pickett
Douglas Lee
Brad Binnington
Arthur Scott
Gerald Malkus

After a 15 minute extension of the docket, the afternoon session of synod was closed in prayer by the Rev. James Conrad at 3:15 p.m.

MONDAY MEETING **July 7, 1980**

At 8:00 a.m., the assembly was led in a time of prayer by the Rev. Gerald Partain who used John 1 and 2 for the morning devotional.

The moderator called the meeting to order at 8:45 a.m. The assembly was led in prayer by the Rev. David Martin.

COVENANT COLLEGE REPORT

The college's president, Dr. Martin Essenburg, gave the following report. The chairman of the board, Dr. Richard Chewning, also spoke. He reported that nominees to the board to be elected by the PCA, usually approved by synod, were this year sent to the PCA Assembly first since the PCA met prior to this synod.

Fathers and Brethren:

I write this second report to you with deep gratitude to our Lord and Savior for our denominational college and the privilege of serving there. We have just celebrated the silver anniversary of Covenant College, using as our theme, "Twenty-Five Years of Thanksgiving." The Lord has richly

blessed the college during the past quarter century, and it is our earnest prayer that we may experience His continuing favor in coming years.

Commencement and Graduates

Mr. Allen Mawhinney, professor of Greek, delivered this year's commencement address, entitled, "Change, Weak Knees, and the Changeless." Copies of this excellent address are available upon request.

This year 81 students were graduated, and a number of additional seniors will complete their requirements in the summer. Below is a table showing the distribution of majors among our graduates for the past three years:

Bachelor of Arts

	*1978	**1979	***1980
Biblical Studies and Missions	26	12	12
Biology	4	0	6
Business Administration	4	2	10
Chemistry	2	2	0
Elementary Education	16	14	9
English	14	6	4
History	6	8	4
Interdisciplinary Studies	10	7	9
Music	2	1	0
Natural Science	0	0	1
Philosophy	3	5	3
Physical Education	7	2	3
Psychology	4	3	7
Sociology	5	11	10

*6 graduates have double majors

**5 graduates have double majors

***2 graduates have double majors

Bachelor of Music

Applied Music	0	2	2
Music Education	2	4	1

Associate of Arts

0	1	2
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Enrollment

The enrollment for the 1979 fall semester was 494. The five states with the highest enrollment were Georgia, Florida, Pennsylvania, Tennessee, and Maryland, in that order. Our students came from 43 states and 10 foreign countries and, as shown in the table below, are affiliated with several denominations:

	1978	1979	1980
Reformed Presbyterian Church, Evangelical Synod	33.1%	34.0%	29.8
Presbyterian Church in America	13.0	14.3	13.6
Orthodox Presbyterian Church	7.1	8.0	9.5
Presbyterian Church in the United States	8.5	6.0	4.9
Other Presbyterians	4.9	2.6	3.6
Other Reformed	4.9	6.6	4.4
Baptists	8.3	10.3	12.2
Independent	12.6	9.8	11.1
Others	7.6	8.4	9.7

Personnel Changes and Activities

Leaving the faculty this year were Dr. Walter Bowman, Mr. Allen Mawhinney, Mr. Frank McClintock, and Dr. Larry Mehne.

We are pleased to announce the addition of (chemistry), Mr. David Fortosis (physical education), and Mr. Hadley Mitchell and Miss Donna Moore, who will make it possible for us to add major programs in economics/finance and in accounting.

Dr. Bruce Hekman will continue on leave of absence as principal of Chattanooga Christian School in 1980-81, and Mr. Eugene Fitzgerald will be on leave in Taiwan. Dr. Charles Donaldson will be on sabbatical during the fall semester for postdoctoral studies in California. Later this summer Mr. Paul Hesselink will have earned his Ph.D. in English from the University of Chicago. Next year 59% of our faculty will hold earned doctorates.

Mr. Floyd Simmons, our former Director of Physical Plant, is now the college Business Manager. Dr. Charles Donaldson now serves as our Director of Enrollment Development and Planning. As this report goes to press, we are continuing our search for a Vice President for Development to replace Mr. Allen Duble, who is leaving after ten years of very capable and dedicated service.

Student Activities and Interests

One of the requirements for graduation is the writing of a thesis within the field of the student's major, expressing a Christian view of the subject involved. Listed below are some representative titles of Senior Integration Projects:

- A Discussion of Music in Worship, with a Look at the Choral Mass and Possibility of Its Use in Protestant Worship
- Factors Affecting the Life Expectancy of Fruit Flies
- How Does a Christian Teacher Present and Deal with Christian Children's Literature?
- A Study of the Seventh Day Adventist Wildwood Community
- Christian Female Roles
- Personhood and Behaviourism

The Relationship of Self-Concept to the Teaching of Beginning Reading
 A Review of the Mental Health Services for Children in Chattanooga
 Paul's Concept of Spirituality
 An Evaluation of a State Agency (Social Services)
 A Physical Education Curriculum Guide for Elementary Schools
 Some Aspects of the Abortion Issue
 The Effects Which Formal Pre-kindergarten Institutions Have on the
 Future Kindergartener Socially and Academically
 The Psychology of Prayer
 The Business of Salvage
 Pre-marital Preparation
 A Christian's Approach to His Environment
 Plato's Theory of the Heracleitean Flux and Implications for the Objects
 Of Knowledge
 Nutrition—The Effects of a Niacin Deficient Diet on Behavior
 Social Implications of the Gospel; Gift of Mercy
 A Holistic Approach to Nutrition—the Runner and Atherosclerosis
 The Siskin Foundation Therapy Project
 A Middle and Upper Class Survey of Quito, Ecuador
 The Education of the Mentally Retarded from a Christian Perspective
 A Glimpse of a Growing, Learning Child—A Collection
 A Book of My Poetry Prefaced with an Introduction Including
 Statement of Purpose
 Qualities that God and Men Look for in Girls
 An Analysis of Data Attempting to Measure Spiritual Maturity
 Multi Media and the Church
 The Developing Fish Embryo: An Histological Study in God's Creation
 The Drama Club presented excellent performances of two plays this
 year: "The Tempest" and "The Miracle Worker."

We again have had a rich variety of special lecturers on campus:

- Dr. Carl F. H. Henry, author, lecturer, and professor, was with us for three days and lectured on "The Current Debate Among Evangelicals Concerning Biblical Authority."
- Dr. R. K. Harrison, professor of Old Testament at Wycliff College, spoke from the Book of Jeremiah.
- Dr. Jay Adams, author, counselor, and professor, was on campus for three days and presented teachings from the life of John the Baptist.
- Dr. R. C. Sproul, lecturer, author, and president and staff theologian of the Ligonier Valley Study Center, spoke on interpersonal relationships, with warnings and admonitions against harmful criticism.
- Dr. Aiken Taylor, editor of *The Presbyterian Journal*, brought a message on the Holy Spirit.

Chapel services again provided regular opportunities for corporate worship and spiritual growth. Our chapel theme for the first semester was "The Fruit of the Spirit," and for the second semester, "Personalities in the Bible."

Renovation of Carter Hall

Much progress on the first phase of the renovation of Carter Hall, our main building, has been made this spring. The exterior has been greatly improved, resulting not only in a very attractive appearance, but also in substantially reduced fuel consumption. Two foundation grants, totaling \$1,400,000 have enabled us to complete most of the exterior work.

Student Financial Aid

A Covenant College education is more affordable than some families realize. In 1979-80 about 410 of our students received about \$1,275,000 in aid, which came in the following forms:

*Scholarships and Grants	\$725,000
*Loans	290,000
*College Work Study Program (employment on campus)	260,000
TOTAL	\$1,275,000

Because of rampant inflation during past years, tuition and fees have increased significantly, but those increases have been offset by the generous financial aid which is available to more than 80% of our students. For many families, Covenant College is more affordable now than it has ever been before.

Financial Report

The attached financial report presents detailed information pertaining to the past two fiscal years.

As I write this we are working hard to claim a generous challenge grant of \$250,000, which is very much needed for ordinary operating expenses, but even if that grant is obtained, we shall face a large financial deficit.

What can be done to improve our financial situation? We already have released some personnel and have reduced some academic and nonacademic programs, and we are continuing to work on enrollment growth and increased giving. May I again call your attention to the important matter of church support?

The 1979 Minutes of Synod show that in 1978 the church gave \$75,107 to the college. Please note the following points related to that giving:

1. The amount of \$75,107 is less than 1% of total denominational giving, which was \$9,692,824.
2. That amount of \$75,107 provides less than 10% of the total gifts needed annually for regular operating needs of the college.
3. Last year the Synod, in its *Guide to Proportionate Giving*, asked the churches to provide \$440,000 for the college. This year the Administrative Committee of Synod is recommending that \$480,000 be given.

We continue to need your help, and we believe that we are worthy of it. Please consider prayerfully the responsibility you have for your college.

Respectfully submitted,
Martin Essenburg
President

COVENANT COLLEGE
STATEMENT OF CURRENT FUNDS REVENUES,
EXPENDITURES AND TRANSFERS
Years Ended June 30, 1979 and 1978

	1979	1978
REVENUES		
Educational and general:		
Student tuition and fees	\$1,388,399	\$1,342,809
Governmental appropriations	166,034	159,218
Sponsored research	19,926	20,087
Student aid	150,915	159,698
Gifts	695,285	795,665
Other sources	20,106	18,273
Total educational and general	\$2,440,665	\$2,495,750
Auxiliary enterprises and service groups	849,429	836,784
TOTAL REVENUES	\$,290,094	\$3,332,534
EXPENDITURES AND MANDATORY TRANSFERS		
Educational and general:		
Instructional	\$ 660,919	\$ 661,323
Insitutional research	25,453	31,174
Library	92,917	96,948
Student services	221,970	212,149
Operation and maintenance of plant	328,589	322,911
General and administrative	226,579	179,155
Development, alumni and public relations	159,962	151,895
Staff benefits	99,934	82,682
General institutional	103,369	114,689
Student aid	277,227	258,817
Educational and general expenditures	\$2,196,919	\$2,111,743
Mandatory transfers to:		
Loan fund matching grant	13,152	12,167
Retirement of indebtedness fund for principal and interest	72,466	52,210
Total educational and general	\$2,282,537	\$2,176,120
Auxiliary enterprises and service groups:		
Expenditures	\$ 840,989	\$ 804,001
Mandatory transfer for reduction of indebtedness on residence hall	29,342	13,150
Total auxiliary enterprises and service groups	\$ 870,331	\$ 817,151

TOTAL EXPENDITURES AND MANDATORY TRANSFERS	\$3,152,868	\$2,993,271
TOTAL REVENUES - forwarded	\$3,290,094	\$3,332,534
TOTAL EXPENDITURES AND MANDATORY TRANSFERS - forwarded	\$3,152,868	\$2,993,271
Other transfers:		
To investment in plant fund for buildings and improvements	24,574	\$ 32,384
To investment in plant for equipment	14,222	25,014
To investment in plant for principal payments on notes	36,324	30,582
Permanent transfer of inter-fund balance	(885)	(41,537)
Total other transfers	\$ 74,235	\$ 46,443
REVENUES OVER EXPENDITURES AND TRANSFERS	\$ 62,991	\$ 292,820

ACTION:

Synod designated Sunday, October 26, 1980, as Covenant College Day.

ELECTION TO COVENANT COLLEGE

Mr. Malkus presented the following ballot. No further nominations were made from the floor. Mr. Harry Jennings was elected on a subsequent ballot to replace Mr. Charles Cox who had resigned.

**Robert Auffarth INC*

**Joel Belz INC*

**Clarence Den Dulk OPC*

**Myron Dunton*

**Wendell Graves OPC*

**Robert Gray*

**Robert Heerdt*

Harry Jennings (1982)

**James Kaufmann INC 2/3*

John Loeks INC 2/3

Stephen Leonard

Kenneth Rush

The assembly recessed with the singing of the Doxology at 10:00 a.m. and reconvened at 10:30 a.m. with prayer by the Rev. Charles Winkler.

REPORT OF THE EVANGELISM COMMITTEE

Dr. Thomas G. Cross, chairman, presented the following report, assisted by the Rev. Stephen Childers, Oklahoma City, Okla., and Mr. Ross Lawson, Calgary, Alberta, who reported on the fruit of discipleship programs in their churches:

Your Evangelism Committee has kept the need of evangelism before our synod over the past ten years.

In 1970 your committee brought to the synod, which was meeting here in Seattle, Dr. D. James Kennedy and Rev. Mr. Bill Hill to promote personal and mass evangelism. We provided information "How to Have an Evangelistic Meeting in the Local Church," covering such subjects as planning and preparation for the campaign performance during the campaign, and a proper follow-up program. We also provided a listing of suggested literature on evangelism and follow-up materials.

In 1971 the principal effort of your committee was to enroll men in the Coral Ridge Plan of Evangelism and during succeeding years through efforts of this committee many of our men have participated in the Evangelism Explosion clinics and continue to use this plan in their churches.

In 1972 several members of your committee participated in evangelistic campaigns, and we encouraged all of our churches to conduct mass evangelistic meetings. We also encourage our churches to evangelize by personal evangelism training, young peoples and children's rallies, and through Vacation Bible Schools. We also presented a list of evangelists who would be suitable for meetings in RPCES churches and assisted some churches in obtaining evangelists.

The tract, "Who Cares Whether You Live or Die," was produced and this tool for assisting in the presentation of the gospel has been widely used not only by the churches of the RPCES but many others as well. Your committee prepared a job description for a Director of Evangelism and Church Growth but has been unsuccessful in obtaining a man to fill this need.

We have published articles from time to time in the interest of evangelism in the local church.

The Evangelism Committee approved the booklet "Knowing and Growing" by Rev. Mr. George Miladin for use as a follow-up to evangelism, and a booklet by Rev. Mr. Paul Alexander entitled, "Becoming a Disciple."

We have conducted pre-synod seminars. In 1977 the seminar was on Evangelism and Church Growth; Rev. Mr. Frank Barker was the keynote speaker and others participating were Rev. Mr. David Clowney, Mrs. William Leonard, Rev. Mr. Kyle Thurman and myself. This year we will conduct a seminar with Mr. Gene Warr and five selected men on Discipleship Training.

Your committee is looking forward to its largest outreach program in 1980. We will be advertising in the *Parade* magazine distributed by newspapers in many large cities throughout the United States. It is our hope to obtain thousands of contacts with people interested in the gospel, and we will share these contacts with our churches. We are offering in *Parade* a free copy of "Who Cares" to everyone sending in a request. We are appealing to you for the support of this outreach program which may cost five to six thousand dollars. Plans have been developed

for promotion of evangelism through the *Bulletin News Supplement*, and we will attempt to keep you informed of progress through articles in the RPCES section of the *Presbyterian Journal* and through other means.

Respectfully submitted,
Thomas G. Cross
Chairman

TREASURER'S REPORT

May 1, 1979-April 30, 1980

Balance, May 1, 1979		\$2,976.75
Income		\$2,501.67
Disbursements		\$2,574.36
Office Expense	\$134.26	
Committee Meetings, Expense	\$208.00	
Discipleship Training Conference	\$2,232.10	
Balance		\$2,904.06

REPORT OF THE STUDY COMMITTEE ON HOMOSEXUALITY

The Rev. Egon Middelmann presented the following report as amended by synod (see *ACTION* taken below, p. 50):

PASTORAL CARE FOR THE REPENTANT HOMOSEXUAL

Fathers and brethren:

The study committee on homosexuality is pleased to report to the 158th General Synod. As I had indicated in my letter to the 157th General Synod, the committee was concerned to provide aid to our denomination in the area of pastoral care for those struggling in the area of homosexuality in and outside of our congregations. We have purposefully restricted our discussion of the biblical data. There are many good books and articles dealing with the pertinent biblical texts and there seems little dispute within our denominations.

I. Theological Considerations

(For your own study on the subject of homosexuality you might consult the following passages: Gen. 1:26ff, Gen. 18:20, 19:4f, Lev. 18:22, 20:13, 1 Sam. 18:3f and 20:41, Rom. 1:26f, 1 Cor. 6:9ff, 1 Tim. 1:8ff).

A. Some Theological Reflections on Romans 1:18-32:

In any discussion of the issue of homosexuality, the first chapter of Paul's letter to the Romans will be important as a guideline for our thinking and acting. Paul reminds us that mankind stands under the wrath of God due to the theological chaos caused by man's unwillingness to acknowledge "God's invisible qualities" and man's desire "to suppress the truth by their wickedness." Man responds to the wrath of God in self-pity in that finite man creates his own gods (22f). By falling down

before them, man tries to come to grips with who he perceives himself to be justifying his fallen existence with regret. We frequently see sinful man sadly admitting to himself and to others that he is who he thinks he has to be.

At the end of the chapter, v. 32, we see man's response to the wrath of God take a different form, that of defiance and pride. "They not only condone to do these very things but also approve of those who practice them." In this context fallen man will seek to justify his behavior by calling upon psychology, situation ethics, and sociology in an attempt to assert not merely the inevitability but also the beauty of his lifestyle.

Into this climate of self pity and defiance the church has to speak about the work of propitiation and expiation in Jesus Christ. Only if we trust that the wrath of God is borne by Jesus Christ we are able to call man out of his response of despair and hardness of heart. On the basis of the gospel of the atoning work of Jesus Christ, sinful man can learn to define himself again in terms of his creator. This concern Jesus expressed in Matthew 19:4ff. Jesus wanted the Pharisees to return to the original intent of God's creation. "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning" (19:8). In light of man's renewed confidence in God, he can see himself as created as "male and female," reflecting the image of God. Scripture sees in the polarity and correspondence of male and female, the original image of God.

Jesus can also speak of other forms of human existence, "for some are eunuchs because they were born that way; others were made that way by man; and others have renounced marriage because of the kingdom of heaven" (19:12). There can be significant and beautiful relationships between members of the same sex (1 Sam. 18:3ff and 20:41) or members of the opposite sex. But Scripture does not perceive these to find their fulfillment in sexual union. It is at this point where homosexuals misunderstand their own identity. They have to be challenged to grow and to define themselves again according to their creator.

B. Theological Chaos Leads to Ethical Chaos

Having stated the reasons for the wrath of God being poured out on all mankind, Paul points to the ethical outworkings of man's rebellion. In verses 24, 26, 28 of Romans 1, Paul reveals the judgment of God manifesting itself in His giving man over to his sinful desires. We find a progression in the text from a generalized indictment of the Gentile world all the way to a total ethical chaos. Having "exchanged the truth of God for a lie" they are handed over "to sexual impurity" (25).

Romans 1:26ff zeroes in on homosexual practices as a major manifestation of sinful man's attempt to distort the creator's intent. But homosexuality is not singled out as the worst of all manifestations of sin as we can see in Jesus' indictment against the unbelief of Capernaum (Matt. 11:23).

Finally, in Romans 1:28ff we see the ultimate outcome as total break-

down of ethical norms. Paul reminds us that whenever man bows before the imaginations of his heart, he inevitably ends up in a chaotic ethics. It is important to note that sinful man does not necessarily consciously conspire the ethical chaos. He might well perceive his ethical choices as inevitable and logical outgrowth of being "human." But Paul uncovers this "inevitability" as the judgment of God calling to repentance.

C. Call to Repentance

Paul's reasoning in Romans 1 points to man's responsibility and God's desire for man to return (*metanoia*). As we relate to sinners in general and to homosexuals in particular it is important to remember that God, even after the Fall, relates to us as those who are able to respond to him, as responsible people. While psychological insight will be helpful to understand, care for, and help the homosexual, it must not lead us to deny his responsibility for his "unnatural" desires and actions. Psychologists, and many Christian psychologists would agree, believe that the homosexual inclination is a response to very early learning experiences. It would be misleading, therefore, to think of the homosexual as necessarily having made "conscious choices" in favor of the homosexual inclination. But the gospel reminds us that God addresses man as responsible human beings not merely on the level of "conscious choices." David, in his heterosexual promiscuity, is an encouraging example in that he not merely confesses his responsibility for his conscious choice as far as Bathsheba is concerned. He takes full responsibility for himself, even for his sinfulness "from the time my mother conceived me" (Psalm 51:5). Instead of excusing his sin on the basis of the predisposition from the time of birth, he responds to the mercy of God by accepting his whole existence as his own. Only if the homosexual can understand the vast mercy of God can he discover the responsibility for his total life. The mercy of God will allow him not to seek refuge in self pity of defiance, but in the renewing grace of God. In sanctification we want to see healing in our misdirected desires as well as actions. But as with other sins, like heterosexual promiscuity, coveting and greed, the homosexual cannot be expected to see his desires changed immediately or totally. Along with the homosexual we all will recognize ourselves in the words of Paul: "What a wretched man I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord."

D. Call to Obedience

The repentant homosexual brother or sister has to be encouraged to join the rest of us to follow Jesus who "though he was a son, learned obedience from what he suffered" (Hebrews 5:8) and to realize that even Jesus learned obedience by offering up "prayers and petitions with loud cries and tears to the one who could save him from death" (Hebrews 5:7). Obedience is essential to our growth. It will begin with refraining from acting out our desires. It will not rest until ultimately even our sinful desires are transformed into restored humanity at Christ's return. In

the meanwhile we and our brothers and sisters will encourage one another in exploring the depth of the promise "In all things God works for the good of those who love Him" (Romans 8:28).

II. The Repentant Homosexual Brother-and-Sister in our Congregation

A. Our sensitivity to the holiness of God can easily become a problem to us if it overshadows our relating to one another as sinners saved by grace. It will be important to be aware of the danger of creating an atmosphere in which the individual member finds it more and more difficult to reveal himself as one in need of the grace of sanctification. A helpful balance is struck in our confession as it speaks of sanctification:

1. . . . "having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they are more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part . . ." (WCF, XIII, 1 and 2).

Our congregations have to be encouraged to grow in the grace of God by accepting themselves as those needy of daily repentance and of a "continual supply of strength from the sanctifying Spirit of Christ" (WCF, XIII, 3). In the context of our concern for the homosexual in our congregation this emphasis on growing in grace is all the more important as we frequently neglected setting before him a realistic hope, solidarity in sanctification, and promise of acceptance. In the political/ethical climate of our time, our congregations have at times acted more out of fear and lack of compassion than offering long term friendship, care, and openness, necessary for encouragement of those who struggle along with the rest of us in this long and never-ending path of sanctification.

B. Problems the Homosexual Faces

In order to be helpful to our churches and to their ministry towards the homosexual it might be helpful to be aware of the following difficulties our brothers and sisters are facing.

1. Loneliness: to the extent that sexuality is a primary aspect of humanness, there can easily be a feeling that an important aspect of oneself has been "cut out" of one's life. As God's image is reflected in the male/female correlation, the deepest human relationship seems "denied" to the homosexual. The isolation is also accentuated by feeling unable to share the problem and therefore being locked up in a central area of one's life.

2. Fear: as a result of the loneliness and the prevalent climate as perceived by the homosexual an oppressive sense of fear can manifest itself: the fear of "coming out" or being "found out," the fear of loss of job, reputation, the fear of any close relationship with those of the opposite sex caused by a sense of "inevitable" failure, the fear of developing close friendships with persons of the same sex.

3. Bitterness: a sense of frustration towards God as God's commands are frequently perceived as being arbitrary.

4. Confusion: even if a brother or sister is growing in sanctification, it is not clear to him how he or she can be used in our congregation.

C. How Our Congregations Might Be of Help

(Apart from or in addition to professional resources)

1. "Jesus is not ashamed to call them brothers" (Hebrews 2:11). We have to learn to accept one another as sinners saved by grace. It will not be helpful to focus primarily on the particular manifestation of sin in our brother or sister. We have to persistently help him to rediscover himself from God's perspective. We all are responsible for our desires and actions. At the same time God loves us on the basis of the free, inexhaustible, and all-embracing sacrifice of Jesus Christ. The lack of appreciation of the core of the good news of Jesus Christ is the root of our lack of faith, hope and therefore joyful obedience.

2. As our sins reflect actual and/or perceived unfulfilled desires and hurts we have to encourage our brothers and sisters in the grace and power of the sanctifying Spirit. Those who have opportunity to be of help have to identify as those who are on the same road of sanctification. He who knows that he transgressed the 10th commandment will want to live in a solidarity of sanctification with him who transgressed the 7th commandment:

Do not cast me from your presence
or take your Holy Spirit from me.
Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.
Then I will teach transgressors your ways. (Psalm 51:11-13)

3. We cannot presume to know in what way God is going to help our brother and sister grow in grace. But we do have the confidence that God desires our growth in grace and holiness. We should not, therefore have fixed ideas in what way sanctification will express itself in any particular person. Change from homosexual desires to heterosexual attraction is only one possible expression of sanctification. 2 Corinthians 12:9 indicates one other way in which God might show his strength in our weakness (cf. also Matthew 19:12 and the promise of Isaiah 56:3-5).

4. We have to understand sexuality in the broader context of agape and eros and not exclusively in the context of the sex act itself. The homosexual brother and sister has to learn how to relate with individuals of the same sex (friendship) and the opposite sex. In both cases he has to learn how to relate with agape and eros and therefore as a total human being. He has to learn that the sex act is not a necessary expression of humanness. Jesus' relationship to Mary Magdalen (John 11:2, 12:3) and David's to Jonathan (1 Sam. 20:41) are positive role models of affectionate and loving relationships.

5. We have to help him or her who might easily feel excluded from God and the fellowship of Christians to be a regular part of our congregation. Our brothers and sisters need friendship, trust, and discipline.

Only with prayer, fasting and the means of grace of word and sacrament can they with the rest of us grow into a more and more obedient and fulfilled life. Friendship is all the more important as we will frequently have to ask our brothers and sisters to separate themselves not only from a certain pattern of behavior but from a total and all-determining life-style.

6. If he who once was involved in homosexuality is growing in grace to such an extent that he can "walk with exemplary piety before the flock" there ought not be any reason for a generalized exclusion from church office. Judgment must be made in individual cases by the session and/or presbytery, keeping in mind those aggravations that make some sins more heinous than others (cf. LC 151 as quoted by the 152nd General Synod in its report on divorce and remarriage as it applies to church office, p. 136.)

7. We have to publicly and privately protect those struggling with homosexuality in and outside of our congregations "in such an effectual manner as that no person be suffered, . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever" (WCF XIII, 3). Especially, misconceptions and distortions about the supposed impact of homosexuals on our society, however popular they might be, have to be corrected by us who try to be representatives of the God of Truth.

III. Thoughts on Political Issues Concerning Homosexuality

Over the last few years the gay rights movement as well as several conservative political action groups have focused on the "political/legal rights" of the homosexual. In order to help sessions and congregations to think through their possible involvement in these questions, this study wants to provide three different ways of approaching the subject.

Model A. The Christian should not get involved in this particular political question in order not to prejudice his active personal evangelistic and friendship outreach to the gay community.

Model B. Christian moral values are God-given and true and since Christians are committed to that truth and have an obligation to be the salt of the earth in a corporate sense, Christians should attempt whenever possible to have their ethical system established in the legal structure of society. Since homosexuality is clearly wrong it must be legislated against.

Model C. Christian morals are God-given and true and Christians do have a corporate obligation to be involved in social and political action and cannot simply retreat into an individualistic witness approach (*contra* Model A). But at the same time Christians should make a distinction between public law in its concern for limiting the results of the Fall and the holiness of God as represented in the biblical teaching. (cf. the relationship of God's stance against divorce and the public law in the Old Testament permitting and regulating divorce, Matt. 19:1ff).

Those who would think along the lines of Model B will have to ask themselves why they would strive to impose biblical morality on the ac-

tivity of homosexual and not pursue with even greater vigor the much more prevalent immorality of divorce, child abuse, wife beating, etc. Should political expediency be a major motivating force, then Christians would be open to the charge that they only legally pursue those who are a minority.

Those thinking along the lines of Model C would have to be concerned to find ways to assure the freedom for the public teaching and living of biblical norms while they, at the same time, would be committed to protecting the homosexual from harassment in the area of his political, economic and social life.

IV. Resources

A. Bibliography (this is deliberately only a very select list of books. If one is interested in further study one might want to consult the bibliographies in most of the books mentioned).

Davidson, Alex, *The Return of Love*, London: Inter-Varsity Press; 1970. Helpful insights into the emotional life of Christians struggling with homosexuality.

Lovelace, Richard, *Homosexuality and the Church*, Old Tappan, N.J.: F. H. Revell, 1978. A very helpful book written by the floorleader of the biblical view on homosexuality in the UPCUSA debate on this issue.

McNeil, Father John, *The Church and the Homosexual*, Kansas City: Sheed Andrews McMeel, Inc., 1976 (also paperback). An insightful presentation of a gay activist position with extensive discussion of the biblical material.

Schonauer, Betty, et al. *Healing for the Homosexual*, Oklahoma City, Presbyterian Charismatic Communion, Inc., 63 p., 1978.

Thielicke, Helmut, *The Ethics of Sex*, New York: Harper and Row Publishers, 1964 (also paperback).

Weltge, Ralph W., "The Paradox of Man and Woman", in *The Same Sex: An Appraisal of Homosexuality*, Philadelphia: Pilgrim Press, 1969.

White, John, *Eros Defiled: The Christian and Sexual Sin*, Inter-Varsity Press, Downers Grove, Ill., 1977. Not merely concerned with homosexuality.

B. Articles

Christianity in Crisis, "Homosexuality and the Christian Tradition," No. 34, August 1974.

Consultation on Homosexuality, An Evangelical Perspective, Presbyterians United for Biblical Concerns, 50 Buckwalter Road, Spring City, PA.

Eternity, "A Christian View of Homosexuality," August, 1972.

Healing for the Homosexual, Presbyterian Charismatic Communion, Inc., Oklahoma City, OK 73112, 1978.

HIS, Monthly Magazine of Inter-Varsity Christian Fellowship, February, 1978, Vol. 38, No. 5.

Joy! A Homosexual Search for Fulfillment, Correspondence between Barbara Evans (the subject) and Pat Boone. Carol Stream, Ill: Creation House, 499 Gunderson Drive, 60187.

The Bulletin, Publication of the Christian Association for Psychological Studies, Livonia, MI., Vol. 4, 1978.

The Other Side, A Magazine of Christian Discipleship, "The Gay Person's Lonely Search for Answers," Issue 81, June, 1978.

The Reformed Journal, Vol. 28, Issues 1 and 5.

C. Organizations

Exodus International

P.O. Box 4272

Minneapolis, MN 55414

Coordinates local ministries by ex-gays to the gay community. The organization is willing to be of help to local congregations in their attempt to reach homosexuals.

Members of the study committee have had contact with the following local ministries:

King's Ministries

Bill Pruessing
30 West Bayaud
Denver, CO 80223

Jesus Outreach

704 Country Club Rd.
Fairmont, WV 26554

Outpost

P.O. Box 4222
Minneapolis, MN 55414

Spatula

Barbara Johnson
2230 Lake Forest Circle
LaHabra, CA 90631
(SPATULA ministers to parents
and loved ones of gays).

Theophilus

P.O. Box 592
Las Vegas, NV 89101

Come Out and Live (COAL)

c/o New Life Evangelistic Center
1411 Locust
St. Louis, MO

AID Ministries

P.O. Box 135
Fairfield, OH 45014
(513) 721-5755

V. RECOMMENDATION: That Synod commend the above study to our sessions and congregations as an aid for their ministry to those struggling with homosexuality.

I would like to thank the other members of the study committee, Dr. Robert Reymond, Dr. Gene Holeman, and Dr. Jack Van Der Slik, who gave me good advice both in writing and in person. I was encouraged by helpful letters and comments written by members of several of our presbyteries and congregations.

Respectfully submitted,
Egon A. Middelmann, Chairman

The orders of the day were called for and the meeting was recessed at 12:15 with prayer by the Rev. Robert Auffarth. The afternoon meeting was called to order by the moderator at 1:30 p.m. and opened with prayer by the Rev. Paul Doepke.

ACTION:

After several motions to refer or to table the report, the recommendation was adopted, as amended, to read "that the synod commend the above study, entitled 'Pastoral Care for the Repentant Homosexual,' with the deletion of Section III, to our sessions and congregations as an aid for their ministry to those struggling with homosexuality."

The assembly sang the hymn, "We've a Story to Tell to the Nations," and was led in prayer by the Rev. Al Lutz.

FRATERNAL DELEGATES

Greetings were brought by the Rev. Harold Kellam from the Orthodox Presbyterian Church and the Rev. Donald Piper from the Reformed Presbyterian Church in North America.

REPORT OF WORLD PRESBYTERIAN MISSIONS

The following report was given by Dr. John M. L. Young, president of the board, with the assistance of the following missionaries: The Rev. Messrs. Roger Lambert (Chile), Bruce Young (Japan), Al Sneller (Korea), Larry Billiter (Australia), and candidates Oliver Claassen (Australia), Jeff Talley (Kenya), Paul Meiners (Kenya), and Hugh Wessel (France).

Fathers and Brethren:

Jesus said, "I pray also for those who will believe in me through their message." The Lord of the Harvest anticipated the harvest—a great harvest, a world-wide harvest. Through the testimony and witness of those few early disciples for whom He also prayed it can now be said for the first time in human history that there is a worldwide religion—and that religion is Christianity! The Reformed Presbyterian Church, Evangelical Synod, has had its part in reaping that harvest. Our Lord Jesus Christ has enabled that church, through World Presbyterian Missions, its foreign missions arm, to continue making a significant, if small, contribution to the huge task of winning and bringing to maturity additional subjects for His Kingdom.

During the past year, we have had 68 regularly-appointed missionaries plus four seminary interns, eight worker-visitors, and seven field partners serving on our eight active fields or on furlough in the United States. There are four missionaries on leave of absence. In September of last year, the board appointed a single lady missionary and a couple, and approved another four couples and a single man for candidate school, all of whom, it is expected, will be appointed in September of the present year. We are happy to report that the lady missionary has already arrived in Kenya and one of our new couples will arrive on their field in July. The four others for whom we are seeking support have more than 50 percent of their necessary funds and we hope they will proceed to their fields within the next months.

For many years we have prayed earnestly for well-qualified people to apply for a ministry overseas. Four years ago, the General Synod voted to increase the missionary force of our church by 60—a figure that would indicate a growth somewhat parallel to the growth rate of the church. God has been pleased to answer our prayers and move us toward our goal by sending splendid young people to us. It is now the privilege and responsibility of our pastors, sessions, and congregations to enable these missionary appointees to go to their fields without undue delay and to

maintain them there. Even in these days of runaway inflation and economic stringency, it is our solemn conviction that, if our constituency understand the needs and opportunities in world evangelization, and if they are determined to obey the Lord's last great command, there are ample resources to continue to move toward our goal of 130 missionaries by 1986. It must be acknowledged that this probably will not be accomplished without some sacrifice of the more affluent lifestyle God's people have enjoyed in the past; but it will not likely mean any loss in those areas of life where the Bible says we are to be content with an adequate provision.

This year we expect the following missionaries to be in the United States: Roger and Sarah Lambert (Chile), John and Inez Hunt (Korea), Frank and Esther Fiol (India), George and Audrey Omerly (Peru), Larry and Linda Billiter (Australia), and Bruce and Susan Young (Japan). During the past year, WPM's furloughing missionaries and accepted candidates visited a total of 176 churches.

We are encouraged by what appears to be a growing interest among the young people in our educational institutions in the possibility of serving the Lord overseas. Covenant Theological Seminary has recently acted to place the one required course in missions in the first semester of the student's first year—an action requested by the WPM board two years ago. Students at the seminary indicate a growing wave of those considering missions as a life work—this fact attributable in part to the presence of international students on campus. Last fall, Dr. Saphir Athyal of India gave the WPM-sponsored missions lectures at the seminary. This year, Roger Lambert will be the speaker.

Earlier this year, WPM's Board and the Mission to the World of the Presbyterian Church in America signed an agreement which will enable us to support personnel to work under their mission in WPM's new field of France. This is the reverse of an agreement signed previously whereby the PCA supports a WPM missionary in Jordan. The board also has signed an agreement with the Foreign Missions Committee of the Orthodox Presbyterian Church under which they are responsible for the total financial support for the medical team in Kenya but not their ministry. Also involved in that work begun in January is the Homefront Foundation in Holland which is actually funding the team but, again, not its total ministry. This is a joint responsibility of the OPC, the Foundation, and the RPCES. Whatever may take place in the future concerning the churches of the North American Presbyterian and Reformed Council, we are grateful for these levels of cooperation. It should be added in this connection that the World Relief Commission of the Christian Reformed Church trained, free of cost to us or the Africa Evangelical Presbyterian Church, a national of Kenya in agricultural techniques during a period of four months. David Mwenga is now sharing his "know how" with his countrymen in Kenya.

In November, 1979, a "Be a World Christian" workshop was conducted by WPM in Strasburg, Pa. About 150 attended. There have been

some evidences of a heightened mission interest in some of our churches, partially as a result of the workshop. More recently, similar sessions were held in St. Louis. The attendance at such events tends to underscore the crucial role of the pastor in determining the level of commitment to world evangelization on the part of the local congregation.

Each summer in the month of August, WPM holds a Candidate School at the Four Brooks Bible Conference grounds of the Reformed Episcopal Church whose whole-hearted cooperation we enjoy. Such areas are covered as: missionary health and medicine, mission-church relationships, intra-mission and intra-family relationships, first aid, automobile maintenance, finances, mission policies and procedures, visual aids, and field orientation. Further preparation for facing the "culture shock" is secured at Missionary Internship in Farmington, Mich., or the Toronto Institute of Linguistics. It is after attendance at these schools that the candidates are usually appointed and assigned to a field.

During the past year, the full board of WPM has met three times. This will now be reduced to twice for economic reasons. In addition, the executive committee of eight men met seven times. It is largely due to the commitment of the 24 members of the board and their diligence in their responsibilities that the work of WPM continues to advance. The Synod should be grateful for their contribution.

Last year we reported 1,544 Minutemen. This number has now been increased to approximately 2,150. The total giving to the general fund at last year's "Pentecost Sunday" was \$66,219.45 with 70 percent of our churches participating. Largely due to that response, we are thankful that, contrary to last year's report, we can announce that cash receipts were up by 17 percent. Along with the other major agencies of the RPCES, WPM helped to launch the Reformed Presbyterian Foundation. It is our conviction that a greater sense of Christian stewardship among our people, which includes estate planning, is absolutely crucial to the ongoing work of the church in every area of our responsibility.

The WPM Women's Auxiliary held its annual spring retreat in Strasburg, Pa. About 150 ladies attended and received an offering of over \$900 for the Presbyterian Theological Seminary property in Dehra Dun, India. The members of the present auxiliary in the East make a real contribution to the work of WPM and we are still hopeful that chapters will be formed in other parts of the country where we have concentrations of churches.

Now for some highlights of 1979-80: After more than 30 years of service in JAPAN, Phil and Jane Foxwell have retired but will continue to contribute to the work of WPM. A new work was opened in Suzuka near Yokkaichi with 15 present at the first service. It has now grown to double that number. A new evening Bible school was commenced in Yokkaichi. A merger of the Japan Christian Theological Seminary has been completed but the move to the new campus of Tokyo Christian College has been postponed. A disappointment for our mission was the failure to get

the young people from the United States to assist in summer evangelistic efforts. The mission enjoys close and harmonious relations with the national church at decision-making levels through the cooperative committee of the Japan Presbyterian Church and, also, with other missions of NAPARC through the Committee on Reformed Cooperation.

Book sales for the **KOREA** Society for Reformed Faith in Action more than doubled over the previous year.

Gifts for the new seminary campus in Dehra Dun, **INDIA**, have amounted to almost \$40,000. The Maclellan Foundation has promised another \$50,000, making the goal of \$100,000 within reach. Thirty-two students have been at the seminary this year where intern David M. Jones has served at his own expense. There were six graduates. The Bhogpur Children's Home has completed construction on a new teachers' residence unit and has begun construction on a new dormitory. This year saw, for the first time, the promise of a year-round water supply for the Home with the laying of a two-inch pipe from the source waters above the village. There are 320 children of leper parents now in the Home and, in the planning stage, is a branch home in Roorkee for poor children to be supported by a women's organization in Holland already heavily involved in the Bhogpur Home. Upon his visit to the Home Academy at the Bhogpur Home, the District Inspector of Schools was greatly impressed by what he saw. There are now eight classes in the Academy, three pre-school and the first four grades in the English medium and the fifth grade in the Hindi medium. A new assistant headmistress, Miss Carunia, has come to assist in the administration.

A new Presbyterian Church of **INDIA** has been formed, composed of the presbytery in the tribal state of Manipur in Northeast India, the Saharanpur Presbytery north of New Delhi and probably the Bible Presbyterian Presbytery as well. Gordon Taylor is the Moderator. After more than 40 years in India, Frank and Esther Fiol will try retirement this year in the United States.

There are now 24 congregations spread out over a radius of 30 miles from Muruu, **KENYA**, which constitute the Africa Evangelical Presbyterian Church. A vigorous program of Theological Education by Extension has been pursued this year in addition to the Bible school at Muruu from which five graduated. The youth program has been blessed and is growing with 300 attending one of the conferences. Daniel Kithongo is assisting our mission in that area and God is raising up gifted leaders from among the youth. Lois Ooms has produced another book to be used as teaching material.

Two years ago, the mission requested a total of five ordained men for the Muruu station. It now appears this will be accomplished later this year. The mission is investigating the possibility of opening another bush station. A new public health type medical ministry began in January. The Kithumba clan donated three acres of land for the erection of the clinic and headquarters building. Mr. Bob Swett and Mr. and Mrs. Arthur Rifel, all Orthodox Presbyterians, have contributed their time and energy

to the construction. We praise God that He spared Dr. Rietkerk and Nurse Van Galen from serious injury when their van overturned on a bad road. Miss Tenny de Ruiter joined the medical team in May.

Many changes have occurred in the Community Presbyterian Church in **NAIROBI** since the return of the Ugandan refugees to their own country after the ouster of Idi Amin. Because the government has not yet made the improvements on the Madaraka Estates II site given to the church, the building of a badly needed sanctuary has been held up. WPM is still hoping to cooperate with other evangelical organizations in the establishment of a Christian liberal arts college in Nairobi.

Approximately 25 in-patients are to be found in the Annoor Sanatorium in **JORDAN** on any given day. In addition, some 500 are seen in the clinic each month. This year saw the completion of residences for the Putneys and Fearnows with the help of Al Van Wechel and Jim Crozier, both of Seattle, Bill Kailey from Arlington, Va., and Paul Moore from Arizona, all of whom worked gratis. A new residence for other medical personnel has been started. Many suffering from TB continue to come from long distances in the Middle East but most from a concentration of villages in Syria and Saudi Arabia as well as those from Jordan and Iraq.

In **PERU**, Radio Amauta has suffered some disturbing problems but visitors have been amazed at the wide-ranging ministry of the station and its spiritual impact on the Quechua Indians. New antenna poles and equipment have recently been installed which should enlarge the effectiveness of the station. New churches have been established in the jungle presbytery as well as at Quyicha in the high altitude Huancavelica Presbytery and at Tunsulla Ojo. A survey trip was taken to Quillabamba in Cuzco in the interest of a new church. Professional people have come to the Lord as a result of a weekly Bible study in Ayacucho as well as many Quechuistas in the mountain, jungle, and Lima. A new women's league was formed in Ayacucho and the mission bookstore in Huanta enjoys increasing sales and influence.

All of the Old Testament books have now been through the exegetical check and Homer Emerson, whose health was improved by a four-bypass operation last September, looks forward to the production of the entire Bible in Quechua within the next three to four years. He has been aided in the past year by David Strumbeck, a seminary intern serving at his own expense.

A course in Presbyterian theology, history and practice has now been incorporated into the regular program in the Evangelical Theological Seminary of Lima where men are wrestling with answers to Liberation Theology and Contextualized Hermeneutics.

Theological Education by Extension has been a major new emphasis in **CHILE**, with almost 100 students registering and 54 actually completing the year's course, ten being elders of the churches. The Mission and the National Presbyterian Church have enjoyed a new measure of harmony and cooperation during the year. A new mission station has been opened

in Gomez Carreno on the coast with the arrival of the Richard Cranes. This will entail evangelism, church planting, and a ministry to the university students in nearby Valparaiso. The seminary in Quillota welcomed the arrival of Maurice Riedesel early this year. The difficult ministry to women in prisons has developed and some have responded well. A vigorous retreat program has found as many as 70 attending. A week at camp is the reward for children who have successfully completed 23 lessons in Bible study. A church planting effort in Santiago has been blessed of God and is bringing results.

The sanctuary of the Bull Creek congregation of the Westminster Presbyterian Church in Western **AUSTRALIA** was dedicated last November. The other two congregations in Perth, Duncraig and Midlands, have secured property and are making plans for building. Each congregation is growing and new families are coming to Christ. Duncraig is now seeking a full-time pastor and a work is being developed under the presbytery in southeastern Perth. For many years there has been no full-time worker of any church to minister among the Noongars in the Brookton area, 90 miles southeast of Perth. Now the presbytery, with WPM's help, has appointed Mr. Ron Nugent to that task. We have the privilege of giving financial aid on a reducing basis to help the presbytery sustain three Australians in their work - a full-time pastor for Duncraig, the mission church in Kelmscott, and the work among the aborigines. More American money must be used to help support qualified national personnel in this way. The "fame" of Westminster Presbyterian Church is spreading across Australia and there is an increase in interest among those in the East that this testimony be extended to that part of the country.

This report must conclude with an expression of real gratitude to those who faithfully and regularly support the ministry of WPM with their gifts and prayers. Without these, it all would be impossible. We plead your continued prayers for wisdom, direction and blessing for the home staff and those who represent us all on the fields scattered around the world.

Respectfully Submitted,
Nelson K. Malkus

WORLD PRESBYTERIAN MISSIONS, INC. **CASH STATEMENT**

January 1, 1979 - December 31, 1979

	1979	1978
Beginning Cash Balance	\$190,428.91	\$224,441.63
RECEIPTS		
General Purposes	\$179,678.79	\$102,266.84
Support - Missionaries	919,954.04	804,234.42
Support - G.R. Bragdon	1,538.00	1,970.50
Support - N.K. Malkus	1,587.00	1,468.00

Missionaries Salaries	-0-	55.00
Children's allowance	-0-	45.00
Direct Expense - Missionaries	772.70	569.49
Field Expense - Missionaries	16.57	-0-
Special Funds - Designated	261,859.76	249,068.11
Executive Housing and Other Expense	2,689.03	3,052.21
Income - Fleming Farm	1.79	1.90
Income - Foundations	600.00	550.00
Income - Estates and Legacies	6,380.36	1,639.60
Income - Investments	12,349.91	12,420.02
Income - Endowments	10,260.86	10,702.26
Income - Interest	7,843.73	5,176.07
Income - Rentals	3,727.56	4,713.41
Personal Gifts	8,789.77	8,239.98
Newsletter	1,181.30	617.20
Books and Tracts	264.88	120.15
Pension Retirement Benefit	518.28	518.28
Maintenance of Office	112.62	60.76
Postage	153.30	95.71
Publicity and Printing Same	-0-	2.00
Stationery, Supplies and Expense	48.58	30.36
Telephone and Telegraph	440.70	610.72
Insurance	153.70	260.77
Discounts and Premiums on Foreign Currency	-0-	32.41
Automobile Expense	2.91	-0-
Expense - Candidate School	48.50	2.95
Other Expense	113.00	1,507.00
Maintenance - Carriage House	15.00	-0-
Audio Visual	-0-	10.00

Total Receipts	\$1,421,102.64	\$1,210,041.12
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DISBURSEMENTS

Personal Gifts	\$7,525.51	\$9,462.58
Support - Missionaries	263.01	240.00
Missionaries Salaries	431,771.01	387,823.09
Pre-College Allowance	13,024.72	13,088.42
Children's Allowance	18,201.00	20,381.34
Direct Expense - Missionaries	61,609.86	79,031.14
Field Expense - Missionaries	107,967.79	91,407.99
Hospitalization - Missionaries	37,762.35	33,854.05
Pension Fund - Missionaries	29,643.00	23,460.00
Year End Bonus - Missionaries	36,318.35	35,185.89
Special Funds - Designated	323,155.43	390,382.13
Executive Salaries	45,788.00	42,916.00
Clerical Salaries	83,204.60	77,576.00
Miscellaneous Salaries	1,424.07	2,304.53
Executive Housing and Other Expense	28,343.41	28,296.24
Expense - Fleming Farm	-0-	1,628.52
Headquarters Equipment	838.84	9,411.15
Pension Retirement Benefits	3,252.00	3,252.00
Directors' Meeting Expense	10,029.10	8,845.35

Taxes on Wages	6,875.91	7,344.91
Hospitalization	5,956.80	5,250.05
Pension Fund Payments	6,016.20	5,001.20
Expense - Books and Tracts	132.22	157.48
Dues and Subscriptions	646.28	476.25
Maintenance of Office	6,507.47	6,728.68
Postage	16,886.08	14,656.60
Publicity and Printing Same	32,349.36	28,576.54
Stationery, Supplies and Expense	10,855.57	6,235.28
Telephone and Telegraph	4,841.17	4,694.35
Professional Fees	4,143.60	3,580.00
Electricity and Other Utilities	4,256.81	4,008.86
Insurance	2,500.00	2,627.28
Missionary Expense Charged to General Fund	101.49	199.33
Discounts and Premiums on Foreign Currency	-0-	385.12
Automobile Expense	708.79	558.93
Interest Expense	-0-	184.34
Reformed Presbyterian Foundation	5,325.00	2,100.00
Expense - Missionary Candidates	1,007.50	1,079.84
Expense - Candidate School	4,174.42	3,144.26
Promotion	1,296.50	491.00
Workshops	703.80	-0-
Other Expense	1,108.91	3,295.02
Maintenance - DuBois Property	130.04	39.77
Maintenance - Guest Rooms	152.40	172.34
Maintenance - St. Louis House	1,480.02	965.38
Maintenance - Lehigh Road	720.40	941.64
Maintenance - Carriage House	2,027.54	1,816.85
Audio Visual	517.69	575.33

Total Disbursements	\$1,361,544.02	\$1,363,833.05
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CHANGES IN ASSETS AND LIABILITIES

Transfer Account	\$(100.00)	\$100.00
Notes Receivable	6,427.63	5,654.03
Mortgage Receivable	353.63	335.59
Missionary Accounts Receivable, net	9,639.27	(9,125.15)
Mortgage Payable	-0-	(8,395.76)
From Sale of Japan Property	(17,000.00)	17,000.00
Loan to Japan Mission	(4,801.16)	-0-
Matured Church Bonds	300.00	-0-
Sale of Fleming Farm	-0-	100,800.00
Gain from Sale of Fleming Farm	-0-	13,410.50
Loan to Peru Mission	(15,000.00)	-0-

Net Changes	(\$20,180.63)	\$119,779.21
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Ending Cash Balance	\$229,806.90	\$190,428.91
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NOTE: The WPM General Fund deficit has decreased from \$84,128.00 at December 31, 1978, to \$53,928.54 at December 31, 1979.

ACTION:

Synod adopted the recommendation that Pentecost Sunday be designated WPM Sunday.

ELECTION TO WPM BOARD

Mr. Malkus presented the following ballot. No further nominations were made.

**Robert Auffarth INC 2/3*

**Harold Burkhart INC 2/3*

**Arthur Glasser INC*

**Nelson Kennedy INC 2/3*

**Elmer Smick INC*

**Dick VanHalsema (CRC) INC*

**John Young INC 2/3*

**William Rosser*

**David Kietwiet*

Robbie Robbins

John Taylor

REPORT OF THE REFORMED PRESBYTERIAN FOUNDATION

The Rev. Dr. C. Howard Oakley introduced the president of the Foundation, Mr. John Hudson, who gave the following report:

Dear Fathers and Brethren:

In the Foundation's report to Synod last year, the Rev. Donald J. MacNair, Chairman of the Board, reported, "The major work of the Foundation this year (1979) has been the development of a plan for expanding the work of the Foundation, securing the commitment of necessary lead money and securing a full-time president."

The first two items (a plan and lead money) had been accomplished before the Synod met last year. I am happy to report that our third objective, a full-time president, has now, in God's providence, been accomplished.

The process was begun in July when Don MacNair made a "fishing expedition" call to John W. S. Hudson and culminated at a meeting of the full board on September 17, 1979. In the two months which elapsed both the board and Mr. Hudson moved with deliberateness in seeking the Lord's leading. It was their desire to be as certain as possible that this was the man the Lord was raising up and not just a man to fill a need so we could get started. First came an initial breakfast meeting with a few of the St. Louis board members. Then a screening meeting with the search committee members at Don MacNair's home. This meeting resulted in the decision to have the candidate interviewed by two elders in Maryland and the Director of Development at Johns Hopkins University in Baltimore, Md. The candidate was also asked to submit the names of three referrals and prepare a paper on stewardship. The references were contacted personally and interviewed extensively as to Mr. Hudson's qualifications and a detailed report was received from the Maryland meeting.

The next step was a meeting of the search committee to determine

finally if it was their feeling that Mr. Hudson should be their recommendation to the full board in September. After this interview was concluded the members decided unanimously to make a positive recommendation of Mr. Hudson as the candidate.

During the September meeting the full board interviewed Mr. Hudson extensively in several sessions and then excused him for private discussion. At the end of the day the board decided, again by unanimous vote, to offer the position to him. Mr. Hudson accepted the proposal.

A rather detailed account of the selection procedure has been given in order to stress the certainty of the conclusion reached by the board and Mr. Hudson that God had uniquely prepared him for this position and His clear leading was evidenced to all concerned.

Jack Hudson is a 1978 graduate of Covenant Theological Seminary with a M.A. in Religion and Counseling. After obtaining a B.S. in Business Management from the University of Baltimore in 1960, he entered the life insurance sales business in Baltimore. After five years, he began to specialize in financial planning, adding investments and estate planning to his work. For the ten years prior to his entering Covenant Seminary, he worked with career Naval and Marine Corps officers at the U.S. Naval Academy. He and his wife Jan first came to know Jesus Christ as their Savior while living in Annapolis in 1970. In December 1975, they along with their three children, Jenny, John and Julie (now 17, 15 and 13 respectively) moved to St. Louis, where Jack was to prepare for what he believed was to be a career in marriage and family counseling. But the Lord was to have other plans. After receiving his degree in 1978, Jack attempted to establish a counseling practice in St. Louis. "We always had enough counseling clients along with other work in St. Louis to keep us going financially. I had my mind closed to any other type of work. It was when I finally yielded to the Lord and told Him that I was ready for whatever it was that He had for me to do that I received the telephone call from Don MacNair. I see now in hindsight that the counseling training was more for my own personal benefit and then the Lord put me into a unique ministry that would utilize my 15 years of practical experience in the financial planning field, my counseling and Biblical education at Covenant Seminary and my natural temperament. His plans and timing are indeed perfect."

Jack began his new work on a two-thirds basis on October 1, 1979. That status continued for the balance of 1979 and his position became full-time as of January 1, 1980.

During the first three months his time was largely spent in a detailed study of the RPCES as a denomination and its six agencies. Jack personally visited all agency board meetings and had personal sessions with each agency head. Also he participated in a week-long seminar on Planned Giving given by the Kennedy/Sinclair Company.

With this initial indoctrination completed, Jack began his full-time efforts using as his guide the First Year Objectives and Activities which were a part of last year's report. These have been taken from a larger

“Basic Plan of Action” previously adopted by the board.

As of this writing the Reformed Presbyterian Foundation is off and running well as evidenced by the following activity which was reported to the full board at its April 21st meeting:

1. Our objective was at least five *seminars* dealing with stewardship and how financial planning can be used as a tool to make one a better steward. As of April 21, three seminars had been held, three more were scheduled for May, four tentatively set for the fall and five more requests were waiting to be answered.

2. Publicity Program

—preparation of a “slick” brochure explaining the Reformed Presbyterian Foundation, its area of ministry and Jack’s background has been prepared. This has been mailed to 281 pastors, Presbytery moderators and stated clerks.

—selection and purchase of various brochures which deal with the areas of stewardship, wills and financial planning.

—personal presentation to all RPCES agency boards

—news release in the *Presbyterian Journal*, *Bulletin News Supplement* and *World Presbyterian Missions Newsletter*.

—personal presentation before eight presbyteries (Illiana, Midwest, Southwest, Philadelphia, Pittsburgh, Delmarva, Southeast and Florida).

—direct mail campaign dealing with the area of wills and bequests selected and set up.

—preparation of Foundation logo and stationery

—advertising campaign and series of helpful articles written to appear in the *Presbyterian Journal*, agency newsletters and magazines.

3. A *professional referral system* is being set up in order to work with the Christian Legal Society. The hope is to have a team of competent attorneys and trust officers in each area where an RPCES church is located.

As I see the work of the Reformed Presbyterian Foundation it is three-fold in the beginning:

1. to teach our membership what the Bible says about stewardship and how this can be practically applied by each one to his life.

2. to show Christians that by adequate planning they can better provide financially for themselves and their family.

3. to help people who desire to continue their financial support to their local church and the agencies of the RPCES discover how this can be accomplished through various deferred giving plans which are serviced by the Foundation.

There is a great need within our denomination for this work and I look forward eagerly to the months ahead. Please pray for us, asking the Holy Spirit to lead us to those He has for us to minister among and to prepare their hearts for our coming.

The following nominees are submitted by the Nominating Committee for an election of a total of four: Clark Breeding, Martin Essenburg, Harold Kennedy, Nelson Malkus, C. Howard Oakley, Earl Witmer.

Respectfully submitted,
John W. S. Hudson
President

**THE REFORMED PRESBYTERIAN FOUNDATION
STATEMENT OF REVENUE AND EXPENDITURES
YEAR ENDED DECEMBER 31, 1979**

	<i>Combined</i>	<i>Unrestricted</i>	<i>Restricted</i>
Revenue			
Agency Support	\$19,575.03	\$19,575.03	
Gifts	4,050.00		\$4,050.00
Investment income, net of losses	26,796.81	26,796.81	
Annuity receipts	12,828.74		12,828.74
Proceeds from annuities	1,006.91	1,006.91	
Portion of gift annuity receipts designated as an addition to memorial fund	4,476.38		4,476.38
Deposit agreement receipts	2,000.00		2,000.00
Total revenue	\$70,733.87	\$47,378.75	\$23,355.12
Expenditures			
Personnel expense	\$6,692.38	\$6,692.38	
Office expense	2,959.61	2,959.61	
Travel and miscellaneous	2,986.63	2,986.63	
Trust and deposit agreement payments	8,970.39	8,970.39	
Designated gifts	4,050.00		\$4,050.00
Annuity payments	19,034.98		19,034.98
Total expenditures	\$44,693.99	\$21,609.01	\$23,084.98
Revenue in excess of expenditures	\$26,039.88	\$25,769.74	\$270.14

**THE REFORMED PRESBYTERIAN FOUNDATION
STATEMENT OF CHANGES IN FUND BALANCES
YEAR ENDED DECEMBER 31, 1979**

	<i>Combined</i>	<i>Unrestricted</i>	<i>Restricted</i>
Fund balances, January 1, 1979	\$183,979.33	\$31,347.44	\$152,631.89
Revenue in excess of expenditures	26,039.88	25,769.74	270.14
Interfund transfers		(392.40)	392.40
Increase in reserve for annuity payments to actuarial liability	(16,056.65)	(16,056.65)	
Decrease in notes payable	(600.00)		(600.00)
Net decrease in Reserve for Annuity payments	6,206.24		6,206.24
Fund balances, December 31, 1979	\$199,568.80	\$40,668.13	\$158,900.67

The accompanying notes are an integral part of the financial statements.

ELECTION TO JUDICIAL COMMISSION

The following ballot was presented and no nominations were made from the floor:

Mark Belz
George Knight INC
Allan Baldwin (Alt.)

Mark Pett (Alt.)
Howard Oakley
Ben Short

The assembly was recessed in prayer by the Rev. Wyatt H. Folds at 4:50 p.m.

TUESDAY MEETING **July 8, 1980**

The devotional time was begun at 8:00 a.m. by the Rev. Douglas Lee. "Jesus Shall Reign" was sung, followed by a time of prayer. Mr. Lee led a study of "Friendship" from John 15:9-17. "Jesus, What a Friend for Sinners" was sung.

The moderator called the meeting to order at 8:45 a.m. Mr. Gordon Shaw led in prayer.

REPORT OF FRATERNAL RELATIONS COMMITTEE

The following report was delivered by the Rev. Donald J. MacNair, chairman:

Fathers and Brethren:

Your Committee has met in September 1979 and in February 1980. Each time its agenda was full. Most of the committee were able to attend each meeting.

This report will be presented by topic heading.

Fraternal Delegates/Representatives:

Fraternal delegates were sent to the following churches:

Orthodox Presbyterian Church—Charles B. Holliday (Sr.)
and Paul W. Taylor III

Reformed Presbyterian Church of North America—Dewitt M.
Watson and John C. Woll

Christian Reformed Church—Donald J. MacNair
Presbyterian Church in America—Marion D. Barnes
and Werner G. Mietling

Fraternal representatives were sent to the following churches:

Saharanpur Presbytery, India—J. Barton Payne
Japan Christian Presbyterian Church—John M.L. Young
Korean Presbyterian Church (Korya Pa)—John K. Hunt

Korean Presbyterian Church (Hap Dong)—Alvin R. Sneller
National Presbyterian Church of Chile—John G. Crane
National Presbyterian Church of Peru—Harry G. Marshall
Associate Reformed Presbyterian Church—Clarence A. Lutz
American Korean Presbyterian Church—R. Laird Harris
Reformed Church in the U.S. (Eureka Classis)—
Robert T. Smallman

Conversations With the Presbyterian Church in America:

The proposal in 1979 for developing a three-way Plan of Union was approved by the RPCES and the OPC but was rejected by the PCA.

The PCA then structured a special committee to meet with the RPCES, the OPC, and the RPCNA. The task of the PCA special committee was to determine the areas of agreement and disagreement between our various churches. It presented an extensive list of topics and asked each of the other churches to comment. It also commented on many of the topics from the PCA point of view.

The list presented to us was:

- Eschatology
- The RPNA "Testimony" and how it affects the WCF
- Acceptability of PCA ordination vows, including "inerrancy,"
in the other churches
- The justification-sanctification controversy
- Peniel Bible conference and views of guidance
- Freemasonry and the acceptability of Freemasons as officers
- The charismatic question
- Christian liberty
- Worship and the regulative principle
- The role of women, particularly in the office of deacon
- The role of the diaconate
- Methods for electing trustees of local churches
- Requirements for licensure
- The Reformed Ecumenical Synod
- The National Association of Evangelicals
- Matters affecting relationship of church and state
- The principle of the parity of elders
- Rotation systems for elders
- The principle of the voluntary relationship of a congregation
to the denomination
- The principle of a unified denominational budget
- Theological training
- Cooperative missions
- Requirements for missionary service
- Financing of missionaries
- Abortion
- Divorce

Several other items were also informally mentioned.

This discussion lasted several hours. The following excerpts from the September 13-14, 1979, and February 8-9, 1980, Minutes of the Fraternal Relations Committee show the developments that flowed from that discussion:

Minutes of 9/13-14/79

(Page 2)

JOINT MEETING OF RPCES-OPC REPRESENTATIVES.

There was general agreement on the desirability for seeing the churches united, but general skepticism concerning the long and tedious process required to bring about such a united church. Edmund Clowney suggested the possibility of the OPC and the RPCES asking to be received through normal procedures of the PCA into the PCA, without pursuing a formal merger process.

(Page 3)

"After extensive further discussion, in which representatives of the PCA sought to characterize the diversity which they had endeavored from the beginning to make a trademark of the PCA, Mr. MacNair asked directly what the PCA's response might be if the RPCES were to ask to be received into the PCA as an entire denomination. The PCA representatives, of course, could offer no official response, but agreed to explore that possibility."

(Page 4)

"Meeting again by itself, the RPCES committee gave assent to the following statement: 'The committee recommends that the RPCES state as a priority the development of some more direct route of producing a united church with the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church of North America, than may be possible through a traditional pattern of negotiation and discussion; but that, while pursuing such a direct route, on the basis of our understanding of the existing basis for possible merger with the OPC, the 1975 OP-RPES Plan of Union should be updated and resubmitted to the respective churches.' "

"In joint meeting again with the OP representatives, it was moved by Dr. Harris that the joint committees approve the following action: 'Proposed that the RPCES and the OPC join in proposing to the PCA that it, on the basis of the Westminster Confession of Faith, the doctrine of the purity of the church, and its own Book of Church Order, invite the RPCES and the OPC to join it, with the proviso that the agencies of all three churches present within five years plans of cooperation and or/consolidation.' "

"Although a formal vote on the proposal was not taken, it was agreed that two members from each committee (RPCES and OP) should be appointed to act as a subcommittee to pursue this matter."

Minutes of 2/8-9/80

(Page 2)

"Dr. Harris clarified a point in the minutes of the previous meeting (September 13-14), indicating that his motion (p. 4) had been more to the effect of proposing a church based on the standards of the PCA."

ACTION BY EIGHTH GENERAL ASSEMBLY, PCA

The Rev. Paul G. Settle, moderator of the Eighth General Assembly of the Presbyterian Church in America, meeting in Savannah, Ga., on June 16-20, 1980, has sent the following letter to the Reformed Presbyterian Church, Evangelical Synod, on July 3, 1980:

PRESBYTERIAN CHURCH IN AMERICA
Office of the Stated Clerk
P.O. Box 312, Brevard, North Carolina 28712

To: The Stated Clerks of the Reformed Presbyterian Church, Evangelical Synod,
the Reformed Presbyterian Church of North America
and the Orthodox Presbyterian Church

From: The Stated Clerk of the Presbyterian Church in America

Subject: Actions of the Eighth General Assembly of the PCA Regarding
the RPCES, the RPCNA and the OPC

The Eighth General Assembly of the Presbyterian Church in America, which met June 16-20, 1980, at Savannah, Georgia, directed me as Stated Clerk of the General Assembly to communicate to you regarding three actions taken by the Assembly, and also to inform you of the provisions of the *PCA Book of Church Order* for the reception of other ecclesiastical bodies into the PCA, or for approval of a plan of union.

The actions taken by the PCA General Assembly are as follows:

1. The adoption of the following letter of invitation addressed to the RPCES, the RPCNA, and the OPC.

LETTER

Adopted by the 1980 General Assembly
Presbyterian Church in America

To: The General Synods and General Assembly of the Reformed Presbyterian Church, Evangelical Synod, the Reformed Presbyterian Church of North America, and the Orthodox Presbyterian Church.

Subject: An Invitation to effect one Church.

Brethren:

Greetings in the Name of the Lord Jesus Christ, the King and Head of the Church.

Whereas, we hold to and desire to promote a common testimony to the inerrancy of Scripture, the system of doctrine contained in the *Westminster Confession of Faith and Catechisms*, and the doctrine of the purity of the visible Church; and

Whereas, we feel constrained by our commitments to seek a more perfect unity among us as members of Christ's body;

Now Therefore, the General Assembly of the Presbyterian Church in America, in the bonds of our Lord Jesus Christ, invites you to come with us for the purpose of effecting and perfecting one Church among us. We propose, as a basis of this association, the above named principles, together with the *Book of Church Order* of the Presbyterian Church in America.

It is to be understood that this invitation is an action of the Eighth General Assembly, and to receive any denomination which responds to this invitation it should be stated that for the Presbyterian Church in America to consummate any such union it would have to go through the constitutional process of approval by subsequent General Assemblies and three-fourths of our presbyteries. In this constitutional process each denomination must be dealt with separately.

Sincerely in Christ,
Paul G. Settle, Moderator
Presbyterian Church in America

2. That the Ad-Interim Committee to Discuss . . . be continued for one year and that in the event approaches from any other Churches are made to the PCA during the coming year, the Ad-Interim Committee be authorized to welcome, receive and study such approaches; be directed to communicate such information to the Church-at-large by all means available; and report to the Committee of Commissioners on Interchurch Relations at the Ninth General Assembly of the PCA.

3. In response to Communication 2 from the 47th General Assembly of the Orthodox Presbyterian Church, the Eighth General Assembly of the Presbyterian Church in America take the following actions:

a. That the Ad-Interim Committee continue to work on its original mandate, and that they meet with the representatives of the OPC, the RPCES and RPCNA, if the latter so desires, to draw up a statement that exhibits the representatives' understanding (or, if necessary, individual statements that exhibit individual understandings) of the compatibility of the participating Churches, the statement to take into consideration discussion of those questions raised by PCA representatives at the joint meeting held September 14, 1979, and any other pertinent issues.

b. That the Ad-Interim Committee be instructed to report by means of a letter to all teaching elders and clerks of session no later than February 1, 1981, areas of similarity and difference among the PCA, OPC, RPCES and RPCNA, giving a brief summary of each Church's position on these areas based on their standards and assembly pronouncements, along with a description of the size and location of the individual churches of each denomination.

c. That the Ad-Interim Committee report to the Ninth General Assembly of the PCA through the Committee of Commissioners on Interchurch Relations their recommendations as to future efforts in the area of Church unity.

The *Book of Church Order* under the powers of the General Assembly, paragraph 14-6 (formerly 15-6) reads: "To receive under its jurisdiction, with the consent of three-fourths of the Presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church."

The *Book of Church Order*, paragraph 26-4 (formerly 27-4) reads:

"Full organic union and consolidation of the Presbyterian Church in America with any other ecclesiastical body can be

effected only in the following manner:

(1) The approval of the proposed union by three-fourths of those present and voting in the General Assembly and its recommendation to the Presbyteries.

(2) The advice and consent of three-fourths of the Presbyteries.

(3) The approval and consummation by a subsequent General Assembly by three-fourths vote of those present and voting.

This paragraph (27-4)) can be amended only by the same method prescribed for the amendment of the Confession of Faith and Catechisms of the Church."

The Eighth General Assembly of the PCA did not handle the question of whether churches responding favorably to the invitation would be received under paragraph 14-6 or 26-4. In either case, it will require the consent of three-fourths of the Presbyteries.

Your Fraternal Relations Committee, in seeking to serve the General Synod, its presbyteries, churches, and agencies, therefore makes the following recommendation:

The Fraternal Relations Committee recommends that the Reformed Presbyterian Church, Evangelical Synod, prepare to take the initial constitutional vote on the invitation "... to come with us for the purpose of effecting and perfecting one Church among us" at its 159th General Synod, May, 1981. This preparation will include:

a. An opportunity for the commissioners at the 158th General Synod (July, 1980) to express themselves as to the areas that should be discussed with the Presbyterian Church in America in the light of a possible decision for unification; and,

b. A proposal that each presbytery and agency of the RPCES send an observer to all the joint RPCES/PCA meetings, along with the request that these observers plan to stay following the joint meeting for a time of discussion with the committee.

OPC-RPCES Relations:

The Fraternal Relations Committee appointed Dr. Paul R. Gilchrist and Dr. Mark Pett to carry on two-way talks about merger. The Orthodox Presbyterian Church Committee on Ecumenicity and Interchurch Relations indicated that it would be questionable how much could be accomplished in the light of conversations with the PCA. Therefore, no formal meetings were held, although several informal discussions were conducted.

It is of note that the OPC and the RPCNA have met twice this past year to discuss merger. They are primarily dealing with the application of the Regulative Principle of Worship practiced in the two denominations.

Committee on Revision of Standards:

The purpose of the committee is to give a careful modern English rendering of the Westminster Standards in cooperation with corresponding representatives of the OPC and the RPCNA. Its work is complete, but the work of the stylist is apparently not yet finished. As soon as these documents are available, they will be mailed out.

North American Presbyterian and Reformed Council (NAPARC):

NAPARC held its fifth annual meeting in Philadelphia, Pennsylvania,

on October 26, 1979.

1. The Council determined as Reformed Christians and as a council of Presbyterian and Reformed Churches, to support the idea of a Christian college established in Kenya to serve the emerging leadership of Africa, and suggested that a specific prospectus be developed by the agency of the RPCES, which initiated the idea, and that this agency take initiative in presenting specific proposals to the member churches of NAPARC.

2. Concerning the feasibility of a study committee on Hermeneutics (Minutes, 46th General Assembly, p. 139), the Council determined

A. That it would be feasible and proper to appoint a NAPARC study committee on hermeneutics with the following assignments:

1. To analyze and identify the primary hermeneutical approaches to the Scripture existing within the NAPARC Churches (special consideration shall be given to hermeneutical approaches to biblical teaching on contemporary moral and ecclesiastical problems):

2. To seek to summarize those hermeneutical principles on which there appear to be agreement.

3. To seek to present its findings for information at a public meeting or conference in conjunction with the concurrent Synod—General Assembly meetings in 1982;

4. To make recommendations to the annual NAPARC meeting in 1982 concerning committees continuance—or further study.

B. That each member Church be invited to appoint no more than two (2) members to the NAPARC study committee on hermeneutics.

C. The RPCES is designated as the convening Church.

3. The Council tabled the following motion which will be docketed for the 1980 meeting of the Council: "That a committee be elected by the respective churches to begin to plan methods and procedures for joint consultation, worship and fellowship at the 1982 concurrent meetings of the Assemblies and Synods in Grand Rapids, and that one of the constituent denominations be designated by the Council to convene this committee."

4. The Council determined not to pursue the study of the question of divorce at this time. Three of the constituent denominations had already studied the matter or were engaged in a study.

5. Section III of the By-laws of the Council was amended to read as follows:

A. Each meeting of the Council shall elect its own officers, as follows: chairman, vice-chairman, secretary, treasurer. The vice-chairman shall normally succeed to the office of chairman, and shall be declared elected by white ballot, unless the Council determines to conduct an election.

B. The responsibilities of the officers will be as follows:

1) Chairman—to preside at meetings of the Council, to make required appointments, to see that business is conducted in an orderly manner.

2) Vice-chairman—to assist the chairman upon his request, and to succeed to the chair-

manship at the next annual meeting after the opening of the session.

3. Secretary—to keep a roll of delegates, to record and distribute the minutes of the Council, to carry on the correspondence in reference to Standing Committees, Study Committees and the next meeting of the Council, and to prepare the Agenda for the next meeting of the Council.

4) Treasurer—to receive bills for the expenses of the meeting of the Council, to receive funds to pay bills incurred by the Council, and to submit reports regularly to the Council.

C. Terms of office:

1) The chairman shall serve for a one year term, such term beginning with the annual meeting at which he presides, and concluding after the opening items of the next annual meeting.

2) The vice-chairman shall serve a one year term and shall normally succeed the chairman after the opening of the next annual meeting and the election of officers.

3) The secretary and treasurer shall serve for one year terms, and shall be eligible for reelections.

6. The next meeting of the Council is scheduled to be held on October 24, 1980, at a location to be determined by the Interim Committee.

7. The following officers were elected: the Rev. LeRoy B. Oliver, OPC, Chairman; the Rev. John H. White, RPCNA, vice-chairman; the Rev. Morton H. Smith, PCA, secretary; Ruling Elder Albert A. Bel, CRC, treasurer; the Rev. Donald J. MacNair, RPCES, is also a member of the Interim Committee.

Reformed Ecumenical Synod:

The Fraternal Relations Committee spent considerable time studying the RES. Dr. Mark Pett brought a detailed report to the committee.

The following statement was adopted by the committee:

Minutes of 2/8-9/80, page 2

“The Fraternal Relations Committee, after investigating the feasibility of membership of the Reformed Presbyterian Church, Evangelical Synod, in the Reformed Ecumenical Synod, has communicated to the General Secretary of the RES its generally favorable response, but also its position that formal membership cannot be recommended until the RES deals with the matter of the continued membership in the RES of the GKN of the Netherlands, a church which we deem to be untrue to its doctrinal confession.

“The Fraternal Relations Committee also recommends that it be permitted to study the RES’ actions and positions during the coming year and report future recommendations to Synod.

“We further recommend sending an observer to the July 1980 RES meeting in France, both to support last year’s request from the Orthodox Presbyterian Church and to acquire firsthand information in our further investigation of the RES.”

Several men were approved to go to the July 1980 RES meeting as observers for the RPCES; however, no funds were to be made available for their expenses.

Your committee proposes that it continue to study the RES and report to the 159th General Synod.

Christian College in Africa:

The proposal for NAPARC churches to approve the concept of establishing a Christian College in Africa continues to be before it. The concept itself has changed somewhat. The Daystar organization, an in-

dependent Christian missionary organization now based in Nairobi, has indicated plans to develop higher education there and may be responsive to some kind of joint effort. The committee agreed that it is advisable to get in on the ground floor of such an effort.

An update report will be presented to the General Synod if one is available by July 4.

Respectfully submitted,
C. Anderson
M. Barnes
J. Belz
P. Gilchrist
R. L. Harris
J. Hurley
D. J. MacNair (Chairman)
M. Pett
R. G. Rayburn

ACTION:

On motion, the synod went into a committee of the whole to facilitate discussion. The moderator appointed Dr. William Barker as chairman of the committee. The committee of the whole rose to report through its chairman, presenting their recommendation.

A substitute motion was presented for the recommendation of the committee of the whole: "That this matter be recommitted to the Fraternal Relations Committee and that they be directed to draft a motion accepting the invitation of the Presbyterian Church in America to '... come with us for the purpose of effecting and perfecting one Church among us,' to be presented to the 158th General Synod as soon as possible but no later than Wednesday, July 9, 1980, at 8:45 a.m." The motion failed.

The recommendation of the committee of the whole was adopted by a vote of 157 to 4 as follows:

The Fraternal Relations Committee recommends that the Reformed Presbyterian Church, Evangelical Synod, prepare to take the initial constitutional vote on the invitation "... to come with us for the purpose of effecting and perfecting one Church among us" at its 159th General Synod, May, 1981. This preparation will include:

a. An opportunity for the commissioners at the 158th General Synod (July, 1980) to express themselves as to the areas that should be discussed with the Presbyterian Church in America in the light of a possible decision for unification; and,

b. A proposal that each presbytery and agency of the RPCES send an observer to all the joint RPCES/PCA meetings, along with the request that these observers plan to stay following the joint meeting for a time of discussion with the committee; and

c. A letter from the stated clerk, as appropriate, be sent to every

church, minister, agency head, and the clerks of presbyteries of the RPCES, strongly urging the following:

1. That every church session and congregation study this invitation and commit themselves to pray for the Lord's direction in this matter; and
2. That every presbytery, as much as lies within its power, send the full complement of 70 percent teaching elders and an equal number of ruling elders to the 159th General Synod in 1981; and,
3. That every agency and board of the RPCES submit to the Fraternal Relations Committee, not later than January 31, 1981, a list of concerns and questions regarding proposed acceptance of this invitation; and,
- d. That the Fraternal Relations Committee be directed to draw up a brief paper for distribution to all churches that details the historical background of the differences between the RPCES and the PCA, and that this paper be sent out not later than February 15, 1981; and,
- e. Instruction to RPCES presbyteries to seek joint meetings with the PCA presbyteries wherever possible; instruction to the Fraternal Relations Committee to seek to develop with the PCA Committee on Inter-church Relations proposals that might be established as to presbytery boundaries and transition programs for the RPCES boards and agencies; and that these proposals be presented to the 159th General Synod.

The Rev. Robert Palmer led the synod in a prayer of thanksgiving for God's direction and the unity of the Spirit, asking for God's continual leading in this union.

The Rev. Samuel Ward reported on the work of a joint committee of the OPC, RPCNA, and RPCES to revise the Westminster Confession of Faith. Copies of a draft verbal revision were distributed to all commissioners.

At 9:20 p.m., the stated clerk moved that synod recess for the night. Mr. Robert Taylor led the assembly in closing prayer.

WEDNESDAY MEETING

July 9, 1980

The Rev. William A. Mahlow Jr. led the body in devotions. "Come Ye Disconsolate" was sung followed by a study from 1 Thessalonians 4. The time was concluded with the hymn "Immortal, Invisible, God Only Wise."

At 8:45 a.m., synod was called to order and led in prayer by the Rev. Benjamin Short.

MINISTERIAL WELFARE AND BENEFITS REPORT

Dr. Franklin S. Dyrness Sr., treasurer, and the Rev. Robert Eickelberg, chairman, presented the following report:

Two emergency needs came to the committee's attention this past year. One case, that of the disability of one of our pastors, brought synod-wide attention to our committee, an attention which years of requests for regular support never succeeded in doing!

The committee disbursed \$2,939.88 this past year and the March 31 balance included \$1,110.00 in designated funds and \$1,718.63 in undesignated funds.

The committee this year has designed an instrument which should prove effective in its work. It is an "Application for Assistance" form which will help the committee determine where true needs exist.

Last year our committee expressed to you that we desired to expand our role into other areas, such as disability insurance. Currently the Standing Rules of Synod say that we are to assist in emergency needs that may arise and to oversee the hospitalization plan. We have asked that you approve the change in the Standing Rules so that our committee will be charged "to assist in emergency needs that may arise, to assist presbyteries and sessions in putting together packages for ministers, and to recommend and oversee a medical benefits plan."

We will work hard to provide help for presbyteries and sessions as well as the General Synod in these areas. We are developing a benefits package questionnaire to be completed by church sessions and returned to the Ministerial Welfare and Benefits Committee to inform the Committee of the current status of benefits enjoyed by our ministers and to serve as a basis for recommendations from the committee concerning benefits (including disability income insurance) which each church should attempt to provide.

Fathers and Brethren:

The Hospitalization and Medical/Surgical Plan has again proven a great blessing to many in our constituency as is evidenced by the financial items of this report.

The 302 current contracts cover 926 persons and "65 Special" covers an additional 250 older people, for a total of 1,176.

Aside from this, 336 of the participants are covered by Term Insurance with a total of 1,072 units. The value ranges from \$600.00 to \$12,000.00 per unit. All of those covered have at least three units, but many have four. This means potential death benefits of \$1,800. to \$2,400. on the lowest level, to \$36,000. to \$48,000. on the highest level.

There were 1,131 Hospitalization and Major Surgical Claims paid for a total of \$192,469.80 of which 64 were over \$1,000., 24 over \$2,000., 5 over \$5,000., and one over \$10,000.

The average of all claims was \$194.11. Claims were paid for 206 families. There was one death claim for \$6,000.00.

Claims paid, plus factoring fee due Inter-County Hospitalization Plan, Inc. of \$11,340.48, and office expense of \$502.01 for postage, telephone, printing, etc. were expended. This was a total of .94865% of premiums received. The balance of \$18,087.49 is reserved for the cost of medical benefits.

The Plan continues to be managed in the office of The Quarryville Presbyterian Home with no labor cost. Total expense in operating the Plan was 1/10 of 1%. Careful investing of the Plan's funds resulted in a net earned income of \$27,297.15 which has been added to the Plan's reserve, bringing the total up to \$116,270.13. This is in keeping with the auditor's recommendation, affording a greater assurance so the Plan can meet large claims which may arise.

The Hospitalization, Medical/Surgical Plan this past year has been carried entirely through Inter-County Hospitalization Plan, Inc. This is the first year that company has offered Medical/Surgical coverage. There have been some complications, a number of which we have taken action to correct. The major problems have been solved, so from now on we do not anticipate serious difficulties. The Medical/Surgical will be paid on the reasonable cost in each area where claims are made.

The Major Medical/Surgical coverage up to \$1,000,000. has some benefits not in the regular Medical/Surgical coverage. Consult the Plan for coverage. Turn in all Medical/Surgical claims to Inter-County Hospitalization Plan, Inc., where they will be processed for whatever coverage may be due.

Inflation has upped prices in everything—but not your Plan with Synod. There will be *no increase* for the fiscal year beginning June 1st. This assurance cannot be made for "65 Special" since we have no control over that coverage. There will be improved benefits, and one additional unit of term insurance. Those paying for a fourth unit now, will have that applied for a fifth unit—making possible the highest coverage for some \$60,000. (See schedule on rate sheet.)

Hospitalization coverage will continue as in the past—to pay semi-private room rates 100% up to \$6,000. per person per calendar year. After that, Major Medical/Surgical will pay up to \$1,000,000.

All participants need to remember that this is a *self-insured plan*, carried through Inter-County Plan Inc. *Existing conditions are not covered*

at any time, nor *maternity benefits* in the first twelve months of enrollment. To help keep expenses at a minimum, premium notices are not normally mailed. Premiums are due by the 15th of the month prior to the month of coverage. For late payments, there is an extra charge of \$1.00 per month. Each payment must include \$1.00 for service charge. Payments can be made for one or more months. Failure to pay on time can endanger coverage.

The cooperation of participants continues to be excellent and is deeply appreciated.

Remember—Please have the hospital, the doctor or yourself mail all *claims only* to *Inter-County Hospitalization Plan, Inc. - Services Department*, Foxcroft Square, Jenkintown, PA 19046. Telephone: 215-884-4810.

Please mail all *premiums* to: Hospitalization, R.D.\$2, Box 20, Quarryville, PA 17566. Telephone:717-786-7321.

Respectfully submitted,
F.S. Dyrness, Treasurer
G.K. Mitchell, Jr., Asst. Treasurer
C.L. Eckardt, Asst. Treasurer

“HOSPITALIZATION”
R.D. No. 2, Box 20, Quarryville, PA 17566
Telephone: 717-786-7321
Ministerial Welfare & Benefits Committee

F.S. Dyrness, Treas., G. Keith Mitchell, Jr., Asst. Treas.,
Charles L. Eckardt, Asst. Treas.

RATES - Effective June 1, 1980
HOSPITALIZATION, MEDICAL-SURGICAL
& MAJOR MEDICAL (1) AND TERM INSURANCE (FOUR UNITS) (2)

	Monthly Payment
One Person.	\$44.00
Husband and Wife (No Maternity or Children)	80.00
Husband and Wife (With Maternity & Children under 19 & up to 23*).	95.00
Parent and One Child under 19 and up to 23*.	80.00
Parent and Children under 19 and up to 23*.	90.00
Related Dependent under 65	38.00
65 Special - A supplement to Medicare A & B.	11.65

PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT
PLUS A \$1.00 LATE CHARGE
FOR EACH MONTH A PAYMENT IS LATE (3)

***Unmarried dependent children to age 19 are covered at no extra charge. Also, coverage to age 23 if a full time college student and if requested through this office. Any change of status of those covered must be reported at once to this office, or coverage may be lost.**

- (1) **COVERAGE** will be according to booklet on "Hospitalization".
(Revised) Hospital and Medical-Surgical expense to \$6,000. and, above that, Major Medical/Surgical up to \$1,000,000.
- (2) **TERM INSURANCE** Four units are included in the above rates (except for 65 special, related dependents and those over 70 years). An optional fifth unit is available for those eligible at an additional cost of \$2.00 per month.

BENEFITS on this group decreasing life insurance:

	Per Unit
Less than 31 years	\$12,000.00
31 years but less than 36 years.	10,000.00
36 years but less than 41 years.	7,500.00
41 years but less than 46 years.	5,000.00
46 years but less than 51 years.	3,000.00
51 years but less than 56 years.	2,000.00
56 years but less than 61 years.	1,300.00
61 years but less than 66 years.	1,000.00
66 years but less than 70 years.	600.00

PAYMENTS Please make all checks payable to "Hospitalization" and mail to R.D. No. 2, Box 20, Quarryville, PA 17566. (State for whom payment is made and period of coverage.)

- (3) Premium payments must be received by the 15th of the month prior to coverage period to avoid late charges .

TO MAKE A CLAIM: When requesting service, give your Identification No. and Group No. C-34970 (for 65 Special C-34971), to the doctor or hospital and ask them to send an itemized bill to Inter-County Hospital Services Dept., Foxcroft Square, Jenkintown, PA 19046.

HEALTH AND WELFARE COMMITTEE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD STATEMENT OF CONDITION

**Exhibit I
December 31, 1979**

ASSETS

CURRENT ASSETS:

Cash in Banks:

Farmers National Bank of
Quarryville, Pa.

Checking Account \$ 14.67

Savings Account 7,001.88

Conestoga Savings & Loan Assn.
of Lancaster, Pa.

Savings Account	10,389.06	
Certificate of Deposit	65,000.00	
		\$ 82,405.61

Investments:

400 Shares Philadelphia Electric Cum 9½% Pref.	40,000.00	
Note - D.M. Weston 10%	40,000.00	
		\$ 80,000.00

TOTAL ASSETS		\$ 162,405.61
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LIABILITIES AND EQUITY

LIABILITIES:

Insurance Payments Received in Advance:		
Hospitalization & Blue Shield 100	23,941.14	
Hospitalization - 65 Special	1,009.85	
Term Insurance	3,097.00	
Reserve for Cost of Medical Benefits	18,087.49	
		\$ 46,135.48

EQUITY:

Reserve 1-1-79	88,972.98	
Net Income for the Period	27,297.15	
Reserve 12-31-79		116,270.13

TOTAL LIABILITIES & EQUITY		\$ 162,405.61
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**HEALTH AND WELFARE COMMITTEE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF INCOME**

Exhibit II

For the Period January 1, 1979 to December 31, 1979

INCOME:

Hospitalization & Blue Shield 100	\$ 252,231.60
Hospitalization 65 Special	7,955.20
Life Insurance	25,488.50
Service & Late Charges	1,864.00
Interest:	
Cert. of Deposit - Conestoga S & L	1,864.00
Savings Account - Farmers Nat'l Bk	357.52
Savings Account - Conestoga S & L	741.55
D.M. Weston Notes	4,474.52

Dividend - Philadelphia Electric	3,800.00	
Refund from Inter-County Hospitalization	21,425.06	
Refund from Ministers Life & Casualty Ins. Co.	8,158.76	
Refund of 20% on Claim Payments over \$5,000.00	284.21	
TOTAL INCOME		\$ 331,561.95

EXPENSES:

Premiums: Inter-County Hospital Plan, Inc.:		
Hospitalization & Blue Shield 100	255,862.31	
Hospitalization 65 Special	34,512.75	
Minister Life & Casualty Inc. Co. - Life Ins.	25,358.00	
Refund of Overpayments	2,294.10	
Postage & Stationery	502.01	
TOTAL EXPENSES		318,529.17
NET INCOME FOR THE PERIOD		13,032.78

ALLOCATION OF NET INCOME:

Net Income for the Period	\$	13,032.78
Add: Decrease in Advance Payments & Reserve		14,264.37
To Equity	\$	27,297.15

ADDITIONAL NOTE: A copy of the CPA Audit and of Hospitalization Claims for 12 months 1/1/79 to 12/31/79 has been placed in the hands of the stated clerk of General Synod.

MINISTERS LIFE PROPOSED BENEFIT REVISIONS FOR THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD GROUP POLICY 1059

I. Add one of the following Survivors Income Benefits:

a. For all active Members less than age 70, provide the Member's Beneficiary a benefit of \$100 a month after the Member's death for 60 months.

MONTHLY PREMIUM per Member. \$3.61

b. For all active Members less than age 70, provide the Member's Beneficiary a benefit of \$200 a month after the Member's death for 120 months.

MONTHLY PREMIUM per Member. \$12.72

<i>Additional Data</i>	<i>Plan A</i>	<i>Plan B</i>
Number of Covered Lives	341	341
Monthly Premium	\$1,231	\$4,338
Annualized Premium	\$14,772	\$52,056
Estimated Dividend (as a percent of premium)	17%	17%

2. Add one of the following Long Term Disability Benefits Plan for all active Members less than age 70.

	<i>Plan A</i>	<i>Plan B</i>
Monthly Indemnity	\$300.00	\$300.00
Waiting Period	90 days	90 days
Maximum Period Payable		
1) If total disability occurs before age 60	60 months	The earlier of 120 mos. or age 65
2) If total disability occurs at or after age 60	The earlier of 60 mos. or age 70	The earlier of 120 mos. or age 70
MONTHLY PREMIUM per Member	\$2.75	\$3.66
ADDITIONAL DATA		
Number of Covered Lives	341	341
Monthly Premium	\$938	\$1,248
Annualized Premium	\$11,256	\$14,976

June 6, 1980

**PROPOSED BENEFIT ASSISTANCE PLAN
FOR DISABILITY AND SURVIVOR ASSISTANCE
OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
FOR ITS MINISTERS AND MISSIONARIES AND THEIR WIDOWS**

I. THE PLAN AND PURPOSE

This Plan is developed for our denomination to face its responsibility to those who have served faithfully as God's servants in the ministry God has entrusted to us, both at home and world-wide; namely, our Ministers and Missionaries.

God reminds us in 1 Timothy 5:17 and 18: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine. *For the scripture saith, . . . The labourer is worthy of his reward.*"

The benefit of the Plan is intended for ministers and missionaries who may become disabled, and for the wives of ministers and missionaries who may face widowhood.

The funds distributed will serve as a supplement to Social Security, pension benefits, and other sources of income.

II. DISABILITY—MINISTERS AND MISSIONARIES

A. Description

When one is totally disabled due to an accident or a physical condition, being unable to perform regular, normal duties for at least three consecutive months as adjudged by one or two medical doctors, and qualified for Social Security payments. Disability due to age is not covered in this Plan.

B. Period of Benefit Payments

Monthly payments may begin after three months of total disability as described in II A. It is anticipated that payments will continue for the entire period of disability, or to the last payment prior to death.

C. Amount of Payments

It is anticipated that payments will range from \$200.00 to a maximum of \$800.00 per month. This will depend upon the amount of funds received.

III. SURVIVOR ASSISTANCE

A. For Whom

Widows of our ministers and missionaries.

1. Widows whose husbands were covered by this Plan at the time of death.

2. Widows whose husbands were deceased before this Plan operated.

B. Period of Benefit Payments

1. A widow whose husband was in the Plan at death, receives monthly payments beginning at once.

2. A widow whose husband was deceased before this Plan operated must still be a member of one of our churches, not remarried, and must make application for this benefit.

3. Adjustment in Payments—if a widow was more than five years younger than her husband, then benefits will be reduced 5% for each year or portion thereof above the five year difference.

4. Termination of payments—it is anticipated that payments will continue for life; however, in the event of remarriage, or ceasing to be a member of an RPCES church, then benefits shall cease with the last payment prior to either of the above changes.

C. Amount of Monthly Payments

1. A widow whose husband was in the Plan at time of death—her payments could range from \$100.00 to a maximum of \$400.00.

2. A widow whose husband was deceased before the Plan existed, would receive one-half of the amount paid to those in III C 1.

IV. FLUCTUATION OF BENEFITS—DISABILITY OR SURVIVOR ASSISTANCE

There may be a potential increase or decrease in monthly benefits depending on the amount of funds received for each specific month.

Receipts should be received by the 15th of the month prior to payout; otherwise, will be held for the next succeeding month. Receipts may be paid for more than one month, and held for the months designated.

V. PREMIUM

A. Cost for Each Participant

\$20.00 per month or \$240.00 per year. Normally the church or mission board being served will be responsible for payment. Aside from this, individuals qualifying and desiring this coverage will make payment for themselves or by other means which may be available to them.

Since this is a Benefit Assistance Plan, and self-operated, the rate could fluctuate up or down and benefits may have to be adjusted to keep the Plan solvent. The payment of benefits is conditioned on the amount of gifts or payments received.

B. Distribution of Premiums

Five percent for Reserve and Operating Costs of Plan

Thirty percent for Disability Claims.

Sixty-five percent for Survivor Assistance Claims.

Adjustments in the distribution for Disability and Survivor Assistance may be made if needed from time to time.

VI. PAYMENTS

A. Maximum Payments

For the present these shall be:

Disability—\$800.00 per month.

Survivor Assistance—Widows whose husbands were in the Plan at the time of his death—\$400.00. Widows whose husbands were not in the Plan—\$200.00.

B. Minimum Payments

The total amount of percentage as designated, divided by the number of eligible claimants could be less than the amounts projected. No monthly payment shall exceed the maximum stated previously. The Plan shall not be obligated to pay out more than the funds received for each particular month.

VII. OPERATION

A. Cost of Operation

The only expense for operating the Plan will be office items such as telephone, equipment, printing, postage, audit fee, legal expense, etc., but no salary payments.

B. Handling of Funds

Funds received will be placed in bank checking and savings accounts, certificates of

deposit, Money Market certificates, U.S. Government bonds or Triple "A" commercial bonds as the situation may permit. Thus, the principal can never be endangered by capital loss or depreciation.

C. Size of Group Needed

For the Plan to begin operation on a reasonably sound basis, with meaningful benefits, there should be not less than 100 eligible persons covered by churches, agencies, or personally.

VIII. PARTICIPANT'S ENROLLMENT

A. Those in the Denomination

The Plan shall be open to January 1, 1981, to all who are eligible and desire to join, regardless of their physical condition.

B. Ministers and Missionaries Entering the Denomination Later

They may be enrolled in the Plan without question in their first six months of affiliation. After that, evidence from one or two medical doctors must be presented that such a person is in reasonably good health.

C. Penalty or Default

Failure to pay the monthly premiums for three consecutive months will result in the participant being dropped from the Plan. Should such a person later request to re-enter the Plan, there must be evidence from one or two medical doctors that such a person is in reasonably good health.

IX. OPERATION OF THE PLAN

A. Control and Operation

The Plan shall operate in connection with synod's Ministerial Welfare and Benefits Committee in conjunction with the Hospitalization Plan. The present three treasurers of that Plan shall be responsible for this Plan's operation and shall have the right to select other persons to join them from time to time as they may deem necessary.

B. Report to Synod

The Plan shall be required to make an Annual Report to synod with a financial audit by a Certified Public Accountant. Synod may change the above arrangement of control if there is evidence of carelessness or malpractice.

C. Termination of the Plan

If, for any reason, this Plan shall be terminated at a future time, any remaining funds shall be placed with the Hospitalization Plan, which would be responsible to see that such funds are used for committed monthly payments to living beneficiaries as long as such funds permit. If the above actions cannot be carried out as stated in Paragraph IX C, the Ministerial Welfare and Benefits Committee, or synod, shall then decide how all remaining funds are to be used.

June 16, 1980

ACTION:

1. The Standing Rule XIV,3,h was amended to read (as presented at the 157th Synod): "Ministerial Welfare and Benefits Committee—shall be composed of nine members to assist in emergency needs that may arise, to assist presbyteries and sessions in putting together benefit packages for ministers, and to recommend and oversee a medical benefits plan."

2. On motion the matter of a disability plan was referred to the Ministerial Welfare and Benefits Committee and synod authorized that committee to implement an appropriate plan as soon as feasible.

REPORT OF BOARD OF HOME MINISTRIES

The Rev. William Phillips, president, and Mr. Earl Witmer, executive

director, presented the following written report, supplemented by a slide presentation:

Fathers and Brethren:

A. Introduction.

Again and again I am struck by a *unity in diversity* which I see in the particular churches of the RPCES. Our common life in Christ takes the form of a rich diversity of characteristics, capacities, gifts and potentials. As seen from the perspective of one who in the course of a year visits many congregations to present BHM ministries I see a *diversity* of Christian social concern but a *unified* commitment to the concept of preaching the gospel which is able to deliver the sinner from death.

Our *diversity* of interests through BHM activities and people facilitates our ability as a body (RPCES) to minister to people's needs, but also helps the church become more like what our Lord exemplified in His ability to meet many kinds of human needs. In one instance He healed the daughter of a gentile woman who would not easily be turned away by His *unconcerned* disciples (Matt. 15:23), and later He fed several thousand people by the miracle of multiplying a few loaves and fishes into a satisfying meal, even though His *uncaring* disciples saw no possibility of doing anything for the physical wellbeing of that hungry crowd. He surely opened their eyes to meeting a need which gave access to a deeper need of faith.

In the middle of horrendous human suffering Jesus teaches us that obedience to the gospel begins by declaring the Good News, often to those we would rather forget. It is He who is Good News to all who would follow Him. On this truth there is a visible *unity* of purpose in RP churches for which we are grateful to God. There has been a favorable correlation between "involvement in human ministries and investment of denominational resources to carry on the work of BHM."

We are confident, as Paul was toward the Philippians, "that He who began a good work in you will carry it on to completion . . ." Pray that we will have wisdom to use all the gifts which He provides according to His purposes. Pray that *diversity* of our congregations' interests will not conflict with, but encourage, the growth of this agency in specialized ministries of the gospel for the *unity* of the whole church.

B. Information re: Board of Directors meetings.

The BHM Board of Directors met twice in 1979; May 23, 24, 25 in Greenville, S.C., with 12 directors present prior to synod, and on October 16 and 17 in Indianapolis, Ind., with 14 directors present. The executive committee of the board met by conference call on three occasions. Officers and directors elected in the annual meeting by the board to serve as its executive committee were:

Rev. William Phillips, Indianapolis, IN, president.

Mr. Harold Kennedy, St. Louis, MO, vice-president.

Mr. Charles James, Richmond, VA, secretary.
Rev. Carl Stewart, Rochester, PA, treasurer.
Rev. Seth Dyrness, Valparaiso, IN
Rev. William Shell, Grand Rapids, MI
Rev. Roy Wescher, Riverside, NJ

The directors adopted a board organizational structure of standing committees which divides members' responsibilities into three categories.

- 1) Administration/Finance.
- 2) Long Range Planning.
- 3) Publicity/Church Relations.

The directors engaged the full time services of Earl W. Witmer, executive director for BHM, which began in June, 1979.

Other significant action of the board was taken in three areas:

1) *Addition to the BHM policy statement*—Section VI—Cooperation with other Agencies.

A. Denominational.

1. BHM will cooperate with other agencies in the RPCES where their ministries may either overlap or complement those of BHM.

2. The executive director of BHM in consultation with the executive committee or a special committee which BHM may appoint shall be responsible for facilitating and overseeing such areas of cooperation.

B. Non-denominational.

1. At such times when the board of directors concurs, cooperation with other NAPARC agencies, and/or independent para-church organizations, may be established in accordance with principles of the policy statement, Section V; whenever such cooperation enhances, facilitates, or expands its particular current ministries or will facilitate in the development of ministries proposed by BHM.

2. BHM is directly responsible for the presentation of such areas of cooperation to the presbyteries and churches of RPCES.

3. The particular implementation of a cooperative project is to be worked out by the board of each individual case.

2) Diaconal Almsgiving program.

Resolution: *Whereas* the synod has given its instruction to the Board of Home Ministries to initiate and oversee the denomination's diaconal ministries (Policy Statement V-B).

Whereas Scripture clearly teaches us and gives us examples from the lives of God's people that the Lord blesses giving to the poor by those with more of the world's goods than they need (Isa. 58:7-12, 1 Tim. 6:17,19).

Whereas we should teach giving to the poor as a part of worship, and that almsgiving should be taught to our children by our own example, beginning in the home and as an integral part of our family worship (Heb. 13:15,16).

Whereas we should seek to help all men, especially those of "the household of faith" (Gal. 6:10).

Therefore, Board of Home Ministries recommends a program of almsgiving to be initiated through RPCES homes by which money can be dropped into an alms box at the time of family worship. We encourage our churches to receive, in addition to the regular deacons offerings, these alms on a given Sunday no less often than quarterly; and that the local churches retain 1/3 of these offerings for their own diaconal ministry, while sending the remainder to BHM. The Board of Home Ministries will designate a percentage of collected funds to be available for distribution outside of the United States of America; that all funds will be channelled through deacon boards of the RPCES or NAPARC denominational agencies and through WPM missionaries or agencies they recommend. Expenditure of money to launch a denominational program of almsgiving would be added to the BHM administrative budget with the administrative cost to be kept at 5% or less of the total almsgiving.

3) Cooperation with the Christian Reformed World Relief Committee, and other NAPARC churches

The Board of Home Ministries will cooperate with the CRWRC and other NAPARC denominations in joint diaconal ventures according to the following guidelines:

1. That collections in local congregations for all such ventures be presented as being for the cooperative ministry of BHM with the other NAPARC agency.

2. That any promotional materials (printed or audio/visual) should normally be supplied to the churches of the RPCES through BHM.

3. That normally, such cooperative ministries shall be presented to local congregations by the executive director or representatives of BHM, and that all visits to local congregations by representatives and field staff of other NAPARC agencies shall be coordinated through the BHM office (the expense of such visits should normally be born by the local congregation).

4. That all such cooperative ministries, whether presented by representatives of BHM or other NAPARC agencies, shall be presented not as the particular ministry of any one agency, but specifically as a joint effort between BHM and the other agency.

5. That all diaconal training with the RPCES using personnel from other NAPARC agencies shall be under the auspices of BHM.

C. Administrative Matters.

Mr. Earl Witmer became the full-time executive director of BHM on June 1, 1979. He is assisted by a part-time secretary/bookkeeper, Marguerite Witmer, who works up to 30 hours per week.

The BHM leased offices occupy approximately 350 square feet adjacent to the Christ Church RPCES office at 1424 Lake Dr. SE, Grand Rapids. The office is on the second floor. The mailing address remains: P.O. Box 6422, Grand Rapids, MI 49506.

Some common services are provided to BHM by the Christ Church staff such as telephone answering, copier and reception area. Groups in the congregation also help to prepare the monthly mailings to over 1,100 churches, teaching elders, and members of the RPCES.

Field committees of BHM give guidance to an integration of ministries such as: Philadelphia Spanish Outreach, Bethany Christian Services, and Campus Ministries. These committees are responsible for regularly reporting their activities and ministry progress to the executive director.

D. Financial Matters.

BHM financial records were reviewed and audited by Sterk and Edwards, P.C., Certified Public Accountants, Grand Rapids, Mich. The audited reports are presented herewith.

Revenues to BHM exceeded \$106,000, an increase of 56% over 1978, but 10% off the 1979 budget. The 1980 budget set by the directors is at \$139,789. This represents 60¢ per member per month, or \$7.20 per member per year.

Excluding mission churches, 71% of RP churches contributed to BHM in 1979, a 10% increase over the former year, and a 40% increase from 1976. 69% of BHM revenue comes from churches, the balance from individuals in the RP denomination. Our expectation is for 100% church participation by 1982. Please pray for that level of commitment to this agency of the church.

While the BHM directors believe the financial commitment of RP churches and members to support this agency represents where the church wants us to be and therefore God's blessing, we also feel the challenge of increased mission and diaconal ministries by the church in an inflationary economic climate. With much thanksgiving for increased church involvement, we wonder how to call forth the adequate resources which are still lying dormant or going out to organizations not committed to Christian social action with evangelism as its goal. Pray that we may be committed to biblical stewardship in the use of all which God gives us. May our thanksgiving be a joy to His heart.

E. Special Synod Project.

The 157th General Synod, RPCES, assigned the responsibility of publishing the Synod Study Committee Report entitled *Sharing of Economic Resources* and asked us to report the findings of our survey on practices among the churches. The chart on the following page presents the survey data by presbyteries. See also the exhibits on the page following the chart.

Summary of Sharing Within Congregations

1. The vast majority meet needs of the needy through a deacons fund. Monies are collected through regular deacon's offerings and/or collections for special needs as they arise. Food and clothing are collected for special needs as well. Generally this is done entirely by the deacons with little personal involvement by members. There were about six churches which indicated there was personal involvement of members of the congregation.
2. There were about seven churches where cooperative use of cars, tools, skills, etc. was practiced.
3. There were about six churches that have food and/or clothings collections of these items as specific needs arise.
4. About half a dozen mentioned that preaching and teaching about this need were taking place.
5. Another form of aid given by a few churches is scholarships to students in Christian day school, college or seminary.
6. There were a couple of churches having periodic common meals to help families. Also two have a large number of members involved in a food co-op together.
7. A couple of churches give their pastor a small fund to use at his discretion to meet needs.

Summary of Sharing in the Local Community

1. Many churches do not distinguish between helping those in the congregation and those in the community, thus there is a lot of overlap. On the other hand, a couple of churches noted that constitutional changes were being made to allow help to be given outside the congregation.
2. Sixteen churches either did not respond to this part of the question or are doing nothing.
3. Emergency aid is usually not budgeted and is provided by special collections.
4. Thirteen churches indicated that individual members of the congregation are involved personally in the meeting of economic or material needs of people in the community. Two said that help given outside the congregation was primarily up to individuals rather than the church.
5. One common way of sharing is to make food baskets at Thanksgiving and/or Christmas.
6. A few churches give financial aid to members of the community primarily through

ANALYSIS OF CHURCHES RESPONDING TO ECONOMIC RESOURCES REPORT

Presbytery	Total # of RPCEs Churches	# of Respond- ing Churches	% of Responding Churches	Miss- ion	SIZE OF CHURCH				Churches responding with Deaconesses	BASED ON FIGURES FOR PARTICULAR CHURCH from 1979 Synod Minutes Book		
					Less Than 50	50 to 100	100 to 250	Over 250		# with no Deacons	% with no Deacons	Ratio of deacons to Members
California	8	2	25%			1		1		1	14%	1:24
Delmarva	26	11	42%	1	2	1	4	2		3	15%	1:56
East Canada	5	0	0%							3	75%	1:46
Florida	19	2	20%			2				2	22%	1:28
Grt. Plains	3	0	0%							1	33%	1:46
Illiana	9	3	33%	1			2			5	55%	1:335
Great Lakes	5	2	40%			1	1			2	40%	1:23
Midwestern	16	6	38%	2	1	2	1		1	4	33%	1:33
New Jersey	8	3	38%		1	2				2	28%	1:40
North East	7	4	57%	1	2	1				2	33%	1:52
Pacific N. W.	12	3	25%		1		2		1	1	12%	1:36
Philadelphia	18	7	39%	1		1	4	1	1	2	12%	1:38
Pittsburgh	18	2	11%				2			6	37%	1:38
Rocky Mtn.	9	4	44%		1	1	1	1	1	1	14%	1:25
South East	14	1	21%				3			0	0%	1:33
Southern	8	0	0%						1	1	14%	1:22
South West	9	3	33%		2		1			1	12%	1:30
TOTALS	185	55	30%	6	10	12	21	5	5	37	22%	1:36

other Christian organizations.

7. Several have food and/or clothing "closets" thus having these always readily available to meet needs.

8. Some other things practiced by churches are:

- a. Houses owned by the church and rented at low rates to needy families.
- b. Counseling provided in areas such as money management, medical help and social services available.
- c. Temporary housing provided by individuals in their homes.
- d. Pastor's fund to be used at his discretion.
- e. Presbytery fund to provide help among churches and co-operative help in the area.
- f. Sponsor a refugee family.

Summary of Sharing Worldwide

1. Sixteen churches either did not answer the question or said nothing was being done.
2. Twelve churches give through WPM.
3. Ten churches give through other Christian organizations such as World Vision and the love loaf program.
4. About five are involved with sponsoring a refugee family.
5. In a couple of churches it is left to what individuals do on their own.
6. A few collect clothes or Bibles which are sent to missionaries to use in their work.

Ideas Being Used

(Some are included in the summary statements). Identified by presbytery and number of order listed in the 1979 Synod Minute Book, page 249ff.

1. Clothing Room: DMV-18, NE-3.
2. Food locker: DMV-7, DMV-21, NE-3.
3. Community garden: IL-10.
4. Food co-op: Families take meals together: MW-10.
5. Fellowship dinners: MW-15, RM-6.
6. General hospitality among members: MW-15, PNW-11.
7. Extended family living: PNW-10, DMV-21.
8. Take in and help an unwed mother: PNW-10.
9. Housing corporation: MW-10, MW-8.
10. Provide temporary housing: MW-8.
11. Shared tools, appliances, cars, etc.: ILL-10, PNW-10.
12. Young people babysit: ILL-10.
13. Magazine cooperative (circulate to avoid duplicate subscriptions): MW-16.
14. Blood bank account: DMV-7, FL-7.
15. Bulletin board for items/services that are wanted or available: NE-3.
16. Counseling services as financial, social services available, medical: NE-3, SW-4.
17. Educational scholarships: PH-8, CA-6.
18. Work programs: PH-8, NE-3.
19. Sponsor a refugee family or person: NE-3, NE-7, PH-18.
20. Pastor's fund: DMV-18, FL-7.
21. Presbytery diaconal conference: DMV-21.
22. Presbytery committee or fund: DMV-21, IL-4.

F. New Ministries in 1979

1) *The Diaconal Almsgiving Program* (on p. 82) was determined to be premature in planning and consequently was held up from implementation until 1980. It is now targeted for church-wide use in September, 1980. The objectives remain as stated, but the plan has been adjusted to retain one-half to BHM for use in meeting personal needs in North America and overseas as those needs become known. Also, we expect the local diaconate to oversee and administer the program which we call

Deacon Gift Box. The deacons will decide the number of family units that will be using the box and advance a subscription fee of 25¢ per "unit" to BHM. Some families may want more than one box for the children; therefore, we suggest that an extra quantity be subscribed to from the outset. Details of the program will be spelled out so that churches with or without deacons may find the program useful in helping their members become more aware of the place deacons' funds have for reaching out to the poor and needy.

Because almsgiving is a biblical concept, we want to encourage all congregations to be involved in this simple method of collecting and distributing money to the needs of many through BHM. As we are faithful in small matters, God will increase our responsibility in His kingdom.

2) Campus Ministries.

A consultation for campus ministry was held in Grand Rapids October 23 and 24, attended by 25 men who live close to large universities or minister to churches within the shadow of secular universities.

Study papers were given by Carl Derk, Jack Buckley, Hurvey Woodson, Dr. Dan Orme, Will Metzger, Dr. Will Barker, and Dr. Donovan Graham. Copies of these papers are available at 25¢ each by writing to BHM.

The Campus Ministries sub-committee is studying the next step to take toward piloting a plan of action as a model for the denomination. Pray for clear direction in this mission field which numbers over 12 million people in North America.

3) Refugee Settlement.

In November of 1979, BHM began to work closely with CRWRC to become familiar with the resettling of refugees procedure. BHM did not have resources to set up a direct relationship with government-approved agencies working in Southeast Asia camps, so it became apparent that CRWRC could provide that link since they were already involved and have full-time personnel working in conjunction with World Relief of NAE and Church World Service.

To date, we have counted about 20 RP churches who are sponsoring refugees with several still considering the matter. Not all situations have been easy for sponsors, but there are many good reports of churches coming together in unity as they help refugee families become adjusted to our culture.

Pray that each refugee will hear the gospel and sense the love which is felt by most of our congregations. Thank you for the personal help you have provided.

4) Church of the Good Shepherd (Spanish), Washington, D.C.

The Church Extension Committee of the Delmarva Presbytery requested the help of BHM for a group of approximately 30 Hispanic people meeting together for worship in the Wilson Center, Washington, D.C. Mr. Henry Vicinus has labored faithfully with the small independent church with the desire to see the church related to a Reformed,

Presbyterian body.

BHM has been able to provide teachers and preachers for the worship services on a regular semi-monthly basis. Our specific objective is to meet the spiritual needs of this group in the anticipation of their being a particular church committed to the standards of the RPCES. It is vital to them that we uphold this small but faithful group in prayer that they may be encouraged to grow into a strong church with a spiritual concern for their lost Hispanic brethren.

G. Continuing BHM Ministries

1)Benton Park Fellowship—This ministry continued with the co-pastorate of Rev. Charles “Skip” Todd and Rev. Phil Lancaster. Both men had non-church related employment in the community, spending approximately one-half time in pastoral and related duties. Capable lay leadership has also emerged for the congregation to anticipate a particular church status in the foreseeable future. Mr. Vic Havens was elected a ruling elder, and Mr. John Barker of Covenant Presbyterian Church, St. Louis, was appointed a borrowed elder by the presbytery. Messrs. Todd and Lancaster have a concern to provide low income housing in the community. Members of the Fellowship have purchased two homes for rehabilitation.

Members of BPF are also extensively involved in reaching out to the children of the neighborhood through Bible classes and youth clubs; to the adults through distribution of food, furniture, and funds as needs were presented to the congregation.

We commend the BPF for their fine work in developing and adopting the following *Statement of Purpose*:

The Lord our God has called us together to serve Him as a Christian church in the Benton Park neighborhood by worshipping Him, by loving and encouraging one another in the faith, and by serving our neighbors in word and action, in obedience to the authoritative Word of God.

We desire that our worship be pleasing to God and in accord with holy scripture. We desire that it reflect the people who are worshipping together and include the full exercise of the gifts of the Holy Spirit by them.

We desire that our fellowship function as a strong community. Therefore, we intend to live primarily in the Benton Park neighborhood and be involved with each other on a daily basis in loving service, encouragement, open communication, and fellowship. We seek to build the body of Christ through the discovery, development, encouragement, and use of the gifts and abilities which the Holy Spirit gives to each believer. We will assist and support each other as we become more conformed to God’s revealed will. We seek to grow in our personal and corporate relationship to Christ through individual and group prayer, Bible study and preaching, mutual discipline and exhortation, and receiving of the sacraments.

We purpose to serve our neighbors and demonstrate the love of God to them by responding to their total human needs and by bringing them into the fellowship of the body of Christ. We desire to explain God’s salvation enthusiastically and appropriately both on a personal basis and through planned programs of outreach. We desire to meet the material and social needs of the people in our neighborhoods in a way that protects their dignity, encourages integrity, and testifies to the love of God for each person. We will support the godly activity of the church of Jesus Christ throughout the world with prayer and aid. We believe that God requires us to follow Christ’s example in both word and deed as we spread the good news.

2) *Bethany Christian Services.*

a) *St. Louis*—The Bethany committee did not change during 1979; however, Mrs. Mary Steinhoff, counselor, resigned and was replaced by Miss Nancy Posthuma, a member of Murphy-Blair Fellowship (RP). Miss Posthuma is a trained guidance counselor and has had a variety of experience in similar Christian work.

Offices of Bethany have been located at 7750 Clayton Rd., in shared space; phone number is (314) 644-3535. Miss Posthuma has several counselees with prospect of increasing work load as new referral sources are opening to her. Bethany is now a licensed agency in Missouri.

Continue to pray for volunteer workers to assist Miss Posthuma in foster home care, secretarial and office chores, literature distribution to churches and related organizations. Ask God to provide greater financial resources to Bethany, St. Louis.

b) *Annapolis, Baltimore, Washington*—Mrs. Libbie (Graham) Gutsche was appointed by Bethany as a counselor under their New Jersey office to service the tri-city area. Mr. and Mrs. Gutsche have had several unmarried mother-to-be in their home as guests in past years. Graham and Libbie's compassion and ability to disciple people who are hurting was a chief factor in appointing her as the Bethany counselor. Several girls have made contact with Bethany as well as adoptive parent clients.

The Gutsche's are considering using their large home as a residence for girls with problem pregnancies. Pray for licensing and all the details pertaining to establishing this residence.

c) The prospect for beginning a Bethany ministry in Philadelphia as an extension of Bethany, New Jersey, is awaiting a staff appointment. Mr. and Mrs. Robert Heerdt (RP elder, Oreland), are leading the Bethany committee which has members from other NAPARC and Reformed bodies. Mr. and Mrs. Heerdt have previously opened their home to girls with problem pregnancies. Pray for a counselor appointment soon.

3) *Evangelical Presbyterian Church of Boatswain Bay, Grand Cayman Island, B.W.I.*

Having served for 18 months as an intern and associate pastor with Rev. Jonas Shepherd, Paddy Cook with Sheila his wife and son Andrew moved to England in September to begin a ministry of evangelism under the International Presbytery. We wish to thank the Cooks for their service to BHM and the ministry of love to many people on Grand Cayman especially through the prison outreach and in the school for the handicapped.

Mr. and Mrs. Shepherd and the church provided housing for six people from Covenant College who came to do person-to-person evangelism on the island in May. Mr. Shepherd is continuing a weekly Bible class in Old Man Bay. The Lighthouse school is still housed in the church annex. The church is continuing a bi-monthly meeting to present Jesus Christ in the Georgetown jail. A "Women of the Church" group has started under Marjorie Shepherd's leadership. A weekly half-hour radio broad-

cast at nine o'clock Sunday evening is being sponsored by the congregation.

BHM support of the congregation has now been reduced to \$220 per month with the prospect of another reduction of \$100 per month in 1980. BHM has sought to encourage the congregation to set funds aside for the pastor's pension by granting matching funds up to \$100 per month to be held in escrow for Jonas and Marjorie's retirement.

The year 1980 represents a significant milestone in the Grand Cayman church's life as the 50th year since Mr. Bertie, RP elder, began the Sunday school class on the beach under a seagrape tree which later became a particular church. In this jubilee year, a celebration of God's faithfulness will occur in September, participated in by the Florida Presbytery meeting on the island with attendees from other RP congregations as well.

We praise God for the testimony of this congregation in West Bay, Grand Cayman Island, and pray that God will use it for the honor of His name through the faithful proclamation of the gospel to every man, woman, and child in that country. We commend them to God as they labor to become a self-supporting congregation.

4) New City Fellowship—Chattanooga, Tenn.

BHM is continuing its support of the administrative staff person, Mrs. Peaches Wade, a member of the church, to serve both the New City Fellowship and Inner-City Missions Inc. Rev. Randy Nabors is pastor and director respectively. Mrs. Wade administratively coordinates the outreach programs of New City's diaconal program. As a resident of the community, she interfaces with her neighbors who turn to the church with their problems.

New City Fellowship began a ministry of outreach focused toward the University of Tennessee, Chattanooga area. Appeal has been made by NCF to NPM for assistance to purchase a building for use in worship. BHM was approved a one-fourth salary for the purpose of calling a black co-pastor with Mr. Nabors at NCF.

Rejoice with the NCF congregation over the ability of this church to establish a sister church. Pray for continuing leadership development at New City among black members.

5) Oklahoma Mission.

1979 marked the end of 27 years of ministry for Rev. Hayes and Jean Henry in Oklahoma. They are now in retirement at 547 Pebble Beach Rd., Millsboro, DE 19966.

BHM and the denomination is appreciative of the years and effort which Hayes and Jean with their family invested in the ministry to rural people, many of whom are native Americans. Carrying the burden of mission work isolated from other congregations of the RP church for so long is reason alone for thanksgiving to God for His faithfulness through his servants, Hayes and Jean. We all wish to convey our "thank you."

In September, 1979, Rev. Richard Fisher received a call to the pastorate of Calvary Presbyterian Church, East Peavine, Okla. Having accepted the call, he moved his family from Cherry Hill, N.J., to Stilwell, Okla., where he is engaged as full-time pastor. He ministers also to a mission church at Piney, Okla., and coordinates the outreach of our denomination to the people of Cherokee descent in a radius of 30 to 50 miles from Stilwell.

God's goodness has been evident to the Fisher family—Richard, Karen, Jessica, and Dorothy—in this transition from an eastern city to rural Oklahoma; from proximity to family to a great distance; from an associate role to full pastor of a challenging mission situation. All speak of the faithful care of our heavenly Father to honor the commitment of Richard and Karen Fisher to Christ's lordship over them.

Calvary Presbyterian Church is assuming more financial responsibility for their pastor and ministries. BHM continues to support Richard Fisher and the Summer Bible School program. We have observed real growth by the church during this year, believing it is directly attributable to the good foundation laid by the Henrys and the sensitive manner in which the Fishers succeeded them. We are grateful to the Calvary session, people, and all who contributed toward moving expenses for the Fishers, along with monthly support. May God's name continue to be praised!

6) Philadelphia Spanish Outreach.

Changes in the Philadelphia Spanish Outreach committee occurred as a result of Rev. Wayne Brauning's resignation due to health reasons. Rev. Kenneth Wallace and Rev. John Evans and Rev. Robert Swayne were appointed by the Philadelphia Presbytery to the committee. This committee met bi-monthly and were responsible for giving guidance to the Spanish language workers.

The workers who received support from BHM in 1979 for Spanish outreach were Rev. Joseph Little, Mr. Colin Marshall, and Gerrardo Gutierrez. Others who assisted were Rev. John Evans, Rev. Juldor Hernandez, and Rev. Robert Swayne. Our thanks go to the congregation of the Fifth Reformed Presbyterian Church for the free use of their facility. The Spanish Outreach ministry's success hinges upon the movement of workers into the Hispanic neighborhood who are conversant in the language. We are significantly blessed to have so many Spanish-speaking teaching elders in the Philadelphia area.

A vital need would be met if a Christian literature and learning center could be established for reaching the immigrants who need to learn English before being sent into the job market. Also, the distribution of Christian literature would be helpful in giving access to Spanish Christians and pastors. Pray that this goal will be achieved shortly.

Rev. Joe Little is continuing to give oversight of the Spanish work and himself handles the correspondence with those enrolled in a Bible correspondence course. Colin Marshall taught in the Philadelphia Spanish

Bible Institute, conducted Bible classes in the Hunting Park area, helped with presenting PSO to the area churches, and studied for licensure in the Philadelphia Presbytery. Gerrardo Gutierrez spent one week in a special evangelistic outreach in Philadelphia and several days in Washington, D.C. Mr. Hernandez, a social worker, has been eager to help wherever needed.

Recent surveys have indicated that as many as one-fourth million Hispanics are in Philadelphia. This is a mission field that God has prepared for us. Pray that we will be ready to follow Him as doors of service are opened. Pray for the PSO committee as they struggle to enlarge the ministry in a meaningful pattern of growth for the church among Hispanics.

H. Resolution of Appreciation

"Be it resolved that the BHM express its warmest appreciation and thankfulness to Rev. Frank Crane for his years of devoted service to his Lord as a member and former president of this agency. Frank's determination, clear insights, careful articulation, and profound vision for our Lord's ministry has guided our board through the struggles of its reorganization and expansion into an energetic agency in the service of our Lord to the needy in both word and deed. With regret, the board receives Frank's decision not to accept renomination, honoring his dedication to minister to the present needs of his family and congregation. Our prayers are with you, Frank, as you continue to use your gifts and talents in the service of our Lord. The Lord bless you and keep you." M/S/C May 1, 1980.

I. Legal Matters.

Counsel to BHM, Mr. John Loeks Jr., attorney-at-law, has been helping us conform our By-Laws to the Articles of Incorporation filed in Michigan last year. Following are the amended By-Laws and Articles of Incorporation approved by unanimous vote of the directors in two board meetings:

BY-LAWS BOARD OF HOME MINISTRIES (Adopted May 1, 1980)

ARTICLE I.

Name

Board of Home Ministries.

ARTICLE II.

Statement of Purpose

The Board of Home Ministries' purpose is to initiate and oversee:

- A. Mission projects which would not normally become self-sufficient in a short period of time, and
- B. The denomination's diaconal ministries.

ARTICLE III.

Board of Directors

A. *Elections.* The membership of the Board of Directors shall consist of eighteen duly accredited members of the RPCES, elected by the General Synod. Beginning in the year 1980, the number of directors shall be increased by two (2) each year to a maximum of twenty-four (24).

B. *Quorum*: A quorum shall be a majority of the directors.

C. *Tenure*: The directors shall be elected so that one third of the members' terms shall expire every year. (Except that during the period of transition from eighteen (18) to twenty-four (24) directors, the two (2) additional members each year shall be elected to full three (3) year terms.) Each director shall be elected for a three-year term except for those elected to fill unexpired terms.

D. *Stated Meetings*:

1. The board shall meet annually in the Fall (September-November).

2. Special meetings shall be called at any time by the chairman of the board. If the chairman is unable or unwilling to act, a meeting may be called by the vice-chairman or three directors. Written notice for special meetings shall be mailed to each director at least 15 days prior to the meeting.

ARTICLE IV.

Officers

A. *Chairman*: The chairman shall be the chief executive of the board and shall exercise general supervision over its affairs. He shall preside at the board meetings and shall appoint all committees unless otherwise directed by the board.

B. *Vice-Chairman*: The vice-chairman shall do the work which commonly pertains to that office.

C. *Secretary*: The secretary shall keep a record of the proceedings of the Board of Directors, and have charge of all files and documents pertaining to the affairs of the board. The secretary shall perform such other duties as prescribed by the board.

D. *Treasurer*: The treasurer shall be responsible for all the funds and shall supervise the handling of these funds according to the principles established by the Board of Directors.

E. Officers shall be elected at the annual fall meeting.

ARTICLE V.

Committees

A. *Executive Committee*: The executive committee shall be elected at the time of the election of the officers. The committee shall consist of the elected officers and the chairman of the standing committees. A simple majority of the members shall constitute a quorum whether meeting in person or by telephone conference call. The executive committee shall meet on the call of the Chairman of the Board or Executive Director to transact all interim business.

B. *Standing Committees*:

1. *Names*: The standing committees of the Board of Home Ministries shall be the Administrative/Finance Committee, the Publicity/Church Relations Committee and the Long Range Planning Committee.

2. *Members*: Members of the standing committees shall be appointed by the chairman for a period of one (1) year. All Board members must be appointed to a standing committee. The chairman of each committee shall be elected by the respective committee, but shall not be an officer.

3. *Administrative/Finance Committee* has the following functions:

- a. Receiving requests for funds.
- b. Prepare budgets.
- c. General administrative responsibilities including review of all financial proposals from other committees.

4. *Publicity/Church Relations Committee* has the following functions:

- a. Represent and publicize Board of Home Ministries to the denomination.
- b. Represent and publicize Board of Home Ministries to others outside the denomination.

5. *Long Range Planning Committee* has the following functions:

- a. Evaluate any new ministries.
- b. Establish long-term goals for Board of Home Ministries.
- c. Development of fund sources.

C. *Temporary Committees*: Temporary committees will be appointed by the chairman

for a term of one year as needed in two general areas of ministries:

1. Diaconal ministries.
2. Long-term mission projects.

Members will be appointed to these committees with regard to their expertise and/or geographical location. These committees will report to the Board of Directors through the standing committees.

ARTICLE VI. Executive Director

The Executive Director shall be an employee or consultant of the Board of Directors and shall carry out its policies and programs and other duties required by the Board of Directors. The Executive Director shall not be a member of the Board.

ARTICLE VII. Amendments

A. These by-laws may be amended at any meeting of the Board of Directors by a two-thirds vote. The proposed amendment must have been submitted in writing at the previous meeting of the Board of Directors.

B. These by-laws may be temporarily suspended at any meeting of the Board of Directors by a unanimous vote of those directors present.

Amendments to Articles of Incorporation Article II

The purpose or purposes for which the corporation is organized are as follows:

To worship and labor together according to the discipline, rules and usages of the Reformed Presbyterian Church, Evangelical Synod, as from time to time authorized and declared by the Synod of the Reformed Presbyterian Church, Evangelical Synod; and, in particular, to initiate and oversee mission projects which would not normally become self-sufficient in a short period of time and do the denomination's diaconal ministries.

"This organization is organized and operated exclusively for purposes described in Section 501(c)(3) of the Internal Revenue Code."

"In the event of dissolution, all assets, real and personal, shall be distributed to such organizations as are qualified as tax exempt under section 501(c)(3) of the Internal Revenue Code or the corresponding provisions of a future United States Internal Revenue Law."

J. RECOMMENDATIONS.

1. The Board of Directors has amended the BHM By-Laws and Articles of Incorporation and requests the adoption of the following resolutions by this synod:

a) Resolved, that technical amendments to the Articles of Incorporation of the Board of Home Ministries, which mandate that corporation to comply with the requirements of Section 501(c)(3) of the Internal Revenue Code are hereby approved.

b) Resolved, that the revised By-Laws of the Board of Home Ministries dated May 1, 1980, are hereby approved for use by that organization.

2. That March 1981 be designated by the denomination as a time for special emphasis in local congregations of the work of the Board of Home Ministries.

Respectfully,
Earl W. Witmer,
Executive Director

BOARD OF HOME MINISTRIES
STATEMENT OF REVENUES AND DISBURSEMENTS

For years ended December 31 *1979* *1978*

Revenues:		
Contributions from individuals and churches	\$105,868	\$66,128
Philips Memorial Fund Contribution		1,500
Interest on savings	150	117
Total revenues	106,018	67,745
Disbursements:		
Distributions to ministries	63,403	42,688
Compensation—Executive Director	20,087	8,424
Compensation—Secretary	4,326	2,665
Travel—Executive Director	3,420	1,573
Travel—Other	2,121	953
Publicity	8,281	2,237
Telephone	2,801	1,631
Denomination	299	
RP Foundation	120	270
Diaconal disbursements	1,470	
Conferences	162	
Rent	1,099	550
Legal and accounting fees	561	215
Office supplies and miscellaneous	1,180	990
Total disbursements	109,330	62,196
Excess (deficiency) of revenues over disbursements	\$(3,312)	\$5,549

ACTION:

1. Synod adopted the resolutions of the Board of Directors and suspended the Standing Rule XIII,3,a to allow for the election of eight members.

2. Synod designated March 1981 as a time for special emphasis in local congregations of the work of the Board of Home Ministries.

Synod was recessed at 10:15 a.m. with prayer by the Rev. Donald F. Starn. Synod reconvened at 10:40 a.m. with prayer by the Rev. Arthur E. Scott.

APPROVAL OF MINUTES

The minutes of the Friday through Tuesday meetings had been distributed. They were approved as corrected.

COVENANT THEOLOGICAL SEMINARY REPORT

Dr. William S. Barker, president of the seminary, presented the following report:

Fathers and Brethren:

Since the last Synod meeting your theological seminary has experienced a very challenging year. While the challenges have been difficult to face, we have been blessed with an increased sense of our dependence

upon the Lord, and we are proceeding with a real confidence in His purpose for us.

Early last July word came of Professor Barton Payne's death in a fall on Mount Fuji in Japan. As so often is the case in this life, our appreciation of Barton Payne's contribution has been immensely heightened as a consequence of his absence from our midst. Professor Laird Harris has returned to full-time teaching for this year and the next year, and we have had the help of Professor Elmer Smick from Gordon-Conwell in January to cover our needs in the Old Testament field. We expect soon to announce an addition to our faculty in this field for the fall of 1981.

We continue to search for proper staffing in the counseling area in order to resume our M.A. program in that field, probably with concentration on marriage and family therapy.

The most exciting development this year has been the introduction of our Bible and Life/Life and Ministry program. Dean David Calhoun has led in the structuring of this program, using one chapel period per week with students in small groups to cultivate their spiritual development and relate to their church ministries. Inter-Varsity's Bible and Life program has provided the model for the first-year students' activities, and the more advanced students have mostly worked with the pastors of the local churches in which they worship.

In the coming year we expect to move a major step further in the direction of emphasis on practical experience and spiritual development in addition to academic preparation. Professor Bob Palmer is moving from the Development Office to the position of Dean of Student Ministries, and Professor Addison Saltau is taking the position of Dean of Admissions, so that both can work with David Calhoun as Dean of Student Life in a three-man effort to identify and cultivate the gifts of our students and place them in God's particular calling for them. We are developing a new concept through which we can cooperate with the local churches and presbyteries in employing the gifts and energies of our graduating students in the planting of churches.

Further administrative changes, besides those mentioned above, are taking place. I want to express by thanks to Bob Palmer for seven years of service in the Development Office, to Gordon Shaw for almost seven years in the Business Office, and to Bob Muhlig for three years in the Admissions and Student Affairs Offices.

The most obvious challenge facing Covenant Seminary is in the area of enrollment trends. We reached our highest enrollment figure of 180 in the fall of 1978. This past fall we had 164. This decline is partly because of the graduation of our class of counseling students without a new class to replace them, but even apart from that program there was a decline. This May another large group of over 50 students is being graduated, approximately 30 of whom will receive the Master of Divinity degree. Another group of counseling students will be graduated without being replaced. Our budget for next year is based on an enrollment of 145.

One consequence of the decline in enrollment is that a smaller propor-

tion of the Seminary's income is provided by student tuition even though the tuition rate is being increased. Our hope had been that as we would grow toward an enrollment figure of 300, we could achieve relatively soon the goal of student fees covering 50% of the costs. It is apparent now that gift income and endowment income will have to continue to bear the major part of the Seminary's expenses for some time to come.

The spirit at the Seminary is increasingly positive. We are grateful for very effective student leadership this year, and we anticipate the continuation of this in the coming year. Efforts to develop an extension seminary program are proceeding under the coordination of Dean of Faculty David Jones, and we hope to have students entering into on-site preparation for the ministry in the fall of 1981.

God's blessing is evident in a multitude of ways, not the least of which are the challenges He has brought to us in this past year. We are thankful to the churches and people of our denomination for their faithful support and commend this tremendously significant work to you for your increasing support in giving and in prayer.

The *Committee on Cooperation with the PCA* reported on several proposed recommendations to Synod which would serve as conditions to any invitation for the RPC,ES to join with the PCA. These were adopted.

1. Resolved—We are now a denominational seminary. In the event of any union we are dedicated to the concept of remaining a denominational seminary subject directly to the will of the General Assembly, and not as a sub-committee to one of the present permanent committees of the denomination.
2. To insure continuity of the seminary, we propose that the Board of Trustees be elected by the General Assembly to serve 4-year terms. Persons who have served two consecutive 4-year terms would not be eligible for re-election until one year has lapsed.
3. It is proposed that the existing trustees would serve out their present terms. The first four years of a united General Assembly, one-half of the trustees in any newly elected class must be elected from a list of nominees from the existing Board of Trustees of Covenant Seminary.
4. After the initial 4-year period, the Board of Trustees of Covenant Theological Seminary will have the privilege of recommending to the Nominating Committee of the General Assembly nominations for the vacancies on the CTS Board.
5. Should Synod accept, in accordance with the provisions of the Form of Government (Chap. VI, paragraph 2 and Chap. IV, Section 9, paragraph e), an invitation to join the PCA, Covenant Theological Seminary will be a part of the enlarged Presbyterian Church in America.

The Committee also moved that our Board remain at 24 and increase the allowable non-R.P. trustees to serve on our board up to two in each class that are elders of sister denominations. It was moved to amend "sister denominations" to "denominations with whom we have fraternal relations."

Seconded and carried. Amended motion carried. This serves as a statement of an amendment to the bylaws Article IV, Section 1.

RECOMMENDATION:

We propose that synod continue to recognize the month of December as a time for special emphasis upon giving for Covenant Seminary, including the "Gifts-for-the-King" offerings in our churches.

Respectfully submitted,
William S. Barker, President

**COVENANT THEOLOGICAL SEMINARY
GENERAL FUND OPERATION
JUNE 30, 1979
AND MARCH 30, 1980**

Income - E & G		Current Budget	March 30, 1980
Tuition & Fees	293539	302500	271443
Endowment Inc	48000	90000	61500
Gifts & Grants	457485	470000	326282
Student Aid	10318	12200	9050
Other Inc.	7821	6000	8630
Transfers	0	0	0
Total E & G Inc	817163	880700	676905
Income - Aux			
Housing	38826	33180	31703
Food Service	0	0	0
Total Aux Inc	38826	33180	31703
Total Current Inc	855989	913880	708608
Expenses - E & G			
Presd/Trustees	32469	31950	26905
Instruction	353758	379885	290884
Library	68235	83240	64704
Student Affairs	42702	49355	36099
Student Aid	27477	33400	31243
Development	159201	141575	105664

Business Office	76525	75675	55049
Plant Operations	87554	95710	70449
Debt/Renewal xfer	18000	9000	6750
Total E & G Exp	865921	899790	687747

Expenses - Aux	Current Budget		March 30, 1980
Housing - Student	1178	2000	683
Housing - On Campus	651	1000	1610
Housing - Off Campus	191	1000	57
Food Service	1055	1200	601
Debt/Renewal xfer	18000	9000	6750

Total Aux Exp	21075	14200	9702
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Total Current Exp	886996	913990	697449
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Inc Over/Under Exp	-31007	-110	11159
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ACTION:

A. Synod referred the following recommendations of the board, as amended, to the Fraternal Relations Committee as matters for discussion with the Committee on Interchurch Relations of the PCA:

1. Resolved—We are now a denominationally controlled seminary. In the event of any union, we are dedicated to the concept of remaining a denominationally controlled seminary with a board of trustees subject directly to the will of the General Assembly, and not as a subcommittee to one of the present permanent committees of the denomination.

2. To ensure continuity of the seminary, we propose that the board of trustees be elected by the General Assembly to serve four-year terms. Persons who have served two consecutive four-year terms would not be eligible for re-election until one year has elapsed.

3. It is proposed that the existing trustees would serve out their present terms. The first four years of a united General Assembly, one half of the trustees in any newly elected class must be elected from a list of nominees from the existing board of trustees of Covenant Seminary.

4. After the initial four-year period, the board of trustees of Covenant Theological Seminary will have the privilege of recommending to the Nominating Committee of the General Assembly nominations for the vacancies on the CTS board.

5. Should synod accept, in accordance with the provisions of the Form of Government (Chap. VI, paragraph 2 and Chap. IV, Sec. 9, paragraph e), an invitation to join the PCA, Covenant Theological Seminary will be a part of the enlarged Presbyterian Church in America.

B. It was voted that the board of Covenant Theological Seminary remain at 24 members and increase the allowable non-RP trustees to serve on the board up to two in each class that are elders of denominations with whom we have fraternal relations. This action to be culminated by a change in Standing Rule XIII,3,d at the next synod.

C. Synod recognized the month of December as a time for special em-

phasis upon giving for Covenant Seminary, including the "Gifts-for-the-King" offerings in our churches.

REPORT OF COMMITTEE ON APOSTASY AND ECCLESIASTICAL SEPARATION

The Rev. Stephen Smallman presented the following report:

INTRODUCTION

- Statement of the charge and background
- Statements in current RPCES documents

BACKGROUND STUDIES

1. Scripture
2. The Early Church
3. The Reformation Churches
4. The Westminster Confession
5. The Reformed Presbyterian Church
6. American Presbyterianism of the Nineteenth Century
7. The Presbyterian Separatist Movement

CONCLUSIONS

1. With regard to Apostasy
2. With regard to Ecclesiastical Separation
3. With regard to remnants of true church in corrupt
4. With regard to relationships with those from whom we have separated

RECOMMENDATIONS

Fathers and Brethren:

The following is a report prepared by a committee appointed during the 156th Synod, meeting at Grand Rapids, Michigan on June 16-22, 1978. The motion which brought this committee into existence stated "that Synod erect a Study Committee on Apostasy as it relates to Ecclesiastical Separation."

Some attention first of all should be given to the context of the motion. Synod was asked to sustain a ruling of the Judicial Commission relative to the action of the local session of an RPCES church. The church had decided to enter a cooperative evangelistic venture with another local church belonging to a denomination known for its liberal theological leadership. (cf. Minutes of 156th Synod, pp. 158-162) The ruling was based on several assumptions which after preliminary investigation by the committee were shown to be in need of careful discussion. For instance the ruling stated that cooperation with the church was justified "because our denomination has not officially or explicitly declared" that church (denomination) "to be an apostate body." The statement appeared to assume that our denomination makes such declarations. We could not find that making such declarations had been the practice of our denomination. The issue of apostasy has been very much discussed by leaders in our church (as will be shown) but that is a different mat-

ter than one ecclesiastical body declaring, either "officially or explicitly" (to use the wording of the Judicial Committee) another ecclesiastical body to be apostate. Finally the committee was puzzled about the instruction that in the proper circumstance local cooperation among churches was permissible "until the general synod should declare that it deems a Presbyterian body professing to adhere to our Confessional standards to be apostate." Does this mean our Synod should publish an index of apostate churches as a guide to local sessions?

The point here is not to criticize the report of the Judicial Commission but to use that report to illustrate the fact that the thinking of the Commission and then the entire Synod rests upon assumptions which can and should be examined. We are convinced there is also a need to restudy and reapply any principles involved to the current ecclesiastical situation. Our very existence as a Protestant and Reformed church, and as a denomination called the Reformed Presbyterian Church, Evangelical Synod is rooted in a willingness to examine our ecclesiastical practices in the light of the Scriptures and reform ourselves accordingly, even at the greatest cost. This has to be a continuing process and in defining its task the committee felt that Synod, by its motion, was calling for such a study.

An additional impetus for the study came in the form of a communication from the California Presbytery to the 157th General Synod (cf. Minutes of the 157th Synod, pp. 111-115). The presbytery overtured the Synod to "consider the attached paper as a commentary" on the Synod report on "Guidelines for Ecclesiastical Separation" (153rd General Synod). The paper, which was referred to our committee, consisted of a series of rhetorical questions asking for a study of the separation that was integral of the traditions of both branches of our church. Questions were "posed" to the Scripture and John Calvin. Calvin's answers were given through quotations limited to Chapter 1 of Book IV of the *Institutes*. The committee did not feel it necessary to respond in specific detail to the paper, but has tried to answer the questions raised in a general way throughout this report.

The study will begin with a review of statements about apostasy and separation in Reformed Presbyterian standards and other current documents. We need to bear in mind the fact that when speaking of the position of our denomination we are speaking of an entity that has existed since 1965. The numbering of our Synods reflects our Reformed Presbyterian heritage but our governmental standards reflect our Evangelical/Bible Presbyterian heritage which was shaped by our heritage in the Presbyterian Church, USA before 1936. Each one of these roots will be examined for insights they can provide on the matter of apostasy and separation. But at this point it cannot be said that the Reformed Presbyterian Church, Evangelical Synod has a carefully articulated position on ecclesiastical separation other than the occasional statements found in our current standards. It is for this reason that the committee felt it was necessary to go to some length in setting forth Biblical and historical data before drawing its conclusions and subsequent recommendations.

In the preparation of this report several matters seemed to be of particular

importance to the committee and this has affected the specific material selected for study. First of all was the need to define "apostasy." The classic use of renouncing even the name of Christ seemed to be at odds with the several uses it had come to take on in our own denominational history. Secondly was the matter of the appropriateness of ecclesiastical separation in circumstances less severe than clearcut or total apostasy. Thirdly was the need to explain the presence of the true in the midst of apostasy; in particular the dilemma of recognizing the validity of the sacraments or ordination of any body "deemed apostate." Finally, the practical matter of the extent of ecclesiastical cooperation possible needed to be realistically and sensitively examined in reference to the current situation.

This is a study for consideration by members of the Reformed Presbyterian Church, Evangelical Synod but the committee hopes to be of service to the wider Body of Christ. The doctrine of the visible Church has been the object of a great deal of study in our own generation. From the "mainline" church such study has been due to a desire to further the ecumenical movement. On the other hand studies among separated Evangelicals have focused on issues of truth and faithfulness to Scripture and the historic creeds, even if it made separation necessary. (cf. "The Nature of the Church and Its Ecumenical Calling" Report to the 1967 Reformed Ecumenical Synod.) Our own church has stood in the latter tradition. Recent studies among Evangelicals have concentrated almost exclusively on the charismatic aspects of the visible church (what Howard Snyder calls the community model instead of the confessional model: ch. 2, *The Community of the King*). These have been most constructive, but with the renewed interest in the vitality of the Body, the matter of the purity of Christ's bride has tended to be overlooked, ignored, or even scorned as irrelevant. Furthermore, among Presbyterians there has been a loss of the historic conviction of the unity of the whole church and a retreat to congregationalism as an alternative to confronting error in the larger church. This is not an anachronistic issue. In every age of the church the tension between the twin foci of unity and truth has existed. That tension continues today and the committee hopes this study will contribute in a positive way to the discussion of the building of a church which is truly Biblical.

Finally we ask that readers appreciate the limited scope of this report. We are dealing with matters concerning false doctrine. We recognize the need to bear in mind that dealing with false practice and disobedience in life are as crucial to the life of our church as dealing with false teaching. It is certainly possible to describe as "apostate" those whose lives deny their Lord. We further recognize that a study in the unity of the church is as important as studying separation. However, what follows is our attempt to speak to the particular issue assigned to us by the Synod.

The word "apostasy" is used only twice in our Standards. It is used in F.O.G. Chapter IV, par. 9 with reference to ". . . particular churches free from *apostasy*," and in the Directory of Worship, Chapter XVIII, 1, "Every true and faithful follower of our Lord ought to take a definite stand against

the *apostasy* of the day . . .". Beyond our Standards, we find reference to apostasy in such a document as the 1965 Plan of Union between the Reformed Presbyterian Church General Synod, and the Evangelical Presbyterian Church (Synod Minutes, 1965, p. 13). Under Resolutions on Christian Life and Testimony, this document refers to ". . . widespread *apostasy* and unbelief in church organizations today, . . .". Also, the proposed (but not adopted) 1975 Plan of Union for the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, under paragraph 2 of the Section on the Testimony of the Churches, states that ". . . the spread of *apostasy* brings division.", and that "The *apostasy* that casts off authority of God's Word of commandment revealed in Scripture is at the last more destructive than guilty sensuality."

Though these few usages provide a relatively slim data base for a definition of the term "apostasy," they can be regarded as truly representative of the mind of our Synod, since they are all derived from documents approved in one way or the other by our Synod. It is true that the last quoted document was not finally adopted by the requisite 2/3 majority; it was, nevertheless, approved by 57% of the Synod and the references to apostasy were never called into question in the Synod debate (Minutes of Synod, 1975, pages 110-141).

Appropriate consideration should be given to related terminology in the context of these documents. In the context of the Form of Government, for instance, are references to churches "not deemed heretical", Chapter II, par. 2, and 10, o, and 10, p. The Book of Discipline uses the same or similar phrases in Chapter II, par. 5 and Chapter VII, pars. 9, 10, and 13. In this same vein, the FOG contains a reference to ". . . a church . . . not in an unsound denomination," Chapter II, par. 10, p. These concepts stand alongside "apostasy" as related and mutually illuminating ideas.

One other phrase from our Standards seems helpful in defining this word. In Chapter I, par. 1, we find a reference to ". . . denial of basic principles of the Gospel,". Terms like "apostasy," "heresy," and "unsound" are extreme and should be reserved for extreme cases, but are not too extreme to apply to "denial of basic principles of the Gospel." That such denial not only exists, but actually dominates many churches and denominations today is too well documented a fact to require argument at this point. Our Standards seem to recognize apostasy not only in an absolute sense but in the relative sense of a developing condition. From this same first paragraph of the F.O.G. it may be argued that a church is not to be regarded as apostate simply because it is infected with denial. By this definition, most if not all churches would be apostate. The full sentence including the above quotation reads, "Any organization for worship in which the Gospel is faithfully preached and faithfully shown forth in sacraments or ordinances, and in which denial of the basic principles of the Gospel, whether in word or in deed, is faithfully disciplined, may be regarded as a branch of the Universal Church." The terms "apostasy," "heresy," "unsound" should be reserved for organizations in which this disciplinary process is subverted and effective control has passed into the hands

of those who themselves are guilty of “denial of the basic principles of the Gospel.”

In summary, “apostasy” may be defined from its usage in our Standards and other current documents. There are two elements in this definition:

(1) Undisciplined denial of basic principles of the Gospel.

(2) Control of a church or denomination by those guilty of such denial, so that discipline of their denial cannot be exercised, or at least is not exercised.

Biblical Studies

The God of Scripture is a God of truth. This teaching is set over against the theme of false teaching and false teachers throughout the Scripture. While it would be pleasant to be able to dwell exclusively on the positive aspects of the Gospel, that cannot be done if one is to consider the whole counsel of God (Jude 3ff). What follows are brief studies in particular areas of concern and then a focus on what the committee⁷ felt was the heart of the issue—the question of the Biblical teaching about discipline.

APOSTASY

The Greek words from which “apostate” and “apostasy” are derived are *apostasia*, *apostates*, and *aphistemi*. They do not occur frequently in the New Testament. *Apostasia* is used but twice in the New Testament: in Acts 21:21, where Paul is accused of teaching Jews to “turn away from Moses, telling them not to circumcise their children or live according to our customs”; and in II Thessalonians 2:3 where “the rebellion” is predicted, and the appearance of the man of lawlessness. In the New Testament no one is called an “apostate”. However, other words may indicate that such a condition has occurred; e.g. *parapipto* (used only in Hebrews 6:6) and *arneomai* (as used in Matthew 10:33; I Timothy 5:8; II Peter 2:1; I John 2:22ff; Jude 4).

Twice *aphistemi* has a direct bearing on our study: in I Timothy 4:1 Paul predicted that some will “abandon the faith in later times;” and in Hebrews 3:12 the writer warns against “a sinful, unbelieving heart that turns away from the living God.” In the former case, the act consists of following devilish teachings such as forbidding to marry or to eat certain foods; in the latter case, it was a case of disobedience repeated many times during the desert wandering. As to LXX usage, Hatch and Redpath lists 41 Hebrew words translated by *aphistemi*. A study of those examples as well as the New Testament usages leads to the following conclusions: (1) apostasy is abandonment of a belief or practice once publicly held to, (2) a variety of acts may be called “apostate,” (3) the term “apostasy” should be applied to public detectable acts only, and individuals and churches should be able to use the word in the Biblical sense, and to apply it to those who commit such acts.

FALSE TEACHERS AND FALSE TEACHING

False teaching is not tolerated in the Bible because of the affront which it is to God and evil results it will bring upon the congregation. Hence, warnings

against it are always accompanied with a threat of judgment, and a warning of what false teaching will cause the people to do. False teaching takes different forms: it may be a call to follow other gods, or the teaching of another gospel, or the view that the resurrection has already taken place. False teaching is always dangerous because it works like leaven; it always affects people adversely, and cannot be cured except by drastic action. Conversely, sound doctrine does not work like leaven, and it is furthered by clear teaching, godly living, and consistent discipline.

Because these things are so, false teachers must be dealt with by extreme measures. They are to be "cut off," "stoned" and an anathema is placed on them. In Deut. 13:12ff false teaching and apostasy are closely linked: the false prophet's message, "let us go after other gods," must be met with the death penalty. The penalty must be carried out against a member of one's own family, or against a town which has been infected with the error. The purpose is: "Then all Israel will hear and be afraid" (v. 11a). It should be noted that this is one of the prime reasons for discipline, the effect false teaching will have on the people of God (v. 11). The Scriptures consistently stress this, for no one is immune to its effects. Frequently the Lord insists that if the people themselves do not cut off the offender, He Himself will do so.

At the same time it should be noted that the punishment for false teaching is no more severe than that for any other overt transgression of the commandments, even those dealing with ceremonies (cf. Gen. 17:14; Ex. 12:15; 19:31:14; Lev. 7:20ff; 17:9, 10).

HERESY AND HERETICS

This group includes *hairesis*, *hairetikos*, *hairetizo*, and *haireomai*. These words mean "choose," "pick," "choices," (both good and bad), "schools," "factions," "dissensions," "opinions," "ways of thinking," These words became technical terms, usually, but not always, with negative connotations.

Our group is brought into sharper focus by Titus 3:10 where *hairetikos* (NIV—"a divisive person") is to be warned and then rejected; by Galatians 5:20 where *hairesis* (NIV—"factions") are among the works of the flesh and "those who live like this will not inherit the kingdom of God;" by I Corinthians 11:19 where *hairesis* (NIV—"differences") seems to be classed with *schismata*, and both are set over against *oi dokimoi* (NIV—"those who 'have God's approval' "). Clearly, "heresies" and "heretics" have no place in the church. However, our group of words is so little used in the New Testament that a word-study per se is not very productive.

The New Testament mentions Diotrephes (III John 9ff) who may have been a heretics, or an incipient heretic, who in any case comes under John's authority. John determined to confront him (publicly? privately?) regarding malicious gossip. Diotraphes was also guilty of imposing his will on the saints so as to require them to refuse to receive traveling (?) brethren and, if they did, of excommunicating them. Clearly Diotrephes was not teaching false doctrine, but he needed discipline. Marshall writes (NICNT, p. 91): "It is not Christian to refrain from exercising legitimate authority where there is

need to do so; the modern church is perhaps too chary in exercising brotherly admonition and even discipline when it is required."

It is important to keep Marshall's remarks in mind. The one causing division is not the one who institutes discipline, but the one who teaches and acts contrary to sound doctrine (cf. I Kings 18:18).

II John 7ff speaks of "deceivers" with whom the recipients of John's letter must break fellowship: "do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work." Here we have an advance over III John. The coming of deceivers was predicted by Jesus (Matthew 24:5, 23ff), by Paul (Acts 20:28ff). They are now present in John's day. They do not "confess Jesus Christ as coming in the flesh." The participle is present indicating continuous action: He came in the flesh and is still in the flesh. To reject *that* truth is to be anti-Christ, and John is not loath to pass such a judgment. Even so, to say such a terrible thing about another human being is consistent with walking in love; it is in fact "keeping the commandments." (v. 6)

The presence of deceivers called for self-examination by believers because adopting their false teaching would mean great loss (v. 8). "Progressing beyond" the doctrine which Christ brought (or, the doctrine concerning Christ) is indication that one is god-less. (v. 9) Such a one should be rejected (perhaps a traveling preacher) and not even given a welcome. To do so would entail complicity in his evil deeds. (v. 11)

Often discipline of false teachers was called for in order to protect believers from their error (Acts 20:28ff). Here it should be pointed out the "fellowship" with false teachers entails "fellowship" in their evil deeds.

DISCIPLINE

Introduction

The discussion as to whether a given church or denomination is apostate or heretical is simply too abstract. It is evident that "separation" cannot be studied and expounded in isolation from the rest of Scripture. Actually, "separation" is part of a process of *discipline*. Discipline, however, is a function of the *church*. The church is the creation of *God* who is holy and intends His church to be holy. There is and can be no holiness in a sinful world apart from the *grace* of Calvary and the power of the resurrection. Hence, much of the following study focuses on discipline as the holy God outlines it for His people.

From the beginning, God's purposes for His people has been holy living. His call to Abraham was ". . . be blameless" (Gen. 17:1). To Israel it was "Therefore be holy, because I am holy" (Lev. 11:4-5), a command repeated in the New Testament (I Peter 1:16). This holiness is not the product of sinful striving; it is a gift of grace and the human effort which produces holiness is an ability which comes from the Holy Spirit.

Moreover, the holiness God requires is the fruit of the Spirit. There is a series of divine activities which see to it that we are holy. We have been chosen for holiness (Eph. 1:4). Jesus died to make us holy (Eph. 5:27); we

are called to holiness (I Thess. 4:7; II Tim. 1:9); God disciplines us for holiness (Heb. 12:10).

But holiness is also a human activity, and it is here that discipline becomes a vital concern. Self-discipline is required for that obedience which produces holiness, and corporate discipline is required if the individual is to receive the support and admonition of the community. One does not become holy on a desert island but only within the church where members warn, rebuke, expel, one another as occasion demands (I Thess. 5:14; Rom. 15:14; I Tim. 5:20; II Tim. 4:2; I Cor. 5:13).

Holiness is also maintained by vigilance regarding outside influences. Paul not only warned the Ephesians against men who would arise "from your own number and distort the truth . . ." (Acts 20:30), he was also compelled to call for vigilance because "savage wolves will come in among you" (v. 29). The danger was real, and the figure Paul chose was not that of a puppy dog, but of a marauding animal bent on destruction. Clearly, the holiness of the Ephesians could not be taken for granted.

The dual warning noted above, regarding wolves outside and false teachers within, was given to Israel at the time of Sinaitic covenant. Discipline is imbedded in Biblical revelation from start to finish. Israel was not to make a covenant with any other nation (although there was provision that individual members of other nations might join the covenant and congregation), and the nation was to deal strictly with covenant breakers from within.

Old Testament Covenant Breakers

A. Purpose of the Command to Discipline (and Subsequent Value When Obeyed)

- It upholds God's righteousness—Lev. 19:2
- It keeps the congregation pure—Deut. 17:12; 29:28
- It makes the offender an example to rest of people—Deut. 19:16-21; 21:18

Although the punishment was severe in the Old Testament theocracy, it was never hasty or vengeful. The rights of the accused were strictly enforced, and cities of refuge were designated to provide for protection against vengeance.

A wide variety of sins was to be judged: sins against God (blasphemy, idolatry, etc.), and sins against the neighbor (kidnapping, dishonoring parents, etc.). Also, the death penalty was to be carried out for offenses against the ceremonial law (worshipping while unclean), and against the civil law (showing contempt for a judge). We are reminded of James 2:10, "Whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it."

B. Agents of Discipline

- Congregation (represented by elders, priests) acting as God's agents
- Individuals, sometimes when congregation did not, sometimes when individuals were witnesses
- God, acting either initially or when congregation did not—Num. 11:1, 4ff; 12:1ff; 14:37; 16:1ff

C. What Happens If Discipline Is Not Exercised

—God will take over—Lev. 20:4ff; 26:1ff; Deut. 27:9ff; 28:15ff

—The undisciplined will become root bearing poisonous fruit and wormwood—Deut. 29:18

The Old Testament records show that Israel did not discipline. But God did, and the record is terrible indeed. (Heb. 3:16-19 and I Cor. 10:6-10)

New Testament Discipline

When we come to the New Testament, there are a few principles which should guide our study. There is no longer corporal discipline: elders do not stone, whip, or use any other method of physical punishment. Nor is the church called upon to exercise the ban on sinful nations.

Yet it would be a mistake to infer from this that discipline is less important in the New Testament. God is still righteous; sin is still detestable; sinners must be reclaimed both by evangelism and discipline; the wrath of God will still come upon the ungodly.

Moreover, the Old Testament procedure for discipline prevails in the New Testament (e.g. Deut. 17:6 and 19:15 are quoted in Matthew 18:16; John 8:17; II Cor. 13:1; I Tim. 5:19; Heb. 10:28). Jesus reinforces the restitution called for in Lev. 5:14ff as an essential part of the trespass offering, when He told His disciples, "First go and be reconciled to your brother, then come and offer your gift" (Matthew 5:24).

In Hebrews there is an *a fortiori* argument which we must not ignore: "If the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore . . ." (2:2); also, "How much more severely do you think a man deserves to be punished . . ." (10:29). To which we should add, "But if we judged ourselves, we would not come under judgment" (I Cor. 11:31).

A. Purpose of the Command to Discipline (and Subsequent Value When Obeyed)

—It is an act of obedience—II Cor. 2:9; 7:12

—It should be done out of reverence for God—II Cor. 7:1

—It makes offender ashamed—II Thess. 3:14

—It restores the offender—I Cor. 5:5, 6; I Tim. 1:20

—Others will fear to sin—I Tim. 5:20

—You will not lose what you have worked for—II John 8

Consider particularly the impact of Matthew 18:17—"If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector." This verse should be read in relation to Leviticus 19:17 and Luke 17:3. The Leviticus context is one of love to neighbor (v. 18): to love another is to rebuke him. Also, there is a certain self-interest in rebuke "so you will not share in his guilt." The point is that sin acts like yeast and quickly defiles the whole congregation. Therefore out of a sense of love for the offender, and of concern for one's self and the community—call sin, sin. On the other hand, when one knows of a sin and does not rebuke the offender, the

former shares in the latter's guilt. We have a similar thought in II John 11: "Anyone who welcomes him shares in his wicked work." In legal parlance, one becomes an accessory after the fact when he fails to follow the procedures of discipline.

In the Luke passage Jesus stresses the continuing character of this discipline—a man might sin against you seven times in a day. As the offense persists, Jesus says, so should the rebuke, and so should the forgiveness.

In Matthew 18, Jesus is talking about scandals, or causes for sin. It is a terrible thing to cause someone else to sin (v. 6). It is a perilous matter when we allow any of our bodily parts to cause us to sin (v. 8, 9). In this context, He speaks of rebuking a brother who sins against you. We are probably to understand the sin here as a scandal, something which might be a cause to sin.

The following passages should be consulted for aspects of discipline: Romans 16:17; I Cor. 5; II Cor. 11-13; Ephesians 5:3; Philippians 3:2; II Thess. 3:6; 14; I Tim. 1:18; 4:1-6; 5:20; II Tim. 2:16ff; 3:1ff; Titus 3:9ff; II Peter 2:1ff; 3:3; II John 17ff; III John 9; Jude 3, 22ff; Revelation 18:4.

B. Summary

1. We cannot avoid the conclusion that discipline is important. The references are many. They are found throughout Jesus' teaching and in almost every epistle; the churches to whom the instructions come are scattered over the whole world known at that time. It is evident that no church, no area, is exempt from the responsibility of continuing vigilance against the inroads of false teaching and false practice.

2. This injunction to so widely scattered churches was of course necessitated by the equally widespread opposition to the Gospel in the forms of false teaching, sexual abuse, idleness, etc. In this connection we should note the awareness of Satan's activity in most of the churches on the part of all writers of epistles.

3. It is clear the the New Testament has no one technical word for the practice of discipline which is parallel to the Old Testament "cut off." On the other hand, the richness of the vocabulary points to the manifold character of discipline. It entails constant vigilance, continual reminder, a hatred and even fear of any sin and its consequences, the importance of gentleness and of private admonition in the early stages, the necessity for sternness and public rebuke later on, and finally the step of isolation, separation.

4. While church leaders are involved in the more public processes of discipline, it is evident that there must be total congregational commitment to the principle. The congregation must support and implement discipline at each level once the offense has reached the state where it must be known.

Apostasy and Ecclesiastical Separation in the Early Church

In the formative years of the church the question of apostasy was a pressing one. It was not uncommon for those who professed the Christian faith and were baptized into it to turn away and so return to their pagan religion or to Judaism. This apostasy was at first considered unforgivable and those guilty of such sin were not readmitted to the church. By the third century the severity of the persecutions caused large number to apostasize who then begged for readmittance and forgiveness for their lapse. The issue of whether or not to restore these "lapsi" became a cause of division within the church.

For purposes of this study it should be noted that:

- (1) Apostasy was considered to be the action of an individual who totally renounced the faith and would no longer even be called a Christian.
- (2) At that early date, apostasy was not difficult to discern in that one's confession about Christ was the essential focus of the persecutions.

With the gradual establishment of the church, apostasy was not discussed as much as the issue of heresy. Few desired to leave the church or renounce the name of Christ, but there was the difficult matter of deviant teaching among those who continued to call themselves Christian. In one sense apostasy was seen to differ from heresy only in that it was heresy carried to its ultimate deviance. In another sense apostasy could be said to be qualitatively different in that it meant consciously renouncing the name of Christ. Those guilty of heresy frequently formed new groups, but they would continue to claim the name Christian, which would not be true of those who were apostate.

Related to the issue of heresy was that of schism. The former involved doctrinal error and the latter ecclesiastical separation or dissent. Augustine said, "... you are a schismatic by your sacreligious separation and a heretic by your sacreligious doctrine." (cf. Calvin's citation of Augustine in *Institutes*. Book IV, Ch. II, Sec. 5).

In practice, however, the two terms were used almost synonymously. Thus the division of the Eastern and Western churches beginning in 1052 is thought of as a schism, but both sides regard the other as heretics. With the coming of the Middle Ages and the preoccupation with ecclesiastical rather than doctrinal questions it could be observed that the most objectionable heresy was schism. This would help to explain why the apologetic of the Reformers in ecclesiastical issues constantly dealt with the question of whether or not they were schismatic. The Reformers, however, were eager to return to matters of doctrine rather than organizational unity as the basis for any discussion of schism. (Cf. *De Ecclesia* by John Hus; *On the Babylonian Captivity of the Church* by Martin Luther)

For purposes of this study it should be noted that:

- (1) Up to this point in the history of the church apostasy continued to be used exclusively of individuals who totally renounced even the name of Christ.
- (2) Heresy became the term used for those who claim to be Christian

but teach false doctrine. A contemporary Catholic scholar, Karl Rahner, has raised the issue of whether or not in the Christian milieu of today it is possible or likely that anyone would be truly apostate ("On Heresy"). But even in terms of the classic understanding of the word, it seems entirely conceivable that a person (or a church) could become heretical to such a degree that it is for all practical purposes apostate.

(Cf. Articles on "Apostasy" and "Heresy" in *Encyclopedia of Religion and Ethics*, edited by James Hastings, Charles Scribner's Sons, 1958; *New Catholic Encyclopedia*. McGraw-Hill Book Co., 1967)

Apostasy and Ecclesiastical Separation in the Reformation Era

During the Reformation one of the most vital areas of discussion was the nature of the visible church. The place of Scripture and the doctrines of salvation were reasserted, but they had been well established in antiquity. In ecclesiology, however, a new situation presented itself for solution. The body which could claim historical and perhaps even organizational continuity with the Apostolic church had not departed substantially from the faith it professed; at least so argued the Reformers. It became a question of who could call whom a heretic—who was the true church. This was no light matter for the Protestants regarded schism as gravely as did the Romanists (Calvin twice identifies as apostates those who leave the church for insufficient reasons [*Institutes*, Book IV, Ch. 1, Sec. 5, 10]).

The Protestant argumentation began from Scripture and soon revolved around what were called the "marks" of a true church. "He has moreover set off by plainer marks the knowledge of his very body to us, knowing how necessary it is to our salvation." (*Institutes*, Book IV, Ch. 1, Sec. 8) There was some variation as to just what these marks were, but it was agreed by all that the two principle "marks" were "the Word of God purely preached and heard, and the sacraments administered according to Christ's institution." (*Institutes*, Book IV, Ch. 1, Sec. 9) Luther in 1539 listed four others, but because his ecclesiology focused essentially on the invisible church he was reluctant to add the traditional third mark of the church, that of discipline. The Reformed churches were more concerned with defining the visible church and therefore insisted that discipline must accompany the first two marks so that the church could remain true. Calvin never listed this third mark because he felt it belonged to the proper administration of the church, not its essence, but he did insist on its importance. Constant reference to the three marks are found in the Reformed creeds of the sixteenth century as the basis for distinguishing the true and false church.

"We believe that we ought diligently and circumspectly to discern from the Word of God which is the true church, since all sects which are in the world assume to themselves the name of the Church. [Then the three marks are listed.] As for the false church, she ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ These two churches are easily known and distinguished from each other." (Belgic Confession [1561], Article XXIX)

The issue of the nature of the true church as discussed during the Reformation has great significance for enlightening current discussions of this same issue. Many of the larger ecclesiastical bodies can claim historical and organizational continuity with the churches that came from the Reformation but they have departed from the faith they once professed. Those who consider separation are once again labelled schismatic. But in fact is the true church determined solely by organization? Is it schismatic to have a body that does not manifest the marks?

Special attention should be given to the careful presentation of John Calvin in chapters one and two of Book IV of his *Institutes*. These chapters represent the mature reflections of this reformer. Chapter 1 is titled "The True Church with which as Mother of all the Godly we must keep Unity." This chapter is a strong affirmation of the importance of the church, which he does not hesitate to call our mother as God is our Father. As noted above he twice refers to those who are indifferent to the unity of the church as apostates (the only time he speaks of apostasy in this discussion of the church). In this chapter he explains the importance of the marks and the necessity of staying within the church if they are present regardless of the "quality of the members." (Thus he disagrees with the Anabaptist view that the purity of the church is based on the sanctification of its members rather than the truth of its confession.) Chapter 2 is entitled "A Comparison of the False and the True Church." In this chapter, while reaffirming the importance of unity in the true church, he is clear that that begs the question of what happens when the church is no longer true. "But, as soon as falsehood breaks into the citadel of religion and the sum of necessary doctrine is overturned and the use of the sacraments is destroyed, surely the death of the church follows . . . If the foundation of the church is the teaching of the prophets and apostles, which bids believers entrust their salvation to Christ alone—then take away that teaching, and how will the building continue to stand? Therefore, the church must tumble down when that sum of religion dies which alone can sustain it. Again, if the true church is the pillar and foundation of truth (I Tim. 3:15), it is certain that no church can exist where lying and falsehood have gained sway." (*Institutes*, Book IV, Ch. 11, Sec. 1) In the discussion of separation that follows, Calvin carefully shows that when the marks have disappeared the charge of schism cannot be made since it is no longer a church in any Biblical sense of that word. Section 10 has the title "Why we must separate from the corrupted church." In the concluding sections Calvin acknowledges that "vestiges" of the true, particularly baptism, remain and he ends the discussion with this remarkable paragraph:

"In them Christ lies hidden, half buried, the gospel overthrown, piety scattered, the worship of God nearly wiped out. In them, briefly, everything is so confused that there we see the face of Babylon rather than that of the Holy City of God. To sum up, I call them churches to the extent that the Lord wonderfully preserves in them a remnant of his people, however woefully dispersed and scattered, and to the extent that some marks of the church remain—especially those marks whose effectiveness neither the devil's wiles nor human depravity can destroy. But on the other hand, because in them

those marks have been erased to which we should pay particular regard in this discourse, I say that every one of their congregations and their whole body lack the lawful form of the church.” (*Institutes*, Book IV, Ch. II, Sec. 12)

It is interesting to note that the question of apostasy is not raised as a necessary prerequisite to legitimate separation. There can be little question that Calvin, in common with other Reformers, considered the Roman See to represent “nothing but horrid apostasy” and the pope the Antichrist (*Institutes*, Book IV, Ch. VII, Sec. 24, 25). But the more easily identified “marks” were the actual criteria used in discussing separation. In the context of the contemporary issue it should at least raise the question of whether apostasy must be claimed or proved before separation can be justified to lay claim to faithfulness to our Reformed heritage.

Westminster Confession of Faith

“Whereas, amongst the infinite blessings of Almighty God upon this nation, none is nor can be more dear unto us than the purity of our religion; . . .”. So begins the document which formally established the Westminster Assembly of Divines on June 12, 1643. It was concern for the “purity of our religion” which lay at the foundation of our Westminster Confession of Faith and Catechisms. This purity could not be maintained without protest against impurity. This same document specifies further that the Westminster Assembly was convened in protest against “. . . that present church-government by archbishops, their chancellors, commissars, deans . . .” etc. because such a “hierarchy is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion . . .”. In undertaking their work the members of the Assembly were “. . . resolved . . . that such a government be settled in the church as may be most agreeable to God’s holy Word, and most apt to procure and preserve the peace of the church. . .”.

Separation from an established church was a significant part of the historic matrix in which the Westminster Confession of Faith was conceived. In the minds of its authors, the WCF was part of a protest against a church which had become intolerably corrupt. The entire document is influenced by this fact, and parts of three chapters may be seen as having direct bearing on the related issues of apostasy and ecclesiastical separation.

CHAPTER XX.2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

King Charles I of England, like so many other monarchs of his day, had been trying to force his subjects to yield to his will in “matters of faith or worship.” The Westminster Divines were representative of those who were in revolt against Charles and against the church which he championed. To yield

would have been to betray “true liberty of conscience;” yes, it would even “destroy liberty of conscience, and reason also.” The WCF and the entire Reformation, for that matter, were a protest against a concerted effort to bind men’s consciences contrary to Scripture. For the Westminster Divines, separation was not only justified, it was required in order to maintain integrity of conscience before God.

CHAPTER XXV. 4. This catholic Church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth to worship God according to His will.

These paragraphs are concerned with the purity of the church. They recognize the impossibility of an absolutely pure church, and give no support to those who would separate from a church on trivial grounds. At the same time, it is noted that some churches “. . . have so degenerated as to become no churches of Christ, but synagogues of Satan.” Surely such a state of degeneracy within a church is grounds for separation. Though they do not formally declare it, we may assume that the Westminster Divines had judged that the Church of Charles I as well as the church of Rome was just such a degenerate body, and that this was the reason for their writing a new confession and establishing a new church.

6. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome, in any sense by head thereof.

This is severe enough in itself, but represents a revision by deletion from the original version. The original version adds, concerning the pope, “but is that Anti-Christ, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God.” It is important to note that the authors of the WCF were willing to make such a judgment of the Roman Catholic Church and its head. Though the word “apostate” is not invoked here or elsewhere in the WCF, surely the language used is equivalent, implying that the Roman Catholic Church is a “synagogue of Satan” and stating specifically that the pope is “that Anti-Christ.” On the basis of such judgments, these men and those whom they represented separated from the established church.

CHAPTER XXIX. 2. In this sacrament [the mass] Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same, so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ’s one only sacrifice, the alone propitiation for all the sins of the elect.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ’s body and

blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea of gross idolatries.

Here are concrete examples of the "doctrines and commandments of men" referred to in general terms in WCF XX, par. 2. Such error was "most abominably injurious" and "repugnant" both to scripture and "even to common sense." There must be a protest against such dangerous teaching and practice, and the authors of the WCF willingly made this protest both in these words which they wrote and in the ecclesiastical separation which they made between themselves and the Roman Catholic Church.

Chapter XXX might also be added to the three sections cited above. Its treatment of Church Censures may be seen as a preventive measure against the abuses noted above as well as against other evils which might invade the church. Separation may itself be seen as an act of church censure. It is one part of the body of Christ declaring that another part is guilty of grievous sin.

SUMMARY

To seventeenth-century England and Scotland, the WCF held out a clear alternative to the superstitions and corruptions of Medieval Roman Catholicism. Our age needs an equally clear alternative. To offer this alternative it will at times be necessary for ministers and congregations to separate from ecclesiastical alliances which compromise the Word of God.

It is important also to note the key role of conscience in this matter. Four times the words "conscience is used in Chapter XX, par. 2, of the WCF. It is the conscience that must be convinced that a church has declined so far that separation is the only suitable recourse. While we must stand firmly for what our own conscience may dictate, we must, at the same time, be patient with one whose conscience may not agree with ours.

The Issue of Separation Among Scottish Presbyterians

The Covenanters and other groups in Scotland in their devotion to the Scriptural ideal of a pure church carefully stated reasons for breaking ties with unfaithful groups and organizing new ecclesiastical bodies. (An important source of this information is *A History of the Associate Reformed Presbyterian Church* by Ray A. King, published by the Board of Christian Education of the ARP Church, Charlotte, NC, 1966.) Though their problems differed from those of the twentieth century, we today can learn wisdom from their documents. The earliest official pronouncements of the Covenanters are printed in *Testimony-Bearing Exemplified* (Paisley, 1791, reprinted in New York, 1834).

Sections I and II note the difference "between a church in her infancy, and growing up into reformation, and an adult church, which hath arrived at a higher pitch of reformation: in the former many things may be tolerated, which may not in the latter."

This contrasts with the view that a church can tolerate much more serious defections from the faith in its maturity than it did at its organization.

Section IV can be seen to be pertinent to our predicament in 1936. It reads in part, "We distinguish between a reformed church enjoying her privileges and judicatories and a reformed church denuded of [them]. In the former people are to address themselves unto the church judicatories and not withdraw from their ministers, especially for ordinary scandals, without making prior application to these. But in the latter when ministers are really scandalous, though not juridically declared so, and duly censurable according to the word of God and their own church's constitutions . . . people may do what is competent to them . . . by withdrawing from such ministers even without the presbyterial sentence."

Still more strictly the document says, "We can join with none whose sin we may be interpreted to homologate . . . or which might be so looked upon as . . . a badge of our compliance with them, or sign of approbation of their sin, directly, or indirectly. For in our joining in worship or church communion, we must advert to what it may be interpreted . . . in our own or others' consciences . . . for to that we must also have special respect, lest we offend and stumble others . . . We can join with none from whom a church duly constituted . . . would enjoin us to withdraw."

Then finally in Section V the document says, "We judge we have sufficient ground to withdraw, not only from these who are actively and actually of the foresaid compliances . . . but also from such ministers who take the defence and patrociny of these courses, who palliate and plaster them, and strengthen the hands and harden the hearts of these that are engaged in them."

There is ample evidence that the Reformed Presbyterian Church continued to affirm its willingness to separate for principle. In the Reformation Principles Exhibited, of 1806, Ch. XXI:5 is stated: "When [in] any church . . . the administration is corrupt, and attempts at its reformation have proved ineffectual, it is the duty of Christians to separate from it." (cf. *The History Behind the Reformed Presbyterian Church Evangelical Synod*, by George P. Hutchinson, chapters 2 and 3.) Thus in the Plan of Union with the Evangelical Presbyterian Church in 1965 there was no hesitation on the part of the Reformed Presbyterians in agreeing to the statement about apostasy cited earlier.

The Issue of Apostasy in the Presbyterian Church in the Nineteenth Century

A very significant situation developed in the Presbyterian Church in the nineteenth century. (This is presented in detail as part of an unpublished doctoral dissertation by Dr. David Jones of Covenant Seminary entitled *The Doctrine of the Church in American Presbyterian Theology in the Mid-Nineteenth Century*.) In 1835 the General Assembly was asked by the Presbytery of Baltimore to rule on the status of the Roman Catholic Church. The ruling was as follows:

It is the deliberate and decided judgment of this Assembly, that the Roman Catholic Church has essentially apostasized from the religion of our Lord and Savior Jesus Christ, and therefore cannot be recognized as a Christian Church.

The declaration of the apostasy of that church led logically to a consideration of the validity of its ordinances, particularly baptism. In 1845 the matter came up in the General Assembly of the Old School. (The division of the Presbyterian Church into Old and New School led to slightly different handling of the issue by the two bodies although the results were the same.) By a vote of 173 to 8 the assembly rejected the validity of Roman Catholic baptism on the grounds that it could no longer be called Christian baptism since the Roman Catholic body was not a true church. "Though once a branch of the visible Church, [she] has long since become utterly corrupt, and hopelessly apostate." (Statement of the General Assembly of 1845)

One of the eight dissenting votes was that of Charles Hodge of Princeton. Hodge spoke to the matter in *The Princeton Review* of 1845 (an article reprinted in his volume, *Church Polity*, 1878). Hodge argued that the General Assembly had gone beyond the position of the Reformers and the Confession of Faith. "The question of whether the church of Rome is a true church, may be affirmed or denied according to the sense attached to those terms." By this he meant that the Reformers on the one hand could identify the Roman system to be anti-Christ and apostate and on the other hand by looking at their profession of the Triune God and the presence of true believers could call Rome a church in the sense that apostate Israel was still under the covenant. Thus the issue for Hodge was not whether Rome could be called a *true* church, but a *pure* church. "All the definitions given in our books, tell us what a pure church is. And when Protestants deny the church of Rome to be a church, they deny that she comes within their definition of a pure church, though they admit her to be a corrupt and apostate church" (*Church Polity*). Hodge's view was not universally accepted among Presbyterians. James H. Thornwell, reflecting the direction the Southern Presbyterians would take, supported the General Assembly. In later years the General Assembly position was dropped.

It should be noted that the practice of our denomination (both as presently constituted and in its Bible Presbyterian tradition) has been to accept the baptisms and ordinations of the Roman Catholic and UPUSA churches as valid in spite of the fact that both could be considered to have been "declared apostate" by our denomination at one time or another. In its report to the twenty-third General Synod of the Bible Presbyterian Church, the Judicial Commission recommended that a former Roman Catholic priest not be re-ordained but be received only on the basis of a doctrinal examination. The Synod supported this recommendation.

The Separatist Movement in Presbyterianism, 1922-1979

The roots of the Presbyterian separatist movement stretch back into the controversy with liberalism of the early twenties. It came to a crisis point

when Harry Emerson Fosdick preached his now famous and aggravating sermon, "Shall the Fundamentalists Win?", boldly upholding Modernistic doctrine. The Philadelphia Presbytery overtured the next General Assembly to direct the Presbytery of New York to bring the preaching of the Presbyterian Church, where Baptist Fosdick was supplying the pulpit, into line with the system of doctrine of the Confession. The overture passed the 1923 Assembly by only a 439-359 majority, showing the strength of the liberals with those who argued toleration for the sake of peace.

Early in 1924 the minority, with many other ministers, issued the Auburn Affirmation (eventually signed by 1274 ministers) to "safeguard the unity and liberty" of the Church. The five themes reaffirmed by the 1923 Assembly—Biblical inspiration, the incarnation, the atonement, the resurrection, and Christ's supernatural power—were stated to be facts but the Assembly's descriptions of them were said to be "theories," which only some of the Affirmationists chose to accept. Biblical inerrancy was specifically mentioned as being unacceptable.

The "toleration group" in successive assemblies increasingly supported the liberals and together, in 1929, they voted for the reorganization of Princeton Seminary along liberal lines. This led directly to the establishment of Westminster Seminary as an independent school. In 1934, following the 1933 formation of the Independent Board for Presbyterian Foreign Missions as an outlet for the support of sound Presbyterian missionaries, the assembly in effect mandated that Presbyteries put to trial and expel the new Board's members. The so-called "Mandate of 1934" stated "A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church or an individual church that would refuse to take part in the celebration of the Lord's Supper or any of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government." (cf. *The Presbyterian Conflict*, Edwin H. Rian, p. 152ff, 309ff.) Dr. J. Gresham Machen insisted that this established a policy of "exclusion from the ministry of all who will not support the propaganda of the Modernist boards and agencies." (*Presbyterian Guardian*, May 4, 1936) The action of the 1934 General Assembly was seized upon by Dr. Machen and others of the growing separation movement as illustrating clearly the apostasy of the Presbyterian Church in the USA. In a lengthy tract published in the *Christian Beacon* of 1937 and later issued as "The Case for Compromise," lawyer H. McAllister Griffiths argued that if the General Assembly of 1936 upheld the judicial appeals of the "Mandate of 1934," then clearly the church as a whole was apostate. The church had placed its authority above the Word of God. Referring to this issue Machen himself wrote in the *Guardian* article noted above that "A church that places the word of man above the Word of God and that dethrones Jesus Christ is an apostate church. It is the duty of all true Christians to separate from such a church." Machen's reasoning about the charge of schism was essentially the same as that of Calvin and the Reformers; "Here, then, is the

principle of the thing—it is schism to leave a church if that church is true to the Bible, but it is not schism if that church is not true to the Bible. In the latter case, far from its being schism to separate from the church in question, it is schism to remain in it, since to remain in it means to disobey the Word of God and to separate oneself from the true Church of Jesus Christ.” (*Presbyterian Guardian*, April 20, 1936)

It was out of this crucible that the Presbyterian Church of America was founded in 1936, not as a new church, but to carry on the “spiritual succession” of the Presbyterian Church, USA.

Unfortunately, the move to separate was easier to take than the establishment of a new identity. And in the years that followed, “apostasy” and “separation” were integral to the struggles of the new church. What follows are brief references to some of the discussions (cf. *The History Behind the Reformed Presbyterian Church Evangelical Synod*, by George Hutchinson).

1) On June 4, 1937 a small group of men separated from the PCA and met in Philadelphia to draw up “Articles of Association” for the formation of a new Presbyterian church. They stated the reasons for their new association as follows:

For the sake of fellowship in the principles for which we stand, and as a testimony to our Lord and Savior Jesus Christ, and because of the official apostasy of the Presbyterian Church in the USA, and because of the departure of the Presbyterian Church of America from the historic position of American Presbyterianism, we . . . do associate ourselves together in the Bible Presbyterian Synod.” (Hutchinson, p. 247)

The next the first synod was organized on the above basis. In subsequent years the Bible Presbyterian Church frequently issued calls to separation from the Presbyterian Church, USA, because of its apostasy.

2) In August 1944 two ministers of the BPC published a new paper called the “Clarion” to advance a very strong separatist position. It was presented as believing “not only in separation from infidels, but also in separation from disorderly brethren who, while personally sound in their views, insist on remaining in organizational fellowship with modernists.” The answer of Carl McIntire, editor of the *Christian Beacon*, is interesting. “There are many godly people still in the apostate denominations, ignorant, leaderless, confused, heartbroken, whom we must reach. We must not separate further from them that God’s Word requires, or place unnecessary barriers between them and us . . . we must beware of these influences which may arise in our midst which would pull us to an extreme position and hinder our testimony . . . I am convinced that if the view held by Dr. Dillard (“Clarion”) shall prevail . . . the BPC will wrap its own ‘extreme separation’ robes about it and lie down to its internal nightmares.” (Hutchinson, p. 257)

3) The Synod of 1945 tried to resolve the dilemma through the adoption of the Harvey Cedars Resolutions. There were two resolutions; the first dealt with personal separation and the second with ecclesiastical separation. The second reads as follows:

1. We hold that it is a Christian’s duty to separate himself from all

cooperation in religious activities with those who deny the full authority and dependability of the Word of God, and that no consideration of expediency could ever warrant such cooperation.

2. As concerns cooperation with those who, while themselves believing in the fundamental doctrines of the Christian faith, continue in membership in denominations which include known unbelievers, and fail to see clearly and to observe fully the scriptural injunction to separate themselves from such organizations, we hold that this is a sphere of expediency, that is, one in which no man's conscience may be bound by other men; however, we as a Synod feel that great harm is done in many cases by such cooperation, and hence that it is unwise to enter upon or continue in them without careful consideration.

3. Regarding such individuals as are described in paragraph one, we should seek by every possible means to win them to Christ; regarding such individuals as are described in paragraph two we urge that they be dealt with in a spirit of brotherly love, seeking by every proper means to win them to the scriptural position of separation rather than to drive them from us, and yet not violating our conscience.

It should be noted that the same Synod fully endorsed membership in the American Council of Christian Churches which at that time provided associate memberships for individuals still in denominations of the Federal Council of Christian Churches.

4) The mid-fifties witnessed the development of further controversy, this time growing out of the increasingly restrictive separation of the American Council of Christian Churches and the International Council of Christian Churches. The president of these councils, Carl McIntire, was accused of "alienating more and more persons and groups" and of making "even the very word 'separation' a stench in the American Council world." (Hutchinson, p. 288) The majority of the 1955 St. Louis synod voted to withdraw from the two councils. By the end of the next year the church was split in two, with approximately 40% following McIntire's lead. The continuing BPC, Inc., officially declared at its Columbus Synod, "While we affirm and maintain unyielding loyalty to the doctrine of the priority of the visible Church, we repudiate that extreme separation which ignores our responsibility to demonstrate the love of God toward our Christian brethren as the distinguishing mark of our discipleship." (Hutchinson, p. 293) This stance was not to be interpreted as repudiating the importance of separation from unbelief and apostasy, but only concerned procedures. Dr. Francis Schaeffer, a member of the Bible Presbyterian Church from the outset, would later say, "We took the right stand but in the wrong way." (cf. *The Church Before a Watching World*, especially his essay, "Adultery and Apostasy—the Bride and Bridegroom Theme".)

5) The Plan of Union, approved by the Evangelical Presbyterian Church and Reformed Presbyterian Church, General Synod, in 1964, spoke to the issue of separation with these words: "We counsel our ministry and membership that there is widespread apostasy and unbelief in church organizations today, and that we are not to be partakers with unbelievers in their religious

activities." As for "believers who maintain associations with liberal church organizations" it was resolved "that we exercise great care and take every precaution to preserve an uncompromising stand with the Lord and His infallible Word, yet all the while dealing with others in grace and love." (Hutchinson, p. 382)

6) The Synod of 1974 approved the appointment of a study committee "to define the biblical bounds of ecclesiastical separation and to formulate guidelines for specific application for the sake of the purity of the church." A lengthy report was received and adopted in 1976. It was declared that "The motivating principle behind biblical separation is submission to the Lordship of Jesus Christ . . . The church which aggressively attempts to be a pure church . . . will attempt to win over before separating from anything or anyone opposing this commitment." In writing on "Defining the Bounds of Ecclesiastical Separation for the Local Church" guidelines are given stressing the responsibility of the elders of the local church adequately to assess the past, present, and probably future ecclesiastical purity of the body with which the union (or assumedly cooperation) is contemplated. The report then affirms the need of "a judgment about the kind and degree of influences at work in the contemporary situation which apparently are leading the organization to its probable future;" and the need of arriving at "a reasonable prognostication concerning the continuing commitment of the organization to the doctrine of the purity of the church." The accent here is not one of automatic prohibition when union or cooperation with another body on the local church level is being considered but one of emphasizing the need of the session carefully assessing where the body presently stands and where it seems to be going. (Minutes of 154th Synod, p. 144ff.)

7) The concept of judging the appropriateness of cooperation at the level where it will take place, it was argued by the Southern Presbytery at the 1978 Synod, is incorporated in the Form of Government, IV, 9, e: "Particular churches shall not be prevented from participation in such activities as local Bible conferences, evangelistic programs, or interdenominational associations of particular churches free from apostasy." The Judicial Commission's recommendation that the Presbytery's position be sustained quoted the Plan of Union as quoted above in (5). Synod sustained the recommendation and recognized the right of the Lookout Mountain RPCES to hold a joint Summer Bible School with the local PCUS church.

CONCLUSIONS

(1) With reference to Apostasy—

Biblical and historical studies do not seem to provide some final definition of apostasy. We conclude that such a definition is not required. Its use has not been and need not be limited to some sort of final, total, and irrevocable repudiation of everything Biblical and Christian. If such were the case, the term could rightly be used only of Satan or the Harlot of Revelation 17-18. Our studies suggest that apostasy can be described as a process of moving away as well as a condition or state of denial of the faith once believed in. For this reason, trying to define an "apostate church" has proved

to be our most difficult task. What is the line to be crossed before that label pertains? How blatant must the denial of Christ and His Word be? We did not want to abandon use of the word but we also felt great reluctance to call another church apostate even though we might agree that under the judgment of God He might so label a church in our day as He did Israel. However, we did not feel it at all inappropriate for the Church today to discuss the issue or to help Christians desiring to be faithful to Christ to recognize that such faithfulness must at times include "earnestly contending for the faith" (Jude 3) and pronouncing the "anathema" when a false gospel is preached (Gal. 1: 6-9). In our thinking, the weight of the matter before us did not fall on the issue of apostasy but of separation.

(2) With reference to Separation—

The committee did not conclude that ecclesiastical apostasy and ecclesiastical separation were identical issues. Much of the need to "prove" apostasy seems to have come from an assumption that apostasy was the only legitimate basis for separation. We have concluded that there are discernable circumstances which not only justify but mandate separation from an ecclesiastical body. As explained above, the Reformers identified three "marks of the church" whose presence meant that a church was true and therefore separation would be schism but whose absence made separation a necessity if the true church was to continue. We believe the thinking of the Reformers and their creeds on this issue needs to be restudied and newly appreciated for our own age. In particular, our study has focused on the question of discipline. In the light of the importance of the ability of a body to discipline itself in accordance with Scripture, a practical criterion for considering separation as most honoring to Christ is the point at which discipline for aberrant doctrine or life can or will no longer be administered. We recognize that such a criterion has many possible interpretations. We also recognize that separation when done is a painful process, but we nevertheless feel the issue of discipline, particularly in the area of false teaching, cannot be overlooked in this discussion. We cannot find any basis for tolerating that which denies Christ. In particular we are dismayed by contemporary statements about a "pluralistic" church. The context of such a term is the assumption that since false teaching, including even denial of the deity of Christ, cannot be disciplined then we should have a church in which the true and the false coexist. This may be true of the world, but not of the church purchased by the blood of Jesus Christ.

(3) With Reference to the Remnants of the True—

We rejoice that in many instances remnants of true orthodoxy can be found even where denial of basic Christian doctrine seems to prevail. This is true in the case of many believing individuals and particular congregations. It is also the case with regard to such ordinances of the church as baptism or ordination. It was the practice of the Reformers, reaffirmed by the Confession of Faith and followed by our denomination in its various branches, to not rebaptize or reordain those coming from denominations at least professing the historic Faith. We see no reason to change this practice.

(4) With Reference to Cooperation with Those Who Have Not Separated—

A corollary issue to that of separation is the stance that those who have separated from “unsound” (to use the language of the FOG) churches or denominations are to take toward those true brethren in Christ who have not. Prudence must be exercised in two directions. On the one hand we must avoid an unnecessary aloofness that can lead to a false pride and even further separations over less and less crucial issues. On the other hand we should avoid fellowship on an ecclesiastical level that will lead to participation with or tacit approval of those who undermine the Faith in doctrine or life. Specific instances in applying this are so varied that the Form of Government (IV, 9, e) has wisely urged that each instance be handled by the judicatory involved when questions of propriety arise. It must also be noted that unless there is latitude to interpret the phrase “free from apostasy,” there could not be fellowship with anyone, including ourselves.

With reference to the matter which gave rise to this report, we agree with the Judicial Commission and the Synod that the local church involved had a right under our Form of Government to decide for itself to cooperate with another local church. We do not agree with the reasoning that such cooperation was necessarily proper because the denomination to which the church belonged had not been officially declared “apostate”. As noted above (1) whether or not a church is apostate is a judgment we do not feel is necessary to make even though we can defend the Scripturalness or our separation from that body. We would agree with those who point out that a local church cannot be considered totally apart from its parent body, but we nevertheless conclude that we must recognize that a *de facto* situation exists in which local congregations or ministers true to the faith continue to participate in denominations whose leadership and direction give every evidence of apostasy. In many instances our own judgment might be that the time has long past to separate for the honor of Christ; nevertheless we believe that we must not be closed to extending encouragement to these brethren. Particular encouragement should be given to those who are open to consider the importance of working for the purity of the visible church.

RECOMMENDATIONS

(1) That Synod adopt this report and its conclusions as expressing the mind of our church on the issue of apostasy and ecclesiastical separation and send it to Presbyteries and Sessions for study.

(2) That the Form of Government not be changed with regard to its references to apostasy and separation. Further clarification should be sought through application at local levels, not through amendment to the FOG.

(3) That this report serve as Synod’s response to the overture of the California Presbytery (Overture I, 157th Synod). We do not think the sense of the paper it submitted is representative of the wisdom of Synod in the matter of ecclesiastical separation.

(4) That members of Synod pray for continued awakening to the importance of the purity of the church throughout the Christian community; and that in particular we offer appropriate encouragement to those of our brethren in the UPC,USA and the PCUS who are working for that purity, even to the point of considering separation as a Biblical response to the continuing evidence of apostasy.

(5) That this committee be dismissed.

Respectfully Submitted,
Paul Alexander
Clark Breeding
John Sanderson
John M. L. Young
Stephen Smallman, Chairman
(Gordon Clark served on the committee but was unavailable for comment on the Conclusions and Recommendations.)

ACTION:

Synod adopted the following:

1) That Synod commend this report and its conclusions on the issue of apostasy and ecclesiastical separation and send it to presbyteries and sessions for study.

2) That the Form of Government not be changed with regard to its references to apostasy and separation. Further clarification should be sought through application at local levels, not through amendment to the FOG.

3) That this report serve as synod's response to the overture of the California Presbytery (Overture I, 157th Synod). We do not believe the sense of the overture the presbytery submitted is representative of the past and present position of synod in the matter of ecclesiastical separation.

4) That members of synod pray for continued awakening to the importance of the purity of the church throughout the Christian community; and that in particular we offer appropriate encouragement to those of our brethren in the UPCUSA, the PCUS, and the PCC who are working for that purity, even to the point of considering separation as a Biblical response to the continuing evidence of apostasy.

5) That the committee be dismissed with great appreciation.

6) Synod then directed CTI to edit and publish the Report on Apostasy and Ecclesiastical Separation when sufficient designated funds are received by CTI for this project.

Synod recessed at 12:10 p.m. with prayer by the Rev. Robert McPherson. The vice-moderator, Mr. Earl Witmer, called the synod to order at 1:20 p.m., with prayer by the Rev. David Linden.

MEMORIAL SERVICE

The Rev. Al Lutz, chairman of the Memorials Committee, opened the service. The hymns "Holy, Holy, Holy" and "For All the Saints" were sung during the service and Hebrews 11:1,2,13-16 was read. Mr. Andrew Burgess presented the memorial for Dr. J. Barton Payne, Rev. William Henderson for Rev. Mack Weiford, Mr. Lavergne Brown for Rev. Max Stowe, Rev. Glenn Parkinson for Rev. Samuel Marshall and Dr. Wilber Wallis for Dr. G. Douglas Young. Several other memorials for elders had been suggested but those given were limited to elders who had been active in synod, according to the recommendation of the Administrative Committee and agreed by synod.

J. BARTON PAYNE

Last year shortly after our synod meeting we were stunned by word of the tragic death of Dr. J. Barton Payne. Only slowly did the full impact of that news settle upon us. We had lost a great man, and we continue to feel his loss to this day. He was a unique individual as many here today are able to testify. We in Illiana Presbytery miss his quick smile, ready response, and sound counsel and advice.

Dr. Payne joined the faculty of Covenant Theological Seminary in 1972 as professor of Old Testament, having taught previously at Bob Jones University, The Wheaton Graduate School of Theology, and Trinity Evangelical Divinity School.

His scholarly attributes were much in evidence in his many writings. Besides a number of smaller works and articles and reviews by the score, he was the author of *The Imminent Appearing of Christ*, *Theology of the Older Testament* and the mammoth *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Predictions and their Fulfillment*. He also served on translation committees for the *Berkeley Version of the Bible*, *The New American Standard Bible* and most recently the *New International Version*.

Dr. Payne's contributions to Christian scholarship extended beyond his publications and instruction in the classroom. He was an active member of The Evangelical Theological Society, serving as its president in 1966 after serving for seven years as the society's national secretary. He was also an enthusiastic member of the International Council on Biblical Inerrancy.

As a churchman, Dr. Payne was an ardent student of Reformed Presbyterian history. (Who can forget his enthusiasm at our historic 1974 synod?) Characteristically he published the results of his investigation and reflections in the booklet *What Is A Reformed Presbyterian?*

His work and influence among us shall not be forgotten. The testimony the Scripture gives of Barnabas can certainly be applied to J. Barton Payne: "He was a good man, full of the Holy Spirit and faith" (Acts 11:24).

MACK A. WEIFORD

The Rev. Mack Weiford was ushered into the presence of his sovereign Lord on July 13, 1979, after a long illness.

Mr. Weiford was a graduate of Houghton College and Gordon-Conwell Seminary. For many years he was both an English and music teacher in the public schools.

To those who knew him, Mack was a sharp and perceptive theologian, and many people attest to being enriched by his thinking. In His wisdom, God gave to Mack the talents of pianist *extraordinaire*. At his concerts, audiences were always deeply moved by the musical creativity in his own musical compositions and the sensitive interpretations of the music of

other composers. At his funeral the congregation heard a tape from his last musical concert during which he exhorted the audience to live each day fully to the glory of Jesus Christ since no one could know when the Lord would bring him into His presence. More importantly, Mack Weiford was a minister with pastoral sensitivity. He pastored Grace Community Church in Ballston Spa, N.Y., from 1968-1975 and aided that church in becoming a particular church of the RPCES. From 1975-1976 he served as pastor of the Presbyterian Church of Manchester, Conn.

For those who knew Mack during the last two years of his earthly life, all were touched by his full reliance and trust in Almighty God in spite of his illness. Although often too ill to get out of bed, usually in great pain, and weakened by the effects of the debilitating liver disease, Mack Weiford encouraged all around him to rely fully on the grace, mercy, and love of our Lord.

We shall miss the presence of Mack Weiford in our midst, but we thank our loving God that he has shared in the ministry with us. We extend our sympathy to his wife Marian, his daughters, Dawn and Faith, and to his son, Michael. We, however, rejoice that Mack Weiford is with the Lord he has served so faithfully.

Psalm 18:2: "The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold."

MAX F. STOWE

Rev. Max F. Stowe was born in Avalon, Mo., in 1898. At an early age he accepted Christ as his Savior and Lord. He attended Occidental College and San Francisco Theological Seminary. Following his graduation from seminary, he was ordained as a pastor and eight years later married. Max and Emily served the Lord together for almost 40 years until Max's retirement in 1963. Max was instrumental in organizing Calvary Presbyterian Church in Tampa in 1956 and served as its pastor for seven years until he retired from the active ministry.

Many lives were strengthened for the Kingdom under Max's ministry including over 150 teenage boys who personally accepted Christ as their Lord and Master. A primary thrust of Max's ministry was toward the evangelization of young men and leading them to faith in Christ. His widow, Emily, continues her service to Christ as a member of the Calvary Church in Tampa founded by Max.

SAMUEL MARSHALL

In the winter of this year the Rev. Samuel Marshall went home to be with his Lord after 92 years of pilgrimage on this earth. Uncle Sam, as he was affectionately called by his friends and his fellow members of the New Jersey Presbytery, was a true Presbyterian pioneer although not widely known in our denomination. Sam was born in 1888 in Erie, Pa. Although he never completed high school, he attended the Moody Bible Institute as a young man while working in Chicago as a draftsman. He also attended Geneva College for several years, but was unable to complete his studies because of financial pressure. His first ministry for the Lord was as a missionary for the American Sunday School Union in Iowa. Several churches were established because of his labors. The highlight of his ministry came during the 1930's and '40's as he established, developed and then led a United Presbyterian Church through a successful building program in western Pennsylvania.

While in his 60's, nearing retirement, Mr. Marshall took a bold stand against liberalism as he withdrew from that church because of his protest to the ordination of a minister who denied the deity of Christ and the infallibility of the Scripture. In dependence upon the Lord he relinquished all rights to a substantial pension because of his actions. Subsequently he became a member of the Bible Presbyterian Church.

After serving several small congregations for a short period of time, Mr. Marshall retired to the Bible Presbyterian Home in Delanco, N.J. There he spent the last 25 years of his life, continuing to stand in a difficult position as he separated from the Bible Presbyterian Church in 1956 to join the Evangelical Presbyterian Church.

Sam is best remembered by most of us during these later years. Certainly his profound wit and sense of humor will long live in our hearts as well as the annual poem he would write on his birthday. He attended the Covenant Presbyterian Church in Cherry Hill until

his health prohibited him. His skill as a wood carver was enjoyed by many and his daily long walks were wonderful opportunities to witness to many along the banks of the Delaware River. He was always a keen thinker and open to the truth, as exhibited by a changing of his millennial position while in his eighties.

Sam is lovingly survived by two sons in the ministry, one in Indiana and one in northern New Jersey.

Often he would ask why the Lord had given him so many years. To those who knew him and visited him, the blessing of his own life was the obvious answer as well as the reward by his God to a faithful servant.

G. DOUGLAS YOUNG

Dr. G. Douglas Young, founder of the Institute for Holy Land Studies in Jerusalem and fervent friend of modern Israel, died in Jerusalem of heart failure on May 21, 1980. Dr. Young was buried on May 23 in the old Protestant Cemetery on Mt. Zion, immediately adjoining the Institute for Holy Land Studies, to which he had given the last 25 years of his life. Dr. Young's love for Israel was so notable that the Knesset of Israel recognized his passing and accorded him a state funeral.

Dr. Young was born in 1910 in Korea of Canadian missionary parents. He was a graduate of Acadia University in Nova Scotia, of Faith Theological Seminary (STM) and of the Dropsie University of Philadelphia (Ph.D.). He was stated clerk of the Bible Presbyterian synod from 1939 to 1941 and moderator of that body in 1950.

Dr. Young's entire career was marked by missionary ardor and activity. His earliest pastoral experience in Philadelphia emphasized the church's missionary task. He served for several years—about 1942-1947—as professor of Old Testament at Faith Theological Seminary. During this period he completed his doctoral studies at The Dropsie College for Hebrew and Cognate Learning in Philadelphia. After a period of service as Professor of Bible and Dean at Shelton College in New York City (1947-55) and as Dean of Trinity Evangelical Divinity School (1957-62), Dr. Young focused both his knowledge of Semitics and archeology, and his educational experience, on the founding of The Institute For Holy Land Studies. His vision for the school included not only the instruction of students in Biblical studies, but also the enlistment of the help of top Israeli scholars and administrators as adjunct faculty. Students thus heard the finest of Jewish scholarship, as well as instruction in the much neglected story of Israel's sad pilgrimage through medieval Europe and the modern world. Dr. Young's open and warm commitment to the Reformed faith and evangelical Christianity marked his own life as well as the school he founded.

Close beside Doug in his travels and labors was his wife, affectionately known as "Snook," who has been a gracious hostess to countless hungry visitors to the Institute. She and his son Gordon, professor of Semitics at Purdue University, survive him. Also surviving him are two sisters and two brothers, one of whom is our own Dr. John M. L. Young, present with us at this service.

Doug was a man of conviction and action. His early scientific bent and his theological training formed his mind to separate fact from opinion. Knowing and believing truth committed him to action. Withal, he was generous and warm in his personal friendships, and in his zeal for the Lord Jesus Christ.

The Israeli news magazine *Newsview* of June 1, 1980, carried his last bit of published writing, entitled "Fact and Opinion." The two concluding paragraphs of this article are Doug's own self-portrait:

"People motivated by humanitarian considerations and liberation movements for the underdog, vocal on a number of subjects—often exclude Israel from their good acts and statements. Therefore, what is needed today, and has become urgent for men of good will, is to go at least one more step. From my perspective here in Israel, the tragedy is that not many of those who say they love the Book and the People of the Book are speaking up and writing to the decision-makers. This is surely not difficult to do, but is not being done. If those who really want to know the truth and are willing to act on it would begin to speak out, a very great deal of good would result—and this is something concrete.

"Shakespeare, when writing Caesar's famous 'Friends, Romans, countrymen, lend me your ears,' added, 'The evil men do lives after them, the good is oft interred with their

bones.' An ancient prayer reads: 'From the laziness that is content with half-truths, O, God of Truth, deliver us.' "

ELECTION TO COVENANT SEMINARY

The following ballot was presented. No further nominations were made.

**Charles Anderson INC*
**Clark Breeding INC ⅔*
**Lannie Moore INC ⅔*
**James Orders INC ⅔*
**Gordon Reed (PCA) INC*
**Raese Simpson INC ⅔*

**Harold VanKley INC ⅔*
**Larry Russell*
John Stephens
W. S. Henderson
Kenneth Howell

ELECTION TO BOARD OF HOME MINISTRIES

The following ballot was presented. Rev. John Pickett was nominated from the floor.

**Albert Moginot INC ⅔*
**William Shell INC*
**Thomas Waldecker INC ⅔*
**John Palmer INC ⅔*
**Roy Wescher INC ⅔*
**William Mahlow Jr.*

**Nicholas Barker*
**Dwight Monk*
**Carl Derk*
Cal Boroughs
John Pickett

Synod recessed at 3:15 p.m.

The vice-moderator called the meeting to order at 3:35 p.m. Elder Glenn Owen opened in prayer.

REPORT ON UTILIZATION OF LAYMEN

The Rev. Lynden Stewart presented the report as follows:

Fathers and Brethren:

This special committee was erected by action of the 155th General Synod (1977) to study ways and means of better utilizing our lay people who retire early from their regular employment. In the following two years the committee developed principles, qualifications, safeguards, and possible areas of service for such lay people. Then, by action of the 157th General Synod (1979) this committee was continued for a period of one year to oversee the implementation of the program. That implementation has required no meeting of the committee this year, and the only expense to synod has been the cost of printing and mailing of materials.

Early this year a packet of materials concerning the program was mailed to each pastor. The packet included a promotional flier suggesting various ministries where the services of retired and retiring lay people may be needed and opportunities afforded. It also included a letter to pastors, a postal card addressed to synod's stated clerk on which pastors were asked to report responses to their review of their membership with regard to this program, and application forms. As of the date

of writing this report, just 29 response cards have been received by the chairman from Dr. Gilchrist. Most indicate that they do not have qualified people in their congregations, or that their people are not interested in the program. Responses from 3 pastors indicated that four people were interested. Several indicated that they felt that the program had merit, and that some of their people may be interested in service in the future. Just one application has been received, and a member of the committee is following up on that. Additionally it should be noted that there are some retired personnel in our churches who are already busy in serving the Lord in important ways, both with our denominational agencies, and with other Christian organizations. We believe that these will be an encouragement to others to consider how the Lord may use them.

We believe that many pastors are reticent to promote this program because of the needs of their local churches. While this is understandable, we believe that as some people in our congregations become involved in this program others will be motivated to greater dedication and more fervent service for Christ on the local level.

We have made a small beginning. It would seem that many have not yet sensed the good that may come to individuals, and to the RPCES, through making better use of the gifts and training of our lay people who have, or who may, retire early. We would hope that there will be a growing awareness concerning this matter in the years ahead.

The chairman wishes to express special thanks to committee member Richard Tilton and to his wife Gloria who have done the major part of the work of implementing this program thus far.

RECOMMENDATION:

That the committee be discharged and that further implementation of the program be carried out through the office of synod's stated clerk, with the understanding that he may enlist volunteer help as he may deem necessary.

Respectfully submitted,
Eliza B. Bennett
Paul R. Gilchrist
Werner G. Mietling
Dwight S. Monk
Jean A. Shaw
Richard H. Tilton
Lynden H. Stewart, chairman

ACTION:

Synod adopted the committee's recommendation.

ELECTION TO EVANGELISM COMMITTEE

The ballot was presented and no further nominations were made.

*Stephen Childers
*Bernhard Kuiper
*Howard Oakley

*Thomas Cross INC ½
*Douglas Lee INC ⅓

ELECTION TO CHAPLAINS COMMITTEE

The ballot was presented with no further nominations made.

*Howard Cross INC
*Robert Fiol INC

*Robert Bonner INC
Thomas Sidebotham

BILLS AND OVERTURES

Rev. Robert Palmer presented the subcommittee chairmen who presented these reports. Dr. Robert Reymond presented:

OVERTURE D—Erect a Study Committee on Issue of Theonomy

The Southern Presbytery, meeting at the Lookout Mountain Reformed Presbyterian Church on January 18-19, 1980, for its winter stated meeting, respectfully overtures the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to establish a study committee on the issue of Theonomy, (Note: *Theonomy in Christian Ethics* by Greg Bahnsen), and to speak on the following issues:

1. Define the main terms of this discussion.
2. Is this theological trend faithful to the teaching of Scripture and reflective of our confessional standards?
3. Why does this theological issue seem to be divisive in some local churches?
4. To what extent, and in what aspects, does the Old Testament law have validity today in society and in the church?
5. To what degree does this theological trend contribute to or detract from the preaching of Jesus Christ?

A. Randy Nabors, Sated Clerk

RESPONSE:

With respect to Overture D requesting synod to erect a committee to study the issue of theonomy, the Bill and Overtures Committee recommends that such a study committee not be appointed at this time.

While we recognize that several of our churches are concerned over this matter, we would also like to note that there are already several worthy treatments of this perspective on the applicability of the moral law for social and political righteousness today. We would, therefore, suggest that those individual Christians, sessions, and presbyteries which may have a particular interest in this subject avail themselves of this growing body of literature and study theonomy at these levels first, appealing to synod *only* if *presbyteries* are unable to handle the issue on their own.

ACTION:

Synod adopted the response with the words "and judicial law" inserted in the first sentence of the second paragraph so that it reads: "...

on the application of the moral and judicial law . . .”

In subsequent action (reported here for convenience), it was voted to append to synod’s action on Overture D: “Some suggested bibliographical material follows: 1) R. Laird Harris, *Presbuterion*; 2) Meredith Kline, *Westminster Theological Journal*, Fall 1978; 3) Lewis Neilson, *God’s Law in Christian Ethics*, Mack Publishing Co., Cherry Hill, N.J. (61 pp.); 4) ‘Report of the Committee to Study “Theonomy” for Evangel Presbytery of the PCA, Gadsden First Presbyterian Church, Ala.’; and 5) R. J. Rushdoony, *Institutes of Biblical Law*.”

OVERTURE E—Clarification of Westminster Larger Catechism No. 109 Re Use of Pictures of Christ

The Southwest Presbytery overtures synod meeting in the summer of 1980 in Seattle, Wash., to (1) clarify what sins are forbidden in the Larger Catechism No. 109. Particularly, is the use of pictures of Christ in the Christian education of the church forbidden? (2) Is the Larger Catechism answer to question 109 in accordance with Scripture when it forbids any use of pictures of Christ?

Addendum: Excerpts from Southwest Presbytery minutes

A. The commission recognizes that the Larger Catechism, answer 109, forbids “making any representation of God, of all or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever . . .”

. . . and teaching and ruling elders of the RPCES are bound, by their ordination vows, to submit to the system of doctrine taught in the Westminster Confession of Faith and Catechism (FOG V,1, question (2)).

THEREFORE, on that basis, it is wrong for a church to use pictures of Christ, even in Christian education.

B. Yet, the commission recognizes that “the supreme and only infallible rule of faith and life, by which in every case this denomination, as a branch of the universal church, is to exercise its ministry is the Word of God as defined in chapter one of the Westminster Confession of Faith. *The subordinate standards of this denomination* (our italicized emphasis) are the Westminster Confession of Faith and Larger and Shorter Catechisms (FOG I,3).

. . . and “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 no other but the Holy Spirit speaking in the Scripture.” (WCF I,X)

. . . and teaching and ruling elders of the RPCES are bound, by their ordination vows, to submit to the Scriptures as “the only infallible rule of faith and practice” (FOG V,1, question 1).

THEREFORE, on that basis, a session may determine that it is permissible to use pictures of Christ in the Christian education of the church.

As a result of section A and B of the above, the commission answers the session and pastor of the Town North Church:

1. The WCF, Larger Catechism No. 109 prohibits the use of pictures representing the Lord Jesus Christ, in any manner.

2. The session, after careful study of our primary standards, the scriptures, may rule that pictures representing the Lord Jesus Christ are permissible for use in the church.

RESPONSE:

With respect to Overture E requesting clarification of the 109th question of the *Larger Catechism* as that question pertains to the use of pic-

tures of Christ in the Christian education of the church, the Bills and Overtures Committee recommends that synod erect a committee to study this issue and to report its findings back to the 159th General Synod of the RPCES.

ACTION:

The response was adopted.

OVERTURE R—Clarify Meaning of “In a Known Tongue” in WCF

The Pittsburgh Presbytery, at its stated spring meeting April 26, 1980, at Immanuel Church in Poland, Ohio, has resolved by motion to bring the following overture before the 158th General Synod to be held in Seattle, Wash.:

Whereas the meaning of the expression “in a known tongue” (WCF XXI,3) and “including the gift of speaking intelligibly in foreign languages” (FOG V,1) has been interpreted by some to allow for praying or speaking in some form of an “ecstatic language known only to God,” we therefore request synod to advise us as to the proper understanding of our Confession and Form of Government on this matter, particularly as it applies to ordaining teaching and ruling elders or receiving presently ordained men into our denomination from other bodies.

In our Lord’s service,
Charles L. Winkler, Clerk

RESPONSE:

With respect to Overture R requesting clarification of the intent of the phrase, descriptive of prayer, in WCF XXI,3, “if vocal, in a known tongue,” and the phrase in FOG V,1, “including the gift of speaking intelligibly in foreign languages,” as the phrases relate to the prospect of ordaining teaching and ruling elders or receiving presently ordained men into our denomination who practice or allow for praying or speaking in some form of “ecstatic language known only to God,” the Bills and Overtures Committee would refer the Pittsburgh Presbytery to synod’s three recent studies on charismatic gifts and urge it to carry out the ordination and reception of elders in keeping with the approved recommendations attached to those studies.

ACTION:

The response was adopted with the addition of “and the action of the 1976 Synod” after “Synod’s three recent studies.”

Dr. Richard Chewning presented Overtures C, L, and P:

***OVERTURE C—Recommend Favorable Consideration to
Merger with PCA***

The Southern Presbytery, at its April 11-12, 1980, meeting in Hunts-

ville, Ala., respectfully overtures the 157th General Synod of the RPCES, meeting July 4-10, 1980, in Seattle, Wash., that whereas the Fraternal Relations Committee of synod is recommending that the RPCES join with the PCA pending an invitation from the PCA, therefore be it resolved that the 157th General Synod consider favorably such an invitation.

Robert Milliken, Stated Clerk

*OVERTURE L—Consider Merger with OPC
If Three-Way Merger Does Not Materialize*

At its stated spring meeting on May 16-17, 1980, the Great Lakes Presbytery approved the following overture to the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Seattle, Wash.:

Should no affirmative action be taken by the 1980 Presbyterian Church in America assembly or the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, regarding plans for a three-way union between the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church, Evangelical Synod, this overture asks the 158th General Synod to advise the Fraternal Relations Committee to modify the 1975 Proposed Plan of Union for the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, where needed and this modification to be presented to the 159th General Synod with the following question to be voted on: "Shall the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, be united to form the *Reformed Presbyterian Church* on the basis of the Plan of Union submitted herewith?"

William A. Shell, Stated Clerk

OVERTURE P—Support for Idea of Merger Invitation from PCA

At the spring meeting of Florida Presbytery at Sarasota, April 25-26, 1980, a special committee reported back to presbytery that the Florida Presbytery consider the following resolution; which, if favorably received, be conveyed for informational purposes to the stated clerk of synod:

WHEREAS our Lord fervently prayed to His heavenly Father requesting for His church: "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

THEREFORE, BE IT RESOLVED that the Florida Presbytery, meeting April 26, 1980, in Sarasota, Fla., heartily encourage the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Seattle, Wash., July 4-10, 1980, to pursue the matter of making the unity of the Reformed Presbyterian Church, Evangelical Synod, with our brethren both within the Presbyterian Church in America and the Orthodox Presbyterian Church just as visible as is

humanly possible before a watching world.

FURTHER RESOLVED by the Florida Presbytery that if an invitation to join the Presbyterian Church in America comes before the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, the General Synod be informed that the Florida Presbytery would be favorably inclined to accept such an invitation, with the understanding that the Reformed Presbyterian Church, Evangelical Synod, Form of Government be adhered to requiring a majority vote of the 158th General Synod, followed by a two-thirds vote of the denomination's presbyteries, and a majority vote taken at the 159th General Synod.

The chairman moved the adoption of the above recommendation, which was seconded. Following summary debate and comment, the motion was adopted by presbytery.

A. Carlton Heil, Stated Clerk

RESPONSE:

Action already taken by the 158th General Synod makes any further response unnecessary.

ACTION:

Synod adopted the response.

OVERTURE Q—Divide Delmarva Presbytery in Two

The Delmarva Presbytery, meeting on April 11-12, 1980, respectfully overtures the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to divide the Delmarva Presbytery into two presbyteries as follows:

1) The Commonwealth of Virginia, except the counties of Loudoun, Prince William, Fairfax, and Arlington, and the independent cities therein, and the city of Alexandria; the name of the presbytery to be chosen by the synod or the newly formed presbytery.

2) The State of Delaware, the State of Maryland except Garrett and Allegany counties, the District of Columbia, and the Virginia counties of Loudoun, Prince William, Fairfax, and Arlington, and the independent cities therein, and the city of Alexandria; the name of the presbytery to be "Delmarva."

Respectfully submitted,
Charles L. Eckardt, Stated Clerk

NOTE: The stated clerk of Delmarva Presbytery recommends that the conveners of these presbyteries be 1) the current moderator of Delmarva Presbytery, Frederick S. McFarland of Lexington, Va., and 2) the current vice-moderator of Delmarva Presbytery, Walter L. Gienapp of Elkton, Md.

RESPONSE:

Whereas, the plan presented for division of Delmarva Presbytery was a substitute for an original plan which had been defeated by the presbytery, and

Whereas, inadequate time was given to local sessions for consideration of the substitute proposal,

Therefore, we recommend that the proposal be remanded to Delmarva Presbytery for further consideration.

ACTION:

The response was adopted.

Dr. Harold Burkhardt presented Overtures G and O:

OVERTURE G—Recommend Filing an Amicus Brief on Behalf of OPC in San Francisco

The California Presbytery overtures the 158th Synod of the Reformed Presbyterian Church, Evangelical Synod, to file an amicus brief on behalf of Rev. Charles McIlhenny and his congregation and to adopt the following resolution:

WHEREAS the First Orthodox Presbyterian Church (OPC) of San Francisco, in good faith, hired an organist who was a professing Christian but later confessed to being an avowed homosexual,

AND WHEREAS the First OPC of San Francisco released said organist because of his refusal to render obedience to the Word of God and turn from his homosexuality,

AND WHEREAS the First OPC of San Francisco, its pastor, the Rev. Charles McIlhenny, and the Presbytery of Northern California of the OPC, have been sued on this account by the aforementioned homosexual,

AND WHEREAS the Scriptures which are the infallible and inerrant Word of God condemn homosexuality as an abomination (Lev. 18:22, 20:13) and teach that God's wrath rests upon homosexuals (Rom. 1, 1 Cor. 6:9), and that the church is commanded,

"You must not associate with anyone who calls himself a brother but is sexually immoral. . . . Expel the wicked man from among you."

(1 Cor. 5:11,13)

THEREFORE BE IT RESOLVED, that this 158th Synod of the RPCES, with the consent of the defense for Rev. Charles McIlhenny, the session of the First OPC of San Francisco, and the Presbytery of Northern California of the OPC, voluntarily, wilfully, and energetically enter into litigation by submitting a friend of the court brief on behalf of said defendants in the event of an appeal of the case, and that the brief will be reviewed and approved by lead counsel for the defendants before it is filed.

AND BE IT FURTHER RESOLVED, as a safeguard to prevent this action from being viewed only as a token gesture, we further pledge

1. To place our full energy into promoting the same action and resolve from other member bodies of Christ's church
2. To represent our commitment actively by the presence of church representatives during the court proceedings
3. To enlist the financial support of each particular church in sharing the high cost of waging this battle
4. And to make a bold effort, as the Lord presents opportunities, to make known our commitment to biblical directives concerning the issue of homosexuality.

BE IT THEREFORE FINALLY RESOLVED that to implement this resolution, a synod commission be established immediately to write and file an amicus brief in conjunction with the counsel for the defense.

RESOLVED on this day of July, 1980.

OVERTURE O—Support California Overture Re. Amicus Brief

The following action was taken by the Florida Presbytery at its stated spring meeting April 25-26, 1980.

The Bills and Overtures Committee recommended that the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, extend support to the resolution submitted by the California Presbytery (RPCES) overruling said synod to file an amicus brief on behalf of Rev. Charles McIlhenny and the congregation of the First Orthodox Presbyterian Church of San Francisco.

The above recommendation was seconded and the motion carried.

A. Carlton Heil, Stated Clerk

RESPONSE:

The Bills and Overtures Committee recommends that the 158th Synod commend the Rev. Charles McIlhenny and the session of the First Orthodox Presbyterian Church of San Francisco for their defense of the faith before the appellate court of the state of California, and encourage members of synod to continue their voluntary financial and prayer support.

Synod recessed at 5:10 p.m. with prayer by the Rev. Harold Burkhart, reconvening at 8:40 p.m. with prayer by Mr. William Bonner.

ACTION:

The following substitute action was passed: "That the General Synod authorize the moderator, in conjunction with competent counsel, to file an *amicus curiae* brief in the California case of the First Orthodox Presbyterian Church of San Francisco, should it be requested and necessary."

OVERTURE M—Clarify Position on Covenant Children Partaking of Communion

At its stated spring meeting on May 16-17, 1980, the Great Lakes

Fresbytery determined to pass on the following overture from the session of the First Reformed Presbyterian Church, Indianapolis, Ind., without approval by presbytery:

Whereas FOG II, 2 and 3, recognizes only "communicant" and "non-communicant" as types of members in its headings, yet at the same time seems in 3, paragraph two, to provide for non-communicant covenant children to receive the Lord's Supper (thus setting up a third group), and

Whereas our Directory for Worship, Chapter XIII, indicates that communion and membership should occur *simultaneously* for the covenant child, and

Whereas the Great Lakes Presbytery in discussions at its February 1980 stated meeting seemed to think covenant children giving a credible profession of faith could receive communion before joining the church, and

Whereas this thinking of presbytery has not been the general practice of our church,

We therefore, the session of First Reformed Presbyterian Church, appeal to synod to (1) clarify this matter for us, (2) suggest the best way to implement your decision, and (3) bring our standards into conformity at this point.

William A. Shell
Stated Clerk

RESPONSE:

The Bills and Overtures Committee recommends that Overture M be referred to the FOG Committee for action.

ACTION:

Synod passed a substitute motion that presbyteries study the report adopted by the 27th General Synod of the Evangelical Presbyterian Church, 1963, pages 49-50. This report is spread upon the minutes of synod as instructed:

REPORT OF THE SPECIAL COMMITTEE ON ADMISSION TO COMMUNION

This committee was appointed to reply to "Overture A" of the Presbytery of California to the Twenty-Sixth Synod of the Evangelical Presbyterian Church and specifically to the question "If a child of the covenant fails to unite with the church, on what basis should he be admitted to the communion?"

The members of this committee found themselves substantially in agreement of the principle of "open" communion although various ones differed as to whether their own baptized children should partake of communion prior to reception into membership of the church. To round out the opinion of the committee, expression on the subject was sought, and received from Prof. John W. Sanderson Jr. and the Rev. W. Edward Lyons.

There was basic agreement pertaining to communion: 1) that there should be presumptive evidence of faith in Christ on the part of any participant, and 2) that communion is not open to those known to live a scandalous life or to hold heterodox doctrine.

It was concluded: 1) that an invitation should be given to visiting Christians to participate, on the basis of 1 Corinthians 11:28 "... let a man examine himself"; 2) that care should be taken to exclude those of known scandalous life or heterodox doctrine; 3) that a

regular program of catechetical instruction should be offered in the local church to prepare the young for communion; and 4) that, otherwise, admission to the Lord's Supper should be at the discretion of the session.

Concerning the admission to full communion of persons baptized in infancy, we refer attention to Chapter X of our Guide to Worship (April, 1955):

"1. Children, born within the pale of the visible church, and acknowledged as numbered among the Lord's people in baptism, are under the care and government of the Church. They are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They should be taught God's way of salvation through faith in Christ, and should be urged to accept Him as their personal Savior and to yield to Him a full obedience. When they come to the years of discretion, if they be free from any serious misdemeanor, have a serious interest in spiritual things, and have sufficient knowledge to discern the Lord's body, they should be informed that it is their duty and privilege to come to the Lord's Supper.

"2) Since the age of discretion in young Christians cannot be definitely set, this matter is left for the session to decide in each case.

"3) When persons baptized in infancy are to be received to full communion with the church, they shall be examined by the session as to their knowledge and Christian experience, and shall make a public profession of their faith before the congregation."

It was felt by the committee that communicants should be advised that their children should not partake of communion, even though personally professing faith in Christ, unless they have received definite instruction from either pastor and session or parents on the significance of the Lord's Supper.

We would point out that there is no inconsistency between inviting Christians who are not members of the local church to partake and advising covenant children who have not joined the church not to partake, since such covenant children have presumably not reached the age of discretion and ability to discern the Lord's body.

We would suggest that in exceptional cases the local session may make arrangements for admission to communion even when church membership may not be feasible. Neither communion nor church membership as such should be over-emphasized, but stress should be laid on saving faith in Jesus Christ as the way to membership in the spiritual Body of Christ and to genuine communion with the Lord.

—William S. Barker, Chairman, J. O. Buswell Jr., R. Laird Harris,
C. Howard Oakley, Wilber B. Wallis

OVERTURE S—Require Presbyteries to Review Their Rolls

At the spring meeting of the Southeast Presbytery on April 18-19, 1980, the following overture to the 158th General Synod of the RPCES was adopted:

A statistical analysis of the RPCES will reveal that we require 213 pastors for the churches and missions of the denomination, and a total of 260 are needed to meet the needs of the entire denomination.

And since we have a total number of 398 ministers on the rolls of our presbyteries, requiring that only a percentage of ordained ministers can attend synod;

And since some of those on the rolls are not involved in the ministry;
And since the addition of section 6f in chapter V of the FOG has not made any significant change in the situation;

We overture the 158th General Synod to require the presbyteries to take the necessary steps to bring their rolls in line with the FOG V,6f.

Respectfully submitted,
Peter Spink, Stated Clerk

RESPONSE:

The Bills and Overtures Committee recommends that the 158th Synod request the FOG Committee to prepare an amendment to the Form of Government that will require a minister who has not attended presbytery for two years, nor provided legitimate excuses, to be placed in the inactive status automatically.

ACTION:

Synod moved that the presbyteries note what the FOG V,6,f says and bring their actions into conformity with it.

COMPLAINT #2—Rev. A. F. Moginot vs. Midwestern Presbytery

April 13, 1980

I wish to appeal a decision of Midwestern Presbytery that denied a bill presented by me at its meeting on March 14, 1980, at the Grace and Peace Fellowship in St. Louis, Mo. The bill pertaining to "Procedure for Union" is attached.

My appeal, or complaint, is on the grounds that presbytery summarily considered the proposal on such a weighty matter, referred to it as being congregational, and set it aside as being impractical.

1. "Procedure for Union" should be given more consideration, and I respectfully ask synod to do so. Our standards do not prescribe a procedure for union. *What is the procedure for union?* Shall a simple majority determine matters pertaining to agencies? Shall a two-thirds vote be required for constitutional matters? Shall a combination of each be required in the same plac of union as our standards require (FOG, VI, 1, 2)? What are the standards as the PCA has them? Should we not be given more information that "if invited, join the PCA as they are"?

2. "Procedure for Union" is not any more congregational than some of the distinctives we have observed through the years: the right of congregations to hold their properties, the right to support independent agencies (which includes the soliciting of funds from individual church members by direct communication), and the assigning of powers to congregations over matters not explicitly set forth in the Word, or our standards. Do we not entrust the election of pastors and elders to our congregations? Were not the churches polled prior to the vote on union with the OPC at Geneva College?

3. "Procedure for Union" is practical. Is it so difficult to tally the vote of the several particular churches, and account that along with the vote of presbyteries? Shall we vote at the synod level and leave such a weighty decision to less than one-third of our churches by elder representation (at synod 1979, 55 elders represented 160 churches—some churches by more than one elder and some churches with more elders than their due by rule of equal ministers and equal elders)?

I propose that it is wise, and in accord with our presbyteries' tradition,

to include a polling of the several particular churches as part of the decision making process towards union.

Respectfully submitted,
Albert F. Moginot Jr.
Midwestern Presbytery

Addendum to Complaint #2—Extracts from MW Presbytery Minutes

B.O., PROCEDURE FOR UNION. The following bill was denied by motion, seconded, and carried, on the basis that the present procedure is a matter of consensus, and on the ground that the proposed procedure presents a definite problem of congregational participation. The bill:

Whereas the FOG does not indicate steps to union with other bodies; and,

Whereas the SR of synod (minutes of 1974, pp. 14-30) likewise give no indication of procedure; and,

Whereas powers and rights not expressly stated are left to the congregations (FOG II 6);

I therefore ask Midwestern Presbytery to consider this addition to the FOG for overturre to synod:

(Add to FOG IV 9)

f. The synod shall rspond to invitations to church union with denominations of like precious faith in keeping with the prayer of Christ in John 17, and the command and purpose of God as outlined in Ephesians 4:1-16.

Union shall be effected when the requirements of FOG, VI, 2 AMENDMENTS have been followed; and when two-thirds of the congregations of the several particular churches have each responded affirmatively, and their desire has been communicated by their sessions to presbytery and thence to synod.

Albert Moginot Jr., the author of the bill, asked that his negative vote be recorded. He notified presbytery that he shall "appeal" the decision (BOD XI, p. 74,75). Presbytery agreed to his right to appeal.

RESPONSE:

The Bills and Overtures Committee recommends that Complaint #2 be referred to the Fraternal Relations Committee for action.

ACTION:

Synod acted to deny the complaint.

Rev. David Linden presented the following overtures:

OVERTURE H—Revise FOG Re. Call of a Pastor

The California Presbytery overtures the 158th Synod of the Reformed Presbyterian Church, Evangelical Synod, to adopt the following proposed revision to the FOG, Chapter V, regarding the call of a pastor:

A) Add designation 7j to the last paragraph of 7i.

B) Replace the present paragraph 7f with the following:

7f. The call is not effective in the securing of a pastor for a church until:

- 1) In the case of an ordained minister who is a member of Presbytery and has been called from a particular church of the Presbytery to another particular church of the same presbytery:

- i) The Presbytery has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d, and 7e above)
 - ii) The Presbytery has determined that the Pastor-elect wishes to accept the call.
 - iii) The Presbytery has dissolved his existing pastoral relationship (observing the provisions of paragraph 7j below).
 - iv) The Presbytery has installed the Pastor-elect in his charge (observing the provisions of paragraphs 7h and 7i below).
- 2) In the case of an ordained minister who is a member of Presbytery A and has been called from a particular church of that Presbytery to a particular church of Presbytery B:
 - i) Presbytery B has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d, and 7e above).
 - ii) Presbytery B has transmitted the call found in order to Presbytery A.
 - iii) Presbytery A has determined that the Pastor-elect wishes to accept the call.
 - iv) Presbytery B has examined the Pastor-elect (observing the provisions of paragraph 6g above).
 - v) Presbytery A has dissolved the existing pastoral relationship of the Pastor-elect (observing the provisions of paragraph 7j below).
 - vi) Presbytery A has dismissed the Pastor-elect to Presbytery B.
 - vii) Presbytery B has received the Pastor-elect as a member of Presbytery.
 - viii) Presbytery B has installed the Pastor-elect (observing the provisions of paragraphs 7h and 7i below).
- 3) In the case of an ordained minister who has been called from without the denomination:
 - i) The Presbytery has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d, and 7e above, and 7g below).
 - ii) Presbytery has determined that the Pastor-elect wishes to accept the call and is prepared to sever his former ecclesiastical connections and apply for membership in the Presbytery (paragraph 7g below).
 - iii) The Presbytery has examined the Pastor-elect (observing the provisions of 6h above and 7g below).
 - iv) The Presbytery has received the Pastor-elect as a member of Presbytery.
 - v) The Presbytery has installed the Pastor-elect (observing the provisions of paragraphs 7h and 7i below).
- 4) In the case of a licentiate of the Presbytery who has been called

by a particular church of the Presbytery:

- i) The Presbytery has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d, and 7e above).
 - ii) The Presbytery has determined that the Pastor-elect wishes to accept the call.
 - iii) The Presbytery has examined the Pastor-elect for ordination (observing the provisions of paragraph 5o above).
 - iv) The Presbytery has ordained and received into membership the Pastor-elect (observing the provisions of paragraphs 5p, 5q, and 5r above).
 - v) The Presbytery has installed the Pastor-elect (observing the provisions of paragraphs 7h and 7i below).
- 5) In the case of a licentiate of Presbytery A who has been called by a particular church of Presbytery B:
- i) Presbytery B has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d and 7e above).
 - ii) Presbytery B has transmitted the call found in order to Presbytery A.
 - iii) Presbytery A has determined that the Pastor-elect wishes to accept the call.
 - iv) Presbytery B has examined the Pastor-elect for ordination (observing the provisions of paragraph 5o above).
 - v) Presbytery A has dismissed the Pastor-elect to Presbytery B.
 - vi) Presbytery B has ordained and received into membership the Pastor-elect (observing the provisions of paragraphs 5p, 5q, and 5r above).
 - vii) Presbytery B has installed the Pastor-elect (observing the provisions of paragraphs 7h and 7i below).
- 6) In the case of a candidate not fully qualified (paragraph 5n above) who has been called by a particular church:
- i) The Presbytery has determined that the call is in order (observing the provisions of paragraphs 7a, 7b, 7c, 7d, and 7e above).
 - ii) The Presbytery has determined that the Pastor-elect wishes to accept the call.
 - iii) The Presbytery has examined the Pastor-elect for ordination (observing the provisions of paragraph 5n and 5o above).
 - iv) The Presbytery has ordained and received into membership the Pastor-elect (observing the provisions of paragraphs 5p, 5q, and 5r above).
 - v) The Presbytery has installed the Pastor-elect (observing the provisions of paragraphs 7h and 7i below).

RESPONSE:

A. Recommend the change.

B. Recommend substituting in place of B. of this overture the following paragraph to be added after the present FOG V,1,f:

“No minister or licentiate shall act upon the call he has received so as to presume the decision of the presbytery which has yet to examine and receive him. All presbyteries concerned with receiving and dismissing their ministers shall devise methods by which they can act with dispatch to avoid undue delay when a decision has been made by a particular church and the man it has called.”

C. That both recommendations be referred to the FOG committee for their report to this synod.

ACTION:

Synod voted that both recommendations and the overture be referred to the FOG Committee to report to next synod.

OVERTURE I—Amend FOG Re. Licentiate Who Transfer

Midwestern Presbytery overtures the 158th Synod meeting in Seattle, Wash., in 1980 to make the following change in the Form of Government:

V,5.k.—Insert a fourth paragraph (of five) as follows: “When a licentiate from another denomination makes application to presbytery for licentiate status therein he shall be required to comply with the requirements of other such candidates herein set forth.”

RESPONSE:

Deny overture. Reason: Presbyteries according to FOG may require the same accomplishments of transferring ministers as they do of those men coming up for ordination to the ministry; they may, by analogy, require of transferring licentiate the same things required of those being licensed without further authorization.

ACTION:

Synod adopted the response.

*OVERTURE J—Amend FOG to Require
Field Experience for Licentiate*

The Midwestern Presbytery overtures the 158th General Synod asking for a study committee to be established to study the need of amending the FOG to require licentiate to have some period of supervised field experience before their ordination.

(This is in pursuit of a matter presented at last year’s synod in a recommendation contained in the Covenant Theological Seminary report).

Respectfully submitted,

Albert F. Moginot Jr., Stated Clerk

RESPONSE:

Deny overture.

Reasons:

1. Presbyteries possess sufficient authority to require supervised field experience if they see fit.
2. The requirement does not cause the opportunity to fulfill.
3. The study would likely be done primarily by people already working closely with the problem.
4. Therefore, let such presbyteries field test new policies and offer FOG amendments after seeing them applied beneficially.

ACTION:

Synod adopted the response.

Dr. Howard Oakley presented the following overtures and responses:

OVERTURE A—Recommend Disability Insurance Program

The New Jersey Presbytery, Reformed Presbyterian Church, Evangelical Synod, meeting at Williamstown, N.J., on Saturday, March 22, 1980, respectfully overtures the 158th General Synod at Seattle, Wash., on July 4, 1980, in the following manner:

WHEREAS, the sessions of the churches of the Reformed Presbyterian Church, Evangelical Synod, have recently been notified of the severe hardship of one Rev. Richard Schmoyer of Harrisville, Pa., whose suffering of a heart attack resulted in his total disability to carry on any active employment, and

WHEREAS, these sessions are also aware of other similar cases of total or partial disability on the part of ministers of the RPCES, and

WHEREAS, these sessions of New Jersey are sincerely concerned over the future welfare and protection of ministers of the denomination, and

WHEREAS, the communication from Mr. Rudolph F. Schmidt, chairman of the Ministerial Welfare and Benefits Committee, indicates that there is currently no organized plan or program existent in the denomination in anticipation of such devastating circumstances, and

WHEREAS, the New Jersey Presbytery considers such planning and protection programs to be consistent with the Biblical principles of stewardship and care for the ministers whom God has called to pastor His flock, and

WHEREAS, the New Jersey Presbytery is convinced that the current practice of periodically calling for donations to a common fund falls absurdly short of serving to protect the future financial needs of the ministers of this denomination, and

WHEREAS, there appears to be no immediate impetus to effect any change in this current practice of periodic fund raising in the direction of a disability insurance program, therefore

BE IT RESOLVED that the New Jersey Presbytery of the Reformed

Presbyterian Church, Evangelical Synod, overture the 158th General Synod to direct the Ministerial Welfare and Benefits Committee to investigate the availability, cost, feasibility, and benefit program of commercial disability insurance programs.

BE IT FURTHER RESOLVED that the committee be directed to investigate and determine the feasibility of expansion of the current pension program to include a disability phase.

Submitted by order of Presbytery,
Of Record, March 22, 1980
By Rev. James A. Smith, Stated Clerk

OVERTURE B—Recommend Disability Insurance Program

Overture of the Pittsburgh Presbytery to the 158th General Synod of the RPCES, to be held at Seattle, Wash., July 4-10, 1980.

Due to financial hardships placed on a local church of our presbytery and on its pastor by the unexpected disability of that pastor, the Pittsburgh Presbytery has seen the need for a synod-wide program for disability insurance or aid for ministers. Therefore, we request that synod investigate, design, and implement a disability program for ministers of our denomination in order to provide for their support in the event of disability and/or forced retirement due to disability.

Charles L. Winkler, Clerk

RESPONSE:

The requests of Overtures A and B have been satisfied by the action of the present 158th General Synod.

ACTION:

The response was adopted.

OVERTURE N—Reconsider Questions for Church Membership

At its stated spring meeting on May 16-17, 1980, the Great Lakes Presbytery voted not to approve the proposed amendment to the Directory for Worship, XIII, 4, on questions of those being received into church membership.

On motion it was determined that presbytery overture the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to recommit the matter of these membership questions back to a committee for revision with the following suggestions:

Question (2)—Change “abhor” to “repent of your sin.”

Question (3)—Change “in reliance on the grace of God” to “in reliance on the grace and power of God’s Spirit.”

Change “to out to death your sinful nature” to “to die to sin in your life.”

William A. Shell
Stated Clerk

RESPONSE:

Whereas the 157th General Synod after extended debate adopted the "Questions for Church Membership" (Minutes of the 157th General Synod), and

Whereas the presbyteries have studied and affirmed the "Questions for Church Membership"; and

Whereas the 158th General Synod has formally declared this section adopted,

Therefore the Bills and Overtures Committee recommends no action.

ACTION

The response adopted by synod was that the changes recommended by the Great Lakes Presbytery be approved and sent down to the presbyteries for their approval.

Synod was dismissed in prayer at 10:40 p.m. with prayer by the Rev. F. Seth Dyrness.

THURSDAY MEETING July 10, 1980

The Rev. Robert S. Rayburn led the devotions, beginning with the singing of "Awake, My Soul, and With the Son." Luke 16:19-31 was the text. The assembly concluded with the singing of "Ten Thousand Times Ten Thousand."

The meeting was called to order at 8:50 a.m. with prayer by the Rev. Richard Dark.

BILLS AND OVERTURES (continued)

OVERTURE F—Clarify Exception Clause Re. Total Abstinence

The Northeast Presbytery met at Gordon-Conwell Theological Seminary on October 12-13. We respectfully overture the 158th General Synod of the RPCES held in Seattle, Wash., to resolve the following questions.

The 155th Synod (1977) advised the denomination in the area of the beverage use of alcohol. Resolution No. 4 (p. 141 of the 1977 Synod minutes) states in part:

"Our churches and presbyteries must not make total abstinence a requirement for membership or office as a matter of principle; this would

be to go beyond Scripture. As a matter of prudence, however, under certain conditions, a local congregation may deem it wise to decide that only abstainers be elected to church office."

1. Is there a contradiction between these two sentences? On the one hand, our churches and presbyteries must not make total abstinence a requirement for membership or office. On the other hand, a local church may "deem it wise" that only abstainers from the beverage use of alcohol may be permitted to serve as officers in that congregation. If a man otherwise qualified to serve as elder is forbidden to serve for the sole reason of temperate alcohol consumption, is not the church making total abstinence a requirement for church office? How can a local congregation require what they have been told they may not require? Should this decision be appealed to presbytery, their advice, according to this report, is that total abstinence may not be required of this man, hence, he should not be forbidden to serve as a ruling elder.

2. May a local congregation apply this advice beyond that of church office and permit only abstainers to teach Sunday school, Christian Service Brigade, Pioneer Girls, choir direction, etc.?

3. May a total abstainer be removed from duty in such service because he believes others in such positions should be allowed the freedom of conscience to drink alcohol in moderation?

The Northeast Presbytery respectfully overtures the 158th Synod to give its interpretation of these matters. If there is a contradiction between sentences one and two of section No. 4, the Northeast Presbytery respectfully recommends that sentence 2 be deleted, and the words "in like manner" be dropped from sentence 3.

Respectfully submitted,
Richard W. Tyson, Clerk
Northeast Presbytery

RESPONSE:

The Bills and Overtures Committee sees no contradiction between sentence one and sentence two of resolution four.

Interpreted in the light of the context of the four resolutions and of the distinction between the phrase in sentence one "as a matter of principle" and the phrase in sentence two "as a matter of prudence," the apparent contradiction is resolved.

ACTION:

Synod adopted the response.

ELECTION TO FRATERNAL RELATIONS

The ballot was presented as follows with the following nominations from the floor: Dr. Franklin S. Dyrness Sr., Rev. Stephen Smallman, Dr. Harold Burkhart, Rev. Charles B. Holliday. A second ballot was necessary.

**Donald J. MacNair INC ⅔*
**James Hurley INC*
**R. Laird Harris INC*
**Gerald Malkus*
 Timothy Fortner
 Robert Reymond

Seth Dyrness
 Franklin S. Dyrness Sr.
Stephen Smallman
 Harold Burkhardt
 Charles B. Holliday

Synod passed a motion that beginning with the 159th General Synod, each ballot should include one of the following letters after each name: (T) teaching elder or (R) ruling elder.

ELECTION TO REFORMED PRESBYTERIAN FOUNDATION

The following ballot was presented with no nominations from the floor:

**Clark Breeding ⅔*
**Martin Essenburg*
 Harold Kennedy

**Nelson Malkus*
**Howard Oakley*
**Earl Witmer*

ELECTION TO PENSION COMMITTEE

The ballot was presented as follows with Rev. William Henderson and Mr. Ross Lawson nominated from the floor:

**Richard Chewning INC*
 William Henderson

**Franklin Dyrness Sr. INC ⅔*
 Ross Lawson

REPORT OF LAMB FUND COMMITTEE

The Rev. Ernest Breen gave the report:

Fathers and Brethren:

The Trustees of the Lamb and Theological Fund Committee have conducted the business required for the administration of the Lamb Fund during the past year.

Thirteen applications for aid-loans were approved and a total of \$8,757.00 was divided among the following men:

Name

Gordon Carpenter
 Oliver Claassen
 Dale Didier
 Bruce Enfield
 Craig Garriott
 Ronald Hidey
 Thomas MacGregor
 Douglas McCready
 John Monger
 David Mueller
 John Hug
 David Sevier
 Dale Weldon

Seminary

Gordon Conwell
 Covenant
 Reformed Pittsburgh
 Covenant
 Covenant
 Covenant
 Covenant
 Gordon Conwell
 Reformed Pittsburgh
 Reformed Episcopal
 Covenant
 Covenant
 Covenant

Six men, Peter Cross, Walter Greenwall, Mack Gray, Chuck Holliday,

David MacWilliams and Rick Tyson, have served five years in the ministry and so have fulfilled their obligation the the Lamb Fund.

The Committee is concerned about a few men who over the years have received assistance from the Lamb Fund and who for various reasons have failed to fulfill the condition under which the loans were made.

These conditions approved by Synod are very clearly spelled out in the "General Instructions" of the application which every applicant must sign along with one other responsible person.

Paragraph Nos. 6 through 9 of the instructions read as follows:

6. Every applicant shall be required to sign a blank judgment note for the amount of the aid loan, which note shall bear 6% interest per annum from the time it is due until paid. This note must be signed by a reputable co-signer who is willing to be legally bound in case of default and who is satisfactory to Presbytery and the Board of the Lamb and Theological Fund. When these requirements have been met, the Treasurer of the Board of the Lamb and Theological Fund shall send a check for one-half the amount of the approved aid loan to the applicant. Checks will normally be mailed in September and January provided the Lamb Fund Treasurer has been notified by the institution that the applicant has been enrolled. If, for any reason, a student reduces his credit hours below 12 or should he discontinue his studies, he shall so notify the Lamb Fund Treasurer before the start of the next semester.

7. When one who has received aid loan begins after ordination to serve the denomination as a pastor, missionary or in a denominational agency, the obligation or repayment of the aid loan shall be reduced 20% for each year of such service. Failure to continue in such a capacity with the denomination for five years, shall obligate the person to repay the balance not cancelled by the above arrangement. It shall be the responsibility of the recipient of this aid loan to notify the Lamb Fund Trustees annually of his status in the denomination until the terms of this application have been fully met.

8. When one has completed his formal education and after two years has not found a place of service as outlined in paragraph 7, above, he shall notify the Committee. He shall be obligated to repay the total amount of aid-fund loan received with interest.

9. This information shall be placed on the application blank and the applicant by signing the blank shall acknowledge that the conditions under which he receives the aid loan are agreeable to him and he will abide by these conditions."

In fairness to the many men who have faithfully discharged their obligations and repaid their loans by repaying in cash or by serving the denomination for five years, we feel the Synod should know the names of those nine who still have outstanding indebtedness—the total of which is \$6,451.00. They are: L. Barnes, R. Billstein, D. Clements, J. Hill, W. Jennings, G. Johnson, P. Rich, J. Routzong and D. Troxell.

Some of the notes which we hold are more than ten years old.

Mr. Breen has been trying very hard for several years to come to some understanding with these men whereby without undue hardships they could redeem their pledges, perhaps in installments.

Three other men, Thomas Kennedy, Fred Marsh and Kenneth Ribelin, have responded to Mr. Breen and are sending small payments from time to time. All together they still owe the Lamb Fund \$2,178.00 including accrued interest.

The Lamb Fund Trustees this year approved the proposal introduced by Dr. Dyrness designated "A Revolving Loan Plan." The details of the

Plan were presented to the 157th Synod (see pages 41-44 of minutes). Gifts for this purpose are solicited and should be so designated.

Respectfully submitted,
McGregor Scott
Secretary,
Lamb and Theological
Fund Committee, RPCES

TREASURER'S REPORT, THE LAMB FUND
March 31, 1979-March 31, 1980

Receipts

Bank Balance—March 31, 1979

Savings Account	\$8,803.41	
Checking Account	<u>652.77</u>	\$9,456.18

Income—Board of Trustees:

1st Quarter	\$1,732.40	
2nd Quarter	2,517.59	
3rd Quarter	1,629.96	
4th Quarter	<u>2,670.24</u>	\$8,550.19

Student Loan Repayments

331.00

Bank Interest:

495.42 \$18,832.79

Expenditures:

Student Loans—1979-1980)

4 @ 900.00	\$3,600.00	
4 @ 550.00	2,200.00	
1 @ 820.00	820.00	
1 @ 707.00	707.00	
1 @ 530.00	530.00	
1 @ 500.00	500.00	
1 @ 400.00	<u>400.00</u>	\$8,757.00

Bank Service Charge:

1.12

Treasurer's Expenses:

5/29/79	\$31.80	
8/16/79	17.90	
12/13/79	<u>23.14</u>	\$72.91

Book Balances—March 31, 1980:

Savings Account	\$9,680.02	
Checking Account	<u>321.74</u>	<u>\$10,001.76</u> <u>\$18,832.79</u>

Respectfully submitted:
Ernest Breen, Treasurer
James Albany, Auditor
Lee Schutsky, Auditor

REPORT OF PRESBYTERY RECORDS

The chairman, the Rev. James Smith, presented this report:

RECOMMENDATIONS:

1. That the minutes of the California, Great Plains, Illiana,

Midwestern, Southeast, and Southwest presbyteries be approved without exception.

2. That the minutes of the Delmarva, Eastern Canada, Florida, Great Lakes, New Jersey, Northeast, Pacific Northwest, Philadelphia, Pittsburgh, and Southern presbyteries be approved with exceptions noted:

DELMARVA—

P. 184—FOG V,5,a and b—All requirements are not recorded as having been carried out.

P. 183—L. 1. The record does not indicate the requirements of the FOG were followed. FOG V50. Also p. 184, 185, FOG V,5,1,h. P. 190, FOG V,5,0 and P. 191, P. 198 i.e. FOG V,5,0.

P. 183—What is the constitutional warrant for ordaining a man (Douglas Withington) to serve in the PCA?

P. 183, 186—There is no record of the approval of the call to Douglas Withington (FOG V:5,s).

EASTERN CANADA—

P. 12, par. XII—Not all the areas for licensure, required by FOG, are recorded as having been covered. FOG V,5,h.

FLORIDA—

P. 231, 1,b. No record of official communications from the presbytery of the PCA required by FOG V,6,g in the transfer of a minister.

P. 232-232. No record of personal testimony or call to the ministry for a man taken under care, FOG V,5,6.

GREAT LAKES—

P. 88—Since synod is now delegated, it is not consistent with the FOG to hold *pro re nata* meetings of presbytery at synod.

NEW JERSEY—

P. 134, 9th par.: sessional records examined should be recorded as approved without exception or approved with exception. FOG III,7,c.

NORTHEAST—

P. 131—Placing a man as stated supply who is not licensed. FOG V,4,c.

PACIFIC NORTHWEST—

1. No indication of the fulfillment of FOG V,5,0 in ordination exams. Pages 84 and 85.

2. No record of a call to authorize ordination. FOG V,5,s.

PHILADELPHIA—

P. 277, 278, 281, 291c—There is no indication that all areas of examinations required by the FOG were covered:

P. 277—cf. FOG V,5,o.

P. 278—cf. FOG V,5,a.

P. 281—cf. FOG V,5,h.

P. 287—cf. FOG V,5,a.

P. 291—cf. FOG V,5,a.

PITTSBURGH—

P. 43—Insufficient information to indicate the required areas of examination were covered, FOG V,5,h.

SOUTHERN—

P. 295 and P. 321. There is no record of the recommendation of a session in taking a man under care (FOG V,5,a).

3. That the clerk of the Rocky Mountain Presbytery be instructed to submit their minutes next year without fail.

4. That the responses of the Delmarva, Florida, Great Lakes, Midwestern, Pacific Northwest, Southwest, and Southeast presbyteries to the exceptions taken to their minutes by the 157th Synod be found acceptable.

Respectfully submitted,
James A. Smith

ACTION:

The recommendations of the committee were adopted.

REPORT ON ATTENDANCE AND EXPENSE

Dr. Charles Donaldson, chairman, gave the report as follows:

In accordance with the Standing Rules of synod, the committee examined the certification of commissioners, and considered requests for excused absence from all or part of synod on the part of certified commissioners. It also considered requests for travel reimbursement from about 20 commissioners.

The committee became aware of several irregularities in the certification of commissioners by the presbyteries. In the report of last year's Attendance and Expense Committee, it was pointed out that the practice of certifying commissioners over the signature of the presbytery clerk without formal action by the whole presbytery was not in keeping with the Form of Government IV,1,f and IV,1,j (p. 23). A recommendation was passed by the 157th Synod authorizing the chairman of the committee "to write all presbytery clerks regarding shortcomings in the practice of certifying commissioners, and that synod ask its stated clerk to propose a chapter on certification of commissioners to be included in the Standing Rules." For various reasons, this action was not implemented, but this year's committee has drawn up a list of guidelines that might form the basis of a chapter in the Standing Rules. These guidelines will be submitted to the stated clerk of synod.

The following is a statistical summary of the commissioners attending the 158th General Synod:

<i>Presbytery</i>	<i>Teaching Elders</i>	<i>Ruling Elders</i>	<i>Total</i>
California	8	3	11
Delmarva	16	7	23
Eastern Canada	3	0	3
Florida	8	2	10
Great Lakes	9	4	13

Great Plains	4	0	4
Illiana	2	2	4
Midwestern	20	4	24
New Jersey	3	1	4
Northeast	4	2	6
Pacific Northwest	16	15	31
Philadelphia	13	5	18
Pittsburgh	6	2	8
Rocky Mountain	12	1	13
Southeast	8	1	9
Southern	8	5	13
Southwest	6	5	11
Totals	146	59	205

Another concern of the committee is the common practice at synod of commissioners leaving before the close of the General Synod. Therefore, we request that the stated clerk of synod, in his communications with teaching and ruling elders prior to synod, urge commissioners to plan their trips to and from synod so as to allow attendance at all sessions of synod. Furthermore, we believe that *each* commissioners should take his responsibility to his brothers very seriously. At this point, the committee is not ready to request that roll be taken at each session of synod. However, the committee does wish to remind the commissioners of the importance of attendance at each session.

RECOMMENDATIONS:

The following actions are recommended to the synod:

1. The committee recommends that synod declare Roger Lambert, Ernest Breen, Paul Karlberg, John Woll, Larry Billiter, Ross Lawson, Alvin Van Wechel, and Paul Walker to be certified commissioners based on the testimony of several witnesses. We further recommend that the California, Philadelphia, and Pacific Northwest Presbyteries correct their minutes to show that these elders were certified, and that the presbyteries report these corrections to the 159th Synod.

2. Excused absence is recommended for the following commissioners:

Delmarva—R. Doig, G. D. Gutsche, W. N. Rosser, R. Wright.

Florida—G. H. Birchler.

Illiana—J. R. Caines, E. Fullerton.

Midwestern—S. Andes, R. L. Harris, G. Knight III, C. W. Lee, W. Lorenze, A. Moginot Jr., W. Siddons, R. Smallman, L. Watkins.

New Jersey—D. M. Long, J. F. Pokrifka.

Northeast—W. T. Farr, A. Kay.

Pacific Northwest—R. F. Mercer.

Philadelphia—K. W. Rush, A. Shelor.

Rocky Mountain—D. Neidigk, T. E. Troxell, A. Vigil.

Southeast—R. H. Cox, H. Jones, W. Shisko.

Southern—J. B. Hurley.

Southwest—P. E. DeLong, R. E. Fisher, G. C. Soltau.

3. Permission for late arrival is recommended for the following commissioner:

California—R. Taylor.

4. Permissions for early departure is recommended for the following commissioners:

[STATED CLERK'S NOTE: These excused are entered in the **Formation of Roll and Attendance** record on pages 8-11, under the column "Present at Last Meeting or Excused (e)."]

NOTE: A proposed form has been drawn up which might be used by a commissioner requesting excused absence from all or part of synod.

5. Reimbursement for travel expenses is recommended for the following commissioners:

50% of request to—R. Hamilton (EC), J. Shepherd (FL), W. Henderson (NE), C. Winkler (PI), B. Young (SO).

30% of request to—W. Shell (GL), E. Huntington (GP), D. Robinson (IL), P. Lancaster (MW), A. Sneller (MW), G. Haas (PNW).

20% of request to—J. Buckley (CA), R. Lambert (CA), L. Billiter (PNW), L. Donaldson (RM), W. Leonard (RM), R. Scott (RM), R. Shaw (RM), R. Smith (RM).

Charles Donaldson, chairman

David Alexander

Donald Crozier

Fred McFarland

Roger Hunt

Robert Morse

ACTION:

The recommendations of the committee were adopted.

MAGAZINE COMMITTEE

Rev. William Shell gave the following report:

Fathers and Brethren:

The Magazine Committee is pleased to report that the *RP Reporter* has appeared as a supplement to *The Presbyterian Journal* on a regular basis since last May. In view of past history we consider this a major accomplishment. The cost of the supplement is \$1.50 in addition to the regular *Journal* cost of \$10.00. The total cost for 50 issues including the supplement is \$11.50. The supplement is not available in any other way.

Our needs are few, but important:

1. We need contributions to the *Reporter*—sermons, articles, special interest items, special church news, etc. Please send this material in unedited form to the

RP Reporter, c/o *The Presbyterian Journal*.

2. We need additional subscriptions. The present level of 1,100 needs to be increased to 3,000 to be financially sound. *The Journal* has been gracious in helping carry us. If each church increased their subscription rate by 10% of their present communicant membership we will be over the top.

We consider the *RP Reporter* to be a success, and expect to refine the contents in the coming year.

We ask Synod to place the Magazine Committee in the budget and designate \$500 for our use.

Sincerely,
Thomas E. Troxell
Chairman, Magazine Committee

Synod recessed at 10:30 a.m. and reconvened at 10:45 a.m. with prayer by Elder James Preston.

ELECTION TO MAGAZINE COMMITTEE

The ballot was presented and the following were nominated from the floor: Rev. J. Render Caines, Mrs. Celeste McFarland, and Mrs. Lillian Waldecker.

**George Knight INC*
J. Render Caines
Mrs. Lillian Waldecker

**John Pickett*
Mrs. Celeste McFarland

ELECTION TO MINISTERIAL WELFARE AND BEENFITS

The ballot was presented. The following were nominated from the floor: Mr. Charles Eckardt, Mr. Boyce Talbert.

Richard Aeschliman
Frank McClintock
Charles Eckardt

Arthur Scott
Warren B. Saunders
Boyce Talbert

ELECTION OF TREASURER AND ARCHIVIST

On motion, synod re-elected *Charles Donaldson* as treasurer and the Rev. *Albert Moginot* as archivist.

ELECTION TO FORM OF GOVERNMENT COMMITTEE

The ballot was presented and carried as a white ballot.

**Robert G. Rayburn (1982)*
**Ron Friewald INC*

**Ross Graham INC*

ELECTION TO LAMB FUND

The ballot was presented and elected on a white ballot:

**Ernest Breen INC 2/3*
**Raymond Wright INC 2/3*
**Lynden Stewart (1982)*

**Charles B. Holliday INC 2/3*
**Calvin Frett (1981)*

REPORT OF STUDY COMMITTEE ON RULING ELDERS

The Rev. Robert Milliken presented the following report on behalf of the committee:

This committee was first established as a result of an overture from the Delmarva Presbytery to the 152nd Synod. That overture requested a study of the Biblical office of elders and deacons, especially as to functions; a study of the parity of the elders and its practical application for the church and its business, especially in light of FOG II, 10, h. (the prohibition of ruling elders serving as moderators of session meeting); and the proper administration of sacraments.

The report of this committee to the 157th Synod, as well as the reports of other recent committees (Gifts for ordination—153rd Synod) suggest a committee consensus for a “one-office” view of the office of elder, requiring significant changes in our Presbyterian church policy. While such changes may require more extensive consideration in light of both historical perspective and our relationship to other Presbyterian churches, we can recommend a change in our policy in response to the Delmarva Presbytery overture which does not require a resolution of the larger question of parity between ruling and teaching elders.

We recommend that our FOG be amended to permit any congregation or court of our church to elect any teaching or ruling elder to serve as a moderator of any stated or pro re nata meeting. The bases of our recommendations are:

(a) Ruling elders are ordained to office after the church recognizes their gifts of ruling or administration. “Now the overseer . . . must manage his own family well . . . (If anyone does not know how to manage his own family, how can he take care of God’s church?) 1 Timothy 3: 2-5. To deny the ruling elder the exercise of his gifts within any context is contrary to the spirit of Romans 12:6-8, “If a man’s gift is . . . leadership, let him govern diligently.” Refer also to this committee’s report to the 156th Synod, page 70, Minutes, quoting Dr. E. P. Clowney, “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.”

(b) Our FOG presently permits a ruling elder to moderate a corporate meeting of the congregation and to moderate meetings of presbytery and synod. It seems inconsistent to recognize and use an elder’s gifts of leadership or administration in certain meetings of the church and prohibit them in other situations.

(c) We are unable to ascertain any historical basis for restricting the meetings which may be moderated by a ruling elder. The historical roots may reflect a concern over the ruling elder’s familiarity with church policy or parliamentary rules. Since the protection of the rights of the congregation, session and pastor, and the rights of minorities are vested in the by-laws of the congregations and the FOG in respect to the courts of the church, including the session, any perceived protection of rights by restricting the function of the ruling elder is no longer Scripturally or culturally tenable.

(d) The recommended changes in the FOG would provide for more ef-

ficient conduct of sessional business than is now possible when there is no moderator of the session present. This is particularly true of churches in presbyteries where the churches are separated by great distances, and a presbytery appointed moderator cannot often attend meetings.

We move that the provisions of the FOG, Chapter II, The Particular Church, should be amended as follows:

(a) Section 6 entitled, "The Congregation and the Corporation," 4th paragraph should be deleted—"The pastor or a moderator appointed by the presbytery shall ordinarily preside at ecclesiastical meetings of the congregation. In case of the absence or inability of the pastor or the duly appointed moderator, the congregation may elect any elder or minister in good standing in this denomination as moderator of a particular meeting. The actions of said meeting shall not be legally binding until ratified by a later meeting presided over by the pastor or duly appointed moderator."

Substitute: "The moderator or vice-moderator of the session shall ordinarily preside at meetings of the congregation. In case of the absence or inability of the moderator and vice-moderator of the session, the congregation may elect any elder or minister in good standing in this denomination as moderator of a particular meeting."

(b) Section 10 entitled, "Boards of the Particular Church" delete 'a'—The session of a particular church consists of its pastor, or if there be no pastor, a moderator appointed by the presbytery, together with the elders elected by the congregation or, in cases described in Section 9 above, appointed by presbytery, to serve on its session.

Substitute: "The session of a particular church consists of its pastor together with the elders elected by the congregation or, in cases described in Section 8 above, appointed by Presbytery, to serve as its session."

(c) Delete following words—"The session shall hold stated meetings at regular intervals, at least monthly recommended. Unless the session shall rule otherwise, the pastor or moderator with two elders, or with one elder if there be fewer than four, shall constitute a quorum of the session."

Substitute: "The session shall hold stated meetings at regular intervals, at least monthly recommended. A majority of the elders (ruling and teaching), but not less than two, shall constitute a quorum of the session. Unless the session shall rule otherwise . . ." (balance of paragraph unchanged.)

(g) Delete: "The pastor, or, if the church be without a pastor, the moderator appointed by the presbytery, shall normally preside at all meetings of the session; but the session, or the elders without a presiding minister, shall have power to elect any minister of this denomination as moderator of a particular meeting of the session."

Substitute: "The session shall elect as its moderator an elder or pastor competent in church policy. The session shall normally elect a moderator and clerk for a term of one year and shall inform the presbytery of its elected officers."

(h) Delete entire paragraph: "No meeting of the elders without a

minister of this denomination serving as moderator shall be in order, but if the securing of such moderator be impossible or extremely difficult, the elders may constitute themselves a committee of the whole for the transaction of such business as may be essential to the continuity of the spiritual life of the church. All actions taken in such capacity shall be reported to the next duly constituted meeting of the session, and shall not be legally binding until ratified by such meeting.

A SUPPLEMENTARY STUDY

The following report suggests premises and proposals for a total revision of our denominational Form of Government in order to bring this document into full conformity with the parity of elders.

PREMISE 1. Those verses in the New Testament that are used to prove that there should be a plurality of elders in the local church make no distinction between the elders. Paul writes to the church in Philippi including the overseers and deacons. (Phil. 1:1). Peter writes, "Therefore I exhort the elders among you as your fellow elder . . ." On their first missionary journey Barnabas and Paul appointed elders for them in every church (Acts 14:23). See also Acts 20:17-38.

PREMISE 2. The Bible sets forth only two permanent church offices, elders and deacons.

PREMISE 3. 1 Timothy 5:17 is sometimes proposed as a basis of distinguishing between teaching and ruling elders. "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching." The line of demarcation here is not between teaching and ruling elders since the apostle allows that the "double honor" may be granted to others than those who specifically labor in teaching and preaching. This point is acknowledged even by those who endeavor to maintain the traditional distinction between teaching and ruling elders (see RPCES Minutes, 1978, p. 51).

PREMISE 4 In the courts of the church there ought to be complete parity and absence of prelacy among elders, but our current denominational practice does not permit this. In fact, our current is internally inconsistent. The membership of the presbytery when it is gathered is made up of permanent members who are teaching elders plus the ruling elders who are temporary delegates. Some ruling elders may occupy quasi-permanent positions in presbytery by being elected to office in presbytery or by being elected to a committee or commission. Other ruling elders have no status at all in presbytery because they are not delegates, but the ministers always have presbytery status.

PREMISE 5. The evident inconsistencies in our present practice result from the fact that we have hybrid conceptions with regard to the so called "ruling elder." On the one hand we often think and speak of the office of ruling elder as being generically the same as teaching elder. We would affirm that both share the common gift of "rule." Are we aware of the fact that historically the northern Presbyterians, following the teaching of Charles Hodge, did not hold this view? Hodge made a clear distinction between presbyters or overseers as teachers, and clergy, and elders as representatives of the people and laymen. This is reflected to some extent in our present Form of Government. Charles Hodge was more radical in his views than our Form of Government denying to ruling elders the right to lay on hands in the ordination of ministers (an act of presbytery), and insisting that a quorum of presbytery need not include any ruling elders. Our present conception of the office of presbyter or elder is certainly closer to that of James H. Thornwell but our Form of Government still reflects the position of Hodge. This position developed historically in large measure as a result of an attempt to merge congregational and presbyterial principles. One of the purposes of this proposal is to bring our Form of Government into greater conformity with the Scriptural principles of Presbyterianism.

PREMISE 6. If there is any distinction between elders made in Scripture, it is a distinction made on the basis of gifts. The qualifications for elders given in 1 Timothy 3 and Titus 1 demonstrate that certain gifts must be held in common, but the diversity of gifts set forth by the Apostle Paul in Romans 12 and 1 Corinthians 12 show that elders may also possess

different gifts and abilities. It is not possible to justify separate ordinations to the office of elder as if there were two offices, when in fact there is only one office with a diversity of gifts. The evidence of the New Testament is that the apostles and evangelists commonly ordained the elders that labored with them. "For this reason I left you in Crete that you might set in order what remains and appoint elders in every city as I directed you" (Titus 1:5). "And when they (Barnabas and Paul) had appointed elders for them in every church . . ." (Acts 14:23).

PREMISE 7. The diversity of gifts in the New Testament church is provided by Christ to fully equip the church for its diverse ministry. Christ provides such diverse gifts by providentially equipping or fitting different persons through training, intellect, desire, and calling. It is contrary to the idea that all elders have the same office, but a diversity of gifts, to deny to ruling elders various functions which they may be capable of exercising provided they have the gifts to do so.

PREMISE 8. Our present Form of Government assumes that ministerial ordination authorizes a man to administer the sacraments. (FOG V, 4c). The PCA study committee on the number of offices in the church has said, "We would affirm that the ordination of elders is to a particular 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); convincing the gainsayers (Titus 1:9); keeping out heresy (Titus 1:9 and Acts 20:29-31); feeding the flock (Acts 20:28 and 1 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; 1 Cor. 4:1); and administering of the sacraments (John 1:33, 1 Cor. 11:23); plus such things required in the contemporary pattern of church life and custom as performing marriage ceremonies and officiating at funerals." (PCA, 1978 Minutes, p. 94).

A brief glance at the Scripture proofs offered in support of the above assertions will demonstrate that they are totally devoid of any distinction between teaching and ruling elders. In fact, of the two proof texts offered to support the idea that only teaching elders should administer the sacraments, one applies to John the Baptist and the other to an apostle, Paul. This is further evidence that Scripture does not provide us with precise criteria with which to make a differentiation here. We must content ourselves with proceeding on the basis of more general principles. The general principle that is most outstanding is that Scripture does not make any distinction between teaching and ruling elders.

PROPOSAL 1. Ordination of all elders shall be done at the request of the churches and by the presbytery. Ordination will be to a specific task (teaching, preaching, missionary labors, ruling, etc.) and will last only as long as that task.

PROPOSAL 2. All elders shall be members of particular churches.

PROPOSAL 3. All elders shall have their standing in all courts of the church by appointment of their sessions or presbyteries.

PROPOSAL 4. The presbytery shall consist of the regularly elected elders from each congregation within a certain district. Every congregation may be represented by three elders, whose term as presbytery delegates shall be for one year.

PROPOSAL 5. Elders not currently elected as delegates may serve in the presbytery but shall not be entitled to vote.

PROPOSAL 6. Any elder duly elected as moderator by a congregation or court of the church shall preside at all stated meetings of such congregation or church court.

PROPOSAL 7. Presbyteries, by virtue of their responsibility for the preaching of the Word, shall make certain of the training of all candidates for the teaching ministry and shall restrict the regular preaching of the Word to such elders whose gifts have been recognized by the churches and

certified by the presbytery through calling, examination and ordination. All other functions of the teaching ministry shall be included in this presbytery certification.

RECOMMENDATION:

We recommend that synod adopt this report affirming the premises and instructing the FOG Committee to present a series of amendments to the FOG which will bring it into conformity with the above proposals.

John P. Clark
Calvin F. Frett, Chairman
Harold C. Harris
Kenneth Hash
Robert J. Heerd
Robert A. Milliken

ACTION:

The entire report was sent down to presbyteries for study and to report back to the committee by March 15, 1981.

REPORT OF BILLS AND OVERTURES (continued)

Rev. David Linden reported for the committee.

OVERTURE K—Establish Procedures for Certifying Ruling Elders to Preach

It was moved, seconded, and carried to pass on to synod with concurrence the following overture:

Whereas, Scripture requires that any elder shall be “able to teach”; and

Whereas, some ruling elders excell both in their understanding of Scripture and in their ability to communicate by public address; and

Whereas, the church is edified by the full use of the gifts which the Holy Spirit supplies;

We, the Midwestern Presbytery, meeting at St. Louis, Mo., on March 14-15, 1980, do respectfully overture the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Seattle, Wash., July 4-10, 1980, to establish a procedure for certifying ruling elders to preach regular sermons by adopting the following changes to the *Form of Government*:

1. In FOG III,7,d, (p. 20): replace the period after the first sentence with a semicolon and add the following to that sentence: “and over the examination and certification of ruling elders for the purpose of preaching.”

2. In FOG III,8, (p. 21): add in the first sentence, third line, after “and licensed,” and before “and of its ordinations,” the following: “elders certified to preach.” The amended sentence would then read: “It shall be the duty of the presbytery to keep accurate and clear rolls of its churches, ministers, elders, candidates for the ministry, under care, and licensed

elders certified to preach, and of its ordinations, with accurate record of actions by which . . .”

3. In FOG V,4,c (p. 31): add in line eight after “ordained ministers” and before “candidates for the ministry . . .” the following: “, certified elders,”. The amended last phrase would then read: “. . . and the preaching of the Word of God in regular sermons is reserved to ordained ministers, certified elders, and candidates for the ministry who are licensed to preach.”

4. In FOG V,8 (p. 44): designate the existing first and second paragraphs as “a” and “b” respectively, and add a paragraph “c” as follows: “A ruling elder seeking certification to preach and having been recommended by his session shall be examined by presbytery or by a committee appointed for that purpose in English Bible, the inspiration of Scripture, systematic theology, the sacraments, apologetics, church history, and the history and constitution of this denomination. The elder shall also prepare a sermon, which the presbytery may ask to be delivered in its presence, and an essay on a theological theme, which the elder shall submit as part of his trial. At the time of the examination, the elder shall read a written statement of his belief before presbytery and file the same with the stated clerk. If the presbytery is satisfied with the examination, which shall be indicated by a vote to sustain the validity thereof, presbytery shall certify the elder to preach at the discretion of his session.”

Respectfully submitted,
Albert F. Moginot Jr., Stated Clerk

RESPONSE:

Deny overture. Reasons:

1. This blurs the distinction between ruling and teaching elders.
2. It establishes two kinds of ruling elders—those certified to preach and those not certified to preach.
3. No barrier to use of gifts is erected by declining this overture.
4. FOG does not exist to regulate all possible contingencies, but to provide parameters. Presbyteries still exercise their judgment where no rules exist. Prevailing reasons must be given to amend FOG.
5. This question is part of the content of the report of the Special Committee on Responsibility and Authority of the Ruling Elder. Therefore, any discussion of this concept could come when that committee reports.

ACTION:

Synod adopted the recommendation.

COMPLAINT #1—Dr. R. Laird Harris vs. Midwestern Presbytery

The undersigned believes that the overture on the certification of ruling elders to preach, which was passed with concurrence by the Midwestern Presbytery at its meeting on March 14, 1980, is in effect an

action to change a basic position in the theory and history of Presbyterian church government and yet it was adopted without committee consideration or extensive argument and with practically no attempt to face the applicable scripture teaching.

The effort to license ruling elders to preach would result in blurring what Presbyterians have felt to be a significant difference between ruling and teaching elders. Ruling elders are indeed expected to be men of ability and of spiritual discernment. They are to be witnesses to the Lord as are all Christians. But their specific work and gift is to rule well. If they are not gifted in public expression and are not called to the gospel ministry, they are not to be considered second-rate elders because they merely rule well. They do not need to be exhorted to fill a function that is not inherent in their office.

The original Presbyterian Form of Government in this country (1788) said of ruling elders, "This office had been understood, by a great part of the protestant reformed churches to be designated in the holy scriptures, by the title of governments; and of those who rule well; but do not labour in the word and doctrine." Far from the eldership being a quasi stepping stone to the ministry, an old Form of Government in the Presbyterian Church in the USA held that elders called to the ministry must be reordained (J. A. Hodge, *What Is Presbyterian Law?*, p. 55, 1899). The older Presbyterian government, in view of frontier conditions, allowed men who were not ministers to be licensed by presbytery as evangelists to perform evangelistic work. But these men so licensed were not necessarily ruling elders. They were laymen (J. A. Hodge, *op. cit.*, p. 50).

The scripture verses which make a distinction between ruling elders and teaching elders are principally 1 Cor. 12:28 (NIV "gifts of administration") and 1 Tim. 5:17, together with Old Testament references to the elders of Israel. Non-presbyterians interpret these verses in different ways, but I believe the historic Presbyterian interpretation and the historic Presbyterian polity on this matter should be preserved.

Respectfully submitted, March 23, 1980

R. Laird Harris

Covenant Theological Seminary

RESPONSE:

The response to Overture K serves as a response as well to Dr. Harris's complaint, in effect concurring with Dr. Harris's position.

ACTION:

Synod adopted the response.

REPORT OF PENSION FUND

Dr. Franklin S. Dyrness Sr., secretary, presented the following report with Elder Gordon Shaw reporting on the financial reports:

Fathers and Brethren:

Your Pension Committee has held two extensive meetings during the past year. Thorough consideration has been given to various aspects of the Plan. As a committee, we feel confident a more sound basis for the Plan has been developed.

Inflation and recession have dealt a severe blow to our entire economy. According to our actuary, Conrad Siegel, most pension plans have experienced an adverse situation resulting in unrealized capital losses for their investments as high as 20% or more.

Our Plan shows a 9% unrealized capital depreciation. This, we trust, may change with time. A 6% dividend from dividends and other income was credited to all participants' accounts.

The Pension Committee at its April 11, 1980, meeting voted to sell nine separate issues of common stock in its portfolio which are showing a low return. The money realized from this will be invested in short-term money items, yielding high interest, with no possible capital depreciation.

As a committee, it has become clear to us that all investments must be without danger of capital depreciation. Thus, in a relatively reasonable period the Plan will be able to give greater yearly returns, with no danger of decrease in principal. Your patience and cooperation is needed.

Five new annuitants will receive their pension payments beginning with 1980. This brings the total number receiving pension benefits to 22. In 1979 a total of \$3,662.58 was paid to annuitants.

As of December 31, 1978, there was \$939,165.23 in the Pension Fund. Life Insurance benefit was paid to Dr. Richard Gray's widow.

At present there are 254 active participants. A fair percentage of our churches have enrolled their pastors in the Plan.

Some participants have joined other denominations. Hence, their credit in Synod's Plan has been transferred to their new affiliation.

The financial report of the Plan will be presented by Gordon Shaw, treasurer. All payments should be sent to him at the following address:

911 Clayworth Drive
Ballwin, Missouri 63011

The terms of Dr. Richard Chewning and Dr. Franklin S. Dyrness expire with this Synod. The Pension Committee recommends they be elected to the Class of 1983. It is imperative that men elected to this Committee be fully convinced of the need of Synod's own Pension Plan to assure their full interest and support of the Plan.

Respectfully submitted,

F. S. Dyrness

Secretary

Pension Fund Committee, RPCES

**THE PENSION FUND OF THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
BALANCE SHEET
DECEMBER 31, 1979**

ASSETS

Cash in checking and savings accounts		\$45,589.79
Investments:		
Cash held in Merrill Lynch Ready Asset Trust and on deposit with broker (Cost \$37,946.44)	\$37,946.44	
Government securities, at market (Cost \$172,338.59)	148,406.00	
Corporate bonds, at market (Cost \$277,743.47)	226,791.00	
Preferred stocks, at market (Cost \$100,386.00)	74,400.00	
Common stocks, at market (Cost \$406,182.05)	395,032.00	
Church bonds, at estimated market (Cost \$11,000.00)	11,000.00	<u>893,575.44</u>
		\$939,165.23

RESERVES

Non-retired participant accumulation fund	\$915,459.49
Annuity reserve for retired participants	30,519.00
Income surplus (deficit)	<u>(6,813.26)</u>
	\$939,165.23

**THE PENSION FUND OF THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF OPERATIONS
YEAR ENDED DECEMBER 31, 1979**

Revenues:		
Employer contributions		\$88,383.94
Investment results:		
Interest income	\$36,644.65	
Dividend income	33,002.77	
Losses on sales and/or redemptions	(732.13)	
Unrealized depreciation in market value of investments	<u>(48,562.55)</u>	<u>20,352.74</u>
Total revenue		108,736.68
Expenditures:		
Annuity benefits		3,662.58
Participant funds transferred and/or withdrawn		23,117.82
Administrative expenses:		
Personnel	\$1,910.36	
Office	1,717.00	
Board	747.18	
Other	<u>134.00</u>	
Total expenditures		<u>31,288.94</u>
Income before cumulative effect of a change in accounting principle		77,447.74

Cumulative effect on prior years (to December 31, 1978) of changing to a different asset and reserve valuation method (Note 1)	<u>(63,458.56)</u>
Net income	\$13,989.18

**THE PENSION FUND OF THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF CHANGES IN RESERVES
YEAR ENDED DECEMBER 31, 1979**

	<i>Total</i>	<i>Non-Retired Participant Accumulation Fund</i>	<i>Annuity Reserve for Retired Participants</i>	<i>Income Surplus (Deficit)</i>
Balance as previously reported at December 31, 1978	\$925,176.05	\$925,619.06		\$(443.01)
Adjustment and reclassification to reflect change in account- ing principles applicable to valuation of plan assets and reserves	<u>(64,458.56)</u>	<u>(90,587.68)</u>	<u>29,273.00</u>	<u>(2,143.88)</u>
Balance, December 31, 1978 as restated	<u>861,717.49</u>	<u>835,031.38</u>	<u>29,273.00</u>	<u>(2,586.89)</u>
Additions:				
Employer contributions	88,383.94	88,383.94		
Investment results	<u>20,352.74</u>	<u>19,804.92</u>	<u>691.86</u>	<u>(144.04)</u>
Total additions	<u>108,736.68</u>	<u>108,188.86</u>	<u>691.86</u>	<u>(144.04)</u>
Deductions:				
Annuity benefits	3,662.58		3,662.58	
Participant funds transferred and/or withdrawn	23,117.82	21,635.90		1,481.92
Administrative expenses	<u>4,508.54</u>	<u>4,287.19</u>	<u>153.26</u>	<u>(31.91)</u>
Total deductions	<u>31,288.94</u>	<u>26,023.09</u>	<u>3,815.84</u>	<u>1,450.01</u>
Transfers increase (decrease):				
Supplemental death and dis- ability benefits credited to participants' accounts		1,839.99		(1,839.99)
.1% charge against partici- pants to provide supple- mental death and disability benefits		(805.77)		805.77
Reclassification of participants retiring during year		(2,771.88)	2,771.88	
Adjustment of annuity reserve to actuarial liability at tend of year			<u>1,598.10</u>	<u>(1,598.10)</u>
Total transfers		<u>(1,737.66)</u>	<u>4,369.98</u>	<u>(2,632.32)</u>
Balance, December 31, 1979	\$939,165.23	\$915,459.49	\$30,519.00	\$(6,813.26)

REPORT OF CHAPLAINS COMMITTEE

The report was presented by the Rev. William Leonard Jr. as follows:

Fathers and Brethren:

Our newly formed Commission on Chaplains met on 31 July 1979 at the Park Hill Orthodox Presbyterian Church, Denver, Colo., with all nine members present representing the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church, Evangelical Synod. Changes in our Constitution and By-laws, passed last year by the General Assemblies of the OPC and PCA, were approved. As now revised, the Constitution and By-laws are presented again this year for approval.

Your chairman attended the October 1979 and March 1980 meetings of the Ecclesiastical Endorsing Agents in Washington, D.C., with the Armed Forces Chaplains Board and the Chiefs of Chaplains and their staffs. We wrestled with the critical shortage of chaplains in the reserve components, particularly Army, which needs some 900 additional reserve chaplains; mobilization plans for emergencies; continuing pressure from several religious sects seeking to place chaplains in the military (thus far avoided by adhering to established educational requirements); morale problems in the military, especially enlisted and junior grade officers, arising from low pay scales; shortages of minority group chaplains. We invite our ministers to consider the reserve chaplaincy program. Obligations include weekly or monthly drills, two weeks active duty per year, all with pay. Congregations should, however, be fully informed of any reserve obligations of their pastors.

Endorsements: All endorsements to the chaplaincy originate at presbytery level, and all information required on the Department of Defense Form 2088 (attached to this report) must be forwarded to our chaplaincy commission which provides formal endorsement to the Armed Forces Chaplains Board and the Chiefs of Chaplains.

For your chairman this has been a year of change, challenge and hard work after 27 years of ministry in Colorado Springs, service as a chaplain in WWII and the Korean War, and other pastorates. But we expect soon to have office facilities when our home in Buena Vista, Colorado is completed. Please note our address and phone number at the end of this report.

During the coming year we will be sharpening up our endorsement procedures and exploring a concern for chaplain ministries to other than the military, i.e. chaplains for police, hospitals, veterans administration, national park service, nursing and retirement homes, industry. We will be guided in part by any declaration of need from our three denominations.

Again, we urge sessions, presbyteries and members of our churches to maintain contact with our chaplains and their families and with members on active duty in the military. Inflation is hurting us all, but especially our military.

Synod last year asked for a paper this year in defense of our sponsorship of the chaplaincy in the light of the biblical principle of the separation of church and state. It is in preparation at the time of the preparation of this report and will be available at our 158th General Synod.

Notes from all over: Joan, wife of Army Chaplain Hubert Baker, was called suddenly into the presence of our Savior on Christmas Day 1979. Pray for Chaplain Baker and his family. Hubert is serving at the Tooele Army Depot in Utah, and in a recent letter recommends to our ministers and members a new and very good book on Mormonism: *The Changing World of Mormonism*, Modern Microfilm Company, 1350 South, West Temple, Salt Lake City, Utah 84115 (\$10.95). Navy Chaplain J. R. Fiol has been promoted to Commander, USN. Army Chaplain Russ Barrett has been commended for completion of a one-year study, Phase III of the Army Chaplain Course. The Air Force has more women working in aircraft maintenance than in personnel specialties. It was the Navy helicopters that failed recently in the Iranian dessert! California has recently dropped the requirement for seminary education from its requirements for protestant chaplains in state institutions. Some creative comments from recent officer efficiency reports: "He needs careful watching, since he borders on the brilliant"; "Open to suggestions, but never follows same"; "An independent thinker with mediocre mentality." Sound like anybody you know?

This year the Air Force forwarded to our Commission a check for \$350, requesting it be used in some way related "to the problems of children." It was forwarded to our Board of Home Ministries.

The current roster of our chaplains is attached, as is a brief financial statement.

RECOMMENDATIONS:

(1) That changes in the Constitution and By-laws, recommended by the PCA and OPC be approved.

(2) That synod continue the 1979 budgeted amount in this year's budget.

Respectfully submitted,
William B. Leonard Jr.
Executive Secretary,
Presbyterian & Reformed Commission on
Chaplains and Military Personnel
33625 Wapiti Circle
Buena Vista, Colorado 81211
(303) 395-8585

Enc: (1) Revised Constitution and By-Laws
(2) Current Roster
(3) Sample Form DD 2088
(4) Financial Report
(5) Chaplains endorsed this year.

**CURRENT STATISTICS PROVIDED BY THE DENOMINATIONS
FOR THE DEPARTMENT OF DEFENSE, ARMED FORCES
CHAPLAINS BOARD, WASHINGTON, D.C.**

	<i>OPC</i>	<i>PCA</i>	<i>RPCES</i>	<i>Total</i>
No. of Churches represented	174	479	196	849
Total Membership	16,265	84,106	27,500	127,871
Ministers	256	653	365	1,274

**CHAPLAINS ENDORSED BY THE COMMISSION
THIS REPORTING PERIOD
(Since Synod, 1979)**

Fredrick S. Carr (PCA) Army
H. Franklin Smith (PCA) Army
L. Michael Hardeman (RPCES) Army
D. Charles Frost (PCA) Army
Leon F. Wardell (PCA) Civil Air Patrol
Russell C. Barrett (RPCES) Army
Don Clements (PCA) Regular Navy. Selected
Donald W. Aven (RPCES) Navy
Peter R. Vaughan (RPCES) Army
Robert W. Gardner (PCA) Air Force
William A. Mahlow Jr. (RPCES) Naval Reserve

Seminarian Program:

Gary K. Sexton (Covenant) Army
Arnold Johnson (Reformed) Army
Charles H. Morrison III (Covenant) Army
Thomas MacGregor (Covenant) Army
Mark Wilson (Covenant) Air Force

FINANCIAL STATEMENT

Reporting Period: 1 July, 1979 - 30 June, 1980

Funds Received	
From US Chaplaincy	\$500.00
From Individual Chaplains	360.00
Churches	32.50
Private designated gift	70.00
Presbyterian Church in America (PCA)	900.00
Total:	\$1,862.50

Expenditures	
Conference Fees, Washington, D.C. (October 1979, March 1980)	\$70.00
Air Travel, two trips Washington, D.C.	728.00
Auto Expense	126.39
Literature	7.00
Bulk Mailing Permit & Fee	70.00
Office (designated gift)	
Office Materials.	10.30
Postage	17.45
Bank Charges	9.20
Telephone	15.00
Misc. (meals, airport parking, etc.)	25.00
Total	\$1,078.34
Balance for reporting period:	\$284.16

**PRESBYTERIAN AND REFORMED COMMISSION
ON CHAPLAINS AND MILITARY PERSONNEL
ROSTER: ACTIVE DUTY, RESERVE, AND RETIRED
MILITARY CHAPLAINS**

ORTHODOX PRESBYTERIAN CHURCH

Active Duty:	Chong Y. Lee, Army Thomas A. Foh, Army
Reserves:	H. Leverne Rosenberger, Civil Air Patrol Bernard J. Stonehouse, USAFR Roger Wagner, National Guard, Army Donald R. Miller, USNR

PRESBYTERIAN CHURCH IN AMERICA

Active Duty:	W.I. Phillips III, Army David F. Roberts, Army David E. Crocker, Air Force Richard H. Rosser, Air Force Donald K. Clements, Navy John Register, Navy Raymond W. Good, Navy
Reserves: Army National Guard	David Jussely Douglas McCullough James C. Pakala Theodore Kline Wayne Jamison H. Franklin Smith Timothy D. Rott Frederick S. Carr D. Charles Frost
Air Force Reserve	J. Philip Clark William Whitwer John C. Ropp, Jr. Robert W. Gardner Charles Dunahoo (CAP) Leon F. Wardell (CAP) Morton H. Smith (CAP)
Naval Reserve Seminarian Program:	Fred D. Thompson Arnold Johnson, Army Reformed Theological Seminary

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

Active Duty: Army	Robert H. Ackley Hubert R. Baker Russell Barrett David Dare Howard T. Cross Bill C. Greenwalt L. Michael Hardeman David P. Peterson Robert A. Wildeman, Jr.
Air Force Navy	Beryl T. Hubbard Donald W. Aven (in process of reporting) J. Robert Fiol Arthur E. Hegeman

	Robert Needham Thomas E. Sidebotham
Reserves:	
Army	W. Ronald Case Stephen W. Leonard James E. Singleton Douglas Lee Randy Nabors
Navy	A. Kenneth Austin William Blanton Acker III Christopher P. Bennett Daniel Fannon
CAP	
Theological Student Program	
(Seminarians):	
Covenant Theological	
Seminary	Rodney E. Alexander, Navy Thomas MacGregor, Army Charles H. Morrison, Army Gary K. Sexton, Army Mark Wilson, Air Force
Retired:	
Navy	Robert A. Bonner William B. Leonard, Jr.
Army	John M. MacGregor James S. Martin Robert G. Rayburn Jonas Shepherd John B. Youngs
Air Force	Laurence H. Withington

DRAFT CONSTITUTION

(Second Amended Form)

**AS APPROVED AT THE COMMISSION MEETING
JULY 31, 1979, DENVER COLORADO
CHANGES TO BE APPROVED AT 1980 SYNOD**

Key: (()) Denotes Deletion
[] Denotes Addition

ARTICLE I—Name

The name of this organization shall be the Presbyterian and Reformed [Joint] Commission on Chaplains and Military Personnel.

ARTICLE II—PURPOSES

The Commission is an agent of its member denominations (not an ecclesiastical commission in the technical sense), created by them to assist in carrying out their ministries to members of the Armed Forces and other institutions. Since the primary structure for such ministries is through formal chaplaincies, the principal activity and concern of the Commission shall be involved with chaplains.

In carrying out its mission, the Commission functions in the following ways:

1. [By] maintain[ing] liaison with the appropriate contact point of each member denomination, and through their various presbyteries, to:
 - (a) provide current information regarding criteria, policies and procedures for the appointment of ministers as chaplains.
(Process applications for ecclesiastical endorsement when applicant is approved by his presbytery and by this Commission for appointment to the chaplaincy.)
 - (b) provide a technical service to the presbyteries by recommending qualified candidates to the chaplaincy.]
2. [By] maintain[ing] cooperative relationships with the Armed Forces Chaplain Board and the leadership of military and other institutional chaplaincies by:
 - (a) certifying to the proper agencies the ecclesiastical endorsements and approvals granted by the member denominations through their various presbyteries.
 - (b) serving as a representative ((and counseling)) body for problems referred by or concerning chaplains, both individually and collectively.
3. [By] maintain[ing] contact and liaison with individual chaplains serving in the Armed Forces and other institutions through regular reports, newsletters, written correspondence, and personal visits [as authorized by the Commission. Ordinarily personal visits shall be made only in consultation with the presbytery involved.]
4. [By] establish[ing] and maintain[ing] methods of liaison with individual congregations of the member denominations to assist them in providing adequate ministry to their members while they are separated from the particular church during periods in the Armed Forces and other institutions.
5. [By] keep[ing] member denominations informed on significant developments, trends, issues and problems concerning chaplains and members of the Armed Forces and other institutions and to report annually on the activity of the Commission to each member denomination [through the proper agencies].
- (6. Promote the testimony of the Reformed faith to and through the chaplaincy.)
- (7.) [6.] ((Promote)) [By assisting the presbyteries in the promotion of] the ministry of the chaplaincy to the member denominations and their particular churches.

ARTICLE III—MEMBERSHIP

The Commission is made up of the following member denominations:

1. Orthodox Presbyterian Church
2. Presbyterian Church in America
3. Reformed Presbyterian Church, Evangelical Synod

Any member denomination may withdraw from the Commission by act of its General Assembly/Synod. Any denomination seeking membership in the Commission shall:

1. Submit a letter application for membership to the Commission no later than 1 January of the year in which it desires membership.
2. Be approved by vote of all current member denominations at their General Assembly/Synod.

Each member denomination [or its responsible committee] shall elect three representatives to serve as voting members of the Commission, with qualifications and terms to be set by the member denominations.

ARTICLE IV—INCORPORATION

The Commission shall be incorporated under the corporation laws of the State of Colorado relating to non-profit, religious corporations.

ARTICLE V—((AUTHORITY)) [RULES OF ORDER]

The Commission shall ((have the authority to))

- ((1.)) Regulate its own proceedings in accordance with its Articles of Incorporation, Constitution, By-Laws, and Roberts Rules of Order (current edition). [Any portion of the By-Laws and their rules of order, except Article VII of the By-Laws, may be temporarily suspended by a two-thirds vote.]
- ((2. To elect necessary officers and staff personnel, to remove them for cause, and to fill all vacancies.
3. To constitute such departments and such standing and special committees as are provided for in the By-Laws, or as may be necessary or convenient for carrying out the work of the Commission.
4. To buy, acquire, and receive by gift, demise, or bequest property, real, personal and mixed.
5. To hold, sell, and dispose of property, real and personal.
6. To secure, appropriate and administer funds for its work.
7. To make By-Laws in harmony with its Articles of Incorporation and Constitution.))

ARTICLE VI—FINANCIAL SUPPORT

The financial support of the Commission shall be primarily the responsibility of the member denominations, and shall be on a fair share basis, as recommended by the Commission. Each denomination will be responsible for all expenses incurred by its representatives at any meetings of the Commission or its sub-committees. Each denomination shall be asked to contribute a set amount per year per full time/active duty chaplain endorsed by the Commission. Each chaplain endorsed, both full and parttime, active duty and reserve, shall be asked to contribute an appropriate amount per year, if able. Amounts of contributions will be recommended by the Commission for the approval of the member denominations annually. In addition, the Commission shall be free to receive donations from individuals and churches, both within and without the member denominations.

ARTICLE VII—STAFF

The Commission shall have as its chief operating officer an Executive Secretary, and may hire such other personnel as it may determine.

ARTICLE VIII—AMENDMENTS

This constitution may be amended only by written submission of proposed amendment by the Commission to each of the member denominations and by subsequent approval of each member denomination at their annual General Assembly/Synod.

DRAFT BY-LAWS

ARTICLE I—THE OFFICERS

The Commission shall have the following officers to be elected annually: chairman, vice-chairman, and secretary.

ARTICLE II—MEETINGS

((There shall be two meetings of the Commission each year at a time fixed by the Commission.)) [The Commission shall meet each year at a time fixed by the Commission.] Special meetings of the Commission may be called by the chairman ((or)) by petition of at least one-third of the membership, representing at least two member denominations.

ARTICLE III—FINANCIAL POLICY AND PROCEDURES

The financial policy and procedures shall be proposed by the Executive Secretary and approved by the Commission. The fiscal year for the Commission shall be the calendar year.

ARTICLE IV—ELECTION AND EMPLOYMENT OF STAFF

The executive staff of the Commission shall consist of the Executive Secretary and such other members as the Commission may from time to time authorize. Members of the executive staff normally shall be elected for a term of one year. Should the Commission desire, for cause, to terminate the services of such staff, or such staff desire to resign, six days' notice shall be given unless waived by mutual agreement. Non-executive personnel shall be employed by the Executive Secretary in accordance with the personnel policy approved by the Commission.

ARTICLE V—DUTIES OF EXECUTIVE SECRETARY

The Executive Secretary shall function as the ((chief employed)) executive of the Commission and shall give supervision to all other ((employed)) personnel. He shall have responsibility and authority for the general direction and oversight of the total program of the Commission. He shall be responsive and accountable to the policies and actions of the Commission at all times. He shall function as the treasurer for the Commission.

ARTICLE VI—QUORUM

For either regular or special meetings of the Commission, a quorum shall consist of more than one-half of the representative members of the Commission, with at least one representative from each member denomination present.

ARTICLE VII—AMENDMENTS

The By-Laws of the Commission may be amended at any regular meeting of the Commission by a ((two thirds)) [three-fourths] vote of the voting representatives present, provided that written notice of such action shall have been sent out in connection with the notice of the meeting at least 10 days prior to the date of the meeting.

ACTION:

Synod approved the constitution as amended on this second reading. Synod recessed at 12:10 to reconvene at 1:20 p.m. The Rev. Robert Berkey led in closing prayer. Synod reconvened at 1:25 p.m., the moderator calling on the Rev. Gerald Partain to lead in prayer.

At the stated clerk's request, the moderator appointed the Rev. John Hoogstrate to serve as assistant clerk through the remainder of synod since Mr. Meiners had to leave at noon.

REPORT OF FORM OF GOVERNMENT COMMITTEE

The Rev. Benjamin Short presented the following report on behalf of the committee:

Fathers and Brethren:

The Form of Government Committee calls to the attention of the 158th Synod of the RPCES:

That the Index to the FOG, BOD, and DFW which is on trial use this year has been checked through for errors and omissions;

That in BOD III, 5a, line 3 (p. 54) the reference Matthew 5:43-55 has been changed in the new printing to Matthew 5:43-45 (there is no verse 55).

That the incomplete last sentence of the paragraph of FOG, V,6,i (p. 40) has been corrected. The incomplete sentence should end with the words "to be a party to any disaffection."

In addition, the Form of Government Committee recommends to synod the following for its consideration:

That the index be made a part of the standards.

That the Resolution on the Christian Life and Testimony (adopted as a part of the Plan of Union, 1965, referred to in DFW XVIII, 3, p. 105) be printed as a part of the supplement section on p. 112,113.

That the following subsection of the New Orthodox Presbyterian Church Form of Government, Chapter XXXVI (a matter that was referred to our FOG Committee by the 157th Synod listed on pages 191 and 192 of the minutes) be added as a part of our Form of Government:

1. Subsection 2, with the omission of the word "also" which is not necessary since we are not recommending subsection 1, which we already have stated in our FOG V,d, p. 39) so that the subsection now reads:

An officer may be divested of his office without censure, for reasons other than delinquency in faith or life.

2. Subsection 3,a, b, and c (these subsections help define areas that presbytery may consider in possibly divesting a minister of his office without censure), which reads as follows:

a. A presbytery shall consider divesting a minister of his office without censure if:

1. he fails to seek a ministerial charge actively unless temporarily for reasons of health; or

2. it appears to the presbytery, over a period of time normally not to exceed two years, that he is not called to ministerial service because he does not possess the gifts requisite for the gospel ministry; or

3. he fails to perform adequately the work of the ministry through lack of the requisite gifts; or

4. permanent physical or mental disability prevents him from exercising the office.

b. If a presbytery contemplates divesting a minister without censure the minister in question shall be duly informed and given the opportunity at a meeting of the presbytery to defend his continuance in office or to demit the ministry.

c. A motion to divest shall require a two-thirds majority of those voting.

3. Subsections 5 and 6 (with the word "section" in 6 being substituted for the word "chapter" and with the deletion of the words "deacon, ruling elder, or") so that the subsections read as follows:

A man who has been divested of office and who is subsequently elected to that office shall be viewed as receiving initial election to that office.

Nothing in this chapter shall be held to imply that, when a deacon, ruling elder, or minister retires, or is retired, because of advanced age or disability, from his official position, he shall be divested of his office and thus prevented from performing, on occasion, the functions of that office.

The Committee does not recommend for consideration the Orthodox Presbyterian subsection 4a and b, because the statement "If his services do not appear to be edifying the congregation" is too ambiguous and too much subject to the whims and prejudices of people, because a minority in the congregation could enflame the congregation by circulating a petition based on some ambiguous dislike a person or persons may have for an elder or deacon, and because a vote by the congregation on such an enflamed matter and a possible refusal by the presbytery to give its permission could further upset the congregation. We suggest a substitute for the Orthodox Presbyterian subsection 4a to read as follows (and to be inserted at our FOG V,8 (p. 44) at the end of the section after the sentence, "No elder may be divested of his standing as an elder except by judicial process in accordance with the Book of Discipline":

A ruling elder will be considered to have been divested of his office without judicial process if it can be proved that he has united with another church or denomination which does not hold to the Westminster Standards.

We would also recommend that the Orthodox Presbyterian subsections 2, 3a, b, and c, and 5 and 6 (revised) be inserted at our FOG V, 6, right at the end of section f after the words, "Book of Discipline" (p. 40, top) and that the rest of FOG V,6 be relettered accordingly.

In order to bring FOG V,6,d (p. 39) into conformity to the above insertions, we further recommend that at the end of FOG V,6,d, the word "or" before the word "death" be deleted and that after the word "death" a comma be placed and that the following words then be added, "or in accordance with the procedure outlined in FOG V,6f."

Respectfully submitted,
Ronald Freiwald
Ross Graham
Benjamin Short
W. Harold Mare, Chairman

NOTE: One member of the committee does not think that we should include any of OPC FOG Chapter XXXVI, but rather that our presbyteries should lay down fuller directions as to the preparation and proving of a man before ordination.

ACTION:

Recommendations 1, 2, 3, 4, and 5 were approved. Recommendations 3, 4, and 5 involve changes to the FOG and were sent down to presbyteries for action.

ELECTION TO NOMINATING COMMITTEE

J. Render Caines (SE)
John Pokrifka (NJ)
William Doerfel (SW)

Paul Doepke (CA)
David Robinson (IL)
Richard Tyson (NE)

ELECTION TO TRUSTEES OF SYNOD

The ballot was presented for the Trustees of Synod, to include a replacement for Mr. Vernon Pierce who joined a PCA church. They were elected on a white ballot.

David Huber
Benjamin DeVerter
William Bonner

Keith Mitchell
Larry Russell (1982)

(Note: The stated clerk was authorized to identify Mr. Pierce's replacement).

ELECTION TO PRESBYTERY RECORDS

The ballot was presented and by consent it was agreed that the top five names be elected regardless of majority.

Thomas Aiken
Robert Hamilton
Howard Kelley

Paul DeLong
Edward Huntington
Douglas Shepler

All the balloting being completed, synod resolved to express thanks to the retiring chairman of the Nominating Committee, the Rev. Gerald

Malkus, for his years of leadership in efficient and expeditious work he has done in service to the synod.

REPORT OF TRUSTEES OF SYNOD

Dr. Franklin S. Dyrness gave the following report for the trustees:

Fathers and Brethren:

The Board of Trustees has continued in its responsibilities of carrying on the business of the General Synod. Two regular meetings were scheduled in the year—one in April and the other in September.

The amount distributed by the treasurer of the Board of Trustees to the various boards of the denomination totaled \$23,443.25, compared to \$20,997.99 for the preceding year.

The commercial blanket bond covering the agencies and the committees of the denomination is still in effect.

The complete financial report of the treasurer appears following this report.

We do appreciate the work of Mr. Donald A. Semisch who has continued to serve very faithfully as the attorney for the General Synod over the past year and has agreed to continue for the coming year.

Respectfully submitted,
Charles B. Holliday, Secretary

REPORT OF STUDY COMMITTEE ON KOINONIA DECLARATION

Dr. David C. Jones presented the report for the committee as follows:

Background

The Koinonia Declaration was drawn up in November of 1977 by a number of concerned South African Christian of Calvinistic conviction. The document was brought to the attention of the 1978 synod of the Christian Reformed Church, which adopted the following resolutions relative to it:

That synod declare that it considers the Koinonia Declaration to be an excellent enunciation of biblical principles and a significant reformational statement on South African race relations by Reformed Christians in South Africa.

That synod urge all the RES member churches in South Africa to heed the testimony of the Koinonia Declaration and to support its proposed reforms.

That synod kindly request each South African RES church to inform the Christian Reformed Church of its response to the above in order to pursue fruitful dialogue on the application of biblical principles to race relations in our respective countries.

That synod inform the other churches of the RES, the churches of the NAPARC, and other churches with whom we maintain ecclesiastical fellowship, of these actions.

As a consequence of the fourth resolution above, the 1979 General Synod of the RPCES received a communication from the CRC informing us of their actions, which communications was forwarded to the 1980 synod, the Koinonia Declaration having been printed in full in the

minutes of last year's synod and a study committee appointed to report back to this year's synod.

Recommendation

The Committee recommends that synod send the following communication to the Christian Reformed Church:

We wish to express our appreciation for your concern for a consistent Christian witness in South Africa, especially on the part of the member churches of the RES, and for informing us of your actions relative to the Koinonia Declaration.

We wish further to express our agreement with the enunciation of biblical principles contained in the Koinonia Declaration, except that we are not sure in what sense it is intended that the civil government should acknowledge the lordship of Christ (paragraph 7). We do strongly support the position that freedom to fulfill one's calling before God is an essential element of justice.

In order that members of the RPCES may be better informed concerning the situation in South Africa, we are recommending the bibliography on *Christianity and Apartheid* by Irving Hexam that appeared in the April, 1980, issue of the *Reformed Journal*.

To facilitate action on the above resolution, the "principal statements" of the Koinonia Declaration are included as a supplement to this report. The bibliography on *Christianity and Apartheid* will be available from CTI at synod.

David Jones
Charles Anderson
Egon Middelmann
Wilber Wallis
Earl Witmer

THE "PRINCIPAL STATEMENTS" OF THE KOINONIA DECLARATION

1. We as Christian citizens are convinced that we must continue to practice love towards those people in authority. We also believe that the prayers of just men have great power. We therefore urge all Christians to pray without ceasing for those in authority that:

- i. they may seek and know biblical truth;
- ii. they may not be led astray by unbiblical ideologies, and that
- iii. all may lead a quiet and peaceable life, godly and respectful in every way.

When there is a conflict between the law of God and the state's expectation of us, it is, however, our firm conviction that we should always obey God rather than men (the latter including the bearers of authority).

2. The Bible gives us guidelines as to what the duties of the citizen as well as civil government are. Accordingly we believe that it is the duty of the civil government to protect everybody within its territory, and further that each man has the right to such protection, in order to enable him to do good, that is, to fulfill his calling (without obstruction by anyone whatsoever) towards God and therefore also towards his neighbor as his fellow citizen and fellow human being, in all human relationships. This means inter alia that:

- i. the citizen as human being has the divinely ordained right and duty of displaying charity, that is, inter alia, in being merciful, practicing community, promoting justice and mutual admonition, towards all people, irrespective of who they are, and especially to the weak and underprivileged;
- ii. no responsible Christian can properly exercise his calling and duties with regard to a political society unless
 - a. he is able to obtain sufficient information, having a bearing on his calling and/or duties in the state;
 - b. he is able to freely express his responsible opinion and his right to be heard is acknowledged.

3. We believe that freedom, sufficient to fulfill one's calling before God, is essential.

4. We believe that God is a God of justice, and that his justice is a principle implanted in the hearts and the lives of his children. We believe that God should be obeyed by practicing his justice in all spheres of life, and at this time especially in politics. We believe that Christian love, as defined by God's law, supplies the norm for practicing justice. This means having the opportunity of doing unto others as one would have them do unto oneself. We believe that justice embraces, inter alia, equity. In a sinful world this implies a certain flexibility in the application of the law, which is best guarded by checking and balancing human authorities in order to avoid a concentration of power.

5. We believe that the Body of Christ is one, and this unity includes rich diversity. This principle should be acknowledged and actualized by members of the Body in all spheres of society. On this basis we deem it necessary that particularly within the state, the legitimate interests of each group as well as the common interest of all, should be fully recognized within the framework of a just political dispensation. We dissociate ourselves from all extreme forms of Black and White national consciousness which identify the Gospel with the history of group interests of any one group, excluding all other groups, and we call upon the church of Christ to consciously dissociate itself from an exclusively White as well as an exclusively Black theology which distorts the vital message of Scripture.

6. We believe that God who is Creator and Judge of all men has given his children the task of ordering life according to his Word alone. His Word is to be pronounced clearly into the world as a goal for its salvation and healing. This, we believe, is one side of our prophetic task which leads to reconstruction and peace. We believe that it is our task to speak out according to God's Word against any distortion of and disobedience to the Word for society. We believe that salvation has implicit in it the task of prophetism and judgment. We believe that we must pronounce God's judgment on all forms of dehumanization, oppression and discrimination and not be afraid of doing so.

7. We believe that God alone is the absolute Sovereign and that Christ was given all power in heaven and on earth. Both civil government and the people are to acknowledge this and are therefore obliged to keep the commandments of God for the existence of the state. Thus believing it is our conviction that:

- i. any form of state absolutism or totalitarianism, seeking to absorb non-political spheres of society as well as the whole life of the citizen (in its rich diversity) into the structure of the state in such a way that the state obtains determining control of areas which are, principally speaking, non-political, should be rejected, and that the state should restrict itself to the organizing of justice inside society without organizing society as such;
- ii. not the will of the people but the will of God, as expressed in his Word, is the foundation of the authority of civil government;
- iii. the will of God is also the determining factor in respect of state security and that state security embraces the security of the citizen enabling him to live in obedience to God. State security is, inter alia, but not exclusively, the security of the political party in power;
- iv. the Government ought to enact and obey just laws for its own and for its citizens' good, so that the blessing of God might rest on our society.

ACTION:

Dr. Jones moved that synod send this report to the Christian Reformed Church as our response to the Koinonia Declaration. Adopted.

REPORT OF THE RESOLUTIONS COMMITTEE

The Rev. Frank Crane presented the following resolutions which synod adopted:

1 Corinthians 16:17,18: "I was glad when Stephanas, Furtunatus and Achaicus arrived because they have supplied what was lacking from you."

For they refreshed my spirit and yours also. Such men deserve recognition."

In keeping with this grateful spirit modeled by the Apostle Paul, the commissioners of the 158th Synod of the RPCES meeting in Seattle, Wash., July 4-10, 1980, desire to recognize those whom God has used to supply our need.

1. We thank the PNW Presbytery for its labor of love in organizing the meetings of synod, and in particular, the committee members: Mr. Doug Lee (chairman, transportation), Mr. James Ransom (special activities including an unforgettable salmon bake), Mr. Don Crozier (publicity, audio-visual facilities), Mr. Steve Leonard (facilities and worship services), and Mr. Robert Rayburn (finances), Mr. Robert Bonner (registration).

2. We extend a very special note of thanks to Mr. Robert Bonner who, according to his peers, "did a lion's share of the work," together with his assistants, Mrs. Betty Van Wechel and Mrs. Ruth Seeds. We are also grateful to Mr. Rich Herbert who manned the registration desk twenty-four hours a day.

3. We are grateful to the host churches of the PNW Presbytery: Alderwood Presbyterian Church, First Evangelical Presbyterian Church, Faith Presbyterian Church, Tacoma; Highline Reformed Presbyterian Church, Liberty Bay Presbyterian Church, Westminster Evangelical Presbyterian Church, Everett; Lake Stevens Reformed Presbyterian Church, Covenant Presbyterian Church, Issaquah, for their gifts of labor, transportation, meals, and fellowship on the Lord's Day. We also thank these churches for their part in providing fellowship and entertainment for our youth.

4. We thank the Pacific Northwest Presbyterial and, in particular, its chairwoman, Mrs. Charlotte Partain for the special services provided including child care, tour arrangements, and refreshments for the coffee breaks which were carefully and tastefully prepared.

5. Whereas Mr. Jerry van der Pol has exercised his gifts in the ministry of music at the organ and by directing several choirs, thus remarkably contributing to our ministry of praise, and this without charge, the 158th Synod of the RPCES acknowledges its great debt of gratitude to this faithful servant of God.

6. We are deeply grateful to Seattle Pacific University and, in particular, to Miss Sherri Walker, convention secretary, for the excellent facilities and courteous services made available to the commissioners of synod.

7. We express our sincere thanks to the First Free Methodist Church of Seattle for the use of its beautiful and spacious building. We are especially indebted to Pastor Stanley Watkins and Church Administrator Norman Cathey for their gracious cooperation and willing adjustment to our schedule.

8. We thank Dr. Thomas Cross and the Evangelism Committee of synod for organizing the pre-synod conference on discipleship. We are

especially grateful to our brother Gene Warr and to his staff for the challenging content and helpful workshops designed for our benefit. In particular we appreciate the inclusion of materials helpful to our wives, the book on discipleship, and the low cost of the entire conference.

9. Finally, synod would be remiss, if we did not acknowledge our special gratitude to Mrs. Barbara Ransom for her willing and tireless work behind the typewriter preparing the various minutes and reports of synod.

10. Resolution of sympathy to the Harris family.

We, the commissioners of the 158th Synod of the RPCES, desire to express our heartfelt sympathy to Dr. R. Laird Harris and to his family, upon the death of their beloved wife and mother, Libbie. Though saddened, we rejoice in learning that the last days of Mrs. Harris's life were marked by a very real experience of our Savior's presence and faithfulness. We pray God's continued sustenance and blessings upon the Harris family in these days of sorrow and personal adjustment.

Synod further voted a resolution of thanks for the work of the moderator, Rev. Roger Lambert, the vice moderator, Mr. Earl Witmer, the stated clerk, Dr. Paul Gilchrist, and the assistant clerk, Rev. Paul Meiners.

STUDY COMMITTEE ON VALIDITY OF BAPTISM

No report was presented. On motion, synod instructed the moderator to appoint a new committee to continue the assignment.

REPORT OF THE ARCHIVIST

In the absence of the archivist, Dr. Gilchrist read the report as follows:

We have distributed the contents of 30 boxes to the shelves in the archives room in the J. Oliver Buswell Jr. Library at Covenant Theological Seminary.

The Archives Update for July 1980 shall give you an idea of the subjects and kinds of materials in the archives.

We request that up to \$75.00 be allocated to us for the mailing of two Updates per year to the pastors and ministerial members listed in the directory; and that up to \$125.00 be allocated for the purchase of storage devices for the handling of loose materials, such as file folders, correspondence, unpublished papers, etc., in a proper way.

Respectfully submitted,

Albert F. Moginot Jr.

for J. Barton Payne, Archivist

REPORT OF 31st ANNUAL WOMEN'S SYNODICAL

The 31st Women's Synodical of the RPCES business meeting was held on July 5, 1980, at Seattle, Wash. The Pacific Northwest Presbyterial, headed by Mrs. Charlotte Partain, served as hostess of the week. There

were 81 ladies present for the business meeting and over 140 at the luncheon. Mrs. Helen Claassen, WPM missionary appointee to Australia, led in the morning devotions. Reports from the Education, Fellowship and Mission chairmen were presented, followed by first hand information from missionaries Susan Young, Japan; and Sarah Lambert, Chile.

The newly elected officers for the term of 1980-1982 are vice president, Mrs. Martha Smith (Philadelphia Presbytery); recording secretary, Mrs. Bethel Anthony (Pittsburgh Presbytery); fellowship chairman, Mrs. Nan Harris (Pittsburgh Presbytery); education chairman, Mrs. Ruth Baer (Southern Presbytery). These officers were installed by the retiring moderator, Dr. Robert Palmer.

Special music for the day was provided by Rhonda Jaramillo, flautist, and Florence Rayburn, violinist. Jean Shaw from St. Louis spoke on the subject "Instead of Pearls," in keeping with the theme of the week "Jewels".

Workshops were available Monday through Thursday morning 8:30-10:00 on the women's place in society as God's "Jewels." There was an average attendance of 60. A special word of thanks is extended to the Pacific Northwest Presbyterial for the excellent informative material presented during these workshops—for the thorough preparation in providing hospitality—interesting tours—and child care.

Plans were formulated for better distribution of news to the ladies of RPCES churches. Please send information to Marilyn Doerfel, 1423 Lindale Street, Norman, OK 73069.

We thank the brethren of synod for their encouragement and ask for your prayer and support throughout the coming year.

Sincerely,
Katherine Holliday, President

REPORT OF JUDICIAL COMMISSION

The Rev. Paul Alexander read the following report:

The Judicial Commission is pleased to report that it has not been necessary to meet this past year. At the same time, we request your prayers for the commission as we seek resolution to the matters which have come before us at this 158th Synod.

First is the complaint against Northeast Presbytery from Mr. Robert Schettler. This complaint is apparently related to a case which the commission reported as resolved (Minutes of the 157th Synod, page 190.) Evidence in hand seems to indicate that this matter may soon be settled, but we are unable to report a conclusion to the case at this time.

Second is the appeal of the Rev. Clarence Mays from the action of Southwest Presbytery relative to the Town North Presbyterian Church. Judicial Commission has been counseling with parties in this case during synod this synod year and will be continuing efforts toward a resolution of these matters through the next few months.

Finally, Judicial Commission would like to express its deep gratitude to Elder John Van Voorhis who has served so ably as chairman of this commission since 1975. His expert legal counsel, warm sensitivity to human need, and diligent attention to detail have been an invaluable contribution to the work of this commission.

Respectfully submitted,
Paul H. Alexander, chairman
Lynden H. Stewart, secretary
Charles Holliday
Paul R. Gilchrist
Clark Breeding
Wilber B. Wallis
William S. Barker
William B. Leonard
Mark Pett

APPROVAL OF MINUTES

The minutes of Wednesday's meetings were approved as distributed. The minutes of Thursday's meetings were approved as read by the clerks.

ADJOURNMENT

Synod adjourned. The moderator read the statement of dissolution as follows:

By virtue of the authority delegated to me, by the church, let this synod be dissolved, and I do hereby dissolve it, and require another synod, the members of which shall be chosen as provided in our Form of Government, to meet at Lookout Mountain, Tennessee, on the 22nd day of May, AD 1981.

After singing Psalm 133, the Rev. Bernhard Kuiper led in closing prayer and the moderator pronounced the benediction.

Respectfully,

Paul R. Gilchrist, Stated Clerk

STATISTICS FOR THE YEAR 1979

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

*Where the figure 1978 follows the name of a church,
the previous year's statistics were used.*

A (M) following the name of a church indicates a mission church,

MEMBERSHIP

CALIFORNIA

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Calabasas Presbyterian Calabasas, CA	86	40	45	3	3		2		3	4	5	12		1		10	11	107	40	36	66	153
Immanuel RP Canoga Park, CA	12	7	8	1	2													25	9	9	15	
Covenant Evangelical Chatsworth, CA	81	26	27	4	5	1	3	1	11	4	1	16	9			9		100	50	30	53	
Westminster Chapel (Mission) San Jose, CA (1978)	10	7	7																			
Valley Presbyterian Sepulveda, CA	238	162	136	9	10		12	6	29	6	11	46	4	2		6		282	135	90	196	
Covenant Presbyterian Valencia, CA	32	9	14	2	1		2			5	5		3			3		37		8	24	
First Reformed Yucaipa, CA (Mission)	12	1	10	1		2							2			2		20		5	12	
TOTAL	471	252	247	20	21	3	15	11	43	19	17	79	18	3		10	31	571	234	178	366	153

DELMARVA

Reformed Presbyterian (M) Dover, DE	21	6	18				2		21		21							50	18	10	18	45
Berea Presbyterian Hockessin, DE	81			3	6		5		9		9		4			12	16	86	20	25	48	130
Evangelical Presbyterian Newark, DE	468	211	248	12	12		6	9	10	25	9	44	10	1		9	20	485	208	81	276	269
Bethany Presbyterian New Castle, DE	130	65	48	5	5				5	2	3	8	12			17	29	165	45	26	110	
Manor Presbyterian New Castle, DE	53	22	30	3	3	1	1		1	5	2	8		1		5	6	50	35	20	51	86

FINANCES

CALIFORNIA

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Calabasas Presbyterian																			
Calabasas, CA	47646	1530		1700	2115	600	1200	2000	135	4430		9860	300	22340	71516	N	Y	Y	Y
Immanuel RP																			
Canoga Park, CA	23808											480		480	24288	N	N	N	N
Covenant Evan. Presby.																			
Chatsworth, CA	51474	1200	150		2360		300	3000	120			2560	2400	10890	63564	N	N	N	N
Westminster Chapel (M)																			
San Jose, CA (1978)	4																		
Valley Presbyterian																			
Sepulveda, CA	198956	85693	450	1200	2400	450	864	5728	600	100	6243	7146	1354	26535	311184	N	Y	Y	N
Covenant Presbyterian																			
Valencia, CA	19745	3504					60	143	30					233	23482	N	N	N	N
First RP																			
Yucaipa, CA	16998				180		180	180	180	400	1120	18118				N	N	Y	Y
TOTAL	358627	91927	600	2900	7055	1050	2604	11051	885	4630	6243	20226	4454	61596	512152				

DELMARVA

RP (M)																			
Dover, DE	19996					100	120	1100						1320	21316	N	N	N	N
Berea Presbyterian																			
Hockessin, DE	24649	708			5	13	83	1822				232	306	2461	27819	N	Y	Y	Y
Evangelical Presbyterian																			
Newark, DE	199176		612	3819	3819	1113	2850	22878	850	2748	906	9403	95	49093	248269	N	Y	Y	N
Bethany Presbyterian																			
New Castle, DE	35031	23184						93						93	58308	Y	Y	Y	Y
Manor Presbyterian																			
New Castle, DE	22656		60	60	360	60	206	4060	140	55		260		5261	27816	Y	Y	Y	N

MEMBERSHIP

MEMBERSHIP	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A M Worship Attendance	Sunday P M Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Faith Presbyterian Wilmington, DE	599	151	343	8	8		1	6	38	5	11	54	13			17	30	380	148	68	218	290
Evangelical Presbyterian Annapolis, MD	574	300	327	9	16		5	27	35	29	4	68	20		1	1	577	310	35	438	175	
Armistead Gardens RP Baltimore, MD	44	14	21	2				1						1		1	70	25	8	50		
Evangelical Presbyterian Baltimore, MD	187		112	4	5		1	5	2	17	1	20	9	2		2	13	158	60	25	90	
Forest Park Baltimore, MD	141		79	8	6	9	1	1		3		3		3		3	6	120	15	10	40	
New Covenant Presbyterian Bel Air, MD (M)																		40	15	4	25	
Liberty RP (M) Catonsville, MD			28															57	15	14	30	
Evangelical Presbyterian Elkton, MD	40	20	4	4			1	3	4		8	12	2			2	75	25		40		
Faith RP Frederick, MD	80	35	19	2		2	4	2	4	46		50	1			50	82		50	57	30	
Cumberland Valley Hagerstown, MD (M)			3	5													10					
Tollgate RP Owings Mills, MD	45	5	23	2		2	2		5	3		8		1		1	45		7	55	50	
Liberty RP Randallstown, MD	463	206	236	15	8	8	1	14	40			40	20*	2		1	3	472	240		280	60
The Severna Park EP Severna Park, MD	101	53	56	5	5		5	8	9	17		26	6	1		7	193	94	50	151		
Timonium Presbyterian Timonium, MD	661	180	317	12	9	9		4	15	39	3	57	3	4		15	22	474	155	32	355	160

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Faith Presbyterian Wilmington, DE	135025	31293	1128	4664	6380	1159	5234	37749	600	1309	838	6954	564	66579	232897	Y	Y	Y	N
Covenant Presbyterian Stanton, DE	36222	1273	90	500	1558	275	1243	4083	135	45	1150	761	135	9975	47470	Y	Y	Y	Y
Evangelical Presbyterian Annapolis, MD	340275	39473	500	1300	1300		200	23184	100	60	3590	8859	2811	41904	421632	N	Y	Y	Y
Armistead Gardens RP Baltimore, MD	22307	3109		30	30	30	33	1200		30				1353	26769	Y	Y	Y	N
Evangelical Presbyterian Baltimore, MD	56666			720	900	372	240	11292	180	135			2845	16684	73350	Y	Y	Y	Y
Forest Park RP Baltimore, MD	41981	3752				200	318	200				3795	2157	6670	52402	Y	Y	Y	N
New Covenant Presbyterian Bel Air, MD (M)	15500				200	250	350	375	30			494		1699	17199	N	N	Y	N
Liberty RP (M) Catonsville, MD	6200							500				400		900	7100	N	Y	N	N
Evangelical Presbyterian Elkton, MD	21146	2327		300	720	360	180	1080	35			25	300	3320	26793	Y	Y	Y	Y
Faith RP Frederick, MD	15582	10410			135		105	1600				385		2225	28217	N	Y	Y	
RP/Cumberland Valley Hagerstown, MD (M)																			
Tollgate RP Owings Mills, MD	21700	6322	50	100	100	100	100	225		200	150	700	625	2350	30372	N	Y	N	N
Liberty RP Randallstown, MD	104941	36480	1400	2200	2400	1500	1400	9100		800		10350	5425	34375	175796	N	Y	Y	Y
Severna Park EP Severna Park, MD	42830	22195		500	500	300	1250	4500			600	3925	200	11775	76800	N	Y	Y	Y
Timonium Presbyterian Timonium, MD	170724	14635	600	2400	3500	1500	1800	21389	500	600		20828	6937	60054	245413	N	Y	Y	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Westminster RPC Westminster, MD	79	46	39	4			2	8	8		20	28	2			1	3	166	50		97	
Evangelical Presbyterian Chesapeake, MD	101	22	60	3		2	1	3	2	2	9	13	2	1		4		98	40	22	60	71
Munson Hill Presbyterian Falls Church, VA	121	34	80	6	9			2	5			5		3		12	15	80	15	30	28	
Calvary Presbyterian Hampton, VA	65	29	39	3	5		8	7	9	6	9	24	2			2		80	40	20	55	85
Grace Presbyterian Lexington, VA	46	14	26	2	3	1	1	7	6	1	2	9		1		1		65	25	20	35	
McLean Presbyterian McLean, VA	356	89	179	9	9			3				49	11			11		315	100	120	160	56
Reston Presbyterian Reston, VA	110	79	55	2				5	7	23		30				6	6	125			65	
Stony Point RPC Richmond, VA	160	50	95	5	8		6	15										170	40		120	80
Christ RP Roanoke, VA	55	17	36	1	3	2		1		5	4	9	1		1	1	3	65		25	45	
Westminster RP Suffolk, VA	104	17	55	4	4		3	1	3	6		9	1	1		2		89		55	65	
TOTAL	5016	1730	2656	137	131	36	51	142	241	239	85	612	122	22	2	102	208	4947	1768	767	3127	1642

EASTERN CANADA

Covenant RP																						
New Castle, NB	28	17	20	2			1						1		1			25	12	10	18	
Grace RP Halifax, NS	32	12	21	3			1		7		7							45	30	8		
Bethel RP (M) Truro, NS (1978)	6		2															7		7		

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Westminster Pres. (M)																			
Westminster, MD	28350	4204		348	348	696	14	1395		796		348	348	4193	36746	N	Y	Y	N
Evangelical Presbyterian Chesapeake, MD	20850	6430		120	240	120	235	670	100	100	290	1179	840	3894	31174	Y	Y	Y	Y
Munson Hill Presbyterian Falls Church, VA	38632	12257		100	260		200	4805	125	75		894		6459	57348	Y	Y	Y	N
Calvary Presbyterian Hampton, VA	30052	6522		120	740	80	80	3180	100	100	300	2830	1870	9400	45974	Y	Y	Y	Y
Grace Presbyterian Lexington, VA	17825	9692	70	208	429	66	220	965	28	390			35	2380	29897	Y	Y	Y	N
McLean Presbyterian McLean, VA	127683	19700	965	2800	3600	675	1777	12000	450	150		5100	4100	31617	179000	N	Y	Y	Y
Reston Presbyterian Reston, VA	41000						1200					1600	1200	4000	45000	N	N	Y	Y
Stony Point RP Richmond, VA	72106	3000		420	720	420	420	4940	160	80		3730		10890	85996	N	N	Y	Y
Christ RP Roanoke, VA	24050							640				600	25	1265	25315	N	N	N	N
Westminster RP Suffolk, VA	30647			420	440		667	1394		540		661		4031	34678	N	Y	Y	Y
TOTAL	1763802	256946	5475	21129	28684	9389	20525	176419	3533	8213	7824	84313	30818	396220	2416866				

EASTERN CANADA

Covenant RP New Castle, NB	20913	245	110		200		150	1390	22	272		106		2250	23407	Y	Y	N	Y
Grace RP Halifax, NS	19105						2	610	30				50	692	19797	N	N	N	N
Bethel RP (M) Truro, NS (1978)	2400								10			315		325	2725	N	N	N	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School
Westminster Presbyterian Sydney, NS	66	36	56	3	3		2		3		3			1		1		75	50	28	25	
Reformed Presbyterian Kitchener, Ontario	12	8	1										2			2		18		5	12	64
TOTAL	144	65	107	9	3		4		10		10		2	2		4		170	92	58	55	64

FLORIDA

Hope Presbyterian Bradenton, FL	53	15	28	3			2		17		17							75	30	15	39	26
Evangelical Presbyterian (M) Cape Coral, FL	21	5	13				1		21		21							37		12	21	5
Immanuel Evangelical Goldenrod, FL	60	37	32	2	1		2	2	7	5	3	15	2	2		4		65	36	16	52	76
Covenant Presbyterian Lakeland, FL	400	151	236	6	11	5	2	5	4	26	30		4	3		18	25	422	173	60	318	230
Covenant Presbyterian Naples, FL	227	75	106	7	5		3	8	7	19	1	27	3	2		5		285	104	43	135	190
First Presbyterian North Port, FL	71	9	51	7	5					1	1		3	4		2		131	45	27	61	
Grace Presbyterian Pinellas Park, FL	54	20	29	3		1				2	2	4		1		1		54	27		36	48
Faith Presbyterian Sarasota, FL	74	7	49	3	3	1	1	1			5	5	4	2		6		115	30	20	45	
Calvary Presbyterian Tampa, FL	52	10	33	9	3		1	1	1		1							55	20	14	38	
First Evangelical Pres. Grand Cayman, BWI	49	29	31	2	3		3	2	8	5	13		1			2	3	51	95	19	96	
TOTAL	1072	362	616	40	28	7	12	26	67	66	15	148	15	11		21	47	1298	550	229	829	575

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Westminster Presbyterian Sydney, NS	30428							1300				22000	5400	28700	59128	N	N	N	N
Reformed Presbyterian Kitchener, ON	5401						30	670		24		899		1623	7024	N	Y	N	Y
TOTAL	78247	245	110		200		182	3970	82	296		23320	5450	33590	112081				

FLORIDA

Hope RP Bradenton, FL	17499	2841			400	40	470	666	50	70	100	625		2443	22783	N	N	Y	Y
Evangelical Presbyterian (M) Cape Coral, FL	21946	349		70	117	24	141	293	22				70	668	22963	N	N	Y	N
Immanuel Evangelical Pres. Goldenrod, FL	45482			160	250		180	954		60	1638	175	300	3717	49199	N	N	Y	N
Covenant Presbyterian Lakeland, FL	123498	23915	240	1900	2250	425	935	13540	400	100	3700	5045	16600	45135	192548	N	Y	Y	N
Covenant Presbyterian Naples, FL	95174	139430		1714	3615	300	1609	5430	300	288				13254	247857	Y	Y	Y	N
First Presbyterian North Port, FL	34453		25	500	200	10	392	1821	100	60		2739	2485	8323	42776	N	Y	N	N
Grace Presbyterian Pinellas Park, FL	17764	6628		100		150	199	464		120		365	101	1498	25891	N	Y	Y	N
Faith Presbyterian Sarasota, FL	31200	1200		977	977		1159	2936		246				6295	38695	Y	N	N	N
Calvary Presbyterian Tampa, FL	21431	5307	60	60			83	293		222		120	240	1078	27816	N	N	N	N
First Evangelical Pres. Grand Cayman, BWI	13525	1000		154	154		254	254						900	15425	Y	Y	N	N
TOTAL	421972	180670	325	5835	7963	949	5422	26651	872	1166	5438	9069	19796	83311	685953				

MEMBERSHIP

GREAT LAKES

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
First Conservative Presby. Indianapolis, IN	35	6	17	2	1	2	2	4	3		3					1	1	43	15	5	40	30
The First RP Indianapolis, IN	61	28	34	4	3			1					5	1		1	7	80	20	5	60	60
Westminster Presbyterian Muncie, IN	111	52	75	4	5	5	1	7	1	2	3		5			3	8	95	36		50	
Church of the Good Shepherd Valparaiso, IN	31	26	18	2	3	2				5	5		1			1		59	24		40	34
Christ Church Grand Rapids, MI	176	84	95	6	12			7	17		17		9	1		3	13	280	120		190	50
The Church of the Covenant Cincinnati, OH	89	42	53	5	2			6	6	10	5	21	8			5	13	90			80	160
TOTAL	503	238	292	23	26	9	3	25	27	17	5	49	28	2		13	43	647	215	10	460	334

GREAT PLAINS

Reformed Presbyterian Dodge, ND	16	11	11	2	1			1						1		1		35	20	8	18	25
Reformed Presbyterian Underwood, ND	63	4	44	4	2				1		2	3	1			1		40	10	8	40	
Reformed Presbyterian Lemmon, SD	64	20	28	3						3	1	4		1		1		65	25	10	30	30
TOTAL	143	35	83	9	3			1	1	3	3	7	1	2		3		140	55	26	88	55

FINANCES

GREAT LAKES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
First Conservative Presby. Indianapolis, IN	18000	550				75		120						195	18745	N	N	N	N
The First RP Indianapolis, IN	48332		233	615	1361	436	548	3933	100	208	200	1582		9217	57548	N	Y	Y	N
Westminster Presbyterian Muncie, IN	57200	31163	430	1500	1560	1200	1000	2460	100	400	200	455	780	10085	98448	Y	Y	Y	N
Chur. of the Good Shepherd Valparaiso, IN	40689	3213	210	420	480	1640	281	1590	100	470	103	3720	4620	13634	57536	N	Y	Y	N
Christ Church Grand Rapids, MI	61491	32304	550	1700	1000	1750	900	7125	240	240		8700		22205	116000	N	Y	Y	N
Church of the Covenant Cincinnati, OH	37343	35407			450		464	450	222	230		2000		3816	76566	N	Y	Y	Y
TOTAL	263055	102637	1423	4235	4851	5101	3193	15678	762	1546	503	16457	5400	59152	424843				

GREAT PLAINS

Reformed Presbyterian Dodge, ND	9984	154				80	106	206	50			100		542	10680	Y	N	N	N
Reformed Presbyterian Underwood, ND	15475	15135			329	32	119	1839	125			50		2593	33203	Y	N	Y	N
Reformed Presbyterian Lemmon, SD	14000			65	130		450	450	60					1155	15155	Y	N	N	N
TOTAL	39459	15289		65	459	112	675	2495	235			150		4290	59038				

MEMBERSHIP

ILLIANA

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Westminster Presbyterian Alton, IL	46	16	29	3		2	3		3	2	5					3	3	55	15	10	42	
Evangelical Presbyterian Carbondale, IL	59	7	27	1		3	1		7	14	21							70		18	24	
Grandcote RP Coulterville, IL	209	42	110	4		5	1	3	3		3		2	3		1	6	105	35	15	80	52
Reformed Presbyterian Cutler, IL	124	17	91	2	1		4	7	12		12			3			3	90	25	17	75	45
Bethel RP Sparta, IL	159	31	90	6		7		3	8		8			3			3	125	45	20	90	50
Concord Presbyterian Waterloo, IL	59	11	29	1	1	2	2	5	10	9	19		1			1	2	65		7	30	25
Covenant of Grace Fel. (M) West Frankfort, IL	18	5	13			2	2	1	10	6	2	18						40			25	
Westminster Presbyterian Vincennes, IN	40	15	24	3	2					7	7		7				7	39	20	12	21	
Reformed Presbyterian (M) Owensboro, KY	15	6	7					1	3	9	5	17						23	19	17	22	
TOTAL	729	150	420	20	4	21	13	20	56	47	7	110	10	9		5	24	612	159	116	409	172

MIDWESTERN

Westminster Presbyterian Elgin, IL	110	65	59	5	5			7	1	6	7		4	1		2	7	154	60	25	82	74
Hanna City RP Hanna City, IL	148	19	35	6		6		4	2		5	5	1	1				145	75	25	126	140
Limestone RP Hanna City, IL	29	6	15	4		3		1						1		1		35	10		22	17
Bible Presbyterian Walker, IA	56		20	4				1	5		5		5			7	12	60	50	50	50	

FINANCES

ILLIANA

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Westminster Presbyterian Alton, IL	23074	5700	60	240	481	176	520	811	50	1396	43		186	3963	32736	N	Y	Y	N
Evangelical Presbyterian Carbondale, IL	22936	7000			60	305	300	300	24	600		100		1689	31625	N	N	Y	N
Grandcote RP Coulterville, IL	36486	5773	70	1408	2762	660	825	894	200	75	798	3429	4206	15327	57587	Y	Y	Y	N
Reformed Presbyterian Cutler, IL	31452	3171	240	740	1655	240	880	2649	190	1200	200	599		8593	43215	Y	Y	Y	Y
Bethel RP Sparta, IL	25039	12309	341	470	547	668	887	1608		3480	3057	499		11556	48904	Y	Y	Y	Y
Concord Presbyterian Waterloo, IL	7698	10424	52	214	214	101	271	271		1274				2796	20918	N	N	N	N
Cove. of Grace Fellow. (M) West Frankfort, IL																	N	N	N
Westminster Presbyterian Vincennes, IN	17643	1560			244		282	526		458				1510	20713	Y	N	N	N
TOTAL	178418	47553	783	3132	6373	2150	4285	7346	484	9233	4123	6327	4952	49526	275496				

MIDWESTERN

Westminster Presbyterian Elgin, IL	58679		180	995	8785	627	1342	6969	350	720	8913	595		29476	88155	N	Y	Y	Y
Hanna City RP Hanna City, IL	43601	60000			1478		667	800	222	334	195	3325	3503	11324	114925	Y	N	Y	N
Limestone RP Hanna City, IL	12528	85			250		141	193			100	1600	1400	3684	16297	N	N	Y	Y
Cono Bible Presby. Walker, IA	20000	5000	75	115	415	54	85	152	114	25	2223			3258	28258	Y		Y	N

MEMBERSHIP

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Christ Church (M) Topeka, KS	12	9	6					1	1	8	2 11							13	9	7	13	
Westminster Presbyterian Chesterfield, MO	176	108	81	7	6		7 12		11	37	48		5		2	7		276	96	14	195	
Hazelwood RP Hazelwood, MO	131	62	76	4	7		2 3		3	5	8		3			3		105	30	10	59	55
Bethel Presbyterian Oakville, MO	46	31	32	1				3	2	4	6							59	26	9	44	42
Benton Park Fellowship St. Louis, MO (M)	24	8	10															35		18		
Covenant Presbyterian St. Louis, MO	475	19	254	14	16		2 8		8	17	4 29		7	4		15 26		354	170	77	268	245
Grace & Peace Fellowship St. Louis, MO	145		40	5	7		5				29		15			15		230		130	135	50
Korean Presbyterian St. Louis, MO	48	20	28	3	6	1	7 7		7	7	14		6			6		30		5	10	
Murphy-Blair Community Ch. St. Louis, MO (M)	37	7	26	3					2		1 3		1			2 3		50		30		
Olive Branch Presbyterian St. Louis, MO	29	2	16	3			1 1		1	1	1 3							45	10	10	25	62
Franklin RP (M) Union, MO	26	20	15	1				2			4 9 13									8	48	
Fellowship of the Lamb University City, MO	59	25	37	3	3		5				17 17		5			5			70	60	20	
Bible Presbyterian Merrill, WI	70	29	45	3	4	4			4		4		7	2		13 22		72	19	10	43	39
TOTAL	1621	430	795	66	54	14	20	60	47	83	41	202	59	9	2	39	107	1663	625	488	1140	724

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Christ Church (M) Topeka, KS	450											75		75	525	N	N	N	N
Westminster RP Chesterfield, MO	82449	90911	360	1035	3549	470	2627	4987	120	120	2860	65		16193	189553	N	N	Y	N
Hazelwood RP St. Louis, MO	36222	1273	90	500	1558	275	1243	4083	135	45	1150	761	135	9975	47470	Y	Y	Y	Y
Bethel Presbyterian Oakville, MO	24726	62296		10	319	23	263	689						1304	88326	N	N	Y	N
Benton Park Fellowship St. Louis, MO (M)	11400	1200				500						1000		1500	14100	N	N	N	N
Covenant Presbyterian St. Louis, MO	128546	9353	403	7427	21587	618	9800	11000	954		6306	9791	6937	74824	212723	Y	Y	Y	N
Grace and Peace Fellowship St. Louis, MO	49248	4009	522	175	2947	492		2040	210	210		17575		24171	77428	Y	Y	Y	N
Korean Presbyterian St. Louis, MO	10502	710		60	60		100	100	50	150		900	400	1820	13032				
Murphy-Blair Community Ch. St. Louis, MO (M)	22360		300		250	200		200	60	75	888	1600	1000	4573	26933	N	N	N	N
Olive Branch Presbyterian St. Louis, MO	13165	1414		320	750		240	200		15				1525	16104	N	N	N	N
Franklin RP (M) Union, MO	16743					240	246	130			220	313		1149	17892	N	N	N	N
Fellowship of the Lamb University City, MO	18811		100	200	215	240	200	220				1551		2776	21587	N	Y	Y	N
Bible Presbyterian Merrill, WI	18583	2990	50	236	517	50	287	1459		20	150	540	1870	5179	26752	N	N	Y	N
TOTAL	568013	238241	2080	11073	42680	3789	17241	33222	2215	1714	23005	39691	15245	192806	1000060				

MEMBERSHIP

NEW JERSEY

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Calvary Presbyterian Bricktown, NJ	52	15	26	3	1		3	3	10	1	11	4	2		4	10	60	40	13	50	80
Evangelical Presbyterian Camden, NJ	81	14	48	8	4		3	3				1				1	88	47	21	85	86
Covenant Presbyterian Cherry Hill, NJ	294	40	111	7	6	8	2	3	21	4	2	25	3			28	234	104	15	130	73
Koinonia RP (M) Delran, NJ (1978)	18	10	10	2			3										32		8	35	40
Seaside Bible Church Seaside Heights, NJ	27			1		3						1	1			2	35	15	10	25	
Evangelical Presbyterian Trenton, NJ	46	18	27	2	4							5				5	44	18	14	36	
Ventnor Presbyterian Ventnor, NJ	45	26	30	1	1	2		1	3		3				1	1	35	19	10	18	
Evangelical Presbyterian Williamstown, NJ	33	16	21	1	1	2	2		5		5				3	3	42	15	8	38	69
TOTAL	596	139	273	25	17	18	10	10	39	4	3	36	6		8	50	570	258	99	417	348

NORTHEAST

Presbyterian Church Coventry, CT	61	28	31	4	3		1	2	6	5	11						85	25	10	70	100
Presbyterian Church Manchester, CT	47	14		3	1			1			10		1		3	4	59	14	6	47	50
Hope RP Ballston Spa, NY	60	35	35	4	2	3		5	4	6	4	1			2	3	92	30	20	65	
Reformed Presbyterian Duanesburg, NY	77	39	41	4	3			1	8	2	2	6	3			9	100	20	15	85	60

FINANCES

NEW JERSEY

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Calvary Presbyterian Bricktown, NJ	25328				360	200	186	1642	125	50		739		3303	28631	Y	Y	Y	Y
Evangelical Presbyterian Camden, NJ	31157		600	365	1424	864	1035	6671		182	529	3440	3200	18310	49467	Y	Y	Y	Y
Covenant Presbyterian Cherry Hill, NJ	75329	4200	1500	1500	1500	1500	2000	11500	400	650	1050	9200		32000	111529	Y	Y	Y	Y
Koinonia RP (M) Delran, NJ (1978)	12800	304						120			120			240	13344	N	N	N	N
Seaside Bible Church Seaside Heights, NJ	13126						55	209		105			106	375	13501	Y	Y	N	N
Evangelical Presbyterian Trenton, NJ	23100	250000	60		20	60		1412					255	1807	274907	N	Y	Y	N
Ventnor Presbyterian Ventnor, NJ	14608		240	270	110	135	254	1122	60		120	245	600	3156	17764	Y	Y	Y	Y
Evangelical Presbyterian Williamstown, NJ	17516		33	75	75	50	128	484			150		300	1296	18812	Y	Y	Y	Y
TOTAL	212964	254504	2433	2210	3489	2809	3658	23160	585	987	1969	13624	4461	60487	527955				

NORTHEAST

Presby. Church of Coventry Coventry, CT	13690	10813			607	62	201	928	15	50		30		1893	26396	N	N	N	N
Preby. Ch. of Manchester Manchester, CT	22460		170	75	75	25	125	760	50			675		1955	24415	Y	N	Y	N
Hope Church Ballston Spa, NY	32187		381		231		297	231	84	50	65	463	628	2430	34617	Y	Y	Y	N
Reformed Presbyterian Duaneburg, NY	39393	9635	120	370	390	337	689	3697	508	15	1575	356		8058	57086	Y	Y	Y	Y

MEMBERSHIP

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Covenant Presbyterian Johnstown, NY	34	7	24	2		1				1	1		4	4		8		25	7	6	20	
Westminster Presbyterian Newburgh, NY	104	36	64	6	4			3	6		6		2	1		3		105	32	30	65	72
Cove. of Grace Fel. Vestal, NY (M)	34	8	15	3	1			2	6	11	3	20						50		8	40	
TOTAL	417	167	210	26	14	4	2	18	30	25	19	74	13	9		5	27	516	128	95	392	282

PACIFIC NORTHWEST

Glenmore RP Calgary, Alberta (1978)	76	36	34	2	3													105	50	40	30	
Crestwood RP (M) Edmonton, Alberta	69		25			4	1		18		18							86			32	
Faith RP (M) Vancouver, BC	25	14	32					3	2	8	10							42	30	15	20	21
Alderwood Presbyterian (1978)																						
Alderwood Manor, WA	40		25	3	5																	50
First RP Bellingham, WA	53	5	39	4			1		2		3	5	3	1		4		49	20	10	25	20
Westminster Evan. Presby. Everett, WA	236	85	166	7	5	7	1	4	1		2	3	13	2		12	27	170	40	15	100	110
Covenant Presbyterian Issaquah, WA	70	222	38	4	3		1	3	2	2	4			1		5	6	64		24	44	26
Lake Stevens RP (M) Lake Stevens, WA	15	10	7					1								2	2	35	25	20	33	100
Liberty Bay Pres. (1978) Poulsbo, WA (M)	37	5	17	3														75	18	48	62	
First Evangelical Presby. Seattle, WA	146	45	99	5	5		1	4	4	9	3	16	4	3		7		119	63	79	48	121

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Covenant Presbyterian Johnstown, NY	11651					50		1925				2160	443	4528	16179	Y	Y	Y	N
Westminster Presbyterian Newburgh, NY	41017	44308	300	500	900	200	250	680	100	50			1500	6950	92275	N	Y	Y	N
Cove. of Grace Fel. Vestal, NY (M)	12566		180	180	180	180	240	780						1740	14306	N	Y	Y	N
TOTAL	172964	64756	1151	1125	2363	854	1602	9001	757	165	1640	3684	2571	27554	265274				

PACIFIC NORTHWEST

Glenmore RP Calgary, Alberta (1978)	37093	32704		10	4023	750	3984	6044	100	408		90	11911	27320	97117	N	Y	Y	Y
Crestwood RP Edmonton, Alberta	31140							2400	75	75			1900	4450	35590	Y	N	Y	N
Faith RP (M) Vancouver, BC	24825		151	151	252	151	302	1369	150	786	419	1892		5622	30447	N	N	Y	Y
Alderwood Presbyterian (1978)																			
Alderwood Manor, WA First RP	21380	5753					375	718				131		1224	28357	N	N	N	N
Bellingham, WA	18540				120	40	232	892		120				1404	19944	N	Y	Y	N
Westminster Evan. Presby. Everett, WA	51128			1549	2499	628	86	7197	180	3091		5924	731	21886	73014	N	Y	Y	Y
Covenant Presbyterian Issaquah, WA	26988	464	70		810	115	268	511	90	1472		1394	1161	5891	33343	Y	N	Y	Y
Lake Stevens RPC (M) Lake Stevens, WA	17920	3000			180			300		200		400		1080	22000	N	N	N	N
Liberty Bay Pres. (1978) Poulsbo, WA (M)	36810				260		285	65						610	39220	N	N	N	N
First Evangelical Presby. Seattle, WA	48986	4221	90	754	2343	418	1108	8274	300	2673	998	7359	6275	30592	83801	Y	Y	Y	Y

MEMBERSHIP

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Highline RP Seattle, WA	54	17	24	2	2		2	4	4	2	6						73	39	46	50	100
Faith Presbyterian Tacoma, WA	82	14	47	2	4		1	1	3	9	12	10	3		37	50	67	31	21	38	
TOTAL	903	253	553	32	27	11	7	21	36	19	19	74	30	10	56	96	885	316	318	482	548

PHILADELPHIA

Reformed Presbyterian Boothwyn, PA	198	72	152	8	2	7	1					2	1	1	7	11	169	45		131	115
Covenant Presby., Concord Glen Mills, PA	77	17	41	3	3	1			4	3	7	1	1		2		61	25	12	37	45
New Covenant Fellowship Harrisburg, PA	84	50	51	4	5		1		2	7	9			1	1		101		29	71	
Beechwood RP Havertown, PA	51	19	20	1		1											30	18	9	24	65
Church of the Shepherd Hershey, PA (M)	19	2	11						9	9							30		10	17	
Reformed Presbyterian King of Prussia, PA	31	13	15	1		1	1	3	1	6	7	2			14	16	39			12	40
Westminster Presbyterian Lancaster, PA	300	95	166	12	12		3			7	7		4		3	7	315	75	30	203	107
Lansdale Presbyterian Lansdale, PA	176	72	80	7	6	2	6		17		17	1		1	1	3	170	40	14	92	85
Evangelical Presbyterian Levittown, PA	134	36	74	5	2		3	5	5		5	6	1		6	13	179	102	45	170	
Calvary Presbyterian Media, PA	108	14	72	3	2	4	2	2					1		1		70	18	14	35	35
Christ RP Oreland, PA	146	63	70	8	7		5		4	10	14	12			4	16	125	56	64	100	60

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Highline RP Seattle, WA	33448		12	44	479	28	126	1320	28	878		6	612	3533	36981	N	N	N	N
Faith Evangelical Presby. Tacoma, WA	29970			451	1350	281	306	4720	165	2380		469		10122	40092	N	N	Y	Y
TOTAL	378230	46142	323	2959	12316	2411	7072	33810	1088	12083	1417	17665	22590	113734	538106				

PHILADELPHIA

Reformed Presbyterian Boothwyn, PA	49270	91	700		698		125	3412	100	1060	960	6648	240	13943	63304	N	Y	Y	N
Covenant Presby., Concord Glen Mills, PA	27338	1739	180	370	301	191	589	4860	85	713	475	1135	30	8929	38006	Y	Y	Y	N
New Covenant Fellowship Harrisburg, PA	30407						612	2170		3700		3735	977	11194	41601	N	N	Y	N
Beechwood RP Havertown, PA	13384		60	145	145		320	1823			120	1085	1205	3708	17092				
Church of the Servant Hershey, PA (M)	18120														18120	N	N	Y	N
Reformed Presbyterian King of Prussia, PA	13383				18		66	11						95	13479	N	N	Y	Y
Westminster Presbyterian Lancaster, PA	62482	52357	200	4300	6500	8066	9545	28782	400	7968	3000	9105		77866	192705	N	Y	Y	N
Lansdale Presbyterian Lansdale, PA	41070	48057	279	360	630	535	390	5315	75	1165	14086	8007	1214	32056	121183	N	Y	Y	Y
Evangelical Presbyterian Levittown, PA	62313	4150	550	903	3495	1388	2100	7059	225	100	114	2262	45	18241	84704	Y	Y	Y	Y
Calvary Presbyterian Media, PA	32716	3000		300	160	300	240	2770	25	25	160	630	690	5300	41016	Y	Y	Y	Y
Christ RP Oreland, PA	35220	6712	180	225	495	180	450	2310	153	465	630			5088	47020	N	Y	Y	N

MEMBERSHIP

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Third RP Philadelphia, PA	165	42	96	7	3	8	1	4	3	4	7			1		8		100	40	15	70	110
Fifth RP Philadelphia, PA	48			1	1	4			1		1		3	6		4	13	16			18	
Hope Fellowship RP Philadelphia, PA (M) (1978)	10		3															15		5	15	
Faith RP Quarryville, PA	124	39	42	6		5		5		10	3	13	4	5		9		128	60	55	170	120
Calvary Presbyterian Warminster, PA	52	8	30	3	1				4	15	4	23		2		17	19	63	36	8	46	
Reformed Presbyterian West Chester, PA	96	14	50	2	5		2	2	4	2	7	13	4	1		21	26	72	36	20	49	
Calvary Presbyterian Willow Grove, PA	495	284	225	9	10	11	1	13	22	4	15	41	19	5	3	27		320	90	75	190	110
TOTAL	2314	840	1198	80	59	44	10	50	67	77	29	173	61	28	6	77	172	2003	641	405	1450	857

PITTSBURGH

Faith Presbyterian (M) Oakland, MD (1978)	12	17	5	2		3												14	8	10	13	
The Trinity Presby. Columbus, OH	28	6	17	2	3			1										22	6	5	12	
Immanuel Presbyterian Poland, OH	147	42	70	5	2	4		2		1	1	2		3		5	8	68	25	8	30	70
Robinwood RP Youngstown, OH	87	15	53	4	4			3	1	5	1	7	3	2		6	11	72	20	10	50	100
Chapel RP Beaver, PA (1978)	99	48	54	3		1												58	18	3	36	50
Christ Presbyterian Beaver Falls, PA	81	34	49	3	3	1	1	2	4	6	10		1			1		85	40	20	50	30

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Third RP Philadelphia, PA	38000	1200		300	300	1100	105	3200			600	1275	341	7221	46421	N	Y	Y	Y
Fifth RP Philadelphia, PA	8174					100		1485	75	25			465	2150	10324	N	N	N	N
Hope Fellowship RP (1978) Philadelphia, PA (M)	2275						25	350			350			725	3000	N	N	N	N
Faith RP Quarryville, PA	40546	24875		2914	2646	315	1323	7889	600	240	740	4260	907	21834	87255	Y	Y	Y	N
Calvary Presbyterian Warminster, PA	39721		25		360		202	633			75	997	1143	3435	43156	N	N	N	N
Reformed Presbyterian West Chester, PA	31000					1500	100	2000	25	25		2470	15800	21920	52920	Y	Y	Y	Y
Calvary Presbyterian Willow Grove, PA	101300	48200	3000	2100	1560	390	2400	17600		4200	4380	3700	1520	40850	190350	Y	N	N	N
TOTAL	646719	190381	5374	11917	17308	14085	18592	91669	1783	19686	25690	45309	24577	274555	1111656				

PITTSBURGH

Faith Presbyterian (M) Oakland, MD (1978)	6358	1111					34	140		110		40	315	639	8108	Y	N	Y	N
The Trinity Presby. Columbus, OH	13029	500					15	292	28					335	13864	N	N	N	N
Immanuel Presbyterian Poland, OH	40000			120	120	60	120	3000	120	120				3660	43660	N	N	Y	N
Robinwood RP Youngstown, OH	25127		182	98	367	271	229	3556	50	657		1162		6572	31669	Y	Y	Y	Y
Chapel RP Beaver, PA (1978)	14378	1500					540	900				960	540	2940	18818	Y	Y	Y	Y
Christ Presbyterian Beaver Falls, PA	23812	783	120	324	660	180	545	1982	180	120	744	1248	420	6523	31118	N	Y	N	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Darlington RP																						
Darlington, PA	97	11	42	4		4	1						1	3		4		46	6		32	35
View Crest RP																						
Eighty Four, PA	37	2	22	3							2 2					1 1		40	15	10	30	60
Bible Presbyterian																						
Enon Valley, PA	107	17	70	6		1	1		3		3			2		3 5		72	15	8	61	52
Rocky Springs RP																						
Harrisville, PA	52	27	24	4			4		7	3	10					1 1		65	35	12	49	28
Fairview RP																						
Industry, PA	94	36	53	4		6	2		1		1			1		5 6		79	33	12	65	112
Reformed Presbyterian																						
Kittaning, PA	67	19	40	4	3			2			1 1		2	2		4		35			35	54
Maranatha RP																						
Murrysville, PA	75	35	40	3	3		1 2		10		10		2			15 17		84	27	8	80	
Christ RP																						
New Castle, PA	33	12	16	2	3													43	10	4		25
Calvin Presbyterian																						
North Huntingdon, PA	94	30	35	6	4		1		2	1	2 5		1	1		2		69	17	43	43	66
First RP																						
Pittsburgh, PA	363	94	169	9	12	9	11		14	7	1 22		7	4		20 31		255	131	55	140	230
Providence RP																						
Sharon, PA							1											22	7		17	
TOTAL	1473	445	759	64	37	29	6 29		42	23	8 73		17	18		56 91		1129	413	208	743	912

ROCKY MOUNTAIN

Hope RP (Mission)																						
Tempe, AZ	10	6	8			2	2			2	2							27	15	8	18	
Evangelical Presbyterian																						
Colorado Springs, CO	278	93	144	7	9		1 5		13	18	31		16	5		21		239	98	31	190	312

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Darlington RP Darlington, PA	9000	1500				497		748		35		81	308	1669	12169	Y	Y	Y	Y
View Crest RP Eighty Four, PA	19572	1932			555	428	1864	568		428				3843	25347	Y	N	N	N
Bible Presbyterian Enon Valley, PA	20774	1667		439	439	366	105	2025		245	319	419		4355	26796	Y	Y	Y	Y
Rocky Springs RP Harrisville, PA	18150	1408	151	324	989		303	485	91	141	91	400	425	3400	22957	Y	Y	Y	Y
Fairview RP Industry, PA	23351	665	120	889	860	550	360	4195	176	950	305	750		9155	33171	Y	Y	Y	Y
Reformed Presbyterian Kittanning, PA	9748	1120		120	250	250	130	2515	20	313		1436	15	5049	15917	N	Y	Y	Y
Maranatha RP Murrysville, PA	17736	13998		150	150		300	562		900		442	900	3457	35192	N	Y	Y	Y
Christ RP New Castle, PA	17191			170	250		50	200		780		330		1790	18981	N	N	Y	N
Calvin Presbyterian North Huntingdon, PA	19545	6180	60	460	696	915	505	3165	10	20	600	100	250	6781	32506	Y	Y	Y	Y
First RP Pittsburgh, PA	83215	31737	501	3008	5014	752	2507	14226	626	1980	2015	2554	990	34175	149127	Y	Y	Y	Y
Reformed Presbyterian (M) Sharon, PA	7715						642	741				100	550	2033	9748	N	N	N	N
TOTAL	388701	64101	1134	6102	10350	4269	8249	39300	1301	6799	4074	10022	4713	96376	529178				

ROCKY MOUNTAIN

Hope RP (M) Tempe, AZ	19132	37652	20	40	1805	75	71	90	10	10	1263	5	5	3394	60178	N	N	Y	N
Evangelical Presbyterian Colorado Springs, CO	59680	1000		600	3000	1000	2400	7700	240	750	16000	2910	2700	37300	97980	N	N	N	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Village Seven Presby. Colorado Springs, CO	499		252	8			10	18	15	53	68	12	2			14					
Trinity RP Montrose, CO	34	23	18	2	2		4	2	7	11	3 21	2				2	60		25	55	
Covenant RP Wheat Ridge, CO	88	37	60	3	2	5		1		17	3 20	4	1	1	5 11		99	42		55	60
Trinity Presbyterian Kearney, NB	64	10	36	4	4			1	6		6	4				4	77	45	33	57	64
Westminster Presbyterian Alamagordo, NM	129	30	58	5	5	2	4	3	5	6	4 15	2			21 23		118	56	48	63	18
Providence Presbyterian Las Cruces, NM (M)	24	15	13					2									35	15	8	20	
University Presbyterian Las Cruces, NM	121	57	43	5	8		2	5	7	6	13	2			1 3		170	50	42	104	230
Covenant Presbyterian Lander, WY	49	28	15	3							4 4	1				1	50			30	
TOTAL	1296	299	647	37	30	9	21	39	53	113	14 180	43	8	1	27 79		875	321	195	592	684

SOUTHEAST

Second Street Presbyterian Albemarle, NC	306	38	130	7	8		2	3	2	4	6	5	5		4 14		220	75	25	100	71
Faith Presbyterian Charlotte, NC	137	39	84	7	7					5	1 6	2	1		7 10		114	72	21	78	50
Westminster Presbyterian Concord, NC	71	7	34	4	2												40			23	89
Lednum St. Presbyterian Durham, NC	45	10	25	4	2		2	2	10		10	1			1		32	18	12	28	44
Meadowview RP Lexington, NC	103	15	50	4	5			1					2		2		112	58	28	78	93

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Village Seven Presby. Colorado Springs, CO	124496	4292		900	1500		570	792	438	300	900	2688	615	8703	137491	N	N	N	N
Trinity RP (M) Montrose, CO	21106	8023			375		378	725				158		1636	30765	N	Y	Y	Y
Covenant RP Wheat Ridge, CO	36466	1718	120	140	190	120	543	2242	46	480	50	40	119	4090	42274	N	N	Y	Y
Trinity Presbyterian Kearney, NB	22038	38023	245	710	2754	120	653	3992	125	120	300	1002	35	10055	70116	Y	N	N	N
Westminster Presbyterian Alamagordo, NM	29308	21594	141	705	705	141	705	705	141	564		893		4698	55600	Y	Y	Y	N
Providence Presbyterian Las Cruces, NM (M)	4122	3499						260			580	711	221	1772	9393	N	N	N	N
University Presbyterian Las Cruces, NM	58548	60000		1920	1920	960	1920	8640	150	150	960	1920	960	19500	138048	Y	N	Y	N
Covenant Presbyterian Lander, WY	25993		37	218	305	355	141	144	258	597		542	90	2688	28681	N	N	N	N
TOTAL	400889	175801	583	5223	12554	2771	7381	25290	1408	2971	20053	10869	4745	93836	670526				

SOUTHEAST

Second Street Presbyterian Albemarle, NC	46640	11590		280	605		280	2540	120	160		100		4085	62315	Y	N	Y	Y
Faith Presbyterian Charlotte, NC	36166	5614		525	1719		1006	9576	200	765	120	2610	3148	19669	61449	Y	Y	Y	Y
Westminster Presbyterian Concord, NC	6670							156						156	6826				
Lednum St. Presbyterian Durham, NC	11050	3871					30	3085		220		75		3410	18331	Y	N	N	N
Meadowview RP Lexington, NC	27495		300	610	1163	226	857	8400	180	800		360		12896	40391	Y	Y	Y	Y

FINANCES

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Trinity Presbyterian Wilmington, NC	26163							93						93	26256	N	Y	Y	Y
First RP																			
Anderson, SC	28220			262	786	262	395	1050	262	262		262	395	3936	32150	N	N	Y	N
Church Creek Presby. Charleston, SC	44435	38910												12538	95883	Y	Y	Y	N
Faith RP (M)																			
Florence, SC	11712	1275					44				85			129	13116	N	N	Y	N
Augusta St. Presbyterian Greenville, SC	27418			215	150		6046			30	215	3231	1430	12317	39735	N	Y	Y	Y
Mitchell Rd. Presbyterian Greenville, SC	247680	133777	264	6670	5448	1523	546	19557	2205	6032	9634	42163	7233	101274	482730	N	Y	Y	N
Shannon Forest Presby. Greenville, SC	165640			1797	11134	104	2593	25471		1200	61511	14600	4953	123364	289004	N	Y	Y	Y
Jeremy Creek RP (M)																			
McClellanville, SC	6000	600					30	90	30	90				240	6840	N	Y	Y	N
Faith Presbyterian Myrtle Beach, SC	36834			834	1209		391	1654	75	275		1614		6054	42888	N	N	Y	N
Trinity Presbyterian Spartanburg, SC	31312	3630			300		51	3660		60		535	5071	9677	44619	N	Y	Y	N
TOTAL	753435	199287	564	10978	22579	2265	8223	81378	3072	9894	71565	65550	22230	309838	1262533				

SOUTHERN

Covenant Presbyterian Auburn, AL	39169	4354		50	450		50	230				8038	365	9183	52706	N	N	Y	Y
Reformed Presbyterian Huntsville, AL	59316		218	470	715	425	979	3089	120		4027	1420		11463	70779	Y	Y	Y	Y
Reformed Presbyterian Kenner, LA	20767	18253			245	25	110	975				275		1630	40650	N	N	Y	N
Ryder Memorial Presby. Bluff City, TN	6721	1246	35	60	60	247	185	509	50	25	680	796	827	3475	11442	N	N	N	N

MEMBERSHIP

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Trinity Presbyterian Wilmington, NC	24	5	11	1	1			1					2			2		26	18	6	21	
First RP Anderson, SC	131	26	58	5	6			3	3		2 5		3	1		4		93	42	24	65	40
Church Creek Presby. Charleston, SC	120	31	41	2	3		6	2	7	20	6 33		5			1 6		179	85	50	90	
Faith RP (Mission) Florence, SC	14		12				3		1	2	2 5							23	11	7	21	18
Augusta St. Presbyterian Greenville, SC	118		75	4	4					2	2		5	2		3 10		80	40	10	78	
Mitchell Rd. Presbyterian Greenville, SC	768	133	361	12	12			3	33		97 130		4	3	1	46 54		519	337	173	555	220
Shannon Forest Presby. Greenville, SC	404	64	150	10	10		3	5	11	30	41		40	2	1	9 52		351	130	75	190	85
Faith Presbyterian Myrtle Beach, SC	64	16	40	3	3					2	2				1	1 2		85	34	25	60	60
Trinity Presbyterian Spartanburg, SC	105	31	39	4	4		2	3	4	12	16							100	65	40	72	50
TOTAL	2420	417	1117	67	67	3	15	25	71	77	109 268		67	16	3	71 157		1991	1002	503	1474	820

SOUTHERN

Covenant Presbyterian Auburn, AL	96	10	54	3	5				2	2	18 22		11	1		11 23		300	50	20	90	
Reformed Presbyterian Huntsville, AL	160	45	62	6	6			7	7	21	28		7			7		165	100	50	95	65
Reformed Presbyterian Kenner, LA	30	15	14	2	3		1				5 5		4			4		40	16	16	32	21
Ryder Memorial Presby. Bluff City, TN	57	2	34	2		2	2	1	2	2	4			1		12 13		60	20	18	65	86

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
New City Fellowship Chattanooga, TN	72	25	25	3	6		1	4	1	4	6 11	4			5 9		100	50	35	60	60
Reformed Presbyterian Lookout Mountain, TN	208		94	7	7		7		6	11	9 26	7			1 8		300	240	50	105	240
First RP Memphis, TN	127	25	70	7	6	3	2			4	4	16	1		6 23		100	50	20	60	
Reformed Presbyterian Nashville, TN (1978)	36	28	22	2	1												44	31			
TOTAL	700	154	375	32	34	5	4	21	18	44	38 100	49	3		35 87		1109	557	189	507	472

SOUTHWEST

First Presbyterian Minco, OK	68	17	42	3	2								1		1 2		42	24	9	33	36
RP (M)																					
Norman, OK	14	9	8				2			3	1 4						23	15	11	22	
Heritage RP																					
Oklahoma City, OK	64	4	40	2		1			25	16	9 50		2		2		75	45	60	40	50
Calvary Presbyterian Stilwell, OK	38	4	20	3	1		1 2			5	5						41	25	9	43	220
Christ Presbyterian Tulsa, OK	172	34		7	4		5 14		10	15	2 27		1		4 5		185	110	30	100	
Westminster Presbyterian Bedford, TX	30	8	15	2	3		2			3	3				1 1		30	12	10	25	
Sungdo Presbyterian Dallas, TX (1978)	19	21	17	2	2												35	17		30	
Town North Presbyterian Richardson, TX	50	30	28	4	1		8			6	6	4			2 6		60	30	18	42	55
Westminster Presbyterian Gainesville, TX	256	40	158	9	9	3	8 3		8	19	27		4		35 39		242	109	104	97	98
TOTAL	711	167	328	32	22	4	14 31		43	67	12 122	4	8		43 55		733	387	251	432	459

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
New City Fellowship Chattanooga, TN	29911	1869	31	3742	412	174	31	608	5	5	1960	10230	472	17670	49450	N	N	Y	Y
Reformed Presbyterian Lookout Mountain, TN	39781	3337	384	3040	2050	324	2130	9658	240	120	5769	3435		27150	70267	N	N	Y	N
First RP Memphis, TN	56283		156	2265	3266	300	2469	10528	240	120	660	1792	555	22351	78634	Y	Y	Y	N
Reformed Presbyterian Nashville, TN (1978)	15583													395	15978	N	N	N	Y
TOTAL	287531	29059	824	9627	7198	1495	5954	25597	655	270	13096	25906	2219	93317	389906				

SOUTHWEST

First Presbyterian Minco, OK	14934	863		595	803	31	669	656		120		2149	1833	6856	22653	Y	Y	Y	N
Reformed Presbyterian (M) Norman, OK	13765			135	135	135	81	420	20	120	15	45	210	1316	15081	N	N	N	N
Heritage RP Oklahoma City, OK	50154			255	255		381	545		30		137		1602	51756	N	N	N	N
Calvary Presbyterian Stillwell, OK	3390	1985				3915	104			660		20		4699	10075	N	Y	Y	N
Christ Presbyterian Tulsa, OK	81197	19492	600	900	1800	900	600	4150	665	120		750		10485	111174	N	N	Y	N
Westminster Presbyterian Bedford, TX	14400	200		108	108	432	540	1812		216				3216	17816	N	Y	Y	N
Sungdo Presbyterian Dallas, TX (1978)	560	500													1060	N	N	N	N
Town North Presbyterian Richardson, TX	46577	14460	210	630	1496	281	666	2936	90	120		550		6979	68016	Y	Y	Y	Y
Westminster Presbyterian Gainesville, TX	55989	3652	240	2275	2385	1600	3791	5692	150	2072	1025	14556		33786	93426	Y	N	Y	Y
TOTAL	280966	41152	1050	4698	6982	7294	6832	16211	925	3458	1040	18207	2043	68939	391057				

MEMBERSHIP TOTALS BY PRESBYTERY

	Ministers	Churches	Missions	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE					TOTAL DECREASE						
																Letter of Dismissal	Death	Ordination	Dropped from Roll		Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance	
California	22	5	2	471	252	247	20	21	3	15	11		43	19	17	79	18	3		10	31	571	234	178	366	153
Delmarva	65	26	4	5016	1730	2656	137	131	36	51	142		241	239	85	612	122	22	2	102	208	4947	1768	767	3121	1642
E. Canada	6	4	1	144	65	107	9	3			4		10			10	2	2			4	170	92	58	55	64
Florida	19	9	1	1072	362	616	40	28	7	12	26		67	66	15	148	15	11		21	47	1298	550	229	829	575
Great Lakes	12	6	0	503	238	292	23	26	9	3	25		27	17	5	49	28	2		13	43	647	215	10	460	334
Great Plains	8	3	0	143	35	83	9	3			1		1	3	3	7	1	2			3	140	55	26	88	55
Illiana	18	7	2	729	150	420	20	4	21	13	20		56	47	7	110	10	9		5	24	612	159	116	409	172
Midwestern	55	13	4	1621	430	785	66	54	14	20	60		47	83	41	202	59	9	2	39	107	1663	625	488	1140	724
New Jersey	16	7	1	596	139	273	25	17	18	10	10		39	4	3	46	36	6		8	50	570	258	99	417	348
Northeast	18	6	1	417	187	210	26	14	4	2	18		30	25	19	74	13	9		5	27	516	128	95	392	282
Pacific NW	23	9	3	903	253	553	32	27	11	7	21		36	19	19	74	30	10		56	96	885	316	318	482	548
Philadelphia	40	16	2	2314	840	1198	80	59	44	10	50		67	77	29	173	61	28	6	77	172	2003	641	405	1450	857
Pittsburgh	24	16	1	1473	445	759	64	37	29	6	29		42	23	8	73	17	18		56	91	1129	413	208	743	912
Rocky Mtn.	20	8	2	1286	299	647	37	30	9	21	39		53	113	14	180	43	8	1	27	79	875	321	195	592	684
Southeast	27	13	2	2420	417	1117	67	67	3	15	25		71	77	108	268	67	16	3	71	157	1991	1002	503	1474	820
Southern	27	8	0	788	150	375	32	34	5	4	21		18	44	38	100	49	3		35	87	1109	557	189	507	472
Southwest	16	8	1	711	167	328	32	22	4	14	31		43	67	12	122	4	8		43	55	733	387	251	432	459
TOTALS	416	164	26	20615	6139	10676	719	577	217	203	533		891	923	423	2327	575	166	14	568	1281	19859	7721	4135	12957	9101

FINANCIAL TOTALS BY PRESBYTERY

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS
California	358627	91927	600	2900	7055	1050	2604	11051	885	4530	6243	20226	4454	61598	512152
Delmarva	1763802	256946	5475	21129	26684	9389	20525	176419	3533	8213	7824	84313	30818	396220	2416866
Eastern Canada	78247	245	110		200		182	3970	62	296		23320	5450	33590	112081
Florida	421972	180670	325	5635	7963	949	5422	26651	872	1166	5438	9069	18796	83311	685953
Great Lakes	263055	102637	1423	4235	4851	5101	3193	15678	762	1548	503	16457	5400	59152	424843
Great Plains	39459	15289		65	459	112	675	2495	235			150		4290	59038
Illiana	178418	47553	763	3132	6373	2150	4265	7346	464	9233	4123	6327	4952	49526	275496
Midwestern	588013	239241	2080	11073	42680	3789	17241	33222	2215	1714	23005	39691	15245	192806	1000060
New Jersey	212964	254504	2433	2210	3489	2809	3658	23160	585	987	1969	13624	4461	60487	527955
Northeast	172964	64756	1151	1125	2363	854	1802	9001	757	165	1640	3694	2571	27554	265274
Pacific NW	378230	46142	323	2959	12316	2411	7072	33610	1088	12083	1417	17665	22590	113734	538106
Philadelphia	646719	190381	5374	11917	17308	14065	18592	91669	1763	19686	25690	45309	24577	274555	1111856
Pittsburgh	368701	64101	1134	6102	10350	4269	8249	39300	1301	6799	4074	10022	4713	96378	529178
Rocky Mtn.	400889	175801	563	5233	12554	2771	7381	25290	1408	2971	20053	10869	4745	93836	570526
Southeast	753435	199267	564	10978	22579	2265	6223	81378	3072	9894	71565	65550	22230	309638	1262533
Southern	267531	29059	824	9627	7198	1495	5954	25597	655	270	13096	25986	2219	93317	369906
Southwest	280966	41152	1050	4698	6982	7294	6832	16211	925	3458	1040	18207	2043	68939	391057
TOTAL	7153992	1999671	24192	103218	193424	60773	119670	622248	20582	83013	187680	410469	176264	2019129	11172880

COMPARATIVE STATISTICS

	1968	1970	1972	1974	1976	1978	1979
1. Number of Churches	121	128	142	150	152	160	164
2. Number of Mission Churches	9	8	8	10	16	29	26
3. Number of Ministers	285	319	332	354	369	394	416
4. Number of Communicants	12,960	14,026	15,892	17,318	18,836	19,237	20,615
5. Number of Covenant Children	3,538	3,755	4,589	5,569	5,412	6,420	6,139
6. Total Membership	16,783	18,100	20,812	23,241	24,617	26,051	27,170
7. Total Giving	\$2,412,860	\$3,303,137	\$4,250,370	\$5,553,293	\$7,490,305	\$9,692,824	\$11,172,680
8. Percent for General Budget	79.3%	60.0%	61.9%	58.1%	63.7%	66.4%	64.2%
9. Percent for Capital Expenditures		19.5%	18.6%	23.8%	16.4%	16.5%	17.7%
10. Percent for Benevolences	20.7%	20.3%	19.0%	18.0%	18.8%	17.0%	18.1%
11. Per Capita Giving (Communicants)	\$211.67	\$248.43	\$267.45	\$323.47	\$397.66	\$493.75	\$542.00
12. Per Capita Giving (Total Membership)	\$143.77	\$183.04	\$204.23	\$240.85	\$304.27	\$372.07	\$411.21
13. Per Capita Personal Income (USA)	\$3,422.00	\$3,945.00	\$4,513.00	\$5,443.00	\$6,369.00	\$7,246 est.	
14. Percent: RP Giving/ Personal Income	4.20%	4.64%	4.53%	4.42%	4.78%	5.13%	

STATUS OF ORDAINED MINISTERS

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

SPRING 1980

			Cumulative	
PASTORS:	RPCES	216		
	Non-RP	<u>22</u>		
	Total	238	238	56.1%
MISSIONARIES:	WPM and BHM	31		
	Non-RP agencies	<u>14</u>		
	Total	45	283	66.7%
CHAPLAINS		15		
PRESBYTERY EVANGELISTS		<u>5</u>		
	Total	20	303	71.5%
PROFESSORS:	RPCES institutions	19		
	Non-RP institutions	<u>13</u>		
	Total	32	335	79.0%
ADMINISTRATORS:	RPCES agencies	5		
	Non-RP agencies	<u>8</u>		
	Total	13	348	82.0%
HONORABLY RETIRED		<u>20</u>		
	Total	33	368	86.8%
GRADUATE STUDIES		4		
COUNSELORS		7		
TEACHERS/PRINCIPALS		<u>11</u>		
	Total	22	390	92.0%
SECULAR WORK		20		
OCCUPATION UNKNOWN		<u>14</u>		
	Total	34	424	100.0%

PRG 6/21/80

SYNOD AGENCIES

BOARD OF HOME MINISTRIES, P.O. Box 6422, Grand Rapids, MI 49506. Mr. Earl W. Witmer, Executive Director. Phone (616) 458-0163. Home: (616) 241-2752.

CHRISTIAN TRAINING INC., Box 505, Coventry, CT 06238. Rev. Robert E. Edmiston, Executive Director. Phone (203) 742-7391.

COVENANT COLLEGE, Lookout Mountain, TN 37350. Dr. Martin Essenburg, President. Phone (404) 820-1560.

COVENANT THEOLOGICAL SEMINARY, 12330 Conway Rd., St. Louis, MO 63141. Dr. William S. Barker, President. Phone (314) 434-4044.

HOSPITALIZATION, SYNOD, RD 2, Box 20, Quarryville, PA 17566. Phone (717) 786-7321.

LEGAL COUNSEL, Donald A. Semisch, Esq., 408 N. Easton Rd., Willow Grove, PA 19090. Phone (215) 659-7680.

NATIONAL PRESBYTERIAN MISSIONS, 12330 Conway Rd., St. Louis, MO 63141. Rev. Donald J. MacNair, Executive Director. Phone (314) 878-7177.

PENSION FUND, Mr. Gordon D. Shaw, Treasurer, 12330 Conway Rd., St. Louis, MO 63141.

REFORMED PRESBYTERIAN FOUNDATION, 12330 Conway Rd., St. Louis, MO 63141. Mr. Jack W. S. Hudson, President. Phone (314) 576-7469.

WOMEN'S SYNODICAL SOCIETY, Mrs. Charles B. Holliday, President, 141 Crescent Hills Rd., Pittsburgh, PA 15235. Audiovisuals: Mrs. Wilber B. Wallis, 18 Winslow Ln., St. Louis, MO 63131.

WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE 19806. Rev. Nelson K. Malkus, Executive Secretary. Phone (302) 652-3204.

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Wilkins, Capt. James R. Jr. [CTS], P.O. Box 1073, Vero Beach, FL 32082

Williamson, W. Jack [PCA, CC] Attorney at Law, P.O. Box 467, Greenville, AL 36037

Witmer, Earl W. [CC], 1330 Benjamin Ave. SE, Grand Rapids, MI 49506

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(Italicized names are members of presbytery)

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Calabasas Presbyterian Church

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(No mail) (213) 991-9373

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6009 Dovetail Dr., Agoura, CA 91301 (213) 889-9844

9:30 A.M. 6:00 P.M.

CANOGA PARK, CALIFORNIA

Immanuel Reformed Presbyterian Church

7401 Jordan, Canoga Park, CA 91304 (No mail)

Rev. Benjamin R. Short (Elizabeth)

19859 Kittredge, Canoga Park, CA 91303 (213) 883-8199

Clerk of Session: Brent N. Smith

5351 Woodlake, Woodland Hills, CA 91367 (213) 347-2126

11:00 A.M. 6:00 P.M.

CHATSWORTH, CALIFORNIA

Covenant Evangelical Presbyterian Church

10209 DeSoto Ave., Chatsworth, CA 91311 (213) 341-2343

Rev. Paul A. Doepke (Donna)

1978 Ardenwood Ave., Simi Valley, CA 93063 (805) 522-7387

Clerk of Session: Fritz Schuller

19850 Needles St., Chatsworth, CA 91311 (213) 349-1398

11:00 A.M. 6:00 P.M.

CHICO, CALIFORNIA

Covenant Family Fellowship (Mission)

Grange Hall, Box 3543, Chico, CA 95927

Rev. Walter E. Lyons (Helen), Organizing Pastor

2781A Pillsbury Rd., Chico, CA 95926 (916) 342-4621

11:00 A.M. 6:00 P.M.

SAN JOSE, CALIFORNIA

Westminster Chapel (Mission)

Franklin Savings and Loan

Snell and Blossom Hill, San Jose, CA (No mail)

Rev. Lawrence G. Andres

1569 Ilikai Ave., San Jose, CA 95118 (408) 266-1569

President-Treasurer: Jim Hoelzel

1671 Fairwood Ave., San Jose, CA 95124 (408) 264-8632

10:00 A.M. 5:30 P.M.

SEPULVEDA, CALIFORNIA

Valley Presbyterian Church

9200 Haskell Ave., Sepulveda, CA 91343 (213) 894-9208
Rev. David R. Bransby (Megret)
16401 Marilla St., Sepulveda, CA 91343 (213) 894-1804
Clerk of Session: Geza Z. Farkas
16513 Hiawatha St., Granada Hills, CA 91344 (213) 363-8767
11:00 A.M. 6:00 P.M.

VALENCIA, CALIFORNIA

Covenant Presbyterian Church of Santa Clarita Valley

24802 N. Alderbrook Dr., Newhall, CA (No mail) (805) 259-1344
Rev. Laurence H. Withington (Esther)
20554 Alaminos, Saugus, CA 91350 (805) 259-1344
Clerk of Session: Donald L. Hamilton
22552 Arriba Dr., Saugus, CA 91350 (805) 259-9580
11:00 A.M. 7:00 P.M.

YUCAIPA, CALIFORNIA

First Reformed Presbyterian Church (Mission)

31970 Yucaipa Blvd., Yucaipa, CA 92399 (714) 794-4217
Rev. Donald C. Taylor Jr. (Mary Helen), Presbytery Evangelist
12290 Lorez St., Sunnymede, CA 92388 (714) 656-2659
Clerk of Session: James D. MacDonald
35428 Sunlight Dr., Yucaipa, CA 92399 (714) 797-5067
11:00 A.M.

OTHER MINISTERIAL MEMBERS

Barnes, Louie M. Jr., D.Min. (LaVonda), 17725 Romar St., Sepulveda, CA 91325 (213) 349-3325
Bradley, Carl R. Jr. (Arlene), 22110 Elkwood, Canoga Park, CA 91304
Buckley, Jack (Joanne), 2342 Grant St., Berkeley, CA 94703
(Teacher, Covenant Circle Inc.) (415) 841-3268
Bunzel, Claude (Opal), 2925 W. Lincoln Ave., #62, Anaheim, CA 92801 (Curator, Independence Hall and Colonial Research Library; Minister, Church of Reflections, Knott's Berry Farm) (714) 827-1226
Chong, Hui Chu, 9947 DeSoto Ave., #23, Chatsworth, CA 91311, West Valley Korean Presbyterian Church (213) 341-9717
Dare, David (Mary), 194th Bde., 5682-B Brett Dr., Ft. Knox, KY 40121 (Chaplain, US Army)
Gaylord, Leonard I. (Fern), 334 E. Badillo St., Covina, CA 91723 (Retired) (213) 331-6942
Gilchrist, George R. M. (Ruth), Box 461, 9 Mound Ave., Mount Hermon, CA 95041 (Retired) (408) 335-7925
Gilchrist, James S. (Anne), 1968 Susquehanna, Abington, PA 19001 (215) 887-4747
Glasser, Arthur F., D.D. (Alice), 1800 N. Craig Ave., Altadena, CA 91001 (Senior Professor, School of World Mission, Fuller Seminary) (213) 794-9068
Hong, Dr. Ban Sik (Soon Ae), 144 Gonzales Dr., San Francisco, CA 94132
Lambert, Roger (Sarah), 1594 N. Allen, Apt. 22, Pasadena, CA 91104 (213) 794-3553

DELMARVA PRESBYTERY

Delaware, Maryland, Virginia

MODERATOR: *Rev. Frederick S. McFarland*

STATED CLERK: Mr. Charles L. Eckardt

901 N. Broom St.

Wilmington, DE 19806

Office: (302) 652-3204

Home (302) 764-6311

DOVER, DELAWARE

Reformed Presbyterian Church (Mission)

Meeting at SDA Church, Wyoming Ave. and New Burton Rd.,

Dover, DE (No mail)

Rev. Keith Peck, Organizing Pastor (Gale)

171 Orchard Ave., Dover, DE 19901

(302) 674-0647

HOCKESSIN, DELAWARE

Berea Presbyterian Church

Sunnyhill Ln. and Old Lancaster Pike, Hockessin, DE 19707

Rev. Lynden H. Stewart (Vera)

2105 Lori Dr., Wilmington, DE 19808

(302) 994-2595

Clerk of Session: Melvin R. Ludwig

RD1, Box 311B, Mercer Mill Rd., Landenberg, PA 19350

(215) 274-8692

11:00 A.M. 6:00 P.M.

NEWARK, DELAWARE

Evangelical Presbyterian Church

308 Possum Park Rd., Newark, DE 19711

(302) 737-2300

Rev. Robert F. Auffarth (Ruth)

505 Woodlawn Ave., Newark, DE 19711

(302) 737-5476

Rev. Calvin F. Frett (Dorothy), Associate Pastor

102 Rockrose Dr., Meadowood, Newark, DE 19711

(302) 368-4131

Rev. Andrew T. Krasowski (Nancy), Assistant Pastor

2453 Hammond Pl., Kirkwood Gardens, Wilmington, DE 19808

(302) 998-1778

Clerk of Session: Frank P. Voshell

61 Valley Ln., Elkton, MD 21921

(301) 398-6970

10:45 A.M. 6:30 P.M.

NEW CASTLE, DELAWARE

Bethany Presbyterian Church

Airport and Edinburgh Dr., New Castle, DE 19720

(302) 328-1172

Rev. Raymond J. Wright (Patsy Ann)

700 Birchwood Dr., Birchwood Park, Newark, DE 19713

(302) 737-8754

Clerk of Session: Gerrit Hopman

906 Old Elk Neck Rd., Elkton, MD 21921

(301) 287-8562

11:00 A.M. 6:30 P.M.

NEW CASTLE, DELAWARE

Manor Presbyterian Church

105 Morrison Ave., New Castle, DE 19720 (No mail)

Rev. Gustav L. Blomquist (Aileen)

301 Hazlett Rd., New Castle, DE 19720

(302) 328-1429

Clerk of Session: James Braunecker

23 Hunter Rd., New Castle, DE 19720

(302) 322-3231

11:00 A.M. 7:00 P.M.

WILMINGTON, DELAWARE

Faith Presbyterian Church

720 Marsh Rd., Wilmington (Carrcroft), DE 19803 (302) 764-8615

Rev. Frank Smick Jr. (Terry)

3318 Morningside Rd., Wilmington, DE 19810 (302) 478-7495

Jonathan P. Seda (Dale-Karen), Assistant to Pastor

3 Van Dyck Dr., Edgemon Terr., Wilmington, DE 19809

(302) 762-1506

Clerk of Session: Donald G. MacLean

132 Marcella Rd., Webster Farm, Wilmington, DE 19803

(302) 478-7079

11:00 A.M. 7:00 P.M.

STANTON, DELAWARE

Covenant Presbyterian Church

209 Main St., Wilmington, DE 19804

Rev. George Cooper, Stated Supply

Clerk of Session: Henry Evers

1800 Township Rd., Wilmington, DE 19804

(304) 998-4152

11:00 A.M.

ANNAPOLIS, MARYLAND

Evangelical Presbyterian Church

Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 266-8090

Rev. William A. Mahlow Sr. (Sarah)

Rt. 10, 1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677

Rev. Chuck Miller (Cathy), Assistant Pastor

9 Kirkley Rd., Annapolis, MD 21401 (301) 266-6289

Clerk of Session: William N. Rosser

577 Highbank Rd., Severna Park, MD 21146

(301) 647-2184

8:15, 11:00 A.M. 7:00 P.M.

BALTIMORE, MARYLAND

Armistead Gardens Reformed Presbyterian Church

Wright and Ashland Ave. (No mail), Baltimore, MD 21205

(301) 483-1496

Rev. Hermann Werner Mischke (Barbara)

5216 Ashland Ave., Baltimore, MD 21205

(301) 483-1496

Clerk of Session: J. Alan Crumbaker

1135 Evans Way, Baltimore, MD 21205

(301) 483-3545

9:45 A.M. 5:30 P.M.

BALTIMORE, MARYLAND

Evangelical Presbyterian Church

3599 E. Northern Pkwy., Baltimore, MD 21206 (301) 254-7641

Rev. Willard O. Armes (Mary Ellen)

3601 E. Northern Pkwy., Baltimore, MD 21206 (301) 426-4936

Rev. Richard P. Bitzer (Lynda), Assistant Pastor

6505 Moyer Ave., Baltimore, MD 21206 (301) 426-1466

Clerk of Session: Charles E. Carter Jr.

6657 Loch Hill Rd., Baltimore, MD 21239

(301) 828-4852

11:00 A.M. 7:00 P.M.

BALTIMORE, MARYLAND

Forest Park Reformed Presbyterian Church

3805 Fairview Ave., Baltimore, MD 21216

(301) 466-8363

Rev. Walter Menges Jr.

3805 Fairview Ave., Baltimore, MD 21216

(301) 542-7669

Clerk of Session: Robert Birkhead

4200 Oakford Ave., Baltimore, MD 21207

(301) 367-1474

BEL AIR, MARYLAND

New Covenant Presbyterian Church (Mission)

Wilna Seventh Day Adventist Church

1010 Old Joppa Rd., Joppa, MD

Mailing Address: 6 N. Main St., Bel Air, MD 21014 (301) 838-3289

Rev. Larry Wanaselja (Phyllis), Organizing Pastor

507 Ruth Ave., Bel Air, MD 21014 (301) 838-6957

11:00 A.M. 6:00 P.M.

CATONSVILLE, MARYLAND

Liberty Reformed Presbyterian Church (Mission)

Fine Arts Bldg., Room 011, University of Maryland, Baltimore

Campus, 28 S. Buchfield Ave., Baltimore, MD 21229

(301) 644-5831

Rev. Daniel C. Broadwater (Kay), Organizing Pastor

418 Dumbarton Rd., Baltimore, MD 21212 (301) 823-6074

Clerk of Session: Dick Dahlberg

11820 Tridelpia Rd., Ellicott City, MD 21043 (301) 988-9685

10:00 A.M. 7:00 P.M.

ELKTON, MARYLAND

Evangelical Presbyterian Church

1552 Singerly Rd., Elkton, MD 21921 (301) 398-3192

Rev. Walter L. Gienapp (Carol)

1552 Singerly Rd., Elkton, MD 21921 (301) 398-3192

Clerk of Session: John M. Evans

1 Poplar Dr., Newark, DE 19711 (302) 731-0215

11:00 A.M. 7:00 P.M.

FREDERICK, MARYLAND

Faith Reformed Presbyterian Church

8158 Yellow Springs Rd.

Mailing Address: Box 1148, Frederick, MD 21701 (301) 662-0662

Rev. John H. Skeen (Jeanine)

8749 Treasure Ave., Walkersville, MD 21793 (301) 898-5503

Clerk of Session: Don Hand

Rt. 1, Box C80, Monrovia, MD 21770 (301) 831-6453

11:00 A.M.

HAGERSTOWN, MARYLAND

Reformed Presbyterian Church of Cumberland Valley (Mission)

YMCA, Potomac St.

Mailing Address: 434 Jefferson St., Hagerstown, MD 21740

(301) 791-0598

Rev. Robert D. Garrison (Kay), Organizing Pastor

3411 Pleasant Plains Dr., Reisterstown, MD 21136 (301) 239-3949

Administrative Committee Chairman: John McElhaney

Salem Rd., Maugansville, MD 21767 (301) 791-0467

11:00 A.M. 4:00 P.M.

OWINGS MILLS, MARYLAND

Tollgate Reformed Presbyterian Church

12 S. Tollgate Rd., Owings Mills, MD 21117 (301) 356-3727

Rev. Thomas S. Poehlman

43 Straw Hat Rd., Apt. 3B, Owings Mills, MD 21117 (301) 356-4821

Clerk of Session: Charles Longley

11 Old Tollgate Rd., Owings Mills, MD 21117 (301) 356-4663

11:00 A.M.

RANDALLSTOWN, MARYLAND**Liberty Reformed Presbyterian Church**

Box 376, Liberty Rd., Randallstown, MD 21133 (301) 655-5466
Rev. Mark E. Pett Ph.D. (Linnea)
 1407 Woodridge Ln., Sykesville, MD 21784 (301) 795-0156
 Mr. Charles Estes (Frances), Assistant to the Pastor
 5405 Hutton Ave., Baltimore, MD 21207 (301) 944-3148
 Clerk of Session: Paul Weitzel
 6123 Old Washington Rd., MD 21784 (301) 795-3841
10:45 A.M. 6:00 P.M.

SEVERNA PARK, MARYLAND**The Severna Park Evangelical Presbyterian Church**

Meeting at Benfield Elementary School, Lynwood Dr.
 Severna Park, MD (No mail) (301) 544-2362
Rev. Michael E. Conord (Susan)
 3 Lynhaven Ct., Severna Park, MD 21146 (301) 544-2363
 Clerk of Session: Donald Luce
 309 Balsam Dr., Severna Park, MD 21146 (301) 647-8195
11:00 A.M. 6:00 P.M.

TIMONIUM, MARYLAND**Timonium Presbyterian Church**

303 W. Timonium Rd., Timonium, MD 21093 (301) 252-5663
Rev. Arthur L. Herries (Doris)
 216 Locknell Rd., Timonium, MD 21093 (301) 252-7335
 Clerk of Session: Robert H. Eickelberg
 605 Seabrook Rd., Baltimore, MD 21204 (301) 823-6281
11:00 A.M. 7:00 P.M.

WESTMINSTER, MARYLAND**Westminster Reformed Presbyterian Church**

Lewis Hall, Western Maryland College (No mail)
 2 N. Court St., Westminster, MD 21157 (301) 857-5856
Rev. Wayne A. Hill (Frances)
 814 Fairfield Ave., Westminster, MD 21157 (301) 857-4972
 Clerk of Session: Theodore Cryer
 13665 Middale Rd., Waynesboro, PA 17268 (717) 762-1404
11:00 A.M. 6:30 P.M.

BLACKSBURG, VIRGINIA**Grace Covenant Fellowship (Mission)**

Box 851, Blacksburg, VA 24060
Rev. Max Harris (Ann), Organizing Pastor
 2512 Plymouth St., Blacksburg, VA 24060 (703) 953-2666
10:00 A.M.

CHESAPEAKE, VIRGINIA**Evangelical Presbyterian Church**

2101 W. Iowa St., Chesapeake, VA 23323 (804) 487-0676
Rev. John V. Yoast (Eleanor)
 2109 Iowa St., Chesapeake, VA 23323 (804) 487-2089
 Clerk of Session: John Bateman
 2412 Meiggs Rd., Chesapeake, VA 23323 (804) 487-1346
11:00 A.M. 6:00 P.M.

FALLS CHURCH, VIRGINIA**Munson Hill Presbyterian Church**

6071 Leesburg Pike, Falls Church, VA 22041 (703) 820-1010
Rev. Robert P. Eickelberg (Paige)
 3318 Glenmore Dr., Falls Church, VA 22041 (703) 379-1232
 Clerk of Session: Col. Walter Hibbard Jr.
 6232 Kilmer Ct., Falls Church, VA 22044 (703) 534-6195
11:00 A.M. 7:00 P.M.

HAMPTON, VIRGINIA

Calvary Presbyterian Church

403 Whealton Rd., Hampton, VA 23666 (804) 826-5942

Rev. David R. Kiewiet (Jan)

344 Brout Dr., Hampton, VA 23666 (804) 838-3918

Clerk of Session: Bruce Isbell

64 Cedar Rd., Poquoson, VA 23662 (804) 868-7423

10:00 A.M. 6:00 P.M.

LEXINGTON, VIRGINIA

Grace Presbyterian Church

506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374

Rev. Frederick S. McFarland (Celeste)

506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374

Clerk of Session: Don E. Leech

RFD 5, Box 7, Lexington, VA 24450 (703) 463-2466

11:00 A.M. 7:00 P.M.

MCLEAN, VIRGINIA

McLean Presbyterian Church

7144 Old Dominion Dr., McLean, VA 22101 (703) 821-8896

Rev. Stephen E. Smallman (Sandra)

10631 Runaway Ln., Great Falls, VA 22066 (703) 759-3862

Rev. Randall C. Martin (Karen), Associate Pastor

714 Palmer Dr., Herndon, VA 22070 (703) 437-5768

Clerk of Session: Richard Hills

6133 N. Morgan St., Alexandria, VA 22312 (703) 354-4870

8:30, 11:00 A.M. 6:00 P.M.

RESTON, VIRGINIA

Reston Presbyterian Church

Box 2242, Reston, VA 22090

Rev. William A. Brindley

2334 Harleyford Ct., Reston, VA 22091 (703) 860-5567

Clerk of Session: Mr. John Elwood

767 Grace St., Herndon, VA 22070 (703) 860-0469

RICHMOND, VIRGINIA

Stony Point Reformed Presbyterian Church

2330 Buford Rd.

Mailing Address: Box 3296, Richmond, VA 23235 (804) 272-8111

Rev. Frank P. Crane (Joy)

10501 Sydelle Dr., Richmond, VA 23235 (804) 272-9340

Clerk of Session: Rob Ranson

8624 Chippenham Rd., Richmond, VA 23235 (804) 272-4788

11:00 A.M. 7:00 P.M.

ROANOKE, VIRGINIA

Christ Reformed Presbyterian Church

P.O. Box 3004, Roanoke, VA 24015 (703) 982-0178

Dr. W. David Laverell

2515 Alberta Ave. SW, Roanoke, VA 24015 (703) 989-4849

Rev. David J. Hoover (Judy), Associate Pastor

8171 Waterfall Dr., Hollins, VA 24019 (703) 345-5308

Clerk of Session: Brian Zimmerman

1120 Hamilton Ave. SW, Roanoke, VA 24015 (703) 343-1498

ROANOKE, VIRGINIA (CLOVERDALE)

Valley Church

Rt. 658, Cloverdale (No Mail)

Rt. 6, Box 412, Roanoke, VA 24014

Rev. Donald Broadwater (Gloria)
 Rt. 6, Box 412, Roanoke, VA 24014 (703) 345-6620
 Clerk of Session: Riley Ware
 3101 Pitzer Rd. SE, Roanoke, VA 24014 (703) 344-2624
 11:00 A.M. 7:00 P.M.

SUFFOLK, VIRGINIA

Westminster Reformed Presbyterian Church

312 E. Constance Rd., Suffolk, VA 23434 (No mail) (804) 539-0540
Rev. Mark Youndt (Connie)
 454 Williams Rd., Suffolk, VA 23434 (804) 539-8333
 Clerk of Session: Wilbur Thompson
 1325 River Rd., Suffolk, VA 23434 (804) 539-5649
 11:00 A.M.

OTHER MINISTERIAL MEMBERS

Armes, John G. (Laura Belle), P.O. Box 49, Mwingi, Kitui, Kenya,
 East Africa (Missionary, WPM)
Bragdon, George R. (Mary), 1515 Woodsdale Rd., Wilmington, DE
 19809 (Associate General Secretary, WPM) (302) 762-0618
Cooper, George L. (Edith), 24 Harvard Rd., Wilmington, DE 19808
 (Teacher, Wilmington Christian School) (302) 998-6559
Crane, Richard (Robyn), Casilla 373, Quillota, Chile (Missionary,
 WPM)
Cross, David L. (Barbara), 9 Churchdown St., Thornlie, West Australia
 6108, Australia (Missionary, WPM)
Cross, W. Gerald III (Margaret), Casilla 5596 Qta. Normal, Santiago
 Chile (Missionary, WPM)
Dorsey, John L. (Mary), Rt. 2, Box 286, Grover, NC 28073 and/or
 13/15 E. Patal Nagar, New Delhi, 110008, India (Missionary)
Emerson, Homer P. (Marion), Apto. 1529, Lima 1, Peru 100 (Mis-
 sionary, WPM)
Fearnow, Glenn A. R.N. (Helen), P.O. Box 14, Mafrag, Kingdom of
 Jordan (Missionary, WPM)
Foxwell, Philip R. (Jane), D & D Missionary Homes, 4020 48th Ave. N,
 St. Petersburg, FL 33714 (Missionary, WPM)
Hash, L. Kenneth (Debbie), c/o Mr. Luther Hash, Rt. 1, Box 337A,
 Oxford, PA 19363 (215) 932-4384
Hubbard, Beryl T. (Carolyn), General Delivery, PSC #2, ASSC In-
 coming Student, Maxwell AFB, AL 36112 (Chaplain, USAF)
Jensen, Franklin T., 1398 Cape St. Claire Rd., Annapolis, MD 21401
Kim, Sang Mook, 6810 Old Chesterbrook, McLean, VA 22101 (Pastor,
 Korean Presbyterian Church) (703) 821-0676
Kim, Tae Suk (Soo-Ja), Mountain Ave. and Valley Rd., #12-D, Melrose
 Park, PA 19126 (Student, Westminster Seminary) (215) 635-6277
Kirwan, William T. D.Min. (Anne), 334 Middlesax Dr., Long Grove,
 IL 60047 (Professor, Trinity Evangelical Divinity School)
Kittredge, Douglas W. (Mary Jane), 709 Mary Ball St., Fredericksburg,
 VA 22401 (Pastor, New Life in Christ Church, Unaffiliated)
 (703) 371-9254
Malkus, Nelson K. (Florence), 907 Parkside Blvd., Claymont, DE 19703
 (General Secretary, WPM) (302) 792-2230
Marshall, Harry G. (Florence), Casilla 1, Huanta, Peru (Missionary,
 WPM) Furlough: 19 Lehigh Rd., Wilmington, DE 19808
Mietling, Werner G. (Jean), 1803 Fairfax Blvd., Wilmington, DE 19803
 (Assoc. Gen. Sec., WPM) (302) 654-8085
Powell, James, 46 Cheawald Blvd., Harmony Crest Apt. 2B, Newark,
 DE 19720
Pratt, Richard (Gena), 11C Vintage Dr., Richmond, VA 23229
 (Graduate Studies) (804) 359-0335
Ramsey, Richard B., Casilla 373, Quillota, Chile (Missionary, WPM)

Roberts, Linleigh J. (LaVerne), Rolland House, 97 Rathdowne St.
Carlton Sth., Victoria 3053, Australia (Principal, Evangelical College
of Biblical Studies)

Stephens, Henry W. (Kathleen), 4203 Alabama Ave., Chattanooga, TN
37409 (615) 821-5946

Warren, Robert P. (Patricia), 1619 Indian Springs Dr., Jacksonville,
FL 32216

Welbon, Henry G. (Dorothy), 5258 N. Tigua Dr., Tucson, AZ 85704
(Retired) (602) 888-1206

EASTERN CANADA PRESBYTERY

Ontario, Quebec, New Brunswick, Nova Scotia, and the Maritime
Provinces

MODERATOR: Rev. Robert G. Hamilton

STATED CLERK: Rev. Tom Aicken

NEW CASTLE, NEW BRUNSWICK

Covenant Reformed Presbyterian Church

357 McKenna Ave., Newcastle, New Brunswick, Canada E1V 2K5
(No mail)

Rev. Robert G. Hamilton (Helen)

547 Chaplin Island Rd., Newcastle, N.B., Canada E1V 2K5
(506) 622-2029

Clerk of Session: Alexander Murray

Tabusintac, New Brunswick, Canada E0C 2A0 (506) 779-4705

11:00 A.M. 7:00 P.M.

HALIFAX, NOVA SCOTIA

Grace Reformed Presbyterian Church

1980 Robie St., Halifax, Nova Scotia, Canada (No mail)

Rev. Tom Aicken (Marion)

14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3
(902) 435-4581

Clerk of Session: Ferenc Stefani

16 Locke St., Bedford, Nova Scotia (902) 835-5096

11:00 A.M. 7:00 P.M.

TRURO, NOVA SCOTIA

Bethel Reformed Presbyterian Church (Mission)

Keddy's Motor Inn, Truro, Nova Scotia, Canada (No mail)

Rev. Tom Aicken, Supply Pastor

14 Donald Ave., Dartmouth, Nova Scotia B2W 4A3 Canada

Contact: Mr. Robert A. Oderkirk

190 Lyman St., Truro, Nova Scotia, Canada B2N 4S6 (902) 893-3777
2:30 P.M.

SYDNEY, NOVA SCOTIA

Westminster Presbyterian Church

Terrace and Herbert Sts., P.O. Box 84, Sydney, Nova Scotia,
Canada (902) 564-4341

Rev. David R. Ketchen (Evelyn)

94 Leaside Dr., Sydney, Nova Scotia, Canada B1R 1S6
(902) 562-5088

Clerk of Session: C. Robert McDougall

51 Grandview St., Sydney, Nova Scotia, Canada B1P 3N4
(902) 562-4143

11:00 A.M. 7:00 P.M.

KITCHENER, ONTARIO

Reformed Presbyterian Church

Laurentian Hills Christian School, Laurentian Dr. and Westmont
Rd., Kitchener, Ontario (519) 886-2099

Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6

Rev. Robert McPherson (Ankara)

20 Country Hill Dr., #104, Kitchener, Ontario N2E 1R7
(519) 743-2277

Clerk of Session: Donald Vance

D2-418 Vanier Dr., Kitchener, Ontario, Canada N2C 1K2
(519) 894-1338

10:00 A.M.

OTHER MINISTERIAL MEMBERS

McPhee, Howard (Betty), 22 Dexter Blvd., Willowdale, Ontario,
M2H 1Z2 Canada (Presbytery Evangelist for Eastern Canada Pres-
bytery) (416) 496-1605

FLORIDA PRESBYTERY

Florida, Cayman Island

MODERATOR: Rev. Kenneth Howell

STATED CLERK: Rev. A. Carlton Heil

BRADENTON, FLORIDA

Hope Reformed Presbyterian Church

4408 York Dr., Bradenton, FL 33507 (No mail) (813) 755-4014

Rev. Kenneth J. Howell (Sharon)

2620½ 43rd Ave. W., Bradenton, FL 33505 (813) 755-4014

Clerk of Session: Robert Harmon

3208 20th Ave. W., Bradenton, FL 33505 (813) 746-6733

10:45 A.M. 6:00 P.M.

CAPE CORAL, FLORIDA

Evangelical Presbyterian Church (Mission)

Caloose Middle School

Del Prado Blvd., Cape Coral, FL (No mail)

Mail: Box 97, Cape Coral, FL 33904 (813) 482-1034

Rev. Randy Thompson, Organizing Pastor

1632 Orchid Blvd., Cape Coral, FL 33904 (813) 549-5838

Acting Clerk: Rev. John Graham

Box 7107, North Port, FL 33596 (813) 426-1230

GOLDENROD, FLORIDA (Orlando area)

Immanuel Evangelical Presbyterian Church

4800 Howell Branch Rd.

Box 339, Goldenrod, FL 32733 (305) 671-8080

Rev. Peter H. Cross (Dale)

7132 Timber Dr., Orlando, FL 32807 (305) 677-5516

Clerk of Session: Robert D. Wunderlich Sr.

4992 Tangerine Ave., Orlando, FL 32807 (305) 671-1330

9:45 A.M. 6:00 P.M.

LAKELAND, FLORIDA

Covenant Presbyterian Church

210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-9631

Rev. Wyatt H. Folds Jr. (Janice)

5404 Orange Valley Dr., Lakeland, FL 33803 (813) 646-0955

Clerk of Session: James Shofner

527 Poppell Dr., Lakeland, FL 33803 (813) 646-1342

11:00 A.M. 7:00 P.M.

NAPLES, FLORIDA

Covenant Presbyterian Church

6926 Trail Blvd., Naples, FL 33940 (813) 597-3464

Rev. James J. Conrad (Evelyn)

6986 Trail Blvd., Naples, FL 33940 (813) 597-6778

Rev. William Spink Jr. (Marsha), Associate Pastor

6976 Trail Blvd., Naples, FL 33940 (813) 597-7715

Clerk of Session: Earl F. Gray

159 Kirtland Dr., Naples, FL 33940 (813) 597-4338

11:00 A.M. 7:00 P.M.

NORTH PORT, FLORIDA

First Presbyterian Church

P.O. Box 7107

111 N. Biscayne, North Port, FL 33596 (No mail) (813) 426-1230

Rev. John L. Graham (Jacquelin)

201 Granada Blvd., Warm Mineral Springs, Venice, FL 33596
(813) 426-1230

Clerk of Session: George Smythe

509 Windsor Pl., Venice, FL 33595 (813) 426-2331

11:00 A.M. 7:00 P.M.

PINELLAS PARK, FLORIDA

Grace Presbyterian Church

10991 58th St. North

P.O. Box 625, Pinellas Park, FL 33565 (813) 544-8252

Rev. George H. Birchler (Darlene)

5871 91st Ave. N., Pinellas Park, FL 33565 (813) 541-2923

Clerk of Session: David Bondurant

4995 93rd Ave. N., Pinellas Park, FL 33565 (813) 546-4021

10:45 A.M. 7:00 P.M.

SARASOTA, FLORIDA

Faith Presbyterian Church

1801 N. Lockwood Ridge Rd., Sarasota, FL 33580 (813) 955-7074

Rev. Darrell C. Harris (Betty)

3228 24th Pkwy., Sarasota, FL 33580 (813) 365-2540

Clerk of Session: George Woods

2413 24th Way, Sarasota, FL 33580 (813) 365-2540

11:00 A.M. 7:00 P.M.

TAMPA, FLORIDA

Calvary Presbyterian Church

30th St. and E. Hanna Ave., Tampa, FL 33610

Rev. Charles R. McLean (Marjorie)

6913 N. River Blvd., Tampa, FL 33604 (813) 238-2424

Clerk of Session: D. Dean Hamlin

14337 Diplomat Dr., Tampa, FL 33612 (813) 961-3746

11:00 A.M. 7:00 P.M.

WEST BAY, GRAND CAYMAN ISLAND

First Evangelical Presbyterian Church

Box 266, West Bay, Grand Cayman, B.W.I.
(Pulpit Vacant)

93468

Clerk of Session: Mr. Bertie Ebanks

P.O. Box 266, West Bay, Grand Cayman, B.W.I.

11:00 A.M. 7:30 P.M.

OTHER MINISTERIAL MEMBERS

Burns, Robert W., 16-A N. Waterloo Rd., Devon, PA 19333

Cannon, H. Richard (Carol), French Camp Academy, French Camp,
MS 39745 (President) (601) 547-6106

Cook, Paddy (Sheila), c/o Whitehill Chase/West Wing, Bordon,
Hampshire, England (International Presbytery Evangelist)

Heil, A. Carlton (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304
(Mail: P.O. Box 10038, Tallahassee, FL 32304) (Program Coordinator)
(904) 575-1774 [Office: 487-1915]

Martin, David A. (Jacqueline), 720 S. Florida, DeLand, FL 32720
(TEAM missionary to Japan, on leave and serving as pastor of Immanuel Presbyterian Church, DeLand)

Palmer, P. Robert D. Min. (Gloria), 715 Foxwick Dr., Manchester,
MO 63011 (Professor, Covenant Seminary) (314) 527-6241

Richey, Richard E. (Jean), Box 146, Toccoa Falls, GA 30598 (Missionary with CAM International)

Shepherd, Jonas E. C. (Marjorie), 600 Woodview Rd., Burlington,
Ontario, Canada L74 3A3 (Executive Secretary, Canadian Protestant League)

Sidebotham, Thomas E. (Dottie), Office of the Chaplain, USS Hunley (AS 31), FPO Miami, FL 34082 (Chaplain, USN)

Watson, Tom Jr. (Lucille), DuPont Plaza, Apt. 9-A, 200 Biscayne Blvd. Way, Miami, FL 33131

GREAT LAKES PRESBYTERY

The state of Michigan, the state of Indiana to the southern boundaries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and Union counties, and the state of Ohio.

MODERATOR: Rev. Richard Dark

STATED CLERK: Rev. William A. Shell

INDIANAPOLIS, INDIANA

First Conservative Presbyterian Church

8401 Rawles Ave., Indianapolis, IN 46219 (317) 899-2526

Rev. Richard Dark

333 N. Whittier Pl., Indianapolis, IN 46219 (317) 352-0740

Clerk of Session: Kenneth Brooks

5148 S. Emerson Ave., Indianapolis, IN 46227 (317) 787-6018

11:00 A.M. 7:00 P.M.

INDIANAPOLIS, INDIANA

The First Reformed Presbyterian Church

7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565

Rev. William G. Phillips (Carol)

11406 Hartford Ln., Noblesville, IN 46060 (317) 849-0817

Clerk of Session: William Hawley

202 E. Main St., Ladoga, IN 47954 (317) 942-2677

10:00 A.M. 6:00 P.M.

MUNCIE, INDIANA

Westminster Presbyterian Church

721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355

Rev. Rodney Stortz (Elizabeth)

610 Alden Dr., Muncie, IN 47304 (317) 288-1131

Clerk of Session: Dr. Thomas Schroeder

R.R. 3, Box 356, Muncie, IN 47302 (317) 284-8359

10:50 A.M. 6:00 P.M.

VALPARAISO, INDIANA

Church of the Good Shepherd

307 E. Jefferson St.

P.O. Box 229, Valparaiso, IN 46383 (219) 464-8435

Rev. F. Seth Dyrness Jr. (Organizing Pastor)

256D Mayfield Apts., Valparaiso, IN 46383 (219) 464-8435

Clerk of Session: James Gray

654 Glendale Blvd., Valparaiso, IN 46383 (219) 464-1919

10:30 A.M. 7:00 P.M.

FENTON, MICHIGAN

Tyrone Covenant Presbyterian Church

9141 Hartland Rd., Fenton, MI 48430 (313) 629-1261

Rev. Robert L. Berkey (Carolyn)

11149 Foley Rd., Fenton, MI 48430 (313) 629-9682

Clerk of Session: Roger A. Toonder

10658 Runyan Lake Rd., Fenton, MI 48430 (313) 629-7436

8:00 and 10:45 A.M. 5:00 P.M.

GRAND RAPIDS, MICHIGAN

Christ Church

2000 32nd St. SE, Grand Rapids, MI (No mail)

Office: 1424 Lake Dr. SE, Grand Rapids, MI 49506 (616) 458-0163

Rev. Allan McD. Baldwin (Claude-Marie)

1457 Ardmore SE, Grand Rapids, MI 49507 (616) 452-4821

Clerk of Session: Daniel Wilson

1550 Van Auken Ave. SE, Grand Rapids, MI 49508 (616) 241-5849

9:30 A.M. 6:00 P.M.

CINCINNATI, OHIO

The Church of the Covenant

Pleasant Run Jr. HS, 11770 Pippin Rd., Cincinnati, OH (No mail)

Rev. DeWitt M. Watson (Darlene)

1090 Lanny Ln., Cincinnati, OH 45231 (515) 522-8827

Clerk of Session: Chester A. Smith

7001 Constitution Dr., Cincinnati, OH 45215 (513) 761-2637

9:30 A.M. Thursday, 7:30 P.M. (Bible Study)

OTHER MINISTERIAL MEMBERS

Jones, David C., Ph.D. (Sue), 12256 Conway Rd., St. Louis, MO 63141
(Dean, Covenant Seminary) (314) 434-7848

Shell, William A. (Marjorie), 833 Iroquois Dr. SE, Grand Rapids, MI 49506 (Professor, Reformed Bible College) (616) 245-1334

Soltau, Addison P., Ph.D. (Roz), 1437 Jaywood Dr., St. Louis, MO 63141 (Professor, Covenant Theological Seminary) (314) 878-1239

Stewart, James (Donna), 1002 Chestnut Ave., Winona Lake, IN 46590 (Pastor, Christ's Covenant Church) (219) 269-2574

Wilson, Donald R. Ph.D. (Hilda), 1811 Woodcliff SE, Grand Rapids, MI 49506 (Anthropology Professor, Calvin College) (616) 949-4972

GREAT PLAINS PRESBYTERY

North Dakota, South Dakota, Minnesota, Montana

MODERATOR: *Rev. James Shannon*

STATED CLERK: *Rev. Edward S. Huntington*

DODGE, NORTH DAKOTA

Reformed Presbyterian Church

Dodge, ND 58625

(701)846-4495

Rev. Edward S. S. Huntington (Susan)

Box 145, Dodge, ND 58625

(701) 846-4495

Clerk of Session: David Perhus

Box 11, Marshall, ND 58644

(701) 938-4243

11:00 A.M. 6:00 P.M.

UNDERWOOD, NORTH DAKOTA

Reformed Presbyterian Church

406 County Rd.

P.O. Box 173, Underwood, ND 58576

(701) 442-5333

Rev. Douglas S. Shepler (Aleta)

P.O. Box 173, Underwood, ND 58576

Clerk of Session: Harold Johannes

Box 26, Rt. 1, Underwood, ND 58576

(701) 442-5575

9:30 A.M. 8:00 P.M. (Summer), 7:30 P.M. (Winter)

LEMMON, SOUTH DAKOTA

Reformed Presbyterian Church

1st Ave. W. and 5th St., Box 388, Lemmon, SD 57638 (605) 374-5580

Rev. James M. Shannon (Ruth)

605 3rd Ave. W., Box 388, Lemmon, SD 57638

(605) 374-5267

Clerk of Session: Dale K. Good

Box 17, Haynes, ND 58637

(701) 567-4155

11:00 A.M. 7:30 P.M.

OTHER MINISTERIAL MEMBERS

Campbell, F. Sanders (Grace), Box 43489, Nairobi, Kenya, East Africa
(Missionary, WPM)

House, Alvin J. (Evelyn), 306 Ryan Dr., Apt. 8, Bismarck, ND 58501

(Pastor, Grace and New Kassel E&R Church)

(701) 452-2110

Meiners, Paul R. (Elizabeth), c/o World Presbyterian Missions, 901

N. Broom St., Wilmington, DE 19806 (Missionary appointees to
Kenya)

Peterson, David P. (Sandra Kay), Office of the Division Chaplain, 1st

Infantry Division, Bldg. 178, Ft. Riley, KS 66442 (Chaplain, US
Army)

(913) 856-3614

ILLIANA PRESBYTERY

The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

MODERATOR: Andrew Burgess
Rt. 1, Columbia, IL 62236 (618) 281-4810

STATED CLERK: Rev. Thomas Waldecker

ALTON, ILLINOIS

Westminster Presbyterian Church

726 Henry St., Alton, IL (No mail) (618) 462-5171

Mail: Box 1125, Alton, IL 62002

Rev. Stephen B. Ford (Margaret)

916 Enos Ln., Godfrey, IL 62035 (618) 466-1934

Clerk of Session: Dale Eisenreich

2314 BriarCliff, Alton, IL 62002

10:30 A.M. 7:00 P.M.

BELLEVILLE, ILLINOIS

Reformed Presbyterian Church (Mission)

409 Carlyle East (No mail)

Mail: 235 Carlyle East, Belleville, IL 62221

Rev. Thomas F. Jones, Organizing Pastor and Presbytery Evangelist

235 Carlyle E., Belleville, IL 62221 (618) 277-1358

CARBONDALE, ILLINOIS

Evangelical Presbyterian Church

933 W. Walnut St., Carbondale, IL 62901 (618) 529-1616

Rev. J. Wyatt George (Betsy)

Rt. 1, Box 172 A-1, Murphysboro, IL 62966 (618) 687-3751

Clerk of Session: Joseph Kesler

Rt. 4, Box 141, Murphysboro, IL 62966 (618) 684-4462

9:00 A.M.

COULTERVILLE, ILLINOIS

Grandcote Reformed Presbyterian Church

7th and Chestnut Sts., Box 411, Coulterville, IL 62237

(618) 758-2432

Rev. Thomas Waldecker (Lillian)

Locust St., Box 411, Coulterville, IL 62237 (618) 758-2432

Clerk of Session: Douglas Gallagher

Box 46, Coulterville, IL 62237 (618) 758-2257

11:00 A.M. 7:30 P.M.

CUTLER, ILLINOIS

Reformed Presbyterian Church

Box 218, Cutler, IL 62238 (618) 497-2489

Rev. P. Legree Finch Jr. (Sue)

Box 277, Cutler, IL 62238 (618) 497-2468

Clerk of Session: Tommy Richmond

Box 146, Cutler, IL (618) 497-2187

10:35 A.M. 7:00 P.M.

SPARTA, ILLINOIS

Bethel Reformed Presbyterian Church

226 N. St. Louis St., Sparta, IL 62286 (No mail) (618) 443-3521

(Pulpit Vacant)

Clerk of Session: Moore Wilson
RD 1, Sparta, IL 62286 (618) 443-2905
11:00 A.M. 6:00 P.M.

WATERLOO, ILLINOIS

Concord Presbyterian Church
Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116
(Pulpit Vacant)

Clerk of Session: Mr. Andrew Burgess
Rt. 1, Columbia, IL 62236 (618) 281-4810

WEST FRANKFORT, ILLINOIS

Covenant of Grace Fellowship (Mission)
4th and Emma, West Frankfort, IL 62896 (No mail)
Rev. John C. Paulsen (Judy), Organizing Pastor
606 N. Lincoln, West Frankfort, IL 62896 (618) 937-1885
Administrative Committee Chairman: Sam Arnone
401 W. Oak, West Frankfort, IL 62896 (618) 937-1170
11:00 A.M.

VINCENNES, INDIANA

Westminster Presbyterian Church
1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735
Rev. David W. Robinson (Elaine)
3401 Washington Ave., Vincennes, IN 47591 (812) 886-5764
Clerk of Session: Glenn Baas
30 Vance Dr., Olney, IL 52450 (618) 393-7486
10:45 A.M. 6:30 P.M.

OWENSBORO, KENTUCKY

Reformed Presbyterian Church (Mission)
Owensboro, KY
Rev. L. Will Hesterberg (Lori), Organizing Pastor
725 E. 20th St., Owensboro, KY 42301 (502) 685-3055
Secretary Administrative Committee: Ron Schulz
2239 Count Turf, Owensboro, KY 42301

OTHER MINISTERIAL MEMBERS

Beesley, Richard V., Ed.D., LL.D. (Naomi), P.O. Box 487, Princeton, IN 47670 (Executive Vice-President, Oakland City College, Oakland City, IN) (812) 385-5585
Collins, Winslow A. (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122 (Retired) (314) 821-1528
Dunn, Robert W. (Florence), 540 E. 9th St., Alton, IL 62002 (618) 462-8053
Fogal, Robert K. (Margaret), 219 S. Lillie Ave., Fullerton, CA 92631 (Retired) (618) 758-2016
Mare, W. Harold, Ph.D. (Elizabeth), 978 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 569-0879
Rundus, Onesimus J. (Clara), 5500 Walsh Rd., Evansville, IN 47711 (812) 479-3205
Stewart, Robert W., D.D. (Elsie), 409 N. Maple St., Sparta, IL 62286 (Retired) (618) 443-2640
Stigers, Harold G., Ph.D. (Mary), 24 Cheyenne Ct., Glendale, MO 63122 (Writer, Archeologist) (314) 961-2893

MIDWESTERN PRESBYTERY

The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties.

MODERATOR: *Dr. Robert L. Reymond*

STATED CLERK: *Rev. Albert F. Moginot Jr.*

ELGIN, ILLINOIS

Westminster Presbyterian Church

991 Deborah Ave., Elgin, IL 60120 (312) 695-0311

Rev. Charles B. Holliday III (Debra)

38 Monroe, Elgin, IL 60120 (312) 695-1470

Clerk of Session: G. Craig Burdett

1361 Madlock Ct. S., Elgin, IL 60120 (312) 697-2566

10:45 A.M. 6:00 P.M.

HANNA CITY, ILLINOIS

Hanna City Reformed Presbyterian Church

South Main St., Hanna City, IL 61536 (309) 565-4465

Rev. Donald F. Starn (Mary)

422 N. 3rd St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536 (309) 565-4671

11:00 A.M. 7:30 P.M.

HANNA CITY, ILLINOIS

Limestone Reformed Presbyterian Church

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

Rev. Jeff Black (Pulpit Supply), Presbytery Evangelist

1608 W. Barker Ave., Peoria, IL 61606 (309) 674-6477

Clerk of Session: Dale Collison

2530 Shyway Dr., Bartonville, IL 61607 (309) 697-1275

9:45 A.M. 7:00 P.M.

WALKER, IOWA

Bible Presbyterian Church of Cono Center

Rt. 1, Walker, IA 52352 (319) 448-4360

Rev. Hans Deutschmann (Gretchen)

RR 1, Walker, IA 52352

Clerk of Session: LeRoy C. Gardner

Rowley, IA 42359 (319) 448-4597

10:00 A.M. 8:00 P.M.

TOPEKA, KANSAS

Christ's Church (Mission)

425 SW Lincoln, Topeka, KS 66606 (913) 235-0633

Rev. Larry C. Watkins (Margaret), Organizing Pastor

425 SW Lincoln St., Topeka, KS 66606 (913) 235-0633

Contact: David E. Upchurch

430 SW Lincoln St., Topeka, KS 66606 (913) 232-4024

10:30 A.M. 7:00 P.M.

CHESTERFIELD, MISSOURI (ST. LOUIS AREA)

Westminster Reformed Presbyterian Church

Meeting at Parkway Central Senior High School, Woods Mill Rd., Chesterfield, MO for Sunday school and morning worship (no mail), and at Lafayette Presbyterian Church, Henry and Froesel, Ellisville, Mo., for other meetings

Rev. Thomas H. Egbert (Joan)
 14848 Rutland Cir., Chesterfield, MO 63017 (314) 532-5950
Rev. Michael R. Marcey (Sally), Assistant Pastor
 40 Evergreen Ct., Ellisville, MO 63011 (314) 391-9538
 Clerk of Session: Harold Van Kley
 1065 Appalachian Trail, Chesterfield, MO 63017 (314) 532-4236
9:30 A.M. at Parkway School 6:00 P.M. at Lafayette Church

HAZELWOOD, MISSOURI (ST. LOUIS AREA)

Hazelwood Reformed Presbyterian Church
 306 Taylor Rd., Hazelwood, MO 63042 (314) 895-3150
Rev. Richard D. Tevebaugh (Nell)
 511 Impala Ln., Hazelwood, MO 63042 (314) 731-2034
 Clerk of Session: Kent Hanson
 1650 Bobbinway, Florissant, MO 63031 (314) 831-6315
11:00 A.M. 7:00 P.M.

OAKVILLE, MISSOURI (ST. LOUIS AREA)

Bethel Presbyterian Church
 5065 Ringer Rd., St. Louis, MO 63129 (314) 894-3691
Rev. Terry L. Nixon (Carrell), Organizing Pastor
 1312 Wachtel, St. Louis, MO 63125 (314) 544-4649
 Clerk of Session: William J. Petrovic
 4640 Seibert Ave., St. Louis, MO 63123 (314) 352-2293
11:00 A.M.

ST. LOUIS, MISSOURI

Benton Park Fellowship (Mission)
 2009 Arsenal St., St. Louis, MO 63118
Rev. Charles Todd III (Margo), Co-Organizing Pastor
 1902 Victor, St. Louis, MO 63104 (314) 865-3704
Rev. Phil Lancaster (Pamela), Co-Organizing Pastor
 2109 Arsenal St., St. Louis, MO 63118 (314) 664-7881
10:00 A.M.

ST. LOUIS, MISSOURI

Covenant Presbyterian Church
 2143 N. Ballas Rd., St. Louis, MO 63131 (314) 432-8700
Rev. H. Timothy Fortner (Anna)
 2209 N. Ballas Rd., St. Louis, MO 63141 (314) 432-8720
 Clerk of Session: John F. Barker
 8670 Eulalie Ave., Brentwood, MO 63144 (314) 961-1265
8:30 and 11:00 A.M. 7:00 P.M.

ST. LOUIS, MISSOURI

Grace and Peace Fellowship
 6003 Kingsbury St., St. Louis, MO 63112 (314) 862-7343
Rev. Egon A. Middelman, Co-Pastor
 6003 Kingsbury St., St. Louis, MO 63112 (314) 863-3977
Rev. James P. Kern (Nan), Co-Pastor
 6028 McPherson, St. Louis, MO 63112 (314) 862-3676
 Clerk of Session: Dr. H. Bradley Binnington
 760 Yale, St. Louis, MO 63130 (314) 727-1262
8:00 A.M., 11:00 A.M., 4:00 P.M.

ST. LOUIS, MISSOURI

Korean Presbyterian Church
 201 S. Skinker, St. Louis, MO 63105 (No mail)
Rev. Chong-Wan Lee (Hong Sam)
 951 Liggett, Crestwood, MO 63126 (314) 968-2755
 Clerk of Session: Ki Nam Kim
 503 Ranch Dr., Manchester, MO 63011
2:30 P.M.

ST. LOUIS, MISSOURI

Murphy-Blair Community Church

2600 Hadley, St. Louis, MO (No mail)
Rev. Thaddeus "Cal" Boroughs III (Susan), Co-Pastor
2703A Hadley, St. Louis, MO 63106 (314) 241-2795
Rev. Arthur Boyer, Co-Pastor
1114 Montgomery, St. Louis, MO 63106 (314) 621-1252
Clerk of Session: James Pickett
2703 Hadley, St. Louis, MO 63106 (314) 241-6761
4:15 P.M.

ST. LOUIS, MISSOURI

Olive Branch Presbyterian Church

2201 Sidney St., St. Louis, MO 63104 (314) 772-5984
Robert Vass, Student Pastor
1324 McCutcheon Rd., St. Louis, MO 63144 (314) 961-8340
Clerk of Session: Fred Stroup
3242 Missouri St., St. Louis, MO 63118 (314) 771-1094
10:45 A.M. 7:00 P.M.

UNION, MISSOURI

Franklin Reformed Presbyterian Church (Mission)

Linden and Springfield, Union, MO
Mail: Rt. 3, Box 354, Union, MO 63084
Rev. Walter Lorenz (Mynda), Organizing Pastor
Rt. 3, Box 354, Union, MO 63084 (314) 583-8463
Clerk of Session: *Rev. Albert F. Moginot*
610 Edna Ave., Kirkwood, MO 63122 (314) 965-2241
9:30 A.M.

UNIVERSITY CITY, MISSOURI (ST. LOUIS AREA)

Fellowship of the Lamb

(Meeting at Delmar Baptist Church, Washington and Skinker,
University City, MO—No mail)
Rev. Michael N. Parker (Joanne)
7110 Amherst Ave., University City, MO 63130 (314) 725-6281
Clerk of Session: Thomas A. Kennedy
7211A Dartmouth, University City, MO 63130 (314) 863-6722
4:00 P.M.

MERRILL, WISCONSIN

Bible Presbyterian Church

207 E. First St., Merrill, WI 54452 (715) 536-4748
Rev. Robert Smallman (Linda)
1007 E. Third St., Merrill, WI 54452 (715) 536-7863
Clerk of Session: Roger Gutnecht
1807 E. 10th St., Merrill, WI 54452 (715) 536-2369
10:30 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Aeschliman, Richard (Sandra), 913 Trianon Ln., Manchester, MO 63011
(Director of Development, NPM) (314) 527-7440
Baker, Hubert R. (Joan), Tooele Army Depot, Tooele, UT 84074
(Chaplain, US Army)
Barker, William S., Ph.D. (Gail), 12262 Conway Rd., St. Louis, MO
63141 (President, Covenant Seminary) (314) 434-8684
Brown, Lionel F. S. (Grace), 7B Nunnawick Meadows, Newton, CT
06470 (Minister-at-large; Bible conference and evangelism)
(203) 426-8328
Carmichael, John, 8 Minjah Ct., Dingley, Australia 3172

- Claassen, Oliver* (Helen), Evangelical Presbyterian Missions, 1136 Albany Hwy., Bentley, W. Australia 6102 (WPM missionary, Australia)
- Donaldson, Robert E. Ph.D.* (Margaret), 3 Marchiori Rd., Blackburn, Victoria 3130, Australia (Pastor)
- Engstrom, Theodore*, 906 S. 12th St., Wausau, WI 54401 (715) 842-7039
- Fiol, J. Robert* (Melissa), 4211 Sideburn Rd., Fairfax, VA 22030 (U.S. Navy Chaplain)
- Gosling, Charles H.* (Delores), 815 N. Scott, Wheaton, IL 60187 (Teacher) (312) 653-1531
- Greenwalt, William C.* (Yvonne), Office of Chaplain, HHB 3/60th ADA, APO, NY 09114 (Chaplain, USA)
- Harden, M. Evans*, 2 Seminole Dr., Greenville, SC 29605
- Harris, R. Laird, Ph.D.* 12304 Conway Rd., St. Louis, MO 63141 (Old Testament Professor, Covenant Seminary) (314) 878-9003
- Hegeman, Arthur E. Jr., D.F.A.* (Patricia), Chaplain's Office, National Naval Medical Center, Bethesda, MD 20014 (Chaplain, USN)
- Hogan, William C.* (Phyllis), 5112 Tealby Ln., St. Louis, MO 63128 (Visualizer-Designer, Ralston Purina Co.) (314) 849-2672
- Hunt, Roger W.* (Helen), 9533 Grandview Dr., St. Louis, MO 63132 (Chaplain, Friendship Village of West County) (314) 991-0916
- Knight, George III, Th.D.* (Virginia), 1417 Christine Dr., Des Peres, MO 63131 (New Testament Professor, Covenant Seminary) (314) 965-2309
- Kreisel, Carl R.* (Ruth), P.O. Box 161, Buffalo, MO 65622 (Missionary, American Missionary Fellowship) (417) 345-7742
- MacGregor, John M.* (Jane), 103 Hardy Rd., Lookout Mountain, TN 37350 (Chaplain, Covenant College) (404) 820-0451
- MacNair, Donald J.* (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011 (Executive Director, National Presbyterian Missions) (314) 527-0704
- Moginot, Albert F., Jr.* (Vivian), 610 Edna Ave., Kirkwood, MO 63122 (Supt., Buildings and Grounds, Covenant Seminary) (314) 965-2241
- Park, Young Hee* (Jong Hwa), 1322 Creve Coeur Mill Rd., St. Louis, MO 63141 (Pastor, First Korean Church, Unaffiliated) (314) 434-0652
- Perera, Ananda* (Edna), P.O. Box 480, Colombo, Sri Lanka (National Director, Campus Crusade for Christ)
- Rapp, Harold A.*, Friendship Village, Apt. 420, 12501 Village Circle Dr., St. Louis, MO 63127 (Retired) (314) 849-3940
- Rayburn, Robert G., Th.D.* (LaVerne), 12330 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 878-9070
- Reymond, Robert L., Ph.D.* (Shirley), 803 Rockhurst Dr., Manchester, MO 63011 (Professor, Covenant Seminary) (314) 394-3003
- Sanderson, John W., D.D.* (Pearl), 12270 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Theological Seminary) (314) 821-2675
- Schaeffer, Francis A., D.D.* (Edith), Chalet Les Melezes, Huemoz sur Ollon, Switzerland (Director, L'Abri Fellowship)
- Siddons, Wilbur* (Elizabeth), 714 Reinke Rd., Ballwin, MO 63011 (Chaplain, Friendship Village of South County) (314) 227-8780
- Sneller, Alvin R.* (Marilyn), Box 23, Taejon, Korea 300 (WPM Missionary)
- Strom, Richard B.* (Donna), 51-C Rajpur Rd., Dehra Dun, U.P. 248001 India (Furlough Address: 250 Sard Place, Highwood, IL 60040) (Missionary, WPM) (312) 433-0553
- Vasholz, Robert I., Ph.D.* (Julia), 1019 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary)
- Wallis, Wilber B., Ph.D.* (Marie), 18 Winslow Ln., St. Louis, MO 63131 (Professor, Covenant Seminary) (314) 822-1721
- Watt, Richard G.* (Catherine), Chalet Les Melezes, Huemoz Sur Ollon, Switzerland
- Wildeman, Robert A. Jr.* (Nancy), 1000 W. Lane Dr., Killeen, TX 76541 (Chaplain, US Army, Ft. Hood, Tex.) (817) 634-6065
- Wolf, Robert O.* (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121 (Associate Director, St. Louis Youth for Christ) (314) 382-1063
- Woodson, Robert C.* (Shirley), Casilla 63, Ayacucho, Peru (Missionary, WPM)

NEW JERSEY PRESBYTERY

New Jersey

MODERATOR: Rev. Glenn R. Parkinson

STATED CLERK: Rev. James A. Smith

BRICK, NEW JERSEY

Calvary Presbyterian Church

206 Washington Dr., Brick, NJ 08723 (201) 899-2422

Rev. Petros Roukas (Jan)

206 Washington Dr., Brick, NJ 08723 (201) 899-4474

Clerk of Session: Richard Springer

1000 Beaverdam Rd., Brick, NJ 08723 (201) 892-5471

11:15 A.M. 7:30 P.M.

CAMDEN, NEW JERSEY

Evangelical Presbyterian Church

733 N. 27th St., Camden, NJ 08105 (609) 963-4563

Rev. John Palmer (Helen)

2720 Arthur Ave., Camden, NJ 08105 (609) 963-0684

Clerk of Session: Wilbert J. Williams

47 S. 42nd St., Camden, NJ 08109 (609) 365-5730

11:15 A.M. 7:00 P.M.

CHERRY HILL, NEW JERSEY

Covenant Presbyterian Church

Kings Hwy. & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225

Rev. Glenn R. Parkinson (Micki)

14 Plymouth Rd., Cherry Hill, NJ 08034 (609) 429-5657

Rev. Charles Garriott (Debbie), Youth Pastor

809 Richard Rd., Cherry Hill, NJ 08034 (609) 667-4961

Clerk of Session: Donald Dager

224 Buckner Ave., Haddonfield, NJ 08033 (609) 858-0968

11:00 A.M. 7:00 P.M.

SEASIDE HEIGHTS, NEW JERSEY

Seaside Bible Church

Barnegat and Hancock Ave., Seaside Heights, NJ 08751

Rev. George Jaggard II

1015 Barnegat Ave., Seaside Heights, NJ 08751 (201) 363-5229

TRENTON, NEW JERSEY

Evangelical Presbyterian Church

140 Denow Rd., Lawrenceville, NJ 08648 (609) 896-9090

Rev. James H. Midberry (Lavonne)

Belmondo Apts., 1701 Kathy Dr., Yardley, PA 19067

Clerk of Session: Donald H. Price

326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632

11:00 A.M. 6:30 P.M.

VENTNOR, NEW JERSEY

Ventnor Presbyterian Church

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742

Elwin E. Jewell

320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 823-1034

Clerk of Session: Stephen Egrie

24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329

11:00 A.M. 7:30 P.M.

WILLIAMSTOWN, NEW JERSEY

Evangelical Presbyterian Church of Star Cross

420 Janvier Rd., Williamstown, NJ 08094

(609) 629-7780

(Pulpit Vacant)

Clerk of Session: Wilmer C. Ward Sr.

R.D. 4, Box 557, Williamstown Rd., Franklinville, NJ 08322

(609) 629-5715

11:00 A.M. 7:00 P.M. (7:30 P.M., July and August)

OTHER MINISTERIAL MEMBERS

Crane, John G. (Barbara), Casilla 148, Chillan, Chile, S.A.

(Missionary, WPM)

Cross, Howard T. (Virginia), 109 Bernard Rd., Fort Monroe, Hampton,
VA 23651 (Chaplain, USA) (804) 723-7287

Fiol, Frank L. (Esther), 2A/210 Azad Nagar, Kanpur, U.P. 208002
India (Missionary, WPM)

Kay, John M. Jr., Apt. 529, 101 Boardwalk, Atlantic City, NJ 08401

Martin, James S. (Jean), 2 Randolph Dr., Mt. Holly, NJ 08060

(Veterans' Benefits Counselor) (609) 267-1105

Pokrifka, John F. (Faye), 420 Janvier Rd., Williamstown, NJ 08094

(609) 629-7780

Smith, James A. (Marilyn), 410 Raleigh Rd., Brick Town, NJ 08723

(Pastor, Faith Bible Church, independent) (201) 477-6170

Warner, Harry W. (Gertrude), 22 Conger St., Dover, NJ 07801

(201) 366-1864

Wescher, Roy C. (Kathy), 415 Delaware Ave., Riverside, NJ 08075

(609) 461-8169

NORTHEAST PRESBYTERY

New England states, New York

MODERATOR: Rev. William S. Henderson

STATED CLERK: Rev. Richard W. Tyson

COVENTRY, CONNECTICUT

Presbyterian Church of Coventry

55 Trowbridge Rd., Coventry, CT 06238

Rev. Brad Evans (Patsy)

165 Lewis Hill Rd., Coventry, CT 06238

(203) 742-5787

Clerk of Session: Robert Persons

250 Lewis Hill Rd., RFD 3, Box 427, Coventry, CT 06238

(203) 742-9353

9:30 A.M. 7:30 P.M.

MANCHESTER, CONNECTICUT

The Presbyterian Church of Manchester

43 Spruce St., Manchester, CT 06040

(203) 643-0906

Rev. Richard M. Gray (Karen)

47 Spruce St., Manchester, CT 06040

(203) 643-0906

Clerk of Session: Bertus Ooms

310 Lewis Hill Rd., Coventry, CT 06238

(203) 742-9439

10:30 A.M. 7:00 P.M.

BALLSTON SPA, NEW YORK

Hope Church

R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-7442
Rev. Richard W. Tyson (Bethann), Co-Pastor
R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-6253
Rev. William S. Henderson (Laurie), Co-Pastor
11 Burning Pines Dr., Ballston Spa., NY 12020 (518) 584-5926
Clerk of Session: *Rev. William S. Henderson*
11 Burning Pines Dr., Ballston Spa, NY 12020 (518) 584-5926
11:00 A.M. 6:00 P.M.

DUANESBURG, NEW YORK

Reformed Presbyterian Church

Rt. 7, Duanesburg, NY 12056
Mail address: Box 165, Duanesburg, NY 12056 (518) 895-2142
(Pulpit Vacant)
Rev. Douglas Withington, Stated Supply
Box 165, Duanesburg, NY 12056
Clerk of Session: Seymour VanderVeen
R.D. 1, Delanson, NY 12053 (518) 875-6687
11:00 A.M. 7:30 P.M.

JOHNSTOWN, NEW YORK

Covenant Presbyterian Church

27 N. Market St., Johnstown, NY 12095 (No mail) (518) 762-9758
Rev. Ira M. Staley (Debbie)
301 Meadow St., Johnstown, NY 12095 (518) 762-7174
Clerk of Session: Archibald P. Wayne
100 W. Madison Ave., Johnstown, NY 12095 (518) 762-7958
11:00 A.M.

NEWBURGH, NEW YORK

Westminster Presbyterian Church

Station Road, Little Britain, NY 12575
Mailing address: P.O. Box 2025, Newburgh, NY 12550 (914) 496-7971
Rev. John L. Vance (Marlene)
16 Weather Oak Hill, New Winsor, NY 12550 (914) 564-2524
Clerk of Session: Frank P. Kovarovic Jr.
91 Frozen Ridge Rd., Newburgh, NY 12550 (914) 561-4709
10:00 A.M. 7:00 P.M.

VESTAL, NEW YORK (BINGHAMTON AREA)

Covenant of Grace Church (Mission)

Meeting at Seventh Day Adventist Church, Bunn Hill Rd., Vestal, NY (No mail)
Rev. W. Thomas Farr (Dotti)
94 Kimble Rd., Vestal, NY 13850 (607) 754-2154
Clerk of Session: Harry Meahl
419 W. Franklin St., Endicott, NY 13760 (607) 748-0924
11:00 A.M.

OTHER MINISTERIAL MEMBERS

Armes, Stanley B. (Sarah), P.O. Box 49, Mwingi, via Kitui, Kenya,
East Africa (Missionary, Kenya, WPM)
Brown, Malcolm D. (Florence), RD 1, Goode St., Burnt Hills, NY
12027 (Director of Ministries, Peniel Bible Conference)
(518) 885-9361
Cunningham, Ralph T., Box 1935, Taipei, Taiwan, R.O.C. (100)

Edmiston, Robert E. (Judith), 400 Gehring Rd., Tolland, CT 06084
(Executive Director, CTI) (203) 875-4037
Fawthrop, Arthur L. (Ellen), 419 W. Franklin St., Endicott, NY 13760
(607) 748-0924
Gordon, Bruce E. (Brenda), Baboosic Lake Rd., Merrimack, NH
03054 (Pastor, First Congregational Church) (603) 424-5824
Jones, Morgan W. (Mary Jane), Box 243, R.D. 2, Germantown, NY
12526 (Clermont Bible Church) (518) 537-4319
Kay, Arthur L. (Barbara), Lewis Hill Rd., P.O. Box 505, Coventry,
CT 06238 (Director of Coventry House Inc.) (203) 742-7391
Morton, James E. (Lillian), Box 175, Rt. 79, Burdett, NY 14818
(Teacher, BOCES) (607) 546-8392
Pohlman, Stewart (Pastor, Goodwill Presbyterian Church, Mont-
gomery, NY)
Shafer, Roger G. (Myrna), Box 222-A, RD 2, Duanesburg, NY 12053
(518) 895-8983
Smick, Elmer B. Ph.D. (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982
(Professor, Gordon-Conwell Seminary) (617) 468-3603

PACIFIC NORTHWEST PRESBYTERY

Washington, Idaho, Oregon, British Columbia, Alberta

MODERATOR: Rev. Stephen W. Leonard

STATED CLERK: Rev. Robert A. Bonner

6318 Linden Ave. N, Seattle, WA 98103

CALGARY, ALBERTA

Glenmore Reformed Presbyterian Church

3818 14a St. SW (No mail), Calgary, Alberta, Canada (403) 246-1000
(Pulpit Vacant)

Clerk of Session: Richard F. Mercer

5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604

11:00 A.M. 6:00 P.M.

EDMONTON, ALBERTA

Crestwood Reformed Presbyterian Church (Mission)

9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020

Rev. William A. Mahlow Jr. (Mary Lou), Organizing Pastor

9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 425-3020

Clerk of Session:

11:00 A.M. 6:30 P.M.

VANCOUVER, BRITISH COLUMBIA

Faith Reformed Presbyterian Church (Mission)

Holiday Inn, 711 West Broadway Ave., Vancouver, B.C., Canada
V5Z 3Y2

Rev. Douglas Codling (Hellen), Organizing Pastor (604) 271-8183

10120 Lassam Rd., Richmond, BC, V7E 2C2 Canada

Administrative Secretary: Mr. Maurie McPhee

6370 Oak St., Vancouver, BC, Canada V6M 2W4 (604) 263-9580

11:00 A.M. 7:00 P.M.

ALDERWOOD MANOR, WASHINGTON (SEATTLE AREA)**Alderwood Presbyterian Church**

16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111

Rev. James L. Ransom (Barbara)

17110 66th Pl. W., Edmonds, WA 98020 (206) 743-5543

Clerk of Session: Donald A. Coxon

9023 N.E. 34th St., Bellevue, WA 98004 (206) 455-2683

11:00 A.M.

BELLINGHAM, WASHINGTON**First Reformed Presbyterian Church**

4454 Pacific Highway, Bellingham, WA 98225 (206) 734-1974

Rev. Daniel E. Dermeyer (Jane)

2619 Utter St., Bellingham, WA 98225 (206) 671-4692

Clerk of Session: Earl McDonald

3411 Forest Ct., Bellingham, WA 98225 (206) 734-0673

11:00 A.M. 7:00 P.M.

EVERETT, WASHINGTON**Westminster Evangelical Presbyterian Church**

2531 Hoyt Ave., Everett, WA 98201 (206) 252-3757

Rev. John P. Hoogstrate (Shirley)

331 72nd St., Everett, WA 98203 (206) 353-5606

Clerk of Session: Richard Herbert

3715 152nd NE, Sp. 38, Marysville, WA 98270 (206) 659-2518

11:00 A.M. 6:30 P.M.

ISSAQUAH, WASHINGTON (SEATTLE AREA)**Covenant Presbyterian Church**

22116 S.E. 51st Pl., Issaquah, WA 98027 (206) 392-5532

Rev. William J. Swenson (Letha)

22130 S.E. 51st Pl., Issaquah, WA 98027 (206) 392-7936

Clerk of Session: Paul Blomberg

165 SW Gibson Ln., Issaquah, WA 98027 (206) 392-3304

11:00 A.M. 7:00 P.M.

LAKE STEVENS, WASHINGTON**Lake Stevens Reformed Presbyterian Church (Mission)**

Chapel Hill Rd. and 101st Ave. (No mail)

P.O. Box 385, Lake Stevens, WA 98258 (206) 334-7079

Rev. John C. Pickett (Susan)

11602 20th St. NE, Lake Stevens, WA 98258 (206) 334-7079

Clerk of Session: Gordon Johnson

2310 117th Ave. NE, Lake Stevens, WA 98258 (206) 334-2142

11:00 A.M. 6:30 P.M.

POULSBO, WASHINGTON**Liberty Bay Presbyterian Church**

6th and Harrison (No mail), Poulsbo, WA (206) 779-7545

Rev. Gerald K. Partain (Charlotte)

P.O. Box 157, Poulsbo, WA 98370

Clerk of Session: Kenneth A. Vos

510 NE Surfcrest Ave., Poulsbo, WA 98370 (206) 779-5485

11:00 A.M. 6:00 P.M.

SEATTLE, WASHINGTON**First Evangelical Presbyterian Church**

6318 Linden Ave. N., Seattle, WA 98103 (206) 782-5546

Rev. Stephen W. Leonard (Bronwyn)

6301 Woodland Pl. N., Seattle, WA 98103 (206) 782-7548

Rev. Robert A. Bonner (Jane), Assistant Pastor
 626 N. 63rd, Seattle, WA 98103 (206) 784-5773
 Clerk of Session: *J. Paul Hubbell*
 6326 20th Ave. N.E., Seattle, WA 98115 (206) 523-0268
 10:45 A.M. 6:30 P.M.

SEATTLE, WASHINGTON

Highline Reformed Presbyterian Church
 106 S. 206th, Seattle, WA 98148 (206) 824-7969
Rev. Douglas E. Lee (Nancy)
 20718 5th Ave. S., Seattle, WA 98148 (206) 878-2048
 Clerk of Session: *Richard Meinert*
 240 SW 197th Pl., Seattle, WA 98166 (206) 878-4340
 11:00 A.M. 6:00 P.M.

TACOMA, WASHINGTON

Faith Presbyterian Church
 620 S. Shirley, Tacoma, WA 98465 (206) 752-7601
Rev. Robert S. Rayburn, Ph.D. (Florence)
 818 S. M St., Tacoma, WA 98405 (206) 572-6953
 Clerk of Session: *Kenneth Anderson*
 2035 S. 8th St., Tacoma, WA 98405 (206) 627-5890
 11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Billiter, Larry D. (Linda), 1136 Albany Hwy., Bentley, W.A. 6103,
 Australia (Missionary, WPM)
Case, Robert A. II (Kathy), 800 E. 2nd Ave., Ellensburg, WA 98926
Detlor, W. Lyall (Margaret), 1908 S. 104th St., Seattle, WA 98168
 (Retired)
Haas, Gunther (Myrna), 2256 Robinson St., Regina, Saskatchewan,
 Canada S4T 2P9 (Assistant Professor of Theology, Canadian Bible
 College) (306) 306-5774
McWilliams, Barry (Marianne), 1509 17th St., Everett, WA 98201
 (206) 252-2687
Parris, Douglass M., Ph.D., 20024 Burke Ave. N., Seattle, WA 98133
 (President, Condu Group Inc.)
Walker, Paul C. (Bernace), 5415 Wales St., Vancouver, BC, Canada
 V5R 3M9 (Teacher) (604) 437-8868
Woodson, W. Hurvey (Dorothy), 712 Catalpa Ave., Webster Groves,
 MO 63119 (314) 962-4498
Youngs, John B. (Amelia), 1010 N. Oakes St., Tacoma, WA 98406
 (Chaplain, US Army, Retired) (206) 759-0566

PHILADELPHIA PRESBYTERY

Eastern Pennsylvania

MODERATOR: *Rev. Eugene Potoka*
STATED CLERK: *Rev. E. T. Noe*

BOOTHWYN, PENNSYLVANIA

Reformed Presbyterian Church of Boothwyn
 2655 Chichester Ave., Boothwyn, PA 19061 (215) HU 5-2644
Rev. Gareth E. Tonnessen (Nelly)
 4415 Park Ln., Aston, PA 19014 (215) 485-9770

Clerk of Session: Kenneth Ziegler
246 E. Roland Rd., Parkside, PA 19015 (215) 876-4562
11:00 A.M. 6:30 P.M.

GLEN MILLS, PENNSYLVANIA

Covenant Presbyterian Church of Concord

Cheyney Rd., RD 4, Box 210, Glen Mills, PA 19342 (215) GL 9-0865
Rev. Harold D. Hight (Carmen)
Cheyney Rd., Box 210, Glen Mills, PA 19342 (215) GL 9-0865
Clerk of Session: James Regester
2143 Bent Ln., Aston, PA 19014 (215) 494-2663
11:00 A.M. 7:00 P.M.

HARRISBURG, PENNSYLVANIA

New Covenant Fellowship

40 W. Main St., Shiremanstown, PA (No Mail) (717) 233-7098
Rev. John C. Woll (Sharon)
3629 N. Second St., Harrisburg, PA 17110 (717) 236-8692
Clerk of Session: David Larsen
1319 Main St., Oberlin, PA 17113 (717) 939-1598
9:30 A.M.

HAVERTOWN, PENNSYLVANIA

Beechwood Reformed Presbyterian Church

Beechwood Rd. and Lawndale Ave., Havertown, PA 19083 (215) MI 2-4355
Rev. William B. Cordes (Pauline)
830 Homestead Ave., Havertown, PA 19083 (215) 896-6571
Clerk of Session: Rev. Robert H. Swayne
9210 W. Chester Pike, Upper Darby, PA 19082 (215) 789-4886
11:00 A.M. 7:00 P.M.

HERSHEY, PENNSYLVANIA

Church of the Servant (Mission)

135 E. Oak St., Palmyra, PA 17078 (717) 838-9505
Rev. J. Mark Tedford (Linda), Organizing Pastor
135 E. Oak St., Palmyra, PA 17078 (717) 838-9505
Clerk: Lowell Starling
3505 Margo Rd., Camp Hill, PA 17011 (717) 761-3908
10:00 A.M.

KING OF PRUSSIA, PENNSYLVANIA

Reformed Presbyterian Church

486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107
Rev. Paul L. Kariberg
202 Roboda Blvd., Royersford, PA 19468 (215) 948-9469
Clerk of Session: David W. Troxell
6 E. Water St., PO 215, Honeybrook, PA 19344 (215) 273-2801
11:00 A.M.

LANCASTER, PENNSYLVANIA

Westminster Presbyterian Church

2152 Oregon Pike, Lancaster, PA 17601 (717) 569-2151
(Pulpit Vacant)

Clerk of Session: William A. Mehler Jr.
17 W. Roseville Rd., Lancaster, PA 17601 (717) 569-9864
10:45 A.M. (10:00 A.M., Summer) 7:00 P.M. (None, Summer)

LANSDALE, PENNSYLVANIA

Lansdale Presbyterian Church

418-420 Oak Park Rd., Lansdale, PA 19446 (No mail)

(215) 368-1119

Rev. John P. Clark (Dolores)

2225 W. Walnut St., Colmar, PA 18915

(215) 822-9444

David J. Fidati (Kathy), Assistant to Pastor

401 Main St., Souderton, PA 18964

(215) 723-1467

Clerk of Session: Fred Pletscher Jr.

709 Rosemount Ave., Lansdale, PA 19446

(215) 362-9122

11:00 A.M. 7:00 P.M.

LEVITTOWN, PENNSYLVANIA

Evangelical Presbyterian Church

Pinewood Dr. and Link Ln., Levittown, PA 19054

(215) 949-1166

Rev. Eugene Potoka (Janice)

37 Primrose Ln., Levittown, PA 19054

(215) 946-2401

Ted Ewing (Janice), Assistant to Pastor

1811 Foxwood Manor Apts.

2180 New Rodgers Rd., Levittown, PA 19056

(215) 547-5114

Clerk of Session: James J. McDade Sr.

Box 354A, Bridgetown Pike, Langhorne, PA 19047

(215) 757-9592

11:00 A.M. 7:00 P.M.

MEDIA, PENNSYLVANIA

Calvary Presbyterian Church

601 S. New Middletown Rd., Media, PA 19063 (No mail)

(215) 872-6802

Rev. Ernest Breen (Shirley)

613 S. New Middletown Rd., Media, PA 19063

(215) 872-6802

Clerk of Session: James Albany

737 Stockton Circle, Ridley Park, PA 19078

(215) 532-7138

ORELAND, PENNSYLVANIA

Christ Reformed Presbyterian Church

210 Plymouth Ave., Oreland, PA 19075

(215) 886-3924

Rev. Harold Burkhardt, D.Min. (Elaine)

407 Cedar Hill Rd., Ambler, PA 19002

(215) 628-2605

Clerk of Session: George Lawrence

1725 Jarretstown Rd., Dresher PA 19025

(215) 646-3416

11:00 A.M. 6:00 P.M.

PHILADELPHIA, PENNSYLVANIA

Third Reformed Presbyterian Church

3024 Byberry Rd., Philadelphia, PA 19154

(215) 637-9711

Rev. Eugene L. Fackler (Sally)

1159 Cushmore Rd., Southampton, PA 18966

(215) 628-2605

Clerk of Session: Howard Tansley

1959 Lycoming St., Willow Grove, PA 19001

(215) 657-0670

PHILADELPHIA, PENNSYLVANIA

Fifth Reformed Presbyterian Church

2441 N. Front St., Philadelphia, PA 19133

(215) 634-0345

(All mail to Clerk of Session)

(Pulpit Vacant)

Clerk of Session: Albert F. Tapken

1327 E. Aldrie St., Philadelphia, PA 19124

(215) JE 5-4658

11:00 A.M.

QUAKERTOWN, PENNSYLVANIA

Quakertown Presbyterian Church (Mission)

339 W. Broad St., Quakertown, PA 18951 (215) 536-2881

Rev. Robert Lacock

339 W. Broad St., Quakertown, PA 18951 (215) 536-2881

QUARRYVILLE, PENNSYLVANIA

Faith Reformed Presbyterian Church

Rt. 2, Box 17A, S. Church St., Quarryville, PA 17566 (717) 786-7559

Rev. John DeBardeleben (Deborah)

425 S. Church St., Quarryville, PA 17566 (717) 786-7906

Clerk of Session: G. Keith Mitchell Jr.

512 S. Smith Dr., Quarryville, PA 17566 (717) 786-4344

10:40 A.M. 7:30 P.M.

WARMINSTER, PENNSYLVANIA

Calvary Presbyterian Church

P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974

(215) 675-1232

Rev. Kenneth I. Wallace (Evelyn)

1330 Gravonia Ave., Abington, PA 19001 (215) TU 7-8072

Clerk of Session: Charles Troxell

6 James Rd., Hatboro, PA 19040 (215) OS 5-1376

11:00 A.M. 7:00 P.M.

WEST CHESTER, PENNSYLVANIA

Reformed Presbyterian Church of West Chester

New and Union Sts., West Chester, PA 19380 (215) 696-3482

Rev. Edward T. Noe (Ruth)

311 S. New St., West Chester, PA 19380 (215) 696-8160

Clerk of Session: Edgar W. Bullock

Box 9, Valley Rd., Glen Mills, PA 19342 (215) 459-1469

11:00 A.M. 7:00 P.M.

WILLOW GROVE, PENNSYLVANIA

Calvary Presbyterian Church

Easton Rd. at Allison, Willow Grove, PA 19090

(215) OL 9-0554, 0564

Rev. George W. Smith (Martha)

407 N. Easton Rd., Willow Grove, PA 19090 (215) 659-0510

Clerk of Session: Henry Meinhart

498 Lincoln Ave., Willow Grove, PA 19090 (215) OL 9-6133

8:15, 10:45 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Ackley, Maj. Robert H. (Joan), 42nd Arty. Grp., APO NY 09169
(Chaplain, US Army)

Blakely, Wilbur W. (Avis), 875 Hemlock Rd., Warminster, PA 18974
(Psychologist, Private Practice) (215) 675-1236

Brewer, David J. (Nancy), 915 Woodlawn Dr., Lansdale, PA 19446
(Presbytery Evangelist) (215) 368-9212

Derk, Carl H. (Nancy), P.O. Box 214, 401 Orlando Ave., State College,
PA 16801 (Coalition for Christian Outreach) (814) 865-1244

Dyrness, Franklin S., D.D. (Dorothy), R.D. 2, Box 17, Quarryville,
PA 17566 (Administrator, The Quarryville Presbyterian Home, RD 2,
Box 20) Office: (717) 786-7321; Home (717) 786-2670

Evans, Rev. John D. (Vernelle), 408 W. Clapier St. Philadelphia, PA
19144

Fleece, David F. (Madge), Hurricane Ridge, Rt. 3, Clyde, NC 28721
(Graduate Studies) (704) 627-8153

Garver, Bruce A. (Peggy), 8219 Michener Ave., Philadelphia, PA 19150
 (Principal, New Life Boy's Ranch) (215) 287-7884
Gerow, G. Howell (Louise), 240 Nemoral St., Warminster, PA 18974
 (Teacher) (215) OS 5-8799
Gray, Eugene G. (Joan), 47 Benson Dr., Glen Olden, PA 19036
Horner, Richard V., Box 432, Houghton Collefe, Houghton, NY 14744
Hunt, John K. (Inez), Box 23, Taejon, Korea 300 (Missionary, WPM)
Johnson, Ellis C. H. (Ann), 903 Asbury Dr., Columbia, SC 29209
 (Counseling Psychologist) (803) 776-6948
Kiefer, James S. (Velma), P.O. Box 95, Elizabethtown, PA 17022
 (Banker) (717) 367-4020
Laird, Harold S., D.D. (Betty), Apt. C-306, RD 2, Box 20, Quarryville,
 PA 17566 (Retired)
Lee, Dr. Jong Yun
Little, Joseph J. (Ann), 403 Austin Dr., Fairless Hills, PA 19030 (Evan-
 gelist under BHM in Philadelphia Spanish Outreach) (215) 949-2825
Omerly, George G. (Audrey), Apartado 1529, Lima 1, Peru 100
 (Missionary, WPM)
Reumann, Robert R. (Mary Jane), 1181 Lombardi Ave., Petaluma, CA
 94952 (707) 763-6922
Sharp, Lester O. (Nanette), 1039 Coronet St., Warminster, PA 18974
 (215) 672-7298
Shelor, Archie W., P.O. Box 222, Malaga Lake Dr., Malaga, NJ 08328
 (Director, Christian Youth Crusade) (609) 694-3184
Stannard, George, 443 School Ln., Harleysville, PA 19438 (Teacher)
 (215) 256-9758
Steele, Francis R., Ph.D. (Mary Elizabeth), 323 Bobbin Mill Ln.,
 Broomall, PA 19008 (Home Director, North Africa Mission)
 (215) 353-4229
Swayne, Robert H. (Dorothy), 9210 West Chester Pike, Upper Darby,
 PA 19082 (Design Engineer) (215) 789-4886
Talley, Jeff (Esther), 722 Marsh Rd., Wilmington, DE 19803 (WPM
 Missionary, Kenya)
Wessell, Hugh (Martine), 233 W. Apsley St., Philadelphia, PA 19144
 (WPM Missionary, France) (215) 843-2258

PITTSBURGH PRESBYTERY

Western Pennsylvania, Ohio, West Virginia

MODERATOR: Floyd B. Grace
 4841 Whippoorwill Dr.
 Sharon, PA 16146
STATED CLERK: *Rev. Charles L. Winkler*

OAKLAND, MARYLAND

Faith Presbyterian Church (Mission)

Oakland, Garret County, MD
 (Mail to: P.O. Box 415, Mt. Lake Park, MD 21550)

Rev. John A. Ledden (Lorraine)
 Rt. 2, Box 258, Oakland, MD 21550 (301) 334-4280
 11:00 A.M. 7:30 P.M.

COLUMBUS, OHIO

The Trinity Presbyterian Church of Columbus, Ohio

3728 Snouffer Rd., Columbus, OH 43085 (614) 889-8551
Rev. Robert A. Wildeman Sr. (Eva)
5366 Dexter, Hilliard, OH 43026 (614) 876-9805
Clerk of Session: Clifford E. Hill
176 E. Granville St., Sunbury, OH 43074 (614) 965-3812
11:00 A.M. 6:30 P.M.

POLAND, OHIO

Immanuel Presbyterian Church

3339 Dobbins Rd., P.O. Box 5052, Poland, OH 44514 (216) 757-8268
Rev. Timothy Stigers (Patricia)
1722 Lynn Mar, Boardman, OH 44514 (216) 757-4635
Clerk of Session: Harold Girt
6021 Chidester, Canfield, OH 44406 (216) 533-5473
11:00 A.M. 7:00 P.M.

YOUNGSTOWN, OHIO

Robinwood Reformed Presbyterian Church

471 Mathews Rd., Youngstown, OH 44512 (216) 758-5628
Rev. William R. Wolfgang (Judith)
799 Ridgefield Dr., Youngstown, OH 44512 (216) 758-8417
Clerk of Session: Lloyd Kranz
2250 Hamilton Ave., Poland, OH 44514 (216) 757-8210
11:00 A.M. 7:00 P.M.

BEAVER, PENNSYLVANIA

Chapel Reformed Presbyterian Church

3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328
Rev. R. Geoffrey Brown
3435 Dutch Ridge Rd., Beaver, PA 15009
Clerk of Session: Nicholas Barr III
Rt. 1, Georgetown, PA 15043
11:00 A.M. 7:00 P.M.

BEAVER FALLS, PENNSYLVANIA

Christ Presbyterian Church

Blackhawk and Georgetown Rds., Beaver Falls, PA 15010 (412) 843-1423
Rev. Richard F. Rowe (Barbara)
774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902
Clerk of Session: Lee Troup
931 Shenango Rd., Beaver Falls, PA 15010 (412) 843-4768
11:00 A.M. 6:00 P.M.

CARMICHAELS, PENNSYLVANIA

The Greene Valley Presbyterian Church

Box 363, Carmichaels, PA 15320
Rev. Harold Kelley

DARLINGTON, PENNSYLVANIA

Darlington Reformed Presbyterian Church

Box 236, First and Plum St., Darlington, PA 16115 (412) 827-2517
Rev. William H. Albany (Hazel)
2nd St., Darlington, PA 16115 (412) 827-2818
Clerk of Session: Arthur E. Shaffer
Box 256, Darlington, PA 16115 (412) 827-2242
11:00 A.M. 8:00 P.M.

EIGHTY-FOUR, PENNSYLVANIA

View Crest Reformed Presbyterian Church

Rt. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330
(412) 941-9772

Rev. Nicholas Protos

Box 431, Canonsburg, PA 15317 (412) 746-4292

Clerk of Session: Kenneth King

RD 1, Box 174, Eighty Four, PA 15330 (412) 941-6420

11:00 A.M. 6:30 P.M.

ENON VALLEY, PENNSYLVANIA

Bible Presbyterian Church

E. Vine St., Enon Valley, PA 16120 (412) 336-4447

Rev. David F. Sutton (Helen)

Enon Valley, PA 16120 (412) 336-5896

Clerk of Session: Wilbert V. Moore

4519 W. 5th Ave., Beaver Falls, PA 15010 (412) 846-0892

11:00 A.M. 6:30 P.M.

HARRISVILLE, PENNSYLVANIA

Rocky Springs Reformed Presbyterian Church

Rt. 2, Box 372, Harrisville, PA 16038 (412) 735-2913

Rev. Richard W. Schmoyer (Martha)

Box 372, Harrisville, PA 16038 (412) 735-2913

Clerk of Session: James H. DePew

Rt. 4, Slippery Rock, PA 16057 (412) 794-6098

11:00 A.M. 7:00 P.M.

INDUSTRY, PENNSYLVANIA

Fairview Reformed Presbyterian Church

Rt. 1, Industry, PA 15052 (412) 643-8104

Rev. Richard L. Raines (Dolores)

Rt. 1, Box 172, Industry, PA 15052 (412) 643-8104

Clerk of Session: J. Eric Mann

107 Meadowbrook Dr., Industry, PA 15052 (412) 643-5790

10:30 A.M. 7:00 P.M.

KITTANNING, PENNSYLVANIA

Reformed Presbyterian Church of Kittanning

Rt. 4, Kittanning, PA 16201 (412) 543-3702

Rev. Mark E. Porter (Christine)

RD 1, Box 383, Worthington, PA 16262 (412) 543-1300

Clerk of Session: Paul G. Beckett

Rt. 4, Box 209, Kittanning, PA 16201 (412) 545-7985

11:00 A.M.

MURRYSVILLE, PENNSYLVANIA

Maranatha Reformed Presbyterian Church

3750 School Rd., Murrys ville, PA 15668 (412) 327-8411

Rev. Charles L. Winkler (Janine)

429 Alpine Village Dr., Monroeville, PA 15146 (412) 325-4795

Clerk of Session: Bruce Meadowcraft

4088 Old Wm. Penn Hwy., Murrys ville, PA 15668 (412) 327-5547

10:00 A.M. 7:00 P.M.

NEW CASTLE, PENNSYLVANIA

Christ Reformed Presbyterian Church

334 E. Moody Ave., New Castle, PA 16101

Rev. Robert C. Weeber Jr. (Elizabeth)

1648 Pulaski Rd., New Castle, PA 16101 (412) 652-5281

Clerk of Session: Dr. Richard Gordon

3835 Main St., New Waterford, OH 44413 (216) 426-4522

NORTH HUNTINGDON, PENNSYLVANIA

Calvin Presbyterian Church

411 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192

Rev. Samuel S. Ward (Rosalie)

401 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192

Clerk of Session: Thomas Marion

2318 Myers Ln., N. Huntingdon, PA 15642 (412) 751-1086

11:00 A.M. 7:00 P.M.

PITTSBURGH (PENN HILLS), PENNSYLVANIA

First Reformed Presbyterian Church

12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235

(412) 793-7117

Rev. Charles B. Holliday (Katherine)

141 Crescent Hills Rd., Pittsburgh, PA 15235 (412) 793-1042

Rev. Dale B. Welden (Connie), Assistant Pastor

12129 Harvard, Pittsburgh, PA 15235

Clerk of Session: Stanley Stotler

5 Moriah Dr., Pittsburgh, PA 15239 (412) 793-5323

11:00 A.M. 7:00 P.M.

SHARON, PENNSYLVANIA

Providence Reformed Presbyterian Church

YMCA, Rt. 18 North, Sharon, PA (No mail)

c/o 4841 Whippoorwill Dr., Sharon, PA 16146

Rev. Christopher P. Bennett (Lynn)

335 Sterling Ave., Apt. 202, Sharon, PA 16146 (412) 981-2793

Chairman Adm. Com.: Floyd B. Grace

4821 Whippoorwill Dr., Sharon, PA 16146 (412) 981-4903

11:00 A.M. 7:00 P.M.

CHARLESTON, WEST VIRGINIA

First Reformed Presbyterian Church (Mission)

622 Kanawha Ave. (No mail)

Rev. William A. Fitzhenry (Darlene)

2106 Kanawha Ave., Charleston, WV 25304 (304) 343-4036

Administrative Assistant: John McConshey Jr.

5212 Delway Dr., Charleston, WV 25312 (314) 776-1468

11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Brooks, William J. (Rachel), Rt. 5, Box T-84, Indiana, PA 15701

(412) 354-3971

Cleveland, Emmett N., RD 1, New Paris, PA 15554 (814) 839-2068

Fannon, Daniel, 2901 Riverside Ave., Cleveland, OH 44109

(Retired)

(216) 661-3535

Hopkins, David R. (Carolyn), Star Rt., Box L-500, Palmer,

AK 99645 (Teacher, Arctic Bible Institute)

Mesarch, Dr. Stephen, 2640 Mink St., Pataskala, OH 43062 (Pastor,
Jersey Presbyterian Church)

Stewart, Carl A. (Paulina), Rt. 1, Box 8, Zeigler Rd., Rochester, PA

15074 (Pastor, St. John's United Evangelical Protestant Church)

(412) 452-8139

Taylor, John C., D.D.S. (Adah), 110 Highland Ave., Herminie, PA

15637 (Missionary-Dentist)

(412) 446-7732

Taylor, Paul W. III (Sarah), 519 Malabar, Pittsburgh, PA 15239

(Presbytery Evangelist, Field Representative for NPM)

(412) 327-8002

ROCKY MOUNTAIN PRESBYTERY

Colorado, Utah, Nebraska west of Highway 81, New Mexico,
Wyoming, Arizona

MODERATOR: Rev. Robert D. Scott

STATED CLERK: Rev. D. Steven Meyerhoff

MESA, ARIZONA (PHOENIX AREA)

Hope Reformed Presbyterian Church (Mission)

760 S. El Dorado Rd., Mesa, AZ 85202 (303) 966-8915
(Pulpit Vacant)

Contact: Lee A. Faull

2414 E. Alameda, Tempe, AZ 85282 (303) 967-6369
11:00 A.M. 6:30 P.M.

COLORADO SPRINGS, COLORADO

Evangelical Presbyterian Church

2511 N. Logan Ave., Colorado Springs, CO 80907 (303) 634-1365
Rev. Arthur E. Scott (Sharon)
2812 N. Circle Dr., Colorado Springs, CO 80909 (303) 635-0130
Rev. Dennis R. McDonough (Susan), Associate Pastor
2629 Paseo Rd., Colorado Springs, CO 80907 (303) 473-9153
Clerk of Session: Don Brown
2630 N. Meade Circle, Colorado Springs, CO 80907 (303) 634-6539
8:15, 11:00 A.M. 6:00 P.M.

COLORADO SPRINGS, COLORADO

Village Seven Presbyterian Church

4050 S. Nonchalant Circle, Colorado Springs, CO 80917 (303) 574-6700
Rev. A. Bernhard Kuiper (Noelene)
4050 Inspiration Dr., Colorado Springs 80917 (303) 596-4050
Rev. David H. Linden (Shirley), Associate Pastor
6175 Applewood Ridge Cir., Colorado Springs, CO 80907 (303) 599-5585
Clerk of Session: Gerald F. Hardcastle
4310 Rocklawn Circle, Colorado Springs, CO 80915 (303) 596-1833
8:00 A.M. 10:45 A.M. 6:00 P.M.

MONTROSE, COLORADO

Trinity Reformed Presbyterian Church

1401 S. Townsend (SDA Church) (No mail)
P.O. Box 1931, Montrose, CO 81401 (303) 249-9833
Rev. David W. Hein (Naomi)
8558 High Mesa Rd., Olathe, CO 81425 (303) 323-6781
Clerk of Session: Richard Honeycutt
8298 High Mesa Rd., Olathe, CO 81425 (303) 323-6460
10:00 A.M. 7:00 P.M.

WHEAT RIDGE, COLORADO (DENVER AREA)

Covenant Reformed Presbyterian Church

W. 44th and Ingalls St., Wheat Ridge, CO 80033 (303) 424-8889
Rev. Ronald L. Shaw (Queta)
8512 Ingalls Circle, Arvada, CO 80003 (303) 423-1746
Clerk of Session: Jan Krankota
7075 Doverway, Arvada, CO 80004 (303) 423-5378
10:55 A.M. 6:30 P.M.

KEARNEY, NEBRASKA**Trinity Presbyterian Church**

2525 Ave. A, Kearney, NE 68847

(308) 234-3142

Rev. D. Steven Myerhoff (Gayle)

2525 Ave. A, Kearney, NE 68847

Clerk of Session: Charles Parish

1416 E. 32nd St., Kearney, NE 68847

(308) 237-2857

11:00 A.M. 5:00 P.M.

ALAMAGORDO, NEW MEXICO**Westminster Presbyterian Church**

Box 932, 2201 N. 15th St., Alamogordo, NM 88310 (505) 437-8140

Rev. James A. Wiest (Joan)

1530 Roosevelt Ave., Alamogordo, NM 88310

(505) 437-0710

Clerk of Session: E. Wayne Melton

1738 Van Ct., Alamogordo, NM 88310

(505) 437-6682

11:00 A.M. 7:00 P.M.

LAS CRUCES, NEW MEXICO**Provident Presbyterian Church**

Box 3981, University Park, NM 88003

Rev. Donald H. Neidigk (Kathryn)

Box 3981, University Park, NM 88003

LAS CRUCES, NEW MEXICO**University Presbyterian Church**

Wisconsin Ave., Box 3277, University Park, NM 88003

(505) 522-0828

Rev. Robert D. Scott (Libby)

1410 Gardner, Las Cruces, NM 88001

(505) 522-6257

Clerk of Session: David Moon

1860 E. Nevada, Las Cruces, NM 88001

(505) 526-5847

9:00 and 11:00 A.M. 6:00 P.M.

LANDER, WYOMING**Covenant Presbyterian Church**

Box 763, Lander, WY 82520 (Meeting at Mt. Hope Chapel)

Rev. James Urish

1285 Goodrich Dr., Lander, WY 82520

Clerk of Session: J. Donovan Crook

640 East Ln., Lander, WY 82520

(307) 332-3277

10:30 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS*Barrett, Russell C.* (Wilma), 1292 A FIQ, Ft. Dix, NJ 08640 (Chaplain, US Army)*Creswell, Andrew W.* (Peg), "The Biald," South Star Rt., Lyons, CO 80540 (Missionary, Sudan Interior Mission)*Donaldson, L. LaVerne* (Louise), 715 Center St., Goodland, KS 67735 (Manager, Christian Book Store) (913) 899-5964*Fernandez, Homer P.* (Ruth), 3092 S. Saulsbury, Denver, CO 80227 (303) 986-3981*Hafer, Del* (Cherie Ann), Box 667, Buffalo, WY 82834 (307) 684-7511*Kamrath, Roswell* (Loretta), 3300 Barbell Ct., Cheyenne, WY 82001*Leonard, William B. Jr.* (Helen), 33625 Wapiti Circle, Buena Vista, CO 81211 (Retired) (303) 395-8585*Troxell, Thomas E.* (Jean), 1709 W. Carol Ave., Mesa, AZ 85202

(602) 962-4455

Vaughn, Peter R., 2630 Huntington Dr., Las Cruces, NM 88001

(505) 522-5340

SOUTHEAST PRESBYTERY

North Carolina, South Carolina, Georgia (except Dade and Walker counties)

MODERATOR: *Rev. Al Lutz*

STATED CLERK: *Rev. Peter Spink*

ALBEMARLE, NORTH CAROLINA

Second Street Presbyterian Church

S. 2nd at Hearne, Albemarle, NC 28001 (704) 982-6824

Rev. David Alexander (Elaine)

100 E. Hearne St., Albemarle, NC 28001 (704) 982-5943

Clerk of Session: James H. Phillips Jr.

Rt. 3, Box 480X, Albemarle, NC 28001 (704) 982-0769

11:00 A.M. 7:00 P.M.

CHARLOTTE, NORTH CAROLINA

Faith Presbyterian Church

1805 E. 7th St., Charlotte, NC 28204 (704) 375-3501

Rev. Ross W. Graham (Nicole)

3816 Winterfield Pl., Charlotte, NC 28205 (704) 537-8167

Clerk of Session: Oscar K. Griffith Jr.

4730 Riverdale Dr., Charlotte, NC 28210 (704) 588-0117

11:00 A.M. 6:00 P.M.

CONCORD, NORTH CAROLINA

Westminster Presbyterian Church

Cabarrus Ave. and Georgia St. (House of IQMA, Box 772, Concord, NC 28025 (704) 786-9216

Rev. Carl M. Sorenson (Evelyn), Stated Supply

Rt. 1, Roebuck, SC 29376 (803) 576-1327

Clerk of Session: J. Furman Bost

49 Cline Ave. SW, Concord, NC 28025

11:00 A.M.

DURHAM, NORTH CAROLINA

Lednum Street Presbyterian Church

2403 Lednum St., Durham, NC 27705

Rev. Henry E. Johnson

2405 Lednum St., Durham, NC 27705 (919) 471-2126

Clerk of Session: C. David Latta

Rt. 2, Box 37D, Hillsborough, NC 27278 (919) 732-7869

11:00 A.M. 7:00 P.M.

LEXINGTON, NORTH CAROLINA

Meadowview Reformed Presbyterian Church

204 Beethoven Ave., Lexington, NC 27292 (704) 249-2680

(Pulpit Vacant)

Clerk of Session: Glenn Owen

Rt. 16, Box 514, Lexington, NC 27292 (704) 249-1054

10:00 A.M. 7:00 P.M.

WILMINGTON, NORTH CAROLINA

Trinity Presbyterian Church

3701 S. College Rd., Wilmington, NC 28403 (919) 791-1100

(Pulpit Vacant)

Mr. Daniel Pruitt, Stated Supply

3701 S. College Rd., Wilmington, NC 28403 (919) 791-1100

Clerk of Session: Gary Darden
Oakley Rd., Castle Hayne, NC 28429 (919) 763-8554
10:45 A.M. 6:30 P.M.

ANDERSON, SOUTH CAROLINA
First Reformed Presbyterian Church

P.O. Box 3031
Abbeville Hwy. (S.C. 28), Anderson, SC 29624 (803) 296-2522
Rev. James E. Hanson (Janet)
Box 3031, Anderson, SC 29624 (803) 225-0360
Clerk of Session: Alvin Hutchinson
Rt. 1, Starr, SC 29684 (803) 352-6589
11:00 A.M. 7:00 P.M.

CHARLESTON, SOUTH CAROLINA
Church Creek Presbyterian Church

2234 Plainview, Hwy. 6, Charleston, SC 29407 (803) 766-1381
Rev. Gerald P. Malkus (Pamela)
2435 Tiffany Dr., Charleston, SC 29407 (803) 766-7336
Clerk of Session: Cadwallader Jones
41 Broughton Rd., Charleston, SC 29407 (803) 766-0557
11:00 A.M. 6:30 P.M.

FLORENCE, SOUTH CAROLINA
Faith Reformed Presbyterian Church (Mission)

906B S. Cashua Dr., Florence, SC 29501 (No mail)
Rev. W. Theodore Ragsdale (Beth)
1008 E. Beauvoir Dr., Florence, SC 29501 (803) 665-6903
Clerk of Session: Harold Jones
436 Bertonley Ave., Charlotte, NC 28211 (704) 366-3829
10:00 A.M. 7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Augusta Street Presbyterian Church

705 Augusta St., Greenville, SC 29605 (803) 235-2642
(Pulpit Vacant)

Clerk of Session: W. H. McCall
15 Forest Cir., Greenville, SC 29611 (803) 246-2704
11:00 A.M. 7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Mitchell Road Presbyterian Church

207 Mitchell Rd., Greenville, SC 29615 (803) 268-2218
Rev. Thomas G. Cross D.D. (Jane)
One Country Ln., Greenville, SC 29615 (803) 244-8503
Rev. Earl R. Eckerson, Associate Pastor

Rev. Mark Vigil (Laurie), Associate Pastor
25 Pelham Rd., Apt. 249, Greenville, SC 29615 (803) 268-5196
Clerk of Session: James Kennedy
109 Northwood Ave., Greenville, SC 29609 (803) 232-6659
9:30 A.M. 7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Shannon Forest Presbyterian Church

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542
Rev. Al Lutz (Julie)
Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0548
Rev. Stephen Bostrom (Ginny), Assistant Pastor
Rt. 6, Mapleton Dr., Greenville, SC 29607 (803) 288-0856

Clerk of Session: Buck Gay
Rt. 2, Shannon Lake Circle, Greenville, SC 29607 (803) 288-6331
10:45 A.M. 7:00 P.M., summer; 6:00 P.M., school year

McCLELLANVILLE, SOUTH CAROLINA

Jeremy Creek Reformed Presbyterian Church (Mission)

P.O. Box 408, McClellanville, SC 29458 (803) 887-3717
Rev. *William Shishko* (Margaret)
P.O. Box 502, McClellanville, SC 29458 (803) 887-3717
9:30 A.M. 7:00 P.M.

MYRTLE BEACH, SOUTH CAROLINA

Faith Presbyterian Church

805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972
Rev. *Jayne S. Sickert* (Mary Beth)
15 Deer Run Dr., Cypress Creek, Myrtle Beach, SC 29577
(803) 293-3963

Clerk of Session: Charles Royster
714 Jasmine Ave., Myrtle Beach, SC 29577 (803) 449-7387
11:00 A.M. 6:00 P.M.

SIMPSONVILLE, SOUTH CAROLINA

Davenport Road Presbyterian Church (Mission)

Simpsonville Elementary School, Simpsonville, SC (No mail)
Rev. *J. Render Caines* (Linda)
Rt. 2, Box 9B, Simpsonville, SC 29681 (803) 963-8823

SPARTANBURG, SOUTH CAROLINA

Trinity Presbyterian Church

500 Oak Grove Rd., Spartanburg, SC 29301 (803) 576-6003
Rev. *Peter Spink* (Debbie)
4676 Schirra Ct., Spartanburg, SC 29301 (803) 576-8703
Clerk of Session: James D. Price
419 Farnsworth Rd., Spartanburg, SC 29301 (803) 576-1436
11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Cox, Robert H. (Margaret), 4900 Easthaven Dr., Charlotte, NC 28212
(704) 536-6259
Cross, Walter G. Jr. (Mary), Casilla 373, Quillota, Chile (Missionary,
WPM)
Fiol, Bruce R. (Judy), 51-C Rajpur Rd., Dehra Dun, U.P. 248001,
India (Missionary, WPM)
Hoyle, Robert I. (Harriet), Rt. 3, Box 460, Boone, NC 28706 (Director,
Hebron Colony and Grace Home Inc., Christian homes for alcoholic
rehabilitation) (704) 963-4842
Lindley, Ross (Lillie), 909 Ridgecrest Rd., Johnson City, TN 37601
(615) 926-2427
Lyra, Synesio Jr (Louise), 8571 Enault, Garden Grove, CA 92641
(714) 539-9854
Needham, LCDR Robert B. (Barbara), 42 Edinburgh Rd., Charleston,
SC 29407 (Chaplain, US Navy) (803) 571-4579
Sanders, W. Eugene (Dorothy), 1009 N. Alma Ave., Cortez, CO 81321
(American Missionary Fellowship)
Smith, Beryl, 8 Azalea Ct., Greenville, SC 29615
Stout, Stephen, RR 7, Box 659P, Charlotte, NC 28213 Minister of
Christian Education, Prosperity Associate Reformed Presbyterian
Church) (704) 875-1242
Williams, Roy W. (Valerie), 34 Greeock Rd., Delmar, NY 12054
(518) 439-5303
Williamson, Harwell B. (Marion), 2145 Harrison St., Wilmington, NC
28401 (919) 762-7959

SOUTHERN PRESBYTERY

Kentucky, Tennessee, Alabama, Mississippi, Dade and Walker
counties of Georgia, New Orleans and East Parishes, Louisiana

MODERATOR: *Rev. A. Dan Orme*

STATED CLERK: *Rev. Robert A. Milliken*

AUBURN, ALABAMA

Covenant Presbyterian Church

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062
Rev. Peter R. Doyle D.D. (Sally Ann)
331 Mockingbird Ln., Auburn, AL 36830 (205) 821-5347
Clerk of Session: Lavern Brown
1071 Terrace Acres Dr., Auburn, AL 36830 (205) 821-0110
11:00 A.M. 7:00 P.M.

HUNTSVILLE, ALABAMA

Reformed Presbyterian Church

3100 University Dr., Huntsville, AL 35805 (205) 536-0065
Rev. Paul H. Alexander (Lorraine)
4807 Calvert Rd., Huntsville, AL 35805 (205) 837-6584
Rev. James L. Cox (Sandra), Associate Pastor and Principal of
Westminster Christian Academy
1717 Club View Dr., Huntsville, AL 35805 (205) 852-8544
Rev. William Alling, Associate Pastor
3904 Nolen Ave., No. 2, Huntsville, AL 35801 (205) 536-4832
Mr David Hammond (Dixie), Assistant Pastor
4208 Fortson Ln., Huntsville, AL 35810 (205) 852-5570
Clerk of Session: Phillip C. Olin
Rt. 2, Box 275, Ardmore, TN 38449 (205) 423-3336
9:30 A.M. 6:00 P.M.

KENNER, LOUISIANA (NEW ORLEANS AREA)

Reformed Presbyterian Church of New Orleans

3405 Florida Ave., Kenner, LA 70062 (504) 468-2502
Rev. William B. Acker (Martha)
3381 Tulane Dr., Kenner, LA 70062 (504) 467-7436
Clerk of Session: Al Tando
13012 Dwyer Blvd., New Orleans, LA 70129 (504) 254-0365
11:00 A.M. 6:30 P.M.

BLUFF CITY, TENNESSEE

Ryder Memorial Presbyterian Church

Rt. 3, Box 162, Bluff City, TN 37618
Rev. Martin C. Freeland (Mary)
Rt. 3, Box 162, Bluff City, TN 37618 (615) 538-8592
Clerk of Session: W. M. Foster
Rt. 3, Bluff City, TN 37618 (615) 538-7357
11:00 A.M. 7:00 P.M.

CHATTANOOGA, TENNESSEE

Immanuel Fellowship

Clerk of Session: David C. Hickey
5205 Beulah Ave., Chattanooga, TN 37409

CHATTANOOGA, TENNESSEE

New City Fellowship

1603 Mitchell Ave., Chattanooga, TN (615) 266-8793
(Mail: P.O. Box 6265, Chattanooga, TN 37401)

Rev. A. Randy Nabors (Joan)
 4724 Florida Ave., Chattanooga, TN 37409 (615) 821-2195
 Clerk of Session: Rudolph F. Schmidt
 5 Frontier Bluff, Lookout Mountain, TN 37350 (404) 820-2710
 11:15 A.M. 6:00 P.M.

LOOKOUT MOUNTAIN, TENNESSEE

Reformed Presbyterian Church of Lookout Mountain

Scenic Highway, Lookout Mountain, TN 37350 (404) 820-9770
Rev. Robert A. Milliken (Eleanor)
 412 Krupski Loop, Lookout Mountain, TN 37350 (404) 820-9008

Rev. Leonard S. Pitcher (Lois), Visitation Minister
 306 Martin Ln., Lookout Mountain, TN 37350 (404) 820-2417
 Clerk of Session: John P. Cummer
 1516 Wood Nymph Tr., Lookout Mountain, TN 37350 (404) 820-1158

8:30 (during college year) and 11:00 A.M. 6:00 P.M.

MEMPHIS, TENNESSEE

First Reformed Presbyterian Church

1625 W. Massey, Box 17651, Memphis, TN 38117 (901) 761-0590
 (Pulpit Vacant)

Clerk of Session: Dr. Roger Vander Zwaag
 6157 Quince Rd., Memphis, TN 38138 (901) 685-7466

OTHER MINISTERIAL MEMBERS

Anderson, Charles W. (Florence), 213 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1672
Anderson, George A., D.D. (Katharine), Graham Bible College, Box 3050, Bristol, TN 37620 (Professor, Graham Bible College) (615) 878-3669

Austin, A. Kenneth, Ph.D. (Joyce), Rt. 1, Box 330, Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1162

Clark, Gordon H., Ph.D., Rt. 2, Box 219, Rising Fawn, GA 30738 (Professor, Covenant College) (404) 398-3203

Clark, Raymond W. (Penny), 1205 Elfin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1259

Dameron, Raymond H. (Dorothy), 1302 Aladdin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-0445

Davis, Dale Ralph, Ph.D., (Barbara), 1340 Deerfield Ln., Jackson, MS 39211 (Professor, Belhaven College) (601) 957-1707

Dodds, Robert J. (Carolyn), 229 Park Hill Dr., LaGrange, GA 30240 (Guidance Counselor, Boys Junior High School) (404) 882-7912

Gilchrist, Paul R., Ph.D. (Barbara), 107 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1919

Hastings, Robert (Ruth), 3528 Johnwood Dr., Memphis, TN 38122 (Retired; Stated Supply) (901) 458-5788

Hurley, James B., D.Phil. (Phyllis), 8210 SW 132nd St., Miami, FL 33156 (Associate Professor of Theology, Westminster Seminary, and Director of Studies, Florida Theological Center) (305) 255-2879

Johnson, W. Earl (Margaret), Rt. 1, Box 121B, Loxley, AL 36551 (Retired) (205) 928-8984

Mawhinney, Allen (Carole), 614 Peppertree Ct., San Marcos, CA 92069 (714) 746-9089

Nueremberger, Robert M., Ph.D. (Lois), Brow Lake, Rt. 1, Lookout Mountain, TN 37350 (Executive Director, Christian Counseling Service Inc.) (404) 398-3356

Oakley, C. Howard, D.Min. (Beverly), 6144 Quince Rd., Memphis, TN 38138 (901) 682-0529
Orme, A. Dan, Ph.D., 397 S. Church St., Athens, GA 30601 (Minister of University Church, Athens) (404) 548-6655
Perry, James (Peggy), P.O. Box 696, York, AL 36925 (Pastor, York Presbyterian Church, Independent) (205) 392-5488
Young, Bruce (Susan), 179-1 Mochifuku, Oaza, Yokkaichi Shi, Mie Ken 512, Japan (Furlough Address: 211 Red Riding Hood, Lookout Mountain, TN 37350) (Missionary, WPM)
Young, John M. L., D.D. (Jane), 209 Rock City Tr., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-9901
Young, Stephen T. (Sarah), 412-9 Tomiya Cho, Suzuka Shi, Mie Ken 513, Japan (Missionary, WPM)

SOUTHWEST PRESBYTERY

Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: Rev. Howard C. Kelley

STATED CLERK: Rev. Paul E. DeLong

MINCO, OKLAHOMA

First Presbyterian Church

105 4th, Box 156, Minco, OK 73059 (405) 352-4966

Rev. Howard C. Kelley (Marlene)

Box 417, Minco, OK 73059

Clerk of Session: T. J. Powers

Box 426, Minco, OK 73059 (405) 352-4985

11:00 A.M. 7:00 P.M.

NORMAN, OKLAHOMA

Reformed Presbyterian Church (Mission)

1701 Cherrystone St., Norman, OK 73069 (405) 364-1361

Rev. William H. Doerfel (Marilyn)

1423 Lindale St., Norman, OK 73069 (405) 364-0830

Clerk of Session: *Rev. Howard C. Kelley*

Box 156, Minco, OK 73059 (405) 352-4966

10:00 A.M. 6:30 P.M.

OKLAHOMA CITY, OKLAHOMA

Heritage Reformed Presbyterian Church

2522 N. Shartel, Oklahoma City, OK 73103 (405) 524-2944

Rev. Steve Childers

1808 Deason Dr., Edmond, OK 73034 (405) 341-5275

Clerk of Session: A. H. Bard

600 NW 32, Apt. 5, Oklahoma City, OK 73118 (405) 525-3045

11:00 A.M. 6:30 P.M.

STILWELL, OKLAHOMA

Calvary Presbyterian Church

Rt. 3, Stilwell, OK 74960 (918) 774-3976

Mail: 200 N. Eighth, Stilwell, OK 74960

Rev. Richard E. Fisher (Karen)

Rt. 3, Stilwell, OK 74960 (918) 774-4262

Clerk of Session: Beryl Wilkie

Rt. 2, Box 91, Westville, OK 74965 (918) 778-3338

11:00 A.M. 6:30 P.M. [10:00 A.M. at Piney]

TULSA, OKLAHOMA

Christ Presbyterian Church

3901 E. 28th St., Tulsa, OK 74114 (918) 749-1629

Rev. Robert A. Petterson (Joyce)

5133 E. 31st, Tulsa, OK 74135 (918) 939-8043

Clerk of Session: Dale R. Doty

8912 E. 56th Pl., Tulsa, OK 74145 (918) 252-1317

10:55 A.M. 6:00 P.M.

BEDFORD, TEXAS

Westminster Presbyterian Church

1810 Brown Tr., Bedford, TX 76021 (817) 282-2338

Rev. John D. Thorpe Sr. (Patricia)

700 Norwood, Hurst, TX 76056 (817) 268-4550

Clerk of Session: Merrill Spohn

702 Cannon Dr., Euless, TX 76039 (817) 267-0432

11:00 A.M. 7:00 P.M.

RICHARDSON, TEXAS (DALLAS AREA)

Town North Presbyterian Church (Dallas area)

801 W. Campbell Rd., Richardson, TX 75080 (214) 235-1886

Rev. David Clelland (Gayle)

Clerk of Session: Don Cole

9945 Burnham, Dallas, TX 75243 (214) 690-9381

11:00 A.M. 7:00 P.M.

GAINESVILLE, TEXAS

Westminster Presbyterian Church

Scott at Denton, Box 716, Gainesville, TX 76240 (817) 665-5164

Rev. E. Kyle Thurman (Louise)

305 E. Scott St., Gainesville, TX 76240 (817) 665-5164

Clerk of Session: D. J. Murphy

215 E. Tennie, Gainesville, TX 76240 (817) 665-9705

10:50 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Black, Bryant M. (Shirley), 9510 Mill Hollow Dr., Dallas, TX 75243
(Development, Dallas Theological Seminary)

DeLong, Paul (Carolyn), 2209 S. Louisville, Tulsa, OK 74114 (Director,
Communications Strategy Company) (918) 936-9085

Henry, Hayes T. (Jean), 547 Pebble Beach Rd., Millsboro, DE 19966
(Retired) (302) 945-0824

Mays, Clarence R. (Betty), 2105 Custer Pkwy, Richardson, TX 75080

Shepperson, Sam G. (Dorothy), 903 Marrable Hill, El Dorado, AR

71730 (Pastor, Marrable Hill Chapel) (501) 863-5189

Shirey, Alton J., Box 323-C, Rt. 5, Texarkana, TX 75501

(214) 838-6781

Soltau, George C. (Linnie), 326 Forest Grove Dr., Richardson, TX
75080

Werner, John R., Ph.D. (Helen), 2127 Northmoor Dr., Carrollton, TX
75006 (Consultant for Wycliffe Translators)

INDEX TO MINISTERS

Acker, W.B., Pres.Rec.	265	Childers, S.	267
Ackley, R.H.	255	Chong, H.C.	228
Aeschliman, R.A., M.Wel.	245	Claassen, O.	246
Aicken, T.	235	Clark, G.H.	266
Albany, W.H. Jr.	257	Clark, J.P. Sr., Trust.	254
Alexander, D.	262	Clark, R.W.	266
Alexander, P.H., CTS, Jud.	265	Clelland, D.	268
Alling, W.M.	265	Cleveland, E. N.	259
Anderson, C.W., CTS, CTI	266	Codling, D.	250
Anderson, G.A.	266	Collins, W.A.	242
Andres, L.G.	227	Conord, M.A.	232
Armes, J.G.	234	Conrad, J.J., CC.	237
Armes, S.B.	249	Cook, P.	238
Armes, W.O., WPM	230	Cooper, G.L.	234
Auffarth, R.F., WPM, CC	229	Cordes, W.B.	253
Austin, A.K.	266	Cox, J.L.	265
Baker, H.R.	245	Cox, R.H.	264
Baldwin, A.McD., CTS, CTI	239	Crane, F.P., BHM	233
Barker, W.S., CC, Jud.	245	Crane, J.G. Jr.	248
Barnes, L.M. Jr.	228	Crane, R.	234
Barrett, R.C.	261	Creswell, A.W.	261
Beesley, R.V.	242	Cross, D.L.	234
Bennett, C.	259	Cross, H.T., Chap.	248
Billiter, L.D.	252	Cross, P.H., Nom.	236
Birchler, G.H., Pres.Rec.	237	Cross, T.G., CC, Evan.	263
Black, B.M.	268	Cross, W.G. Jr.	264
Black, J.	243	Cross, W.G. III	234
Blakely, W.W.	255	Cunningham, R.T.	249
Blomquist, G.L., BHM	229	Dameron, R.H., CTI	266
Bonner, R.A.	252	Dare, D.	228
Boroughts, T.C.	245	Dark, R.	238
Bostrom, S.	263	Davis, D.R.	266
Boyer, A.	245	DeBardeleben, J., Pres.Rec.	255
Bradley, C.R.	228	Delong, P.	268
Bragdon, G.R., Lamb	234	Derk, C.H.	255
Bransby, D.R.	228	Dermeyer, D.E.	251
Brauning, W.F.	255	Detlor, W.L.	252
Breen, E., Lamb	254	Deutschmann, H.	243
Brewer, D.J.	255	Dodds, R.J.	266
Brindley, W.A., NPM	233	Doepke, P.A., Nom.	227
Broadwater, Daniel	231	Doerfel, W.H., Nom.	267
Broadwater, Donald	234	Donaldson, L.L.	261
Brooks, W.J.	259	Donaldson, R.E.	246
Brown, L.F.S.	245	Dorsey, J.L.	234
Brown, M.D.	249	Doyle, P.R.	265
Brown, R.G.	257	Dunn, R.W.	242
Buckley, J., Mag.	228	Dyrness, F.S. Jr., BHM,	
Bunzel, C.	254	Nom.	239
Burkhart, H., WPM	254	Dyrness, F.S. Sr., CC, Lamb,	
Burns, R.	238	M.Wel., Pensions, Trust.	255
Caines, J.R., Nom., Mag.	264	Eckerson, E.R., Nom.	263
Campbell, F.S.	240	Edmiston, R.E.	250
Cannon, H.R.	238	Egbert, T.H.	244
Carmichael, J.	245	Eickelberg, R.P.	232
Case, R.A. II	252	Emerson, H.P.	234

Engstrom, T.H.	246	Hesterbuerg, W.	242
Evans, B.	248	Hight, H.D.	253
Evans, J.D.	256	Hill, W.	232
Fackler, E.L.	254	Hogan, W.C.	246
Fannon, D.	259	Holliday, C.B., CTS, Jud.,	259
Farr, T.W.	249	Lamb, Pensions, Trust.	243
Fawthrop, A.L.	250	Holliday, C.B. III, Evan.	228
Fearnow, G.A.	234	Hong, B.S.	251
Fernandez, H.P.	261	Hoogstrate, J.P., Nom.	233
Finch, P.L. Jr.	241	Hoover, D.J.	259
Fiol, B.R.	264	Hopkins, D.R.	256
Fiol, F.L.	248	Horner, R.V.	240
Fiol, J.R., Chap.	246	House, A.J.	236
Fisher, R.E.	267	Howell, K.J.	264
Fitzhenry, W.A.	259	Hoyle, R.I.	234
Fleece, D.F.	256	Hubbard, B.T.	256
Fogal, R.K.	242	Hunt, J.K.	246
Folds, W.H.	237	Hunt, R.W.	240
Ford, S.B.	241	Huntington, E.	266
Fortner, H.T.	244	Hurley, J.B., CTI, Frat.	247
Foxwell, P.R.	234	Jaggard, G. II	234
Freeland, M.C.	265	Jensen, F.T.	238
Frett, C.F., WPM	229	Johnson, E.C.H.	262
Garriott, C.	247	Johnson, H.E.	266
Garrison, R.	231	Johnson, W.E.	239
Garver, B.A.	256	Jones, D.C., BHM	250
Gaylord, L.L.	228	Jones, M.W.	241
George, J.W., NPM	241	Jones, T.F.	261
Gerow, G.H.	256	Kamrath, R.R.	253
Gienapp, W.L.	231	Karlberg, P.	250
Gilchrist, G.R.M.	228	Kay, A.L.	248
Gilchrist, J.S.	228	Kay, J.M. Jr.	267
Gilchrist, P.R., WPM, Frat.	266	Kelley, H.C.	244
Glasser, A.F., WPM	228	Kern, J.P., BHM	235
Gordon, B.E.	250	Ketchen, D.R.	256
Gosling, C.H.	246	Kiefer, J.S.	233
Graham, J.	237	Kiewiet, D.R.	234
Graham, R.W., NPM	262	Kim, S.M.	234
Gray, E.G.	256	Kim, T.S.	234
Gray, R.M., Nom.	248	Kirwan, W.T., WPM	234
Greenwalt, W.C.	246	Kittridge, D.	246
Haas, G.	252	Knight, G.W. III, Jud., Mag.	229
Hafer, D.	261	Krasowski, A.	246
Hamilton, R.G., Pres.Rec.	235	Kreisel, C.R.	260
Hanson, J.E.	263	Kuiper, B.	255
Harden, M.E.	246	Lacock, R.D.	256
Harris, D.C.	237	Laird, H.S.	228
Harris, M.	232	Lambert, R.L.	244
Harris, R.L., Frat., Jud.	246	Lancaster, P.	233
Hash, L.K.	234	Laverell, D.	256
Hastings, R.	266	Ledden, J.H.	244
Hegeman, A.E.	246	Lec, Chong-Wan	252
Heil, A.C.	238	Lee, D.E., Evan.	256
Hein, D.W.	260	Lee, J.Y.	251
Henderson, W.	249	Leonard, S.W.	261
Henry, H.T.	268	Leonard, W.B. Jr., CTS, Chap.,	260
Herries, A.L., WPM, Lamb,		Evan., Jud.	
Evan.	232	Linden, D.H., WPM	

Lindley, R.	264	Perry, J.	267
Little, J.J.	256	Peterson, D.P.	240
Lorenz, W.	245	Pett, M.E.	232
Lutz, C.A., CC, WPM	263	Petterson, R.A., Evan., Pres.Rec.	268
Lyons, W.E. 2227Lyra, S.	264	Phillips, W.G., BHM, Trust.	238
MacGregor, J.M.	246	Pickett, J.C., Nom.	251
MacNair, D.J., Frat.	246	Pitcher, L.S.	266
Mahlow, W.A. Jr.	250	Poehlman, T.S.	231
Mahlow, W.A. Sr.	230	Pohlman, S.	250
Malkus, G.P., Nom.	263	Pokrifka, J.F., Nom.	248
Malkus, N.K., NPM	234	Porter, M.E.	258
Marcey, M.	244	Potoka, E., Nom.	254
Mare, W.H., NPM	242	Powell, J.	234
Marshall, H.G.	234	Pratt, R.	234
Martin, D.A.	238	Ragsdale, W.T.	263
Martin, J.S.	248	Raines, R.L.	258
Martin, R.C.	233	Ramsey, R.B.	234
Mawhinney, A.	266	Ransom, J.L.	251
Mays, C.R.	268	Rapp, H.A.	246
McDonough, D.R., CTI	260	Rayburn, R.G., CC	246
McFarland, F.S.	233	Rayburn, R.S.	252
McLean, C.R.	237	Reumann, R.R.	256
McPhee, H.	236	Reymond, R.L., Evan.	246
McPherson, R.	236	Richey, R.E.	238
McWilliams, B.	252	Roberts, L.J.	235
Meiners, P.R., Pres.Rec., Nom.	240	Robinson, D.W.	242
Menges, W.	230		
Mesarch, S.	259	Roukas, P.	247
Meyerhoff, S.	261	Rowe, R.F.	257
Midberry, J.H.	249	Rundus, O.J.	242
Middelmann, E.A.	244	Sanders, W.E.	264
Mietling, W.G., WPM	234	Sanderson, J.W. Jr.	246
Miller, C.	230	Schaeffer, F.A.	246
Milliken, R.A.	266	Schmoyer, R.W.	258
Mischke, H.W.	230	Scott, A.E., Min.Wel.	260
Moginot, A.F. Jr., BHM	246	Scott, R.D.	261
Morton, J.E.	250	Shafer, R.G.	250
Nabors, A.R., Evan.	266	Shannon, J.	240
Needham, R.B., Chap.	264	Sharp, L.O.	256
Neidigk, D.H.	261	Shaw, R.L.	260
Nixon, T.L., Pres.Rec.	244	Shell, W.A., Mag., BHM	239
Noe, E.T.	255	Shelor, A.W.	256
Nuermberger, R.M.	266	Shepherd, J.E.C.	236
Oakley, C.H., RPFound.	266	Shepler, D.	240
Omerly, G.C.	256	Shepperson, S.G.	268
Orme, A.D.	267	Shirey, A.J.	268
Palmer, J.L., BHM	247	Shishko, W.	264
Palmer, P.R., RPFound., CTI, NPM	238	Short, B.R.	227
Park, Y.H.	246	Sickert, J.S.	264
Parker, M.N.	245	Siddons, W., NPM	246
Parkinson, G., CTI	247	Sidebotham, T.E.	238
Parris, D.M.	252	Singleton, J.E., CC, NPM, Chap.	227
Partain, G.K.	251	Skeen, J.	231
Paulsen, J.C.	242	Smallman, R.T.	245
Peck, K.	229	Smallman, S.E., CTI, CTS, Chap.	233
Perara, A.	246		

Smick, E.B., WPM	250
Smick, F. Jr.	230
Smith, B.	264
Smith, G.W., CTI	255
Smith, J.A., Pres.Rec.	248
Sneller, A.R.	246
Soltau, A.P., WPM	239
Soltau, G.C.	268
Sorenson, C.M.	262
Spink, P.	264
Spink, W.	237
Stannard, G.	256
Starne, D.	243
Staley, I.M.	249
Steele, F.R.	256
Stevens, H.W.	235
Stewart, C.A., BHM, Pres. Rec.	259
Stewart, L.H., NPM, Jud.	229
Stewart, J.	239
Stewart, R.W.	242
Stigers, H.G.	242
Stigers, T.	257
Stortz, R.	239
Stout, S.	264
Strom, R.B.	246
Sutton, D.F.	246
Swayne, R.H.	256
Swenson, W.J., NPM	251
Talley, J.	256
Taylor, D.C.	228
Taylor, J.C. Jr.	259
Taylor, P.W. III, NPM	259
Tedford, J.M.	253
Tevebaugh, R.D.	244
Thorpe, J.D.	268
Thurman, E.K., NPM, Evan.	268
Todd, C.	244
Tonnessen, G.E., Pres.Rec.	252
Troxell, T.E., Mag.	260
Tyson, R.W., CTI	249
Urish, J.	261
Vance, J.L.	249
Vasholz, R.	246

Vaughn, P.R.	261
Vigil, M.	263
Waldecker, T., BHM	241
Walker, P.C.	252
Wallace, K.I.	255
Wallis, W.B., Jud.	246
Wanaselja, L.	231
Ward, S.S., BHM	259
Warner, H.W.	248
Warren, R.P.	235
Watkins, L.C.	243
Watson, D.M. Jr., NPM	239
Watson, T. Jr.	238
Watt, R.G., Pres.Rec.	246
Weeber, R.C. Jr.	258
Welbon, H.G.	235
Weldon, D.	259
Werner, J.R.	268
Wescher, R.C., BHM	248
Wessell, H.	256
Wiest, J.A.	261
Wildeman, R.A. Jr., Pres. Rec.	246
Wildeman, R.A. Sr.	257
Williams, R.W.	264
Williamson, H.B.	264
Wilson, D.R.	239
Winkler, C.L.	258
Withington, D.	249
Withington, L.H., Chap.	228
Wolf, R.O.	246
Wolfgang, W.R., Pres.Rec.	257
Woll, J.C.	253
Woodson, R.C.	246
Woodson, W.H.	252
Wright, R.J., Lamb	229
Yoast, J.	232
Youndt, M.	234
Young, B.	267
Young, J.M.L., WPM, Nom.	267
Young, S.T.	267
Youngs, J.B.	252

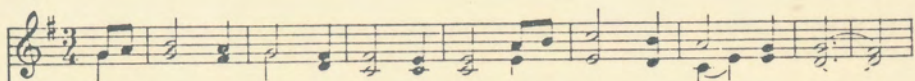
DIRECTORY OF CHURCHES BY STATE

ALABAMA			IOWA			NORTH CAROLINA		
Auburn	265		Walker (Cono)	243		Albemarle	262	
Huntsville	265		KANSAS			Charlotte	262	
ARIZONA			Topeka	243		Concord	262	
Mesa	260		KENTUCKY			Durham	262	
CALIFORNIA			Owensboro	242		Lexington	262	
Calabasas	227		LOUISIANA			Wilmington	262	
Canoga Park	227		Metairie	265		NORTH DAKOTA		
Chatsworth	227		MARYLAND			Dodge	240	
Chico	227		Annapolis	230		Underwood	240	
San Jose	227		Baltimore			OHIO		
Sepulveda	228		Armistead Gardens	230		Columbus	257	
Valencia	228		Evangelical	230		Poland	257	
Yucaipa	228		Forest Park	230		Youngstown	257	
COLORADO			Bel Air	231		OKLAHOMA		
Colorado Springs			Catonsville	231		Minco	267	
Evangelical	260		Elkton	231		Norman	267	
Village Seven	260		Frederick	231		Oklahoma City	267	
Montrose	260		Hagerstown	231		Stilwell	267	
Wheat Ridge	260		Oakland	256		Tulsa	268	
CONNECTICUT			Owings Mills	231		PENNSYLVANIA		
Covertry	248		Randallstown	232		Beaver	257	
Manchester	248		Severna Park	232		Beaver Falls	257	
DELAWARE			Timonium	232		Boothwyn	252	
Dover	229		Westminster	254		Carmichaels	257	
Hockessin	229		MICHIGAN			Darlington	257	
Newark	229		Fenton	239		Eighty-Four	258	
New Castle			Grand Rapids	239		Enon Valley	258	
Bethany	229		MISSOURI			Glen Mills	253	
Manor	229		Chesterfield	243		Harrisburg	253	
Stanton	230		Hazelwood	244		Harrisville	258	
Wilmington	230		Oakville	244		Havertown	253	
FLORIDA			St. Louis			Hershey	253	
Bradenton	236		Benton Park	244		Industry	258	
Cape Coral	236		Covenant	244		King of Prussia	253	
Goldenrod (Orlando)	236		Grace and Peace	244		Kittanning	258	
Lakeland	237		Korean	244		Lancaster	253	
Naples	237		Murphy-Blair	245		Lansdale	254	
North Port	237		Olive Branch	245		Levittown	254	
Pinellas Park	237		Union	245		Media	254	
Sarasota	237		University City	245		Murrysville	258	
Tampa	237		NEBRASKA			New Castle	258	
ILLINOIS			Kearney	261		North Huntingdon	259	
Alton	241		NEW JERSEY			Oreland	254	
Belleville	241		Brick	247		Philadelphia		
Carbondale	241		Camden	247		Third	254	
Coulterville	241		Cherry Hill	247		Fifth	254	
Cutler	241		Seaside Heights	247		Pittsburgh	259	
Elgin	243		Trenton	247		Quakertown	255	
Hanna City			Ventnor	247		Quarryville	255	
RP	243		Williamstown	248		Sharon	259	
Limestone	243		NEW MEXICO			Warminster	255	
Sparta	241		Alamagordo	261		West Chester	255	
Waterloo	242		Las Cruces			Willow Grove	255	
West Frankfort	242		Provident	261		SOUTH CAROLINA		
INDIANA			University	261		Anderson	263	
Indianapolis			NEW YORK			Charleston	263	
First Conservative	238		Ballston Spa	249		Florence	263	
First Reformed	238		Duanesburg	249		Greenville		
Muncie	239		Johnstown	249		Augusta Street	263	
Valparaiso	239		Newburgh	249		Mitchell Road	263	
Vincennes	242		Vestal	249		Shannon Forest	263	

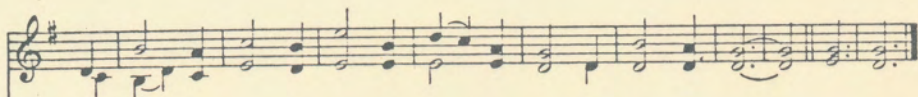
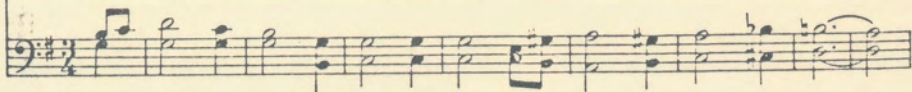
McClellanville	264	Lexington	233	CANADA	
Myrtle Beach	264	McLean	233	ALBERTA	
Simpsonville	264	Reston	233	Calgary	250
Spartanburg	264	Richmond	233	Edmonton	250
SOUTH DAKOTA		Roanoke		BRITISH COLUMBIA	
Lemmon	240	Christ	233	Vancouver	250
TENNESSEE		Valley	233	NEW BRUNSWICK	
Bluff City	265	Suffolk	234	New Castle	235
Chattanooga		WASHINGTON		NOVA SCOTIA	
Immanuel	265	Alderwood Manor	251	Halifax	235
New City	265	Bellingham	251	Sydney	235
Lookout Mountain	266	Everett	251	Truro	235
Memphis	266	Issaquah	251	ONTARIO	
TEXAS		Lake Stevens	251	Kitchener	236
Bedford	268	Poulsbo	251		
Richardson	268	Seattle		OTHER	
Gainesville	268	First	251	GRAND CAYMAN	
VIRGINIA		Highline	252	West Bay	238
Blacksburg	232	Tacoma	252		
Chesapeake	232	WISCONSIN			
Falls Church	232	Merrill	245		
Hampton	233	WYOMING			
		Lander	261		

PSALM 133

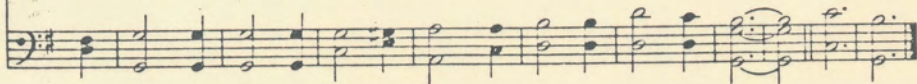
MANOAH C. M.



1. Be - hold how good a thing it is, And how be - com - ing well
2. Like pre - cious oint - ment on the head, That down the beard did flow,
3. As Her - mon's dew, the dew that doth On Zi - on's hill des - cend;



To - geth - er such as breth - ren are In uni - ty to dwell.
Ev'n Aar-on's beard and to the skirts Did of his gar - ments go.
For there the bless - ing God com - mands, Life that shall nev - er end.



*May be sung to the tune of "Ballerma," "Martyrdom," "Avondale," or
"Alas! and did my saviour bleed"*

