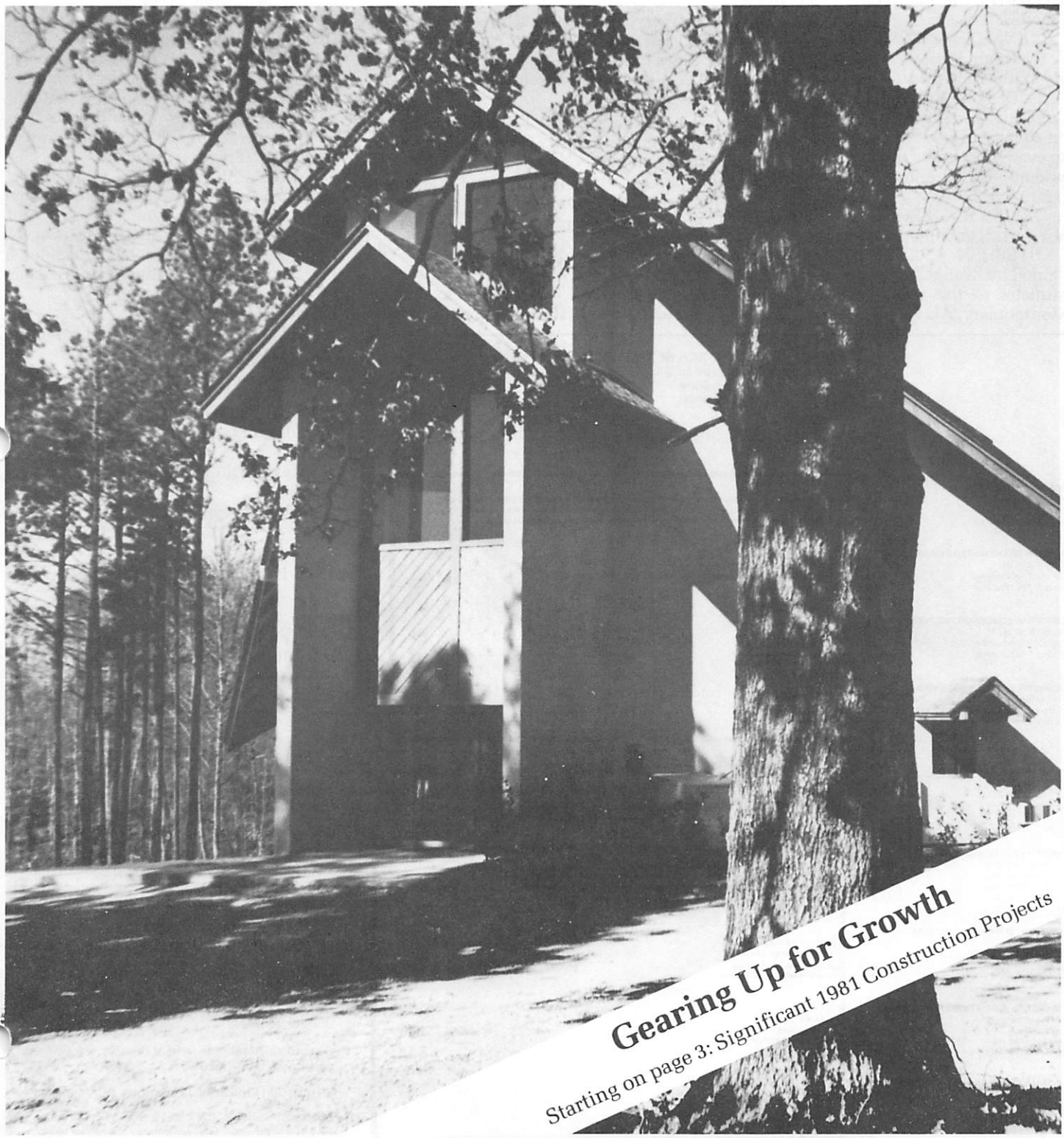
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January 1982
Volume 6, Number 1

The PCA Messenger



Gearing Up for Growth

Starting on page 3: Significant 1981 Construction Projects



Across our Church

MOVING MINISTERS:

TODD W. ALLEN, Acworth, Ga., has permission of Southern Florida Presbytery to labor outside the bounds as representative for the World Home Bible League.

KENNETH CAMP has been ordained by Covenant Presbytery as pastor of Hickory Withe Church, Hickory Withe, Tenn.

C. DON DARLING to Grand Junction, Colo., with permission of Gulf Coast presbytery to labor outside the bounds as an evangelist under the supervision of the assembly's Committee on Mission to the U.S.

JAMES R. GRIFFITH to Middletown, N.Y., as organizing pastor.

STEPHEN KRENTEL has been ordained by Evangel Presbytery as assistant minister to the youth, Trinity Church, Montgomery, Ala.

CHARLES KUKAL to Coral Ridge Church, Ft. Lauderdale, Fla., as assistant pastor/teacher and counselor at Westminster Academy.

G. DALE LINDER to Faith Church, Gainesville, Fla., as pastor.

FREDERICK T. MARSH to First Church, Jackson, Miss., as assistant pastor/minister of discipleship and evangelism.

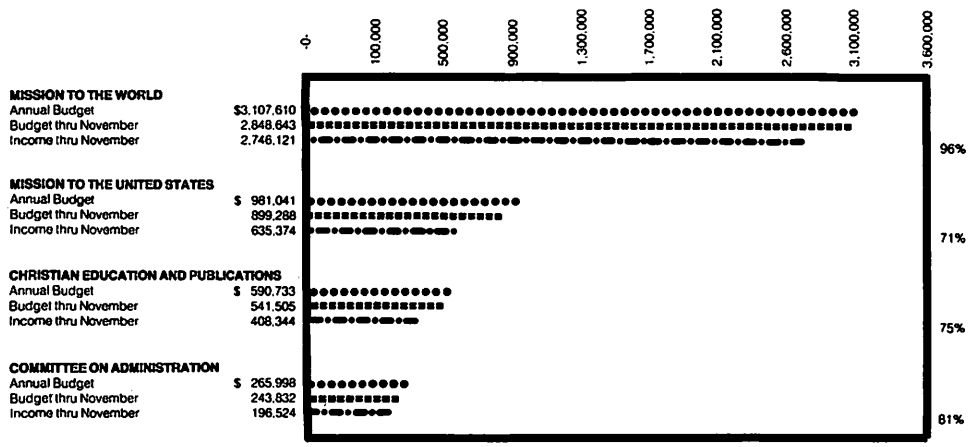
RONALD H. PARRISH to Chestnut Mountain Church, Chestnut Mountain, Ga., as pastor.

G. MARK ROESSLER to Coral Ridge Church, Ft. Lauderdale, Fla., as assistant pastor/minister of community outreach.

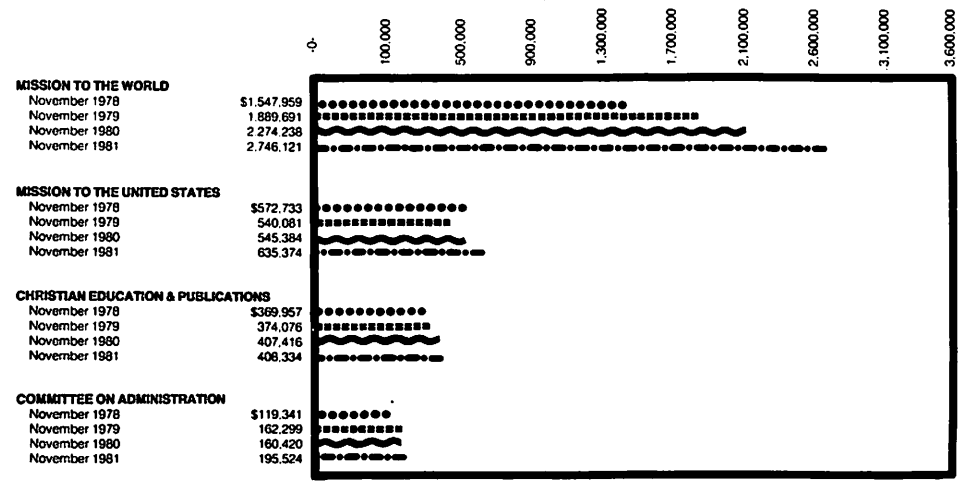
F. RHETT SANDERS to Northside Church, Burlington, N.C., as pastor.

LEONARD T. VAN HORN to Graham Bible College, Bristol, Tenn., as president.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



CORRECTION:

LARRY E. BALL, incorrectly reported here last month as without call, has been installed as pastor of Bridwell Heights Church, Kingsport, Tenn.

CHURCHES ADDED:

EAST RIDGE CHURCH, Chattanooga, Tenn., has been received by Tennessee Valley Presbytery. John Wood is pastor.

FAITH CHURCH, Villanova, Pa., has been received by Philadelphia Presbytery. Peter C. Jensen is pastor.

MIDDLESEX CHURCH, Butler, Pa., has been received by Ascension Presbytery. Earl F. Fair is pastor.

VILLAGE CHURCH, Moorestown, N. J., has been organized by Philadelphia Presbytery. Albert C. Hitchcock is pastor.

CHURCH WITHDRAWN:

MOUNT OLIVET CHURCH, Coeburn, Va., has withdrawn from the PCA to independency.

ASSEMBLY AGENDA:

Committee on Administration, January 15.

Stewardship Committee, January 15-16.

Ridge Haven, January 22-23.

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Photos: Page 4, Alex McMahan, Chattanooga News-Free Press; page 6, Pool, Pardue & Morrison, Architects.

THE PCA MESSENGER
January 1982 Vol. 6, No. 1

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Building For Today And Beyond

Rome was not built in a day, according to a 16th Century English proverb.

It's going to take a while for the Presbyterian Church in America to be built also. There is no doubt, however, that the denomination is growing, and growing fast. The number of new congregations organized in the PCA's history now totals more than 100. More than half that number have been received from other denominations since the First General Assembly. Hundreds of individuals have made their initial professions of faith in Christ in one of the churches of the young denomination. They and other believers have been nurtured in the faith. Disciples and leaders have been trained. More than 175 overseas missionaries are being supported through the PCA, and church planters continue to work throughout the homeland.

One of the more visible signs of denominational progress is building construction. New facilities are going up all the time. In the first seven years of denominational life capital fund expenditures of more than $35.6 million were reported. In 1980 alone the total spent on construction was $8.2 million. When the 1981 figures are compiled the figure may be even more.

An economy in recession, high interest rates, and "tight money" generally might have slowed church construction, but these factors have not affected church building as much as they have residential and commercial construction, some national surveys indicate. The PCA may be a leader in this phenomenon since it is so young, with many newly-organized congregations and with many which came into the denomination without property.

Following are examples of some of the construction projects completed in 1981, a year of building for the PCA.

Simple Soaring

Covenant Church, Fayetteville, Ga.

Featured on the cover is the first building of Covenant Church, Fayetteville, Georgia. It was dedicated in December after more than 18 months of construction. Officers promptly insured it for an estimated replacement cost of more than $400,000 even though the construction (including architect's fees) and furnishings cost about $264,000. Why the difference? The price of materials and labor escalated so rapidly from the time the contract was awarded until the key was turned over to the deacons that the building is worth much more than originally estimated. Another factor was the use of much volunteer labor, particularly on site preparation and landscaping.

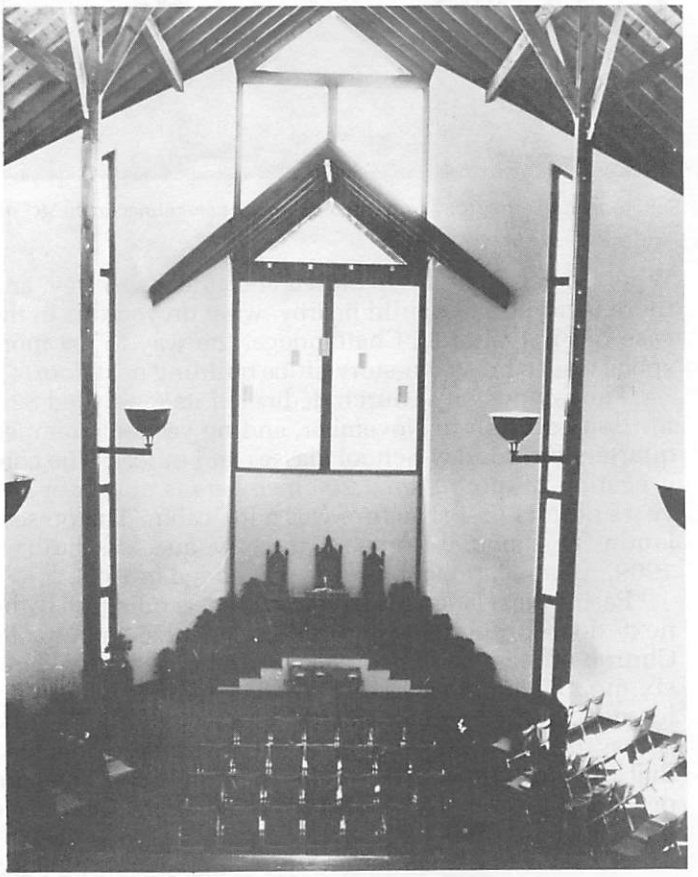
The wooded ten-acre site between Fayetteville and the Atlanta International Airport was bought for $50,000, and an additional $15,500 was put into preparing the grounds, road and parking space. In an area where property values are going up quickly, the acreage is estimated to be worth $90,000 now. The total assets of Covenant are thus estimated to be nearly $500,000.

Architect for the project was Gillis MacKinnon of Atlanta. While the soaring lines of the exterior would indicate a more complicated design, he planned a rather simple 60 x 60 foot square. With two floors (3,600 square feet each) plus a balcony in the sanctuary (about 1,200 square feet), the total space amounts to about 8,400 square feet.

The building is entered from the parking lot on the upper level. The narthex is at one corner of the diamond-shaped structure, and 85 feet away at the other corner is the pulpit area. The exposed beam ceiling is 50 feet high at the tallest point. As many as 250 chairs can be arranged on the main floor, with up to 150 more in the balcony. Also on the main floor is pastor R. Eugene Hunt's study.

Downstairs are a kitchen, utility room and space for as many as eight classes. The building is one of three projected in the master plan for the site.

Covenant, formerly meeting in a storefront space in nearby Riverdale, now has about 100 members. It was organized in 1977.



Covenant's auditorium has a 50 foot ceiling and balcony.

Downtown by Design

First Church, Chattanooga



Sanctuary and office tower are entered through new connector on McCallie Avenue.

When the church is downtown and intends to stay, and there is no place to build nearby, what do you do? In the case of First Church, Chattanooga, the way to get more space was to buy a ten-story office building next door.

The famous city church dedicated its renovated $2.2 million addition in November, ending years of cramped quarters for Sunday School classes and offices. The congregation of more than 2,200 members is now over 140 years old. Its first structure was a log cabin. The present landmark sanctuary on McCallie Avenue was built in 1909. An educational building was added in 1926.

Pastor Ben Haden told reporters that acquisition of the next door property was nothing less than a miracle. Church officers had negotiated with the owner for about six months and were about to make an offer when they learned that it had been sold. The owners of a hospital across the street had bought it, but they promptly decided that the church needed it more than they did. They approached church officers and offered it for the same price they had paid for it.

Within a six week period the congregation pledged more than $2 million for the purchase and renovation. At the same time the annual current expense and benevolence budgets of around a half million dollars each were subscribed.

Not only was the property made available and funds provided, but the building was already architecturally compatible with the sanctuary. The office tower's exterior bricks are almost identical to those on the church built two decades earlier.

Included in the renovation project was construction of a connector whose first level provides the main entrance to both buildings and a large lobby. On the second level are rehearsal hall and music suite, as well as offices for the missionary department and the Women in the Church.

The office tower has two floors now finished for Sunday School classes and other educational activities. Two floors are for offices. One is for the engineering facilities for the congregation's radio and television programming. Changed Lives, Haden's independently-operated and nationally-distributed radio and television ministries, uses two other floors at the invitation of church officers. Three floors are unfinished and available for future expansion.

Mountainside Challenge

Covenant Church
Birmingham, Ala.

Covenant Church of Birmingham, Alabama, completed the first two units in its master plan late in 1981. With around 300 members, the congregation was formally organized in 1979, with most of the original members coming from a United Presbyterian church. The pastor is William G. Hay.

Many of the city's main traffic arteries converge near Covenant's nine-acre southside site on Old Montgomery Highway. Half of the land was bought for $180,000, and the other half was donated by a former owner. While the location was desirable from the standpoint of accessibility, the steep mountainside presented challenges to architect Robert M. Simpson. Running through the lot were two creeks that had been known to become rivers in the rainy season.

The two-story fellowship hall includes a 5,950 square foot multi-purpose room that serves as the initial place for worship services. It can seat 500. Laminated timber arches with a natural finish are featured. The room is designed in a square so that there is not a long distance from the pulpit to those in the back row.

Total square footage of the project, including the adjoining educational building, is 23,090. The total investment amounted to more than $1.35 million. More than $120,000 of that went into excavation of the mountainous site. Contracts for building and landscaping came to $971,000, and architectural fees and expenses amounted to $67,100.

Indebtedness amounts to $850,000, so officers were careful in their planning for operating expenses. Energy efficiency was an important consideration. The fellowship hall, for instance, has high intensity discharge lighting, which is expected to cost about one-fourth of what conventional lights would cost to operate. Roofs have a two inch foam insulation, and exterior walls have six inches of glass fiber insulation. All windows are double glazed. Fellowship hall windows are recessed three feet from the face of the wall to provide solar shading during the seasons when cooling is needed.

The new facilities include 19 classrooms in addition to three offices and a library.



Pastor Hay is close to congregation in square room.



Fellowship hall connects on one level with next building.

One Pastor's Involvement

It's no minor undertaking when a congregation builds. Not only are large sums of money involved, but there are considerable expenditures of time and energy by many people. The pastor is often one of those who is expected to give more hours and thinking than anyone else.

The minister has no choice sometimes. In some other situations he can leave most of the project in other hands. Churches with willing members who are qualified and organized to supervise a major construction project may be able to allow the pastor to devote his time to other aspects of ministry.

One of the PCA congregations now building (estimated completion date: Easter 1982) is Trinity Church of Charlottesville, Virginia. Responding to a comment about how "draining" the project may be on the minister, Joseph F. Ryan Jr., the pastor wrote:

"In my own experience it has not been a draining time at all. I say this for one major reason. I attend no building commission meetings and have no day-to-day responsibilities in the project. I believe it was one of the wisest decisions that we made that I should have a healthy distance from the project. We have an excellent building commission headed by a former building contractor and the commission itself has eight very energetic and talented people on it, including architects, artists and a photographer.

"My lack of involvement is not to be misunderstood as lack of interest; it is simply that the Session and I believed that I could be more valuable pastoring all the people involved rather than getting involved in the nitty gritty itself. It has absorbed hundreds of hours of time for those who are involved, but I care for them as their pastor and trust them to make the decisions. I believe the Lord has blessed this approach and am grateful for the wisdom our elders exhibited in recommending it.

"I must underscore, however, it works because of the high degree of commitment to the project of some very gifted and talented Christians who are seeing this as their ministry to Christ and this church through our building commission. I am finding it an interesting and profound pastoral principle that when I learn to keep my hands off of things and pray for the people involved, God blesses *their* ministry much more than would have been possible had I been actively involved."

Space for Growing Children

Briarwood Church
Birmingham, Ala.

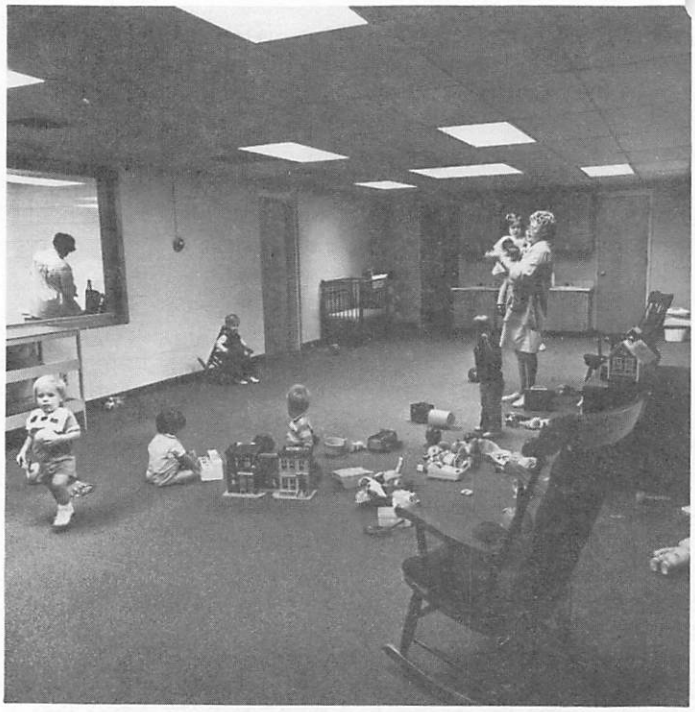
When a church baptizes 80 babies in a year (as Briarwood Church of Birmingham did in 1980), it probably needs a lot of nursery space. To respond to that need, the Briarwood congregation added 1,156 square feet of space for the little non-communing members in 1981.

The addition brings the capacity of the nursery up to 130. Included are beds for 30, "crawler" area for 20, and rooms for 20 classified as young toddlers and 60 classified as toddlers.

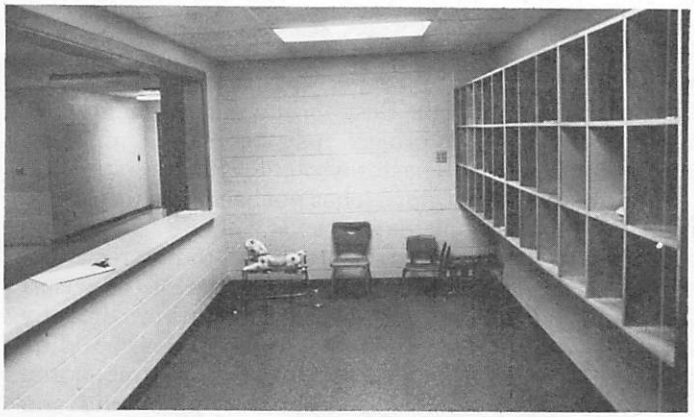
Architect William E. Poole planned the one story facility that utilizes a large amount of glass, including sky lights. One area is designated for pickup and delivery of children, with cubicles nearby for each child's clothing. Private toilet facilities are provided. An acoustical ceiling and carpeted floors help to keep down the noise.

Briarwood's 1981 construction project also added 516 square feet to its central kitchen. It features a quarry tile floor, stainless steel equipment, new lighting, ventilation, and air conditioning. Within the new space are a food supervisor's office and a dry storage area.

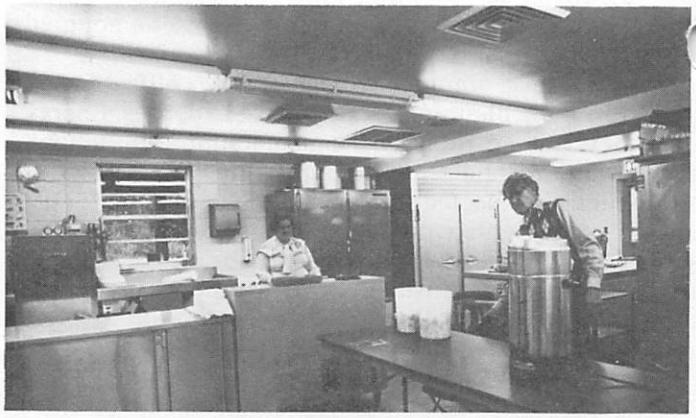
Frank Barker is pastor of the 2,400 member church, which paid $185,000 for the latest construction project (less the cost of the kitchen equipment). This "pay as you go" effort was over and above the annual giving of more than $1 million for benevolences and slightly less for current expenses.



Plenty of light and glass for toddlers.



Check-in area features clothing cubicles.



Kitchen equipped for preparation and serving.



Addition (left) complements Chester sanctuary.

Adding for Education

Trinity Church
Chester, S.C.

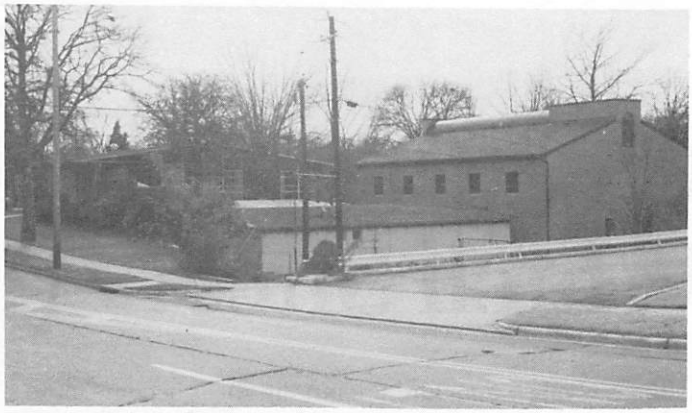
Growth is being experienced by some PCA churches in small towns and rural areas as well as by the new suburban congregations. One example is Trinity Church of Chester, South Carolina, which dedicated a new educational building in 1981.

Adding 4,800 square feet to the church's space, the new structure includes 10 classrooms, a kitchen, and an assembly room with a seating capacity of about 225. The cost was approximately $102,000.

The Trinity sanctuary was built in 1956, and additional space was provided in 1976. (The addition now connects the sanctuary with educational building.) Rhett Sanders is pastor of the congregation of about 200 members.

Conversion Plus

Covenant Church
Little Rock, Ark.



New two-story building (right) adds 5,000 square feet.

Covenant Church of Little Rock, Arkansas, was organized in 1974, but when the present pastor, R. C. Cannada Jr., went there in 1976 there were eight active resident communicant members. That year the total income was $14,906, with only $178 of that going to PCA causes.

By August of 1977 the congregation was ready to find a building of its own. It bought a facility that had formerly been used for Christian Science services and converted it to Presbyterian worship and work. Included were a structure with 1,875 square feet (the sanctuary, a classroom and office), and a detached nursery of 750 square feet. By November of that year the church was self-supporting.

Since then an adjacent lot has been bought, the sanctuary expanded twice, two portable classroom buildings added, and the nursery renovated. The major addition, an educational building, was started in December 1980 and completed in June 1981. On two levels it has a total of 5,000 square feet. Downstairs are a fellowship hall and kitchen. Upstairs are five classrooms and two offices. Total cost of the addition, including architect's fees, was $225,874.

At the end of 1981 the church of 145 communicants had a debt of $105,419. Income through the first three quarters of the year was $129,250. In the same nine-month period the congregation gave to PCA causes $19,390 while carrying on its building project.

Room To Give

Calvary Church
Greenville, S.C.

When Calvary Church of Greenville, South Carolina, dedicated its new building in September 1981, the members had no thought that they were finished. Pastor John Smith Jr. continues to remind the congregation that the church is always being built.

The structure on White Horse Road on Greenville's west side is seen as just one sign of the growth. The church began soon after the PCA did, and it was formally organized in May 1974. Smith was installed the next year. A 6.8 acre property was purchased in 1977 for $50,000. The 4,000 square foot building, started in 1980, cost $170,000.

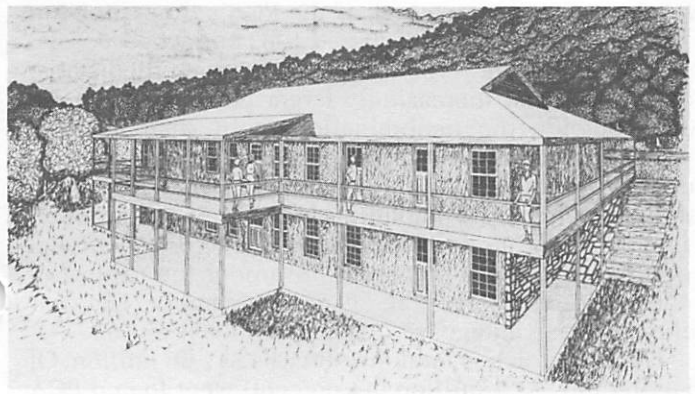
Membership has grown to more than 100. An emphasis on missionary responsibility and benevolence giving has been a key element in that growth. A total of about $16,000 is expected to go to missionary outreach at home and abroad this year. No one suggested it, Smith noted, but the structure could have been erected perhaps two years earlier had the missions giving been neglected.

The new sanctuary with a colonial exterior facing a busy highway can seat 215. Also included in the new construction is a nursery, other classrooms, and offices. The former sanctuary on the site is being converted into a fellowship hall. Additional educational space is provided by two trailers.



Calvary's new building and room for growth.

The PCA's Own Place in the Mountains



Architect's drawing of new motel building.

While PCA congregations are building, the denomination is also doing some construction work on the only real estate it owns. The trustees of Ridge Haven, the PCA conference center in the Western North Carolina mountains, are in the midst of a major project.

Five new buildings are going up now, and their completion by summer would nearly triple the space available at Ridge Haven. Included in the new group housing area are three dormitories with a capacity of 44 each, a 12-bedroom motel type facility with a capacity of 34, and an assembly building including kitchen and dining hall.

In conjunction with the construction of the group housing area, Ridge Haven is installing the initial stage of the conference center water system. Also, a dam is being

built to provide road access to the area. A lake of about 1.5 acres will be created by the dam.

Ed Robeson, Ridge Haven administrator, said that the three dormitories were about 80 percent complete by December 1. At the same time, the motel facility was about 30 percent complete and the assembly hall about 15 percent. Construction and furnishing of the five buildings will cost about $480,000. The first phase of the water system and the road work will add another $50,000.

To supplement contributions which have been made toward the project, Ridge Haven trustees have borrowed $150,000 against the $400,000 authorized by the general assembly. Additional borrowing may be necessary as construction progresses.

Already in hand is money to equip the kitchen of the assembly hall. It was provided by the denomination's Women in the Church through their 1980 Love Gift. Originally designated for a building that was first described as "Phase One Lodge" and later as "Ridge Haven Inn," the contribution was transferred to the group housing area when it was learned that the inn project had been delayed indefinitely. The re-designation was approved by the Advisory Sub-committee of the assembly's Women in the Church organization and by the Committee for Christian Education, which supervises WIC work. Members of the Advisory Sub-committee inspected the site and saw the plans when they met at Ridge Haven last fall.

Individuals are also looking toward building at Ridge Haven. Two homes have already been completed on the conference center's leased residential lots, and two more are under construction. Robeson reported that 13 of the 18 lots in the first section are committed, as are 20 of the 61 lots in the second section.



Administrator Ed Robeson points out to Ginger Blaylock, advisory sub-committee chairman, site of food service facility in Ridge Haven's new group camping area.

Who Gets Which Slice?

As the pie gets bigger and juicier, the slices become more and more attractive. Even a small fraction of a very big pie can be tempting! Youngsters around the family dinner table have been known to get into frisky fracases over whose slice is a tiny bit larger than another's.

The family known as the Presbyterian Church in America has a rather respectable pie on its table. Its name is benevolences. Translated into everyday language, that means the dollars that are sent beyond the walls of the congregation. How that pie is cut, and who gets the pieces, is a matter of considerable interest within and without the denomination.

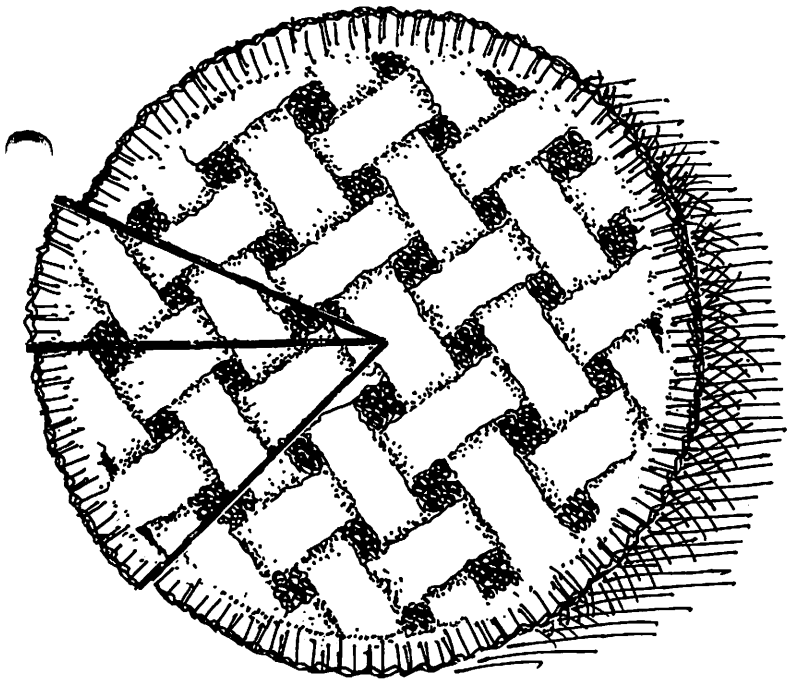
As a new year begins (the ninth full year for the PCA), the monthly slices are averaging more than $1 million. The total benevolence amount for 1982 may even reach $15 million. PCA members are near the top among members of mainline denominations in per capita giving through their churches ($561 last year) and in benevolence contributions ($145 in 1980).

Anyone with the faintest claim to kinship with this family wants to be counted in when the pie is being cut. Even the most distant connections like to be able to say they dined at the table of the thriving young relative, if only for a brief period with only a small portion on the plate.

PCA leaders are beginning to question, however, whether some of the denomination's own children are having their growth stunted while the church continues its generosity to the distant kin. That concern was one of the factors that led the 1981 general assembly to strengthen the Committee on Stewardship Ministries and to give it more responsibility for planning and for proposing denominational goals. The question was high on the agenda at late fall meetings of the PCA's three program committees when they discussed 1983 budget proposals.

Members of the assembly committees studied statistics that showed increasingly larger portions of the pie going outside the denomination, with smaller slices reaching the agencies that the PCA had created to carry out its own mission. In 1980 (the last year for which official totals are available), 64 percent of the reported benevolence giving was disbursed by congregational treasurers to causes that were not under the control of either the presbytery or the general assembly. The year before, the percentage was 61, and in 1978 it was 59.

The benevolence total in 1980 was $11.66 million. Of that amount, $5.1 million (44 percent) went to non-PCA missions. Assembly causes got 28 percent, and presby-



tery causes received 9 percent. The rest went to local missions under supervision of the sessions.

It is the trend that concerns members of the assembly committees. The principle of congregational freedom to give to any Christian cause is not at issue. At stake in the current discussions is the "care and feeding" of the denomination's own.

Budgets adopted by the assembly each year are designed to maintain the programs approved by the denomination's highest court and to allow for orderly growth. They are not appropriations of funds already on hand. They are only authorizations to spend (if the money is received). Assembly budgets are ceilings on expenditures, not income guarantees. Committees are still responsible for raising the funds since there is no head tax or equalization plan of the sort that many PCA members found distasteful in their former denominations.

While dollar totals received by the denominational agencies have increased as the PCA has grown, the percentages of total giving have not. The reverse has been true in most cases.

Figures prepared for Mission to the World by its coordinator, Paul McKaughan, showed that while total contributions and total benevolent giving more than doubled in the past five years, giving to MTW through the congregations was up for an average of only 4 percent per year. The coordinator's statistics also showed that the part of the benevolence pie going to assembly causes declined from 33 percent in 1976 to 28 percent in 1980. Further, the portion of total PCA contributions going to assembly causes dropped from 8.5 percent in 1976 to 7.3 percent in 1980.

MTW's sister agencies have not done as well at holding their own as the popular overseas agency has. Over the five year period MTW has received between 5 and 6 percent of the denomination's total contributions (5.7 percent in 1980) and between 20 and 23 percent of all benevolences (22.3 percent in 1980). The McKaughan study showed that the other assembly agencies dropped from a 3.1 percent share of total giving in 1976 to 1.5 percent in 1980. Over the same period the other committees dropped from a 12.1 percent share of denominational benevolences to 5.8 percent.

A set of figures presented to the Committee for Christian Education and Publications by its coordinator, Charles Dunahoo, was drawn from the annual reports of the denominational auditors. (His statistics reflected the funds which the agencies *received*, while those of McKaughan reflected what the churches reported what they *sent*.) CE/P got 18 percent of the amount going to assembly causes in 1974 (the first full year of operations), but the share declined by 1980 to 12 percent. Mission to the United States got 22 percent in 1974 and was down to 17 percent in 1980. The Committee on Administration dropped from 8 percent in 1974 to 4 percent in the last reporting year. In that same period MTW moved from 50 percent of the money designated for assembly causes up to 66 percent.

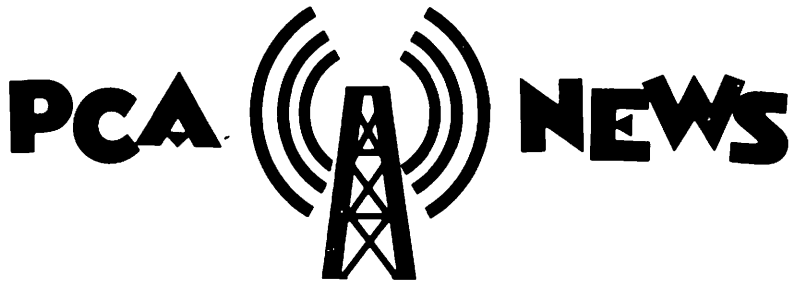
If current trends are projected another 20 years the amounts received by the three smaller agencies would not be enough to provide the support base for Mission to the World, some assembly leaders fear. That is why the Committee on Stewardship Ministries is asking all of the agencies to propose long-range goals. If the assembly then adopts overall denominational goals, they will be a guide to budgeting and giving in the years ahead.

In an attempt to bring some order into the benevolence situation the 1979 assembly decided to ask each church (and through the sessions each communicant member) to give a "fair share" to each agency. The "askings" system has been used to remind the whole denomination of the whole program. It has also helped the committees to get a better idea of what they can expect in any year.

For 1982, the askings add up to $68.41. That's about 19 cents per member per day (or $1.32 per week) to give 100 percent support to not only the "committed" program of the denomination but also to the growth section of the budget approved by the assembly. Subtracting the $4.78 growth portion, the asking is $63.63 per member.

The stewardship panel is now in the process of getting reports from all the congregations on their acceptance of the askings. While the final tabulations won't be ready until about April, M. E. Howland, the stewardship director, indicated that acceptances through the first week of December were ahead of those for the same period last year.

When Howland's committee meets again in January it will be looking closely at his reports on the askings as well as the reports of 1980 receipts. It will also be planning a budget for next year. Major attention will be devoted, however, to looking beyond 1982 and 1983 and the larger issues of how to build a support base for a young and growing denomination. How thin (or thick) to slice the pie for the children at the table is a matter of concern, especially when it's a main dish essential to their growth and not just optional dessert.



Reception Planning Starts as RPCES Decides

Can a good June wedding be planned properly if the prospective bride won't say "yes" until June?

The PCA's Committee on Administration will be asked to take a look at that question this month while the PCA awaits an answer to its proposal to the Reformed Presbyterian Church — Evangelical Synod. Most RPCES presbyteries are not expected to vote on the unprecedented plan to join the PCA until their late winter or spring meetings. Meanwhile, the ad interim committee which has been representing PCA in talks with RPCES officials has asked Administration to start planning an appropriate ceremony of reception in case the proposal is accepted.

If two-thirds of the 17 RPCES presbyteries approve the plan, the final constitutional vote must be taken at the denomination's general synod, which opens June 11 in Grand Rapids, Michigan. The PCA, which has already taken all its necessary constitutional steps, opens its general assembly June 14, also on the Calvin College campus in Grand Rapids. That means that there will be only three days (from Friday to Monday) between the earliest possible answer from the RPCES and the opening of the assembly at which RPCES commissioners could become a part of the PCA officially.

Joining of the two denominations would be such a historic event that the service uniting them should be planned more than two or three days in advance, the ad interim committee decided. The panel of three teaching elders and three ruling elders proposed that receipt of the report on RPCES synod voting (if favorable) be the first order of business at the assembly. If the recommendation is followed, the assembly's stated clerk would inform the moderator of the vote and the moderator would then declare the RPCES received by the PCA. A formal service of praise and thanksgiving would follow.

Reception of the RPCES is still not a foregone conclusion, however. While understandings have been reached about a number of key issues in meetings between PCA committee leaders and their counterparts in RPCES, some questions remain. Foreign missions is the principal area of concern. The board of World Presbyterian Missions (the RPCES overseas arm) was scheduled to meet early in January to assess the situation and decide whether to advise the presbyteries on missionary implications of the voting.

A special WPM committee studying the issues arising from joining and receiving met with the full MTW committee in November. After two hours of frank exchange the WPM representatives drafted a statement indicating that their denomination's decision on joining PCA could be determined by the foreign missions issue.

While noting that "we have a new appreciation for the historic context out of which the policies of MTW have arisen," the statement pointed out the special committee's perception "that there are basic differences between the philosophies of our respective committee/board and these are of such a nature that no easy solution is immediately apparent."

After the RPCES delegation left, MTW approved a response to the statement, thanking the counterpart agency for the representatives' "candidness in presenting their concerns and desires."

The MTW letter acknowledged "the reality of differences in philosophy and methodology" but echoed the hope expressed by the last general assembly that "these differences are not insurmountable." The committee said that it "affirms its wholehearted submission" to the action of the 1981 assembly on joining and receiving, including the letter to RPCES on overseas concerns.

1982 Directory of Denominational Offices

How do you get help from the denomination? To whom does the congregation turn when it needs some particular kind of advice? Where do you send orders for materials from the PCA?

Because of its decentralized structure, the PCA offers several answers to those questions. Each of the assembly agencies, however, has particular functions, and the names generally describe the area of responsibility. Mission to the United States, for instance, supervises the denomination's outreach (church planting, evangelism, etc.) in this country. Mission to the World is the overseas arm.

Below is a current directory of denominational agencies, published in part because the annual assembly minutes have been delayed. Included are two recently opened offices.

Committee on Administration Dan M. Moore, business administrator. Mail: P.O. Box 6287, Columbus, Ga. 31995. Location: Suite 206, Cross Country Plaza, Macon Road, Columbus. Phone: 404-563-4616.
Morton H. Smith, stated clerk. Mail: P.O. Box 312, Brevard, N. C. 28712. Phone: 704-883-8203.
Data Processing Office: Suite B, 4325 Memorial Drive, Decatur, Ga. 30032.

Committee for Christian Education and Publications Charles H. Dunahoo, coordinator. Mail: P.O. Box 39, Decatur, Ga. 30031. Location: Suite F, 4319 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-6102.

Committee on Mission to the United States J. Philip Clark, coordinator. Mail: P.O. Box 1744, Decatur, Ga. 30031. Location: Suite N, 4325 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-8345.

Committee on Mission to the World Paul McKaughan, coordinator. Mail: P.O. Box 1744, Decatur, Ga. 30031. Location: Suite 209C, 4151 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-8345.

Insurance and Annuity Funds James L. Hughes, director. Mail: P.O. Box 1430, Decatur, Ga. 30031. Location: Suite 123A, 4151 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-7951.

PCA Foundation M. E. Howland, director. Address: 1020 Monticello Court, Montgomery, Ala. 36117. Phone: 205-277-2424.

Ridge Haven Conference Center Edward Robeson, administrator. Mail: P.O. Box 565, Rosman, N.C. 28772. Phone: 704-862-3916.

Stewardship Ministries M. E. Howland, director (same as PCA Foundation data, above).

Clerk Announces Deadlines for Data

Growth of the PCA in 1981 is certain, but no one knows now how much it grew. Responsible for finding out, Stated Clerk Morton H. Smith has started the annual process of gathering the official statistics on membership and money.

He asked presbytery stated clerks to notify him on the first day of the year of the status of their rolls of churches and ministers. All other statistics, prepared by clerks of session in each congregation, are due by the end of January.

All of the official reports are as of December 31. The statistics are published in the PCA Yearbook, usually in the spring.

Other deadlines sent by Smith to presbytery clerks and denominational agencies are: March 14, last day for reports for the assembly commissioners' handbook; April 14, last day for overtures from presbyteries which must be referred to the judicial business committee of the assembly; May 14, last day for receipt of other overtures and late business for the supplement to the handbook.

Slots Opening Are For Navy Chaplains

Recruiting officers are out looking for "a few good men," and some PCA members interested in the military chaplaincy hope that qualified PCA ministers will be ready to respond.

Even though the recruiting goals assigned to the PCA and the other denominations represented in the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel for active duty chaplains have been met, there is still a possibility that men who have been commissioned and accepted for the reserves could be called up for active duty. It has been suggested that ministers interested in the chaplaincy "get into the pipeline" by volunteering for service in the Naval Reserves.

For the first time in years the Navy has named recruiters to seek out chaplains. Three chaplains have been assigned to this work in anticipation of a rapid buildup of the Navy. The number of chaplains is expected to nearly double by 1985.

No minister can be commissioned as a military chaplain until he gets an endorsement from the appropriate body in his church. In the PCA the endorsements are handled by the joint commission that represents PCA, the Reformed Presbyterian Church — Evangelical Synod, and the Orthodox Presbyterian Church. The panel's executive secretary is William B. Leonard Jr., a retired Navy chaplain and a minister of the RPCES. His address is 33625 Wapiti Circle, Buena Vista, Colorado 81211.

A minister considering application for endorsement should send Leonard such vital data as his date of birth, date and presbytery of ordination, current address and work as well as other facts ordinarily included in a ministerial data form. Before an application is approved by the commission a presbytery endorsement must be received.

To be accepted in the chaplaincy, a candidate must have a degree from an accredited seminary, be 42 or under, and be in good physical condition.

Don Clements, currently an active duty Navy chaplain stationed at Norfolk, is available to talk with PCA men considering that branch of the service. His office telephone is 804-444-3532 and the home number is 424-1323.

Church Donations Sought by College

Covenant College will need significantly larger gifts from churches this year if it is to claim a $250,000 challenge grant offered by an anonymous donor. A condition of the grant is that the college receive $250,000 from churches by June 30, 1982. In the fiscal year ending June 30, 1981, the institution got $141,000 from churches.

The new challenge from a foundation is the first specifying that a certain part of the college operating fund must come from churches. If Covenant is to claim the grant next summer it must get a total of $580,000 in gifts and grants, including the $250,000 from churches.

The foundation's 1980-81 challenge grant of $250,000 was received after the conditions imposed last year were met. The donor had required the college to receive $520,000 in contributions toward the operating fund. A final tally showed that the goal was exceeded by more than $40,000.

Family Devotions

By Richard Harris — Part XXXVIII
(The Shorter Catechism)

Q. What benefits do believers receive from Christ at the resurrection?
A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

There will be a resurrection of the dead. God said there will be. The heathen had some thoughts about a future state of rewards or punishment, but they had not one single thought concerning the resurrection of the body. Nowhere is this doctrine found except in Scripture. Many people today find this doctrine hard to believe. They also find it hard to believe many other things such as the Trinity and the blood of Christ as atonement for sin that are taught in Scripture.

However, the Bible does teach a specific resurrection. I Corinthians 15:42,43, "This is how it will be when the dead are raised to life. When the body is buried, it is mortal; when raised, it will be immortal. When buried, it is ugly and weak; when raised, it will be beautiful and strong."

The Bible nowhere teaches that the resurrected body will contain the same numerical particles as does the natural body. We know that the spiritual body will not be subject to the laws of the natural body. The spiritual body will be incorruptible and indestructible. This change, the beautiful difference will all come about through the will and the power of God, not man. Of course, it only can be by God Almighty.

In Matthew 10:32 Jesus Christ not only requests, yea demands, that we confess Him before other people, but He also promises that He will confess us before God. This will be done openly at the day of judgment and resurrection. Matthew says in 25:33, 34 that at that day Jesus will put the sheep at his right and the goats at his left. "Then the King will say to the people on his right; 'Come you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world.'"

To the true believer, it will be a great day when Christ will come again; this great resurrection day will be the day of all days. The Psalmist says (16:11), "Thou wilt show me the path of life: in thy presence is fulness of joy; in thy right hand there are pleasures for evermore."

We are accustomed to things temporal. Time passes; people change; things change, and many come to an end. But not Heaven. Paul says in I Thessalonians 4:17, "And so we will always be with the Lord." Our answer says, "to all eternity." That's a long time. Praise the Lord! He promises it!

As we conclude the discussion of this thirty-eighth question and answer, we have systematically studied what the Scriptures principally teach us to believe concerning God.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:

MRS. EDWARD S. CROFT SR.
By: Dr. & Mrs. D. F. Rentz

MRS. HARRY M. CROSSWELL
By: Dr. & Mrs. D. F. Rentz

MRS. ROSA STRICKLAND
By: Mr. & Mrs. Robert Vining

DR. ARTHUR WEILAND
By: Dr. & Mrs. D. F. Rentz

MR. WALTER P. WHITE
By: Heritage Presbyterian Chapel
Mauldin, S.C.
Mr. & Mrs. Leon Park and Family

Foundation and Authority for the Christian Faith

Chapter XXXIII
Westminster Confession of Faith

The last chapter of the Westminster Confession of Faith deals with a subject that is not very popular, either in or out of the church. Judgment day has many ramifications that causes a diversity of reactions both in and out of the church.

Some would be more comfortable to leave out this portion of Scripture; and yet all biblical doctrine are so interrelated that they stand or fall together. Each has an important relation to the whole. So it is with the doctrine of the last judgment.

We are aware of the diverse opinions and books written on this subject. Some have even become fascinated by the study of end things. However, our approach must be neither neglect nor obsession. Balance is the key in any study of the Word. Relating each part to the whole is vital to a fuller understanding of God's revealed will or plan.

There is an aspect of history that is circular in pattern. Yet history does more than simply move in circles. If that is all there is to history then maybe Camus and other recent writers are on target in seeing the absurdity of life.

But, as we turn to the Scripture we find that life is not absurd. History does not merely move in a circular pattern. It is moving closer and closer to a target day in which history, as we know it, will be over. Things will not always continue as they are. We are moving toward the day of judgment. Because that day is climactic, it is fitting that standards climax with that subject.

Notice as you read the three paragraphs of Chapter XXXIII how precisely the writers formulated this summary. Observe that subjects such as the millennium, which Christians have argued over for a long time, are omitted. What you have is a clear summation regarding the Scripture's teaching on the subject.

There are volumes and volumes written on other areas of eschatology (the study of end times), but our intention is to see what our standards say about this subject.

First, God has appointed a day of judgment. On that day, He will judge the world in righteousness by Jesus Christ. The judgment of the world has been committed to Jesus Christ, the Lord and Saviour. He will judge the world. Notice the standard of judgment: It is not man nor his works; rather it is the righteousness of Jesus Christ.

On that day every person and angel will appear before Him. Paragraph one emphasizes that the people that will stand before His throne of judgment are the apostate (fallen) angels and every person that has ever lived. At that time each will give an account or explanation to God for everything that he has ever said, thought or done. Idle words, unconfessed sins, and any other transgressions of God's holy law will be brought into the open.

All persons and angels will receive from God what they deserve based on what they have done in the body, whether good or evil. The emphasis is that no one will be acquitted on the basis of his intents or deeds. Only those in union with Jesus Christ will be justified.

On that day all of those seeing God will reveal or bring to light every deed, thought and word. And no alibis or rationalizations will suffice. Only those with complete faith and trust in Jesus Christ will be saved.

Matthew 25:31-46 and Revelation 20:11-15 are two among many passages that elaborate on the judgment day. You also could read I Corinthians 15 and I Thessalonians 4.

There are several passages of Scripture such as the one about wise and foolish virgins that are given to remind us that judgment day is coming and that our responsibility is not to seek to outguess God but rather to be watchful and expect the Lord's return. One can readily see how the warning and promise of God's return will indeed be a deterrent to all men from sin. Maybe that could be cited as one reason for so much laxness and wickedness in our day. Maybe people have not been confronted with the truth about judgment day. Maybe, as in the days of Noah, they have convinced themselves that things will always continue as they are.

Concluding a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

In summary, the Confession echoes Scripture regarding the certainty of the coming day of judgment. That day will come quickly and unexpectedly to those not watching. When it does occur, it will involve every man and angel; none will escape. It will be a day when everything will be brought to light. Those united to Jesus Christ by faith will be saved. Those outside of that union will be lost. Those who have added works to their faith will be rewarded. Those who have neither the root nor the fruit of faith will be punished (Matthew 25:31-46).

"Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31,ASV).

Paragraph two further elaborates on the events and purpose of judgment day. The first and foremost is God's showing His mercy in the salvation of the elect. We have all sinned and yet God has made a way of escape. Jesus Christ is our only hope on judgment day. Those who move towards the throne merely trusting in their works, will not be saved.

Jesus Christ will also show that He is God of justice. For those who choose to face Him outside of Jesus Christ, He will judge on the basis of their thoughts, words, and deeds. None will meet His standards of righteousness, hence such will be cast into hell. They are the reprobate — wicked and disobedient.

Those that will be saved by the mercy and grace of God will go into everlasting life (heaven) to be with the Lord forever and ever. They will at that time receive the fruition of the promise, "whosoever liveth and believeth in me shall never die." They will enter into the new heaven and earth so clearly portrayed in Revelation 21 and 22. Certainly, the elect will be with the Lord. They will have full joy and refreshment.

The wicked, on the other hand, shall be cast into eternal torments and punished with everlasting destruction and banishment from the presence of the Lord and from His glory and power. Because of God's common grace even the wickedest of sinners has received some godly benefits in this life, but it will not be so on the day of judgment and afterwards. Then it will be only torments, punishments, and eternal death.

The Larger Catechism's questions 89 and 90 would be worth reading in this connection. They bring in some other aspects of the judgment that amplify paragraph two of Chapter XXXIII.

Paragraph three shows that Christ Jesus wants us to be absolutely certain that judgment day is coming. It is certain and inescapable by all men and angels. Why is it important for us to be certain that such a day will come?

1) To deter all men from sin. Each man will have to stand before God and receive His judgment. Sin will not go unpunished. "I will repay says the Lord."

2) To bring consolation to believers in adversity. A believer may have suffered and be presently suffering unjustly in this life but judgment day is the watershed. Those that are first will be last. Those that have gone unpunished in this life will not escape any longer. God's righteousness will be vindicated. This is where God's claim that vengeance belongs to Him will come to complete fulfillment.

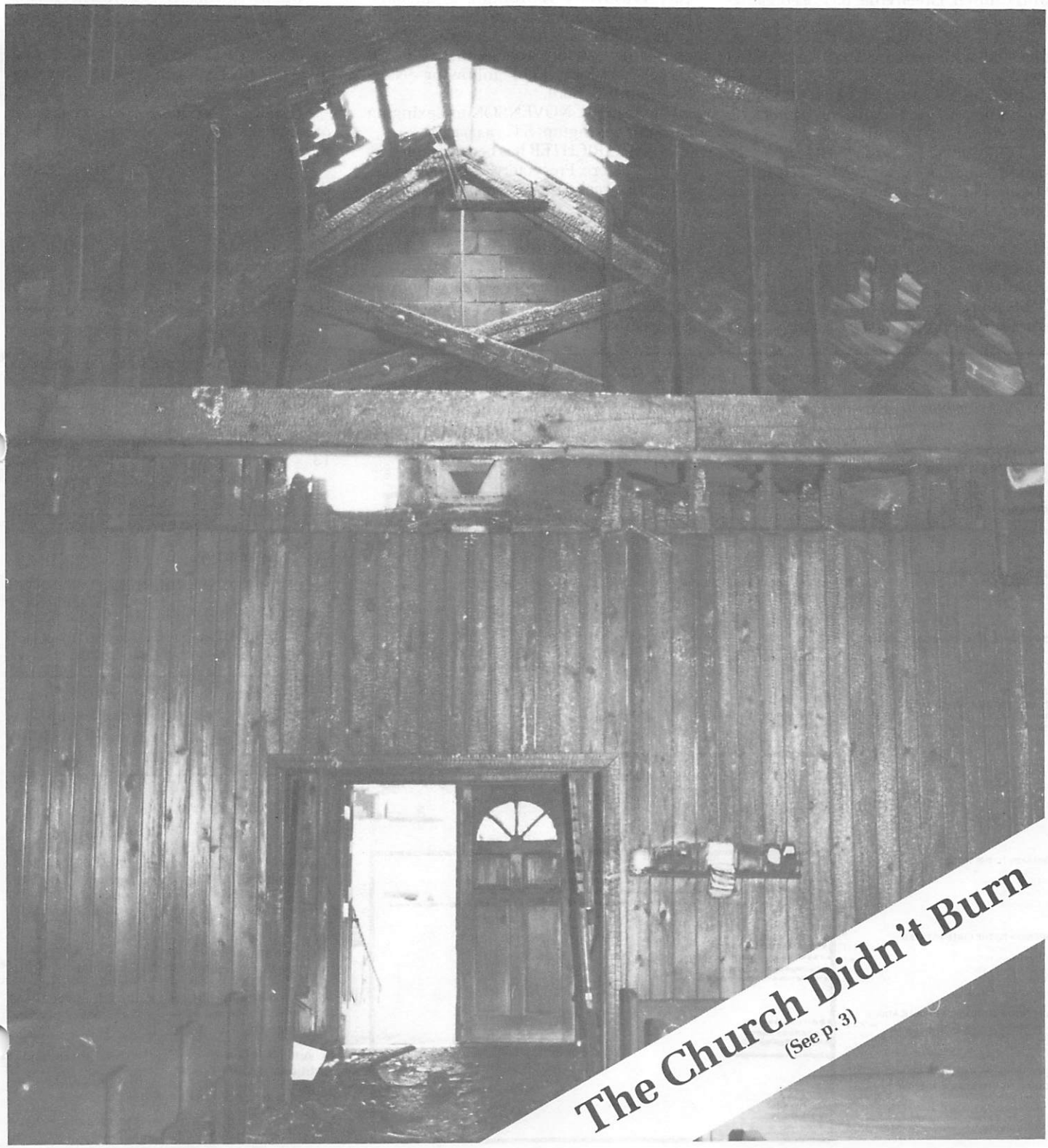
3) To remind us to turn away from all hopes of salvation apart from faith in Jesus Christ. As one is reminded of the day of judgment, he must also be reminded that his only hope of salvation is Jesus Christ and His righteousness. Beware of false security.

4) To be reminded that only God knows when judgment day will come. Men can speculate, set dates and do the other similar things to pinpoint that day, but it is only known to God. You recall that on one occasion Jesus said that not even the Son nor the angels in heaven knew when that day would come (Mark 13).

1-27-82

February 1982
Volume 6, Number 2

The PCA Messenger



The Church Didn't Burn

(See p. 3)



Across our Church

MOVING MINISTERS:

WILLIAM J. BIVANS JR., to Fellowship Church, Greenville, S.C., as organizing pastor.

WILLIAM J. BUCKNER III has been divested with censure by Texas Presbytery.

FRANK E. COHO JR., Norwalk, Conn., continues on the rolls of Ascension Presbytery without call.

DRENNON B. COTTINGHAM is assistant chaplain at Baptist Hospital, Miami, Fla., with permission of Southern Florida Presbytery.

F. RANDALL JOHOVICH, Pittsburgh, Pa., continues on the rolls of Ascension Presbytery without call.

MICHAEL P. KENNISON, Coral Gables, Fla., has been ordained by Southern Florida Presbytery as a Servants in Missions Abroad (Mission to the World) missionary to Jamaica, serving under a cooperative agreement with Ministries in Action.

DAVID Y. LINTON, member of Calvary Presbytery is working as an independent missionary in Suncheon, Korea.

D. DOUGLAS MALLOW to the Navy chaplaincy, as ship's chaplain for the USS Dale, Mayport, Fla., following Navy Chaplain's School.

JOSEPH V. NOVENSON to Lexington Church, Lexington, S.C., as pastor.

JAMES RICHTER has been ordained by Westminster Presybtery as pastor of Meadow Creek Church, Greeneville, Tenn.

ARNOLD J. ROBERTSTAD has been ordained by Texas Presbytery as associate minister (education) at Casa Linda Church, Dallas, Texas.

JOHN W. STODGHILL has been dismissed to Reformed Church in the United States, Eureka Classis.

OTTO F. WIESMANN, Landrum, S.C., has been honorably retired by Calvary Presbytery.

CHURCHES ADDED:

BEAL HEIGHTS CHURCH, Lawton, Okla., has been received by Texas Presbytery. Robert E. Hays is pastor.

CHRIST COVENANT CHURCH, Matthews, N.C., has been organized by Central Carolina Presbytery.

HOPE CHURCH, Mesa, Ariz., has been organized by Southwest Presbytery. Randy L. Steele is pastor.

PRESBYTERIAN CHURCH EAST, Birmingham, Ala., has been organized by Evangel Presbytery. Tom Anderson is pastor.

REFORMED HERITAGE CHAPEL CHURCH, Birmingham, Ala., has been organized by Evangel Presbytery. Herbert Bowsher is pastor.

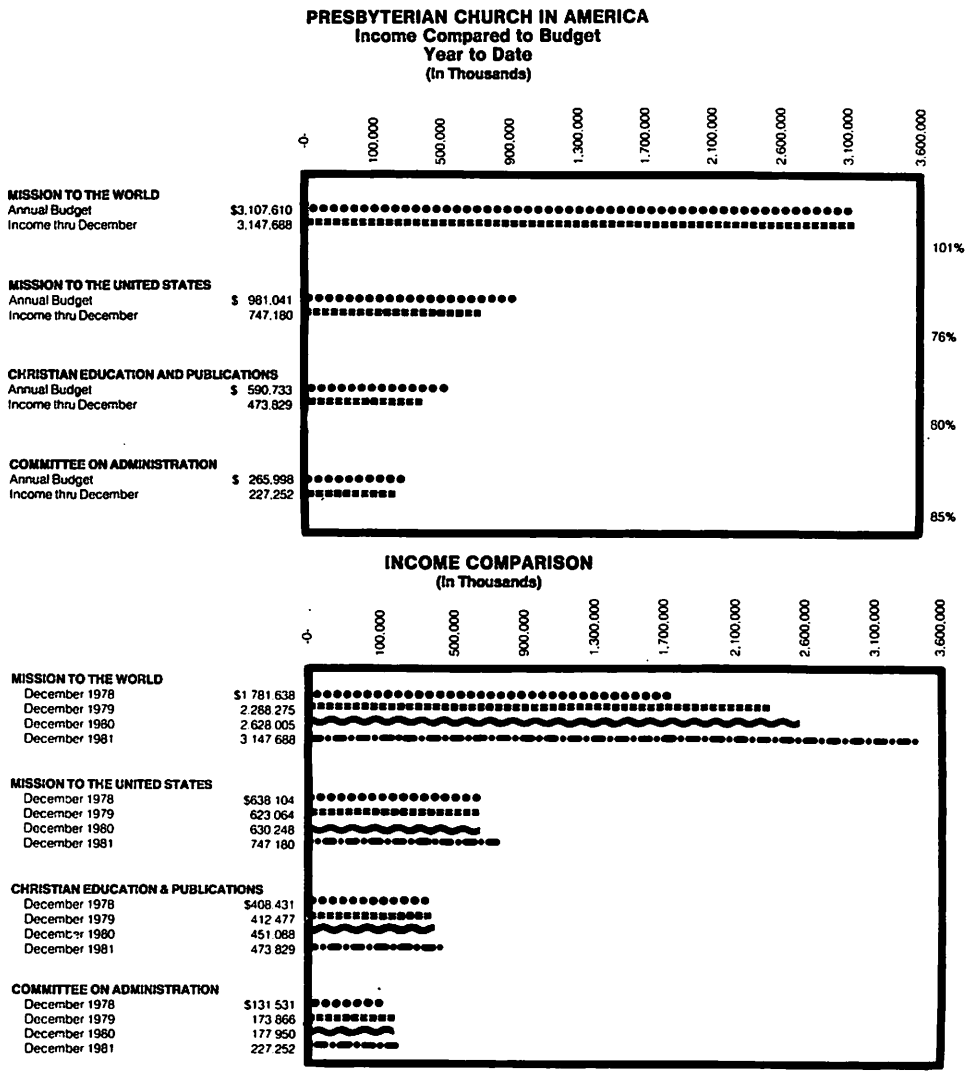
ASSEMBLY AGENDA:

Sub-committee on Judicial Business, February 5-6.

Committee on Administration, February 12.

Stewardship Committee, February 12-13.

Ad Interim Committee, February 25.



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Photos: Page 9, left (top and bottom) Paula Nelson, top right Dick Van Halsema Jr., bottom right Ian Montgomery.

THE PCA MESSENGER
February 1982 Vol. 6, No. 2

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Destroyed: A Building, Not a Church

"Daddy," the pastor's daughter asked, "does this mean that you do not have a job?"

The question was asked the Sunday morning before Christmas when Charles F. Gwin Jr. returned home to tell his family about the 7 a.m. fire that destroyed the sanctuary of Westminster Church of Milton, Florida. It will cost more than $100,000 to replace building and contents.

Gwin's response: "Thanks be unto the Lord that the church is not a building but is people."

Westminster Church met at 11 a.m. that Sunday. Even though all but two copies of the choir's music were lost in the blaze, the Christmas cantata was presented. The place of the congregation's meeting was provided by another branch of Christ's body, First Baptist of Milton. The Baptists had recently purchased a building for their own expansion, but within minutes of the fire they brought the keys to their PCA neighbors and insisted that they use it without payment for as long as they need it. The Baptists have even refused to let the Presbyterians pay the utility bills.

An evening candlelight service was also held as scheduled — in the borrowed facilities.

Only Sunday School was cancelled. Westminster built an educational annex with space for six classes about two years ago, and it was not seriously damaged by the fire. That building's utilities were cut off, however, and service was not restored until two days later. Four other classes lost their meeting places when the main structure burned.

Not only the Baptists, but many other Christian friends responded to the holiday tragedy. Other churches in the PCA's Gulf Coast Presbytery called to learn about immediate needs. The Sunday evening service of one sister congregation included a first-hand report by members who had gone to the scene that afternoon.

The Pace Assembly of God Church in Milton took up a special offering the night of the blaze. Members of other churches offered their time and skills.

Money began to come in immediately from the membership of Westminster as well as from other believers. By Christmas $6,300 was already on hand. One woman volunteered to provide new hymnals.

The fire broke out on one of the coldest mornings in the history of the Pensacola area. The heat had been turned up in the sanctuary at 6 a.m. A fault in the heat strips of the electrical system was blamed for the blaze. Fire fighters responded to the alarm about 7 a.m. and stayed for about 10 hours making sure that the educational annex and neighboring property were not damaged.

Only the libraries of Gwin and the church were saved



Westminster Church exterior does not reveal full extent of fire damage, but bulletin board announces new meeting place. Interior picture (on cover) of opposite side of front door shows structural damage and gaping holes in roof.



Sanctuary chandeliers hang askew or sit in aisle.



Musical instruments, pulpit furniture damaged by fire, water.

from the burning structure. While some of the volumes were damaged by water, most of the books will be usable. Most of the furniture, equipment, and furnishings in the building are considered beyond repair.

Westminster officers were awaiting an insurance settlement in January, but there was little hope of getting enough to replace everything that was lost. The coverage on the contents was only for $15,000. It was estimated that at least that amount would be needed to replace the organ. Another estimate was that an additional $30,000 (over the proceeds of insurance) would be needed to construct another building of the same size.

The day after the fire church officers met and decided to get back onto their property as soon as possible. A building committee was named. A full schedule of ministry is to be continued. An adjacent lot (including a small home) bought recently by Westminster for long-range growth has been pressed into service for short-range needs sooner than expected.

Members had given the labor to erect the two-level concrete block structure, so many memories were attached. Nevertheless, the pastor reported, "Sunday morning as we were weeping together we also were telling one another that the Lord would rebuild the building and that this would be a blessing."

Building of the body is going forward also. The Sunday after the fire a new member was received. Gwin noted, "We rejoice that the work of evangelism (proclamation as well as discipling) continues."

The people of Westminster Church, the pastor said, "continue to look to the Lord for His help. Though this is a time of sorrow it is also a time of reflection as we recall the many blessings He has poured out upon this congregation during these 25 years."

Election: People's Right

(Editor's note: Congregations and individuals coming into the Presbyterian Church in America have found that the denomination's Book of Church Order prescribes a procedure for election of elders and deacons which differs from that which they have known in other communions. Following is an explanation of the procedure by Morton H. Smith, stated clerk of the general assembly and one of the drafters of the PCA's constitutional documents.)

One of the inalienable rights of God's people is that of the election of their own officers. This was established by the Apostolic example, in Acts 6, where the Apostles, instead of selecting and then appointing the first deacons, gave the responsibility of the selection to the congregation, while reserving to themselves the duty of appointment or ordination.

This example gives us the pattern followed in Presbyterian churches of having the people elect, but reserving the right of final approval and ordination to the church court (presbytery in the case of teaching elders, and session in the case of ruling elders or deacons). In order to avoid the awkward situation of a congregation electing someone who is not qualified, and having this discovered at the time of a subsequent examination by the session, the PCA has devised a new approach to the election of elders and deacons. This new method is designed to preserve, insofar as possible, the full freedom of the congregation to nominate anyone they deem to be eligible, while at the same time giving the session freedom to act responsibly in examining and approving or rejecting those who are to be ordained.

The new procedures are set forth in Book of Church Order 24-1. Essentially, this procedure provides for an extended period of time for the congregation to nominate persons to office. At least one month is prescribed for setting the date of the election. Many congregations nominate over a longer period of time, and then use the month prescribed in the BCO as a time for the training and examination of the nominees. At the end of this time, a number of the nominees may decline the office themselves because they feel that they are not yet qualified, or cannot devote the necessary time to it, or cannot subscribe to the doctrinal position of the Westminster Confession and Catechisms. The session itself may have to make its own judgment regarding the qualifications of some of the nominees, but frequently the men eliminate themselves.

Finally, the session announces to the congregation the list of those who have been approved for office, and the election takes place from this list. No further nominations may be made at this time. It is not the intent of the constitution that the session act as a nominating committee at this point. Rather, the session guards the purity of the congregation by examining those nominated. It then submits to the congregation all of the names of those whom it judges to be eligible. The congregation then has the privilege of exercising its prerogative of electing those whom it desires to serve on the session (or diaconate).

The determination of the number of elders or deacons to be elected is the decision of the congregation, after hearing a recommendation from the session. Ordinarily the session recommends a number smaller than the number of eligible candidates. If the congregation wishes to elect all the prospects, it may by motion set the number so as to elect all the prospects. The session should use care not to appear to usurp the rights of the congregation in the matter of elections.

Planning PCA's Expansion

(Editor's note: Terry Gyger, a member of the PCA's Southern Florida Presbytery, was the organizing pastor of Miami's Immanuel Church and is now assistant coordinator of the Mission to the United States Committee for church development. In this role since last September, he is responsible for oversight of the church planting efforts which receive assistance from the assembly's committee. In the following interview he discusses some prospects for the denomination's growth.)

Question In your first few months as a staff member of the national MUS committee, what have you discovered about the possibilities for the PCA's expansion?

Answer We're in a very interesting period in our history. The opportunities for growth are great from two or three different dimensions. The possibilities for transfer growth (receiving churches from other denominations) are better than they have been for some time. There was a "first wave," and then there was a lull. In some of our literature we are now talking about a "second wave" of churches that may come to the PCA. I'm very optimistic, and I think that we all ought to be optimistic about transfer growth.

I think we also should be very optimistic about the possibilities of starting new churches. We ought to concentrate especially on starting new churches in the metropolitan population growth areas. This is something that is being projected in the study that Bill Read is doing.

Q Explain that a bit. What has he done?

A Bill Read is minister at large in the Southwest. In response to General Assembly instructions, the Committee on Mission to the U.S. has commissioned him to conduct a demographic study on population trends and shifts with the idea of being able to project the growth areas for the future in the country. He has sought to accomplish this by working very closely with each presbytery and asking the presbytery to dig out this data and even to formulate a plan of growth for the presbytery — what they could expect to become in five years, ten years, and so on. He is doing it in areas where we are weak (as far as organized presbyteries are concerned). In this cooperative effort we should come forward with both the data on where the population will be and therefore, theoretically the places to start churches and to see presbyteries grow. This plan is, as I understand it, to be collated this spring and a goal statement developed to be presented to the General Assembly in Grand Rapids. And this will be sort of our master goal statement as to where the PCA will be going in the next decade or two decades.

Q Are these presbytery plans being drafted by presbytery MUS committees?

A Yes, presbytery MUS committees. Bill has traveled extensively — in almost every presbytery — and for the most part has found great cooperation. He has boxes and boxes of data, and he is now sifting through that and trying to condense it into more workable documents.

Q Will the goal and plans cover the areas where there are no organized presbyteries now as well as the territory covered by PCA presbyteries?

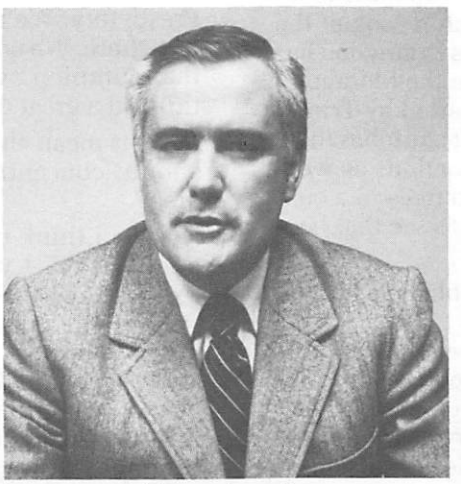
A Yes, because those are some of the areas where we need to concentrate in major church planting, especially in the large cities and growth areas.

Q Where do you fit in, in relation to this goal and plan?

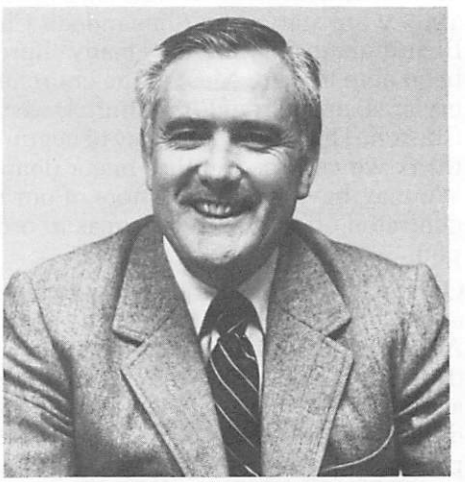
A As I understand the task which has been given to me, it



Gyger: "... to be a resource"



"... get out of the syndrome"



"... have a sense of belonging"

is to coordinate this strategy of not only where we will start new churches but how we will do it and who will do it. We have never had in the denomination someone working full-time in this department with this particular task. I will not be able to give myself fully to that until after we receive into the MUS the Reformed Presbyterian Church — Evangelical Synod staff members. At that time we are hopeful that they will assume some of the public relations and fund development functions and free me to do what I feel God has called me to do.

Q And what is the general aim or method that will be followed in your church planting supervision?

A Well, there is no doubt that St. Paul's methods, laid out in the Scriptures, are still valid. Paul was able to maximize his efforts with minimal resources and the way he did that was to concentrate on the population centers, learning centers, centers of commerce and travel. Our policy manual at the MUS, which was approved by the General Assembly, indicates that we ought to concentrate our major efforts on these major cities. Tracking the growth potential of these major cities is a part of Bill Read's assignment. While starting congregations in the growing population centers would be our major emphasis, it certainly would not be our only emphasis. I like to think about a first and second priority, but our first priority ought to be to establish what we might call regional churches or flagship churches. We should really support them in every way we can with the hope that they will grow quickly, become centers of growth, and then reproduce themselves. In that way we can see multiple church growth.

Q This sounds much like the pattern that Mission to the World is following in its church planting teams overseas. Is this consciously parallel?

A Yes. I'm very glad you asked that. Too often we have the idea that missionary efforts and strategies used outside the U.S. are different from those used inside North America, and that is certainly not the case. The same identical strategy of planting a major church in Lisbon is what we ought to do for planting a major church in Denver or in one of these other cities. So I believe there is a proven benefit in the strategy that MTW is using, and I think it will serve us well here.

There is also a great American historical precedent. In almost every major city where the PCA has large congregations, the "mother churches" have started through the years satellite churches. I think of Shenandoah Church in Miami; almost all of the churches in Miami up until about 1965 were started by Shenandoah Church. I look at the Birmingham area and how many churches Briarwood has been able to start. Most of the churches in the Montgomery area, apart from First Church, were started by Trinity Church. This is a proven way of beginning churches that I think we can see in other major denominations as well. We may have to expend more of our resources in a concentrated effort in growth areas in order to see that happen.

Q How are the priorities going to be established and the areas selected?

A Well, that will depend on the committee's allocation of the budget, what pieces of pie ought to go to the priority areas. It will also depend on the fallout of the Read demographic study. We will try in the very near future to pinpoint 10 or 20 of the areas that we feel really need concentrated effort.

Q How many of those will be within any existing presbyteries and how many outside the territory of existing presbyteries? Is there to be any balance?

A I just can't say at the moment what balance there will be. Some new work certainly will be inside existing presbyteries, and we will by necessity and good planning and Presbyterian government want to cooperate very, very much. The primary responsibility will be with the presbytery to do that work. I can think of a number of presbyteries where we will be the resource people. But there are a lot of other cities in either small presbyteries or in non-presbytery territory where we should concentrate. Not having seen the final report on the demographic study, I don't know which of these major cities are really "hot" as far as church growth is concerned.

Q What will you be looking for in a site other than its identification as a center of influence or its potential for growth?

A Well, naturally, we will be looking for any signs of interest there by way of nuclei families. We need to be open, however, as some of our young church planters are telling us, to establishing a beachhead in a major city even though at the moment we start we don't have any seed families. Many of the denominations begin church planting efforts in that way. We may need to consider assigning some of our capital fund resources to tie up property in key areas. If we are willing to look at the precedents set by other denominations we will see that this has been important to the strategy of some groups. We are being caught very, very short handed and in a tight bind right now, because we're going in after the fact and property values have escalated just incredibly. But this all needs to be studied by the MUS committee and the presbyteries.

Q A year or so ago, the committee more or less changed its goal from establishing one or more churches in every state to establishing presbyteries. How do you plan to decide where presbyteries will be nurtured?

A I think that change of strategy and direction by the committee was very good. Because we can tend to isolate churches, people come to feel very lonely and cut off from the rest of the church. Our strategy should be to focus on major metropolitan areas where we can expect to see churches quickly reproduce. In essence, you will have a mini-presbytery within a major city. This is maybe another way of actually "growing" a presbytery — growing it in a major city through a major church that then reproduces itself in other churches.

We could concentrate, for example, in the Southwest Presbytery. We're already there. We have a mini-presbytery there. We could concentrate this strategy there rather than jumping over lots of states and miles to start something at a great distance from any of our other works.

Q You mean that because we're already in Arizona we should concentrate on church planting in that growing area?

A Yes, I think wherever we can do that, that's what we ought to do. I would like to have a latitude though of really trying this strategy in key cities even though they are outside our existing presbyteries. And all of this is going to change to some extent in the event of the joining and receiving. We'll find that where we did not have churches in the PCA, we are suddenly going to have them through the joining of the RPCES churches. I don't know exactly where their concentrations are, but that's to me one of the great benefits of the joining and receiving: they

are going to be more heavily located in some areas where we have few congregations.

Q Do you see that there are certain strategic possibilities in somewhat isolated places away from "hot spots"?

A Oh yes! That should be a second strategy and that will always be very important because God just raises up such unique opportunities. I was talking with a presbytery MUS chairman recently, and he said that in the most unlikely place there has come such great interest . . . 30 or 40 people just came "out of nowhere," strong and mature Christians, who are very interested in the PCA church. Well, we want to be able to respond to that.

Q Give some examples of the kinds of places that you might consider important even though they wouldn't be in a metropolitan area or where we might be able to grow a presbytery.

A Some of our presbyteries that are not very strong numerically or do not have the stronger churches could be assisted. We could concentrate in the areas surrounding their major cities. For example, in Central Florida we have a growing presbytery, and we have at least one work in each of the major cities, but I'm sure that there is probably an opportunity and need for a church in the satellite cities and towns. And if an opportunity came and an interest was developed, we should respond.

Secondly, as I understand it (and I am such a novice at demographic study) there is emerging a "second line" of cities. These are the communities that are beginning to show growth — not those of one million and over, but their populations are one hundred thousand, two hundred thousand, and just mushrooming. For instance, the Lexington, Kentucky, area is going to be one of the great metropolitan areas of the future. It doesn't look like it now, but that's what the studies say. We should be very responsive to those areas too. Beaumont, Texas, is one and Virginia Beach is another.

Q Under our polity and way of going about the mission of the church, there are understandings about assembly committees and their work in established presbyteries. Do you see any change in the pattern or a better way of getting cooperation between presbyteries and the assembly's committees?

A Yes, this has been one of the biggest encouragements to me in the few months since I have been working full-time for MUS. I am absolutely convinced that there will be a new day of cooperation. Sooner or later all of the territory will be taken up by existing presbyteries. This will be especially true with the joining and receiving. The MUS committee ought to be a resource committee. Wherever I have gone, and I have been in six of our presbyteries so far, I have found a great openness to cooperation.

Q What do you mean by resource?

A Well, for example, the General Assembly's committee ought to have some expertise in how to start a church, how to recruit people, how to train people, how to supervise. That expertise could either be provided as a service to the presbytery or we could train the key MUS people within presbytery to provide it. It would be a shame in our Presbyterian system for all 25 presbyteries to have to go and learn that on their own. So this to me is one of the great benefits of a denominational committee. It should be a resource.

Q This brings up another whole area of effort as far as the church is concerned. There is another dimension of

New York: Special Opportunity

New York will be at the top of almost anyone's list of important cities in the world. It's a financial capital, a communications center, the headquarters of the United Nations, showplace for the arts, a transportation hub, and an educational stronghold. It's America's largest city.

In the eyes of the Mission to the United States Committee, it's a strategic mission opportunity.

Sharing that conviction, the PCA's Women in the Church have targeted New York City for special attention in 1982. With the approval of the Ninth General Assembly, their annual Love Gift offering this year is designated to help purchase a church center for the denomination's expanding ministry in the metropolis.

This year, for the first time, WIC groups will be able to use a videotape presentation to explain their Love Gift project. Members of the Manhattan Presbyterian Church who work in the arts and television have produced the program as their contribution to the cause. They have also produced a slide-tape program for the use of churches which do not have access to videotape equipment.

Narrator for the presentation is James Montgomery Boice, pastor of the famous Tenth Presbyterian Church (Reformed Presbyterian Church — Evangelical Synod) in downtown Philadelphia and a friend of the Manhattan congregation. Boice, widely known as an author and the teacher of a nationally syndicated radio program, introduces the presentation by noting, "Our Lord Jesus Christ wept for the city, condemned the sins of the city, had compassion for the city. Today, this compassion is shown through His disciples — the faithful at work in His church."



Boice

Members of the congregation and pastor Wayne Jamison are then introduced to explain some of the current ministries and some of the opportunities open to the PCA in Manhattan and the other boroughs of the city. Current borrowed facilities of the congregation are shown. The need for a permanent base of operations is demonstrated. Organizing Pastor Sam Ling's work in the borough of Queens is mentioned as one of several possible outreaches to the many ethnic groups in the metropolis.

The slide-tape program or the videotape presentation can be booked through the Committee for Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031. Requests for the videotape should specify one of the following formats: Three-quarter inch Umatic, one-half inch VHS SP, one-half inch VHS LP, or one half inch Beta 2.

The MUS committee has also offered to provide a videotape player and a staff member to introduce the program where feasible.

Each year the WIC Love Gift is designated for a different permanent committee of the denomination. Several specific projects are suggested by the recipient group for consideration by the WIC Advisory Sub-committee and its supervising Committee for Christian Education and Publications. CE/P recommends the final choice to the assembly for its approval.

growth that we could call conversion growth or growth through stronger evangelism. I feel that the committee ought to provide training and it ought to be a resource for existing presbyteries and churches as far as evangelism is concerned. We would then end up seeing growth in terms of transfer growth with churches coming into the PCA; we would see growth in terms of new churches established; we would see growth of our existing churches. That's very heavy upon my heart. I sense wherever I go that we will not be doing the job adequately if we just start new churches and let our existing churches sort of level off. We really need to see growth in our existing churches.

There are many good resources to which a church can turn for evangelistic help and training, but at least the denomination's committee ought to be able to offer help to the churches that want to be put in touch with these resources. I would like to take the best of many different approaches and blend them into an integrated plan of evangelism that would meet the need not only of our large churches but also our small churches.

Q What about the money angle? The committee has been limited in direct assistance it could provide, but do you see any change ahead for the way that it supports organizing pastors or assists presbyteries?

A The funding of this part of the church will have to be seen in the light of any purpose or goals or in the light of any strategy that we adopt. We have to set our goals and then trust the Lord through the church to provide the money for it rather than the other way: seeing how much money we have and what we can do with it. I hope we can get out of the syndrome. I may be overly optimistic, or as someone said unrealistic, but I believe that the better we function as denominational committees the more confidence the church will have in us. It will direct more and more of its resources (benevolent dollars) to our committees. That's my great hope. I'm convinced that it can happen and it will happen.

Q Have you seen any evidence yet?

A In the few places where I have tried to show some of this new direction and excitement for the denomination, at least sessions and benevolence committees have been willing to examine what they are doing and willing to reconsider the percentages that are given to the denomination as over against what would be given to outside organizations. I'm not speaking against these; I'm only telling our people that we also are doing exciting and very strategic things.

Q Will presbyteries still be coming to the assembly's committee requesting help with situating an organizing pastor?

A I think so. In fact, as all of the territory of the country is assigned to presbyteries (as it may be soon) the only place that the national MUS committee will have to work is in existing presbyteries. We need to be a service and a servant to these presbyteries. We need to have a lot of trust between presbyteries and the denomination.

Q Do you foresee the day when all the presbyteries will have on their own staff an evangelist or church planter or church growth minister?

A Well, not in the foreseeable future. That would be great if that could take place. Some presbyteries could probably do that within the foreseeable future, but it's not just having a man and it's not just having a little bit of extra money to allot to this ministry and program. It's experience and technique and expertise and so forth that are important. If that can be concentrated in the denomination's committee on Mission to the U.S., then why should we reproduce it 25 different times?

I'd say the same thing is true in many respects for the other committees. There will always be a need for a resource committee on Christian Education, for example.

Q What else is ahead?

A One of the other areas of growth that we must consider is what I have called in some working papers a growth in awareness of who the PCA is and what the PCA is in this country. We are a young, still young, and small denomination. We need to project who we are, to create our own internal identity. All of our lay people need to have a sense of belonging and a sense of identity. As we are able to do this it will create loyalty and an interdependence upon each other and upon presbyteries. And as we are able then to create that internal identity we need to find ways of translating that internal identity to an external identity, or "public relations."

There is no doubt that we need this kind of thing if we are going to penetrate the new large cities with strong church planting efforts. It's very difficult to go in when people have never heard of the Presbyterian Church in America. We need to strategize for the next ten and twenty years as to how we can use the media. We need to capitalize on television. Some of the amazing things, for example, that the Southern Baptists are doing are mind-boggling. We have a lot of creative people and resources in this denomination. We need to see more done in terms of publishing to create identity, in television exposure, and in communicating who we are. It would be great if 50 percent of all the people in this country would be able to say "ah, Presbyterian Church in America, I've heard of that." It's what the Mormons are doing in their little insert in Reader's Digest. It's incredible. If we are going to reach some goals — whatever these goals are — we have got to spend some of our resources doing that. That is very crucial to the accomplishment of these other goals, transfer growth and new church growth and evangelistic growth. Those will not be achieved with very much significance if we fail to capitalize on this. So I am really beginning to crusade, hopefully in the right sense, for this because I feel it must be part of the future.

Q Besides that and money what else do we need?

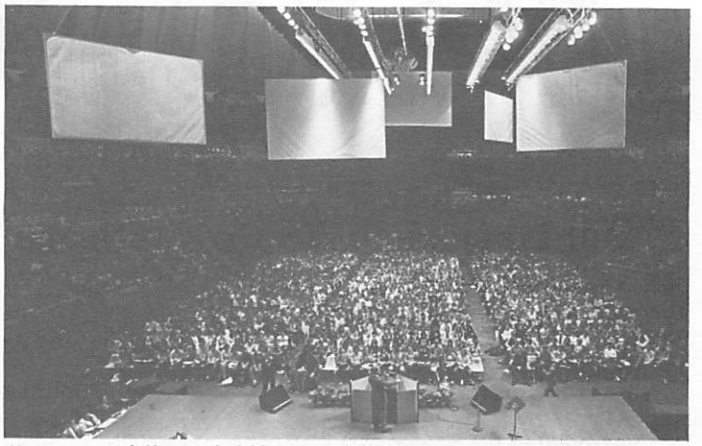
A We need especially during this period a renewed emphasis on prayer. I would like to see the denomination at the time of the joining and receiving or maybe in the fall, launch a major effort of prayer that would affect every single church. I don't believe anything would be as important as this or as honoring to the Lord as this. Nothing would position us for His blessing as much as this. I have worked in Haiti with a number of denominations and churches. There are in existence over 5,000 prayer cells that meet there weekly. Is it any wonder that the church in Haiti is growing as rapidly as any church in the whole world? We must concentrate on this aspect of church life, not only on a local level but we must do it together. We've got to do more things together. That's the way to make the church grow, and I think that is what will be honoring to the Lord. That is what our system allows if we can just make the system work.

CORRECTION: The directory of denominational offices on page 10 of the January Messenger listed a wrong post office box for the Committee on Mission to the United States. The correct mailing address for MUS is: P.O. Box 1703, Decatur, Ga. 30031.

Urbana Spotlights Missions Needs



Kennedy Smartt of the MTW staff talks to a display visitor as Don Patterson of the MTW committee listens.



University of Illinois field house is full of convention-goers for a plenary session. Screens are for audio-visuals.

With 215 participants in the Urbana '81 Student Missions Convention registering as members of the Presbyterian Church in America, the PCA probably had the largest per capita representation of any denomination at the mammoth event on the University of Illinois campus. A total of over 14,000 attended the Christmas holiday gathering sponsored by Inter-Varsity Christian Fellowship.

John Kyle, the PCA minister who is Inter-Varsity's missions director, was program director and a plenary speaker for the 13th convention in a series that began in 1948. His leadership and that of other PCA members also gave the denomination a disproportionately large role in the interdenominational meeting.

Mission to the World, PCA's overseas arm, was represented in the exhibit hall by personnel and literature at a booth. It attracted not only PCA students, according to Kennedy Smartt of the MTW staff, but also young people from other denominational backgrounds. He said particular interest was expressed by United Presbyterians from Southern California and students from the new Evangelical Presbyterian denomination.

While the visitors to the display area were offered material on long-term missionary opportunities with the PCA's church-planting teams, most wanted to know about the short-term program of MTW, Servants in Missions Abroad. Jayson Kyle, SIMA's coordinator, reported that he was not able to talk with all of the convention-goers who wanted to discuss the short-term work with him.

The SIMA director also led a seminar on three days. A total of about 500 students came to hear one of the three presentations on short-term opportunities.

Another Urbana seminar leader was the MTW coordinator, Paul McKaughan.

"Let Every Tongue Confess That Jesus Christ Is Lord" was the convention theme. Developing it were such platform speakers as evangelist Billy Graham, relief specialist Eva den Hartog of the Salvation Army, Church of Scotland pastor Eric Alexander of Glasgow, and retiring IVCF president John Alexander.

The new president of the evangelical ministry, James McLeish, was introduced at the closing session of the convention. He has been a staff member of IVCF for 30 of the 40 years of the organization's existence in the United States. Alexander has been president since 1965.

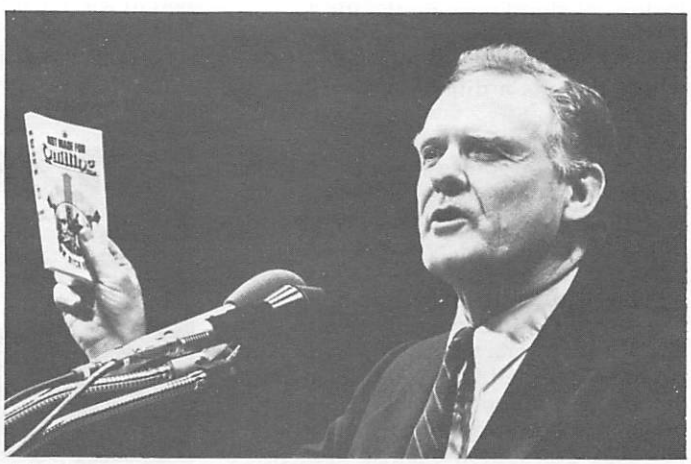
It was also announced that the next Urbana convention will be held during the 1984 Christmas holidays, returning to the triennial frequency. The last of the meetings was in 1979, and at that time it was suggested that henceforth conventions would be held every other year. The registration this year was about 3,000 below that of 1979.

Of the registrants this year who indicated an ecclesiastical connection on their enrollment forms, the largest group (922) marked "interdenominational." The largest denominational group was United Presbyterian USA, with 836. This is about four times the PCA delegation, but the UPUSA church has about 30 times more communicants on its rolls than the PCA does. The third largest group was "independent," indicated by 609 registrants. Presbyterian Church US connections were listed by 242.

The IVCF missions director will supervise a series of "Urbana Onward" followup conferences in about 75 locations in the early months of 1982 in an attempt to direct more young people into missionary service and support. Kyle originated the concept as a part of the 1979 convention planning.



Jayson Kyle interviews a SIMA applicant.



John Kyle presents "book of the day."

PCA NEWS

Panel Urges RPCES Presbyteries To Join PCA

When the PCA's ad interim committee discussing the possibility of receiving the Reformed Presbyterian Church — Evangelical Synod meets February 25, the vote of the RPCES presbyteries on the question should be known.

Nearly all of the 17 regional bodies of RPCES were scheduled to meet in middle or late January to take up the question. (One voted — favorably — last fall.)

In their meetings the RPCES courts had before them a nearly-unanimous recommendation from their denomination's Fraternal Relations Committee. The panel in December found "no insurmountable obstacles" to joining the PCA and urged the presbyteries to vote in favor of the proposal.

Ten members signed the recommendation, and one issued a minority report urging the RPCES to follow the more traditional procedure of negotiating a plan of union with the PCA.

The recommendation is contained in a 40-page booklet mailed to all RPCES ministers and churches at the end of December. Included are reports from the various RPCES agencies regarding the implications of joining and receiving and the report of the Fraternal Relations Committee's last meeting with its PCA counterpart.

Signing the minority report was Charles B. Holliday Jr., a Pittsburgh pastor who cited differences in foreign missions policy and local church government (RPCES) use of boards of trustees to handle property and financial matters (handled in the PCA by boards of deacons). If the denominations worked out a plan of union, instead of simply having the RPCES join the PCA, he suggested "we would have the privilege of negotiating in the areas where there is a difference of policy or principle."

In its report, Covenant College noted that it is in the process of changing its bylaws to limit the terms of trustees. Currently, the trustees can be re-elected repeatedly. Under the proposal, which is expected to be enacted in March after a second reading, the members of the college board could serve only two successive terms. After a year off the board they could be returned for an additional term. Some of the supporters of RPCES institutions have expressed dissatisfaction with the PCA prohibition against successive terms on assembly agencies. The assembly has agreed to receive the institutions under the bylaws in existence at the time of joining and receiving.

The Fraternal Relations Committee majority told the RPCES in its printed report that it continues to believe "that especially in today's world when secularism is widespread and apostasy is rife in the denominations of our country, it would be a worthy testimony to the Lord if Presbyterian churches loyal to the Scriptures and the Reformed faith could present a united front to an unbelieving world which would increase their effectiveness in serving the Lord and enlarge their fellowship and unity in the Spirit."

'Lifeline' Provides Asian Assistance

When supporters of Mission to the World were offered "prayer boxes" which include 3 x 5 cards describing the denomination's missionaries, they were asked to sign up as "lifeline" supporters who would back their prayers with gifts for occasional special projects.

Three needs in Asia have been met by the response, according to Kennedy Smartt, MTW's coordinator of church relations. A total of 235 gifts, amounting to $5,207, were sent to help provide a van for the PCA missionaries working at Christ's College in Taiwan in response to the first appeal. The second appeal brought 288 responses, including $1,000 for special help for the Calvin Smith family after their home was flooded in Taipei and $7,345 for an emergency need at the tuberculosis rehabilitation clinic operated by MTW personnel in Korea.

About 2,000 families have the MTW prayer boxes. Only two appeals have been issued in two years even though those who received them agreed to give at least a dollar in response to the appeals up to four times a year.



Christ's College van

The money that was received by MTW in 1981 in response to the call for help at the Korean clinic was matched by a gran from a foundation. The facility was "caught in a squeeze" last year after World Relief Corporation announced that its own financial situation dictated that it could not continue giving to the clinic at the former level. The matched "lifeline" donations helped to reduce some services gradually instead of abruptly.

The gift to the Smiths was sent as an expression of the church's loving concern to a family that had suffered materially and emotionally from flood waters that swept through their home, Smartt explained.

Clerk Announces Amendment Errors

Book of Church Order revisions distributed since the Ninth General Assembly contain errors in two paragraphs, Stated Clerk Morton H. Smith has announced.

In 19-5 the word "intern" (appearing in line 1 and line 5) should read "licentiate" instead.

In 20-2 the reference at the end of the paragraph should be to Chapter 21, not 22.

Revised pages for the loose-leaf book, containing amendments enacted at the 1981 assembly, were published last fall.

Senior High Event Planned July 26-31

Ridge Haven conference center's first senior high conference planned on a denominational basis has been announced. It will be held in the new group housing facilities of the Western North Carolina center July 26-31.

Jointly sponsoring the event will be the assembly's Committee for Christian Education and Calvary Presbytery. H. Wallace Tinsley Jr., who has directed that presbytery's senior high conference in past years, will be the director of the first assembly wide event for that age group. He is pastor of the Filbert Church of York, South Carolina.

Up to 150 young people will be accepted for the week-long event. Registration forms and other information are being mailed to every church in the PCA.

The program will include inspirational messages and small group studies in three areas: doctrine, missions, and youth issues. Recreational periods will be an integral part of the week's schedule.

The inclusive price of the event (excluding transportation to Ridge Haven) will be $70. Churches will be asked to help their ninth through twelfth grade young people with transportation and with up to half of the fee.

Cooperative Plan Going Back to GA

Cooperative agreements, under which a missionary supported by the PCA works through another missionary organization, continue to attract attention from within and without the denomination.

The next general assembly will hear a report from its permanent sub-committee on judicial business which might have the effect of slowing down the process of entering into new agreements. The 1981 assembly asked the panel to determine whether committees of commissioners are required to make recommendations to the assembly on new agreements.

In effect, the sub-committee is recommending a "yes" answer.

"Church courts have final responsibility in determining doctrinal compatibility" (and, therefore, not their committees), according to the judicial panel's report. "Each new cooperative agreement requires the acceptance of a doctrinal statement. The committee of commissioners is not envisioned in our system of government as serving as a commission but as a channel by which business is reviewed and brought to the floor for final action by the general assembly."

The recommendation to the assembly is that it require the committee of commissioners on Mission to the World to review each proposed cooperative agreement and bring it to the floor of the assembly with a recommendation on whether to approve it. Until now, some missionaries have been appointed to work with parachurch groups before their cooperative agreements have been reported to the denomination's top court.

Mission to the World, meanwhile, is continuing to work with a variety of organizations. Several new ones have signed agreements in order to be able to get short-term workers through MTW's Servants in Missions Abroad program. A proposed agreement with Africa Inland Mission was held up by MTW pending a review of one article in AIM's doctrinal statement. The article, referring to the order of salvation, was called to AIM's attention. Its U.S. director, Peter Stam, responded that AIM would approve an attachment to the disputed article "as an acceptable interpretation."

The attachment reads: "The necessity of the new birth as the work of God the Holy Spirit, enabling sinners to receive the Lord Jesus Christ as Saviour, so that men are saved by grace through faith, not by works."

In accepting their doctrinal basis, AIM members declare in Article 8 their belief in "The necessity of the new birth as the work of God the Holy Spirit, to be obtained only by receiving the Lord Jesus Christ as Saviour; that men are saved by grace through faith, not by works."

In a related assignment from the assembly, Mission to the U.S. has approved a doctrinal statement submitted by Western Indian Ministries. It is expected to consider WIM's missionary handbook at the March meeting.

In addition to including doctrinal statements, the cooperative agreements spell out support and supervision understandings, and the second organization guarantees that PCA personnel working with them will be free to practice and propagate their Reformed faith.

Studies Offered

Shorter Catechism studies by Richard R. Harris have been featured in a Messenger series for more than three years. Last month's article concluded the series, covering the first major section of the catechism. Readers who are interested in continuing their use of the studies may obtain a copy of a booklet including all the articles. In a 4 x 6 inch format, "Daily Doctrinal Devotions" costs $5. Orders should be directed to: Richard R. Harris, Wayside Presbyterian Church, 2502 Fairmount Rd., Signal Mountain, Tenn. 37377.

Covenant Plans Computer Major

Covenant College will add a major in computer science to its course offerings in the fall semester of 1982.

President Martin Essenburg announced that a foundation grant of $220,000 had made it possible for the college to obtain a suitable computer system and to provide for initial staffing and renovation of needed facilities.

"We are grateful for the opportunity to add computer science to our course offerings," the president said, "especially in view of the growing demand for professionals in that area. Our program will seek to address the many challenging issues related to the computer revolution within the context of a Christian liberal arts education."

The 25-year-old institution is jointly supported by the PCA and the Reformed Presbyterian Church — Evangelical Synod. It is located atop Lookout Mountain, overlooking Chattanooga.

While some students are expected to major in computer science in preparation for careers in business, science, and related areas, those majoring in other disciplines will be able to obtain a concentration of courses in the area to complement their work in accounting, pre-engineering, or even English or Bible, according to school officials.

The college has offered a limited number of computer courses up to now. Douglas Sizemore, who has taught them along with statistics and psychology classes, will head the new program.



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Koreans Request 'Language' Court

At the request of the Korean Ministers' Council of the PCA, the 1982 general assembly will be asked to form a Korean language presbytery. The unusual step will be recommended by the denomination's Committee on Mission to the U.S.

Currently, all presbyteries are defined only in terms of geographic boundaries. All churches, ministers, and communicants within the prescribed territory are considered to be included, regardless of their backgrounds.

T. K. Lim, a minister representing the council at the last MUS meeting, presented a petition asking for creation of the new body. It said, "Because of language communication problems, and the special conditions of Korean churches, and in order to enhance the ministry and growth, and for the progress of the Korean churches, this council makes the petition that a separate 'language' presbytery be organized."

The MUS sub-committee on special ministries met with Lim before bringing the recommendation to the full committee. Included in the proposal was a "sunset provision" that will dissolve the presbytery after ten years unless additional initiatives are taken.

Dwight Linton, MUS assistant coordinator for special ministries, told the committee that there was historical precedent in Presbyterianism for a "language" presbytery. He said that the Presbyterian Church US had Spanish-speaking courts in Texas for over 40 years in the first half of this century. During that period, he noted, most of that denomination's Spanish-speaking churches were planted and most of its Spanish-speaking leadership was developed. Activity diminished after the Hispanics came into the geographic presbyteries, he added.

Linton reported that more than 600,000 Korean immigrants now live in the United States, with most of them having arrived since 1965. There are believed to be at least 1,000 Korean congregations in this country now. There is a high percentage of Christians among the immigrants, and among the believers there is a high percentage of Presbyterians since that is the largest denominational family in that nation.

Because most of the Presbyterian Koreans are conservative and evangelical, Linton suggested, they need "the stability of a denomination such as the PCA, but language problems make it very difficult for them to participate in the courts of the church." Cultural differences also make participation hard for the first generation immigrants, he noted. The MUS staff member is a former missionary to Korea and has lived most of his life among Koreans.

"The purpose of this structure is to promote the unity of the church on the one hand while at the same time making room for the rich diversity which we find among Christians of different cultural heritages," Linton said. "This will help us all to stay close to the Scriptures and the creed on the one hand, but it will permit the development of leadership and of vision among a group of people who have the same faith but a very different cultural background."

In a number of the PCA's Korean congregations the preaching and teaching for adults is in the language of their birthplace, but children are getting instruction in English. Linton suggested that as second- and third-generation Koreans come to positions of leadership in the churches the structure could be phased out.

MUS is proposing that the assembly authorize it to appoint a special committee to organize the provisional presbytery or presbyteries.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to MICHELLE GEORGE of Faith Church, Brookhaven, Miss., WAYNE SKOCELAS of First Church, Biloxi, Miss., and ROBBIE KIMMER of Lake Osborne Church, Lake Worth, Fla.

Overseas Agency Fills 3 Positions

Mission to the World has announced personnel appointments in three key staff positions at its headquarters.

Helene W. Spears, administrative assistant to coordinator Paul McKaughan for 18 months, has been named candidate secretary. She took over those duties when James L. Hughes, who was MTW's personnel director, left to become director of the PCA's insurance and annuity program.

Mrs. Spears worked for several organizations after completing her studies at the former Southern Business University. For seven years she was administrative assistant to the president of Columbia Bible College. After returning to her native state of Georgia she was associated with Ballard and Puckett, an Atlanta based advertising agency, and with Metro Atlanta Youth For Christ. She is a member of First Baptist Church of Atlanta.

Virginia Roberts has become executive secretary to the coordinator. She earned bachelor's and master's degrees from Auburn University and taught in Georgia and Alabama schools before joining the MTW staff. Miss Roberts' membership is in Faith Church (PCA), Anniston, Ala.

The new financial secretary is Casey Barr. She replaces John McDavid, who is now employed by the city of Jackson, Mississippi.

Mrs. Barr is a University of Tennessee graduate who has worked for three and one-half years for an Atlanta accounting firm. She is a member of First Baptist Church of Atlanta.

Appreciation for their service was expressed to both Hughes and McDavid by the MTW committee.

Linguist, Planters Appointed by MTW



Caviness



Mrs. Caviness



Miss Fleming

Mission to the World has announced appointment of three missionary candidates who are beginning itineration this year.

Caroline Brevard Fleming was named to serve under MTW's cooperative agreement with Wycliffe Bible Translators. Her appointment is for long-term service in Papua New Guinea. She is a graduate of Georgia College of Milledgeville and a member of Vineville Church, Macon.

Appointed for long-term service with the Portugal church-planting team were Mr. and Mrs. Donald K. Caviness, members of First Church, Jackson, Mississippi. They were formerly MTW short-term workers in Taiwan.

He is a graduate of Belhaven College and expects a degree from Reformed Seminary this May. Mrs. Caviness is also a Belhaven graduate.

MTW has also accepted the resignations of the Russell Barretts, appointed earlier. He is continuing in the military chaplaincy with an overseas assignment in view.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:

LAWRENCE C. DAVIS
By: Mrs. E. L. Dudley

LOUIS E. MERTIN
By: Bateman Bible Class,
The Presbyterian Church
Columbus, Miss.

HOWARD MOORE
By: Mrs. Howard Moore and family

LEE STOUT
By: Mrs. E. L. Dudley

ETHEL K. WHISENHUNT
By: Mrs. E. L. Dudley

3-24-82

March 1982
Volume 6, Number 3

The PCA Messenger

The Bible: Not Just Window Dressing (See p. 3)





Across our Church

MOVING MINISTERS:

HENRY G. BISHOP to First Church, Crystal Springs, Miss., as pastor.

THOMAS R. CONDRON, associate pastor of Grace Church (unaffiliated), Peoria, Ill., has been received by Tennessee Valley Presbytery.

EDWIN E. CUNNINGHAM JR. has been divested without censure at his request by North Georgia Presbytery.

GEORGE M. CUSHMAN has been ordained by Central Georgia Presbytery as assistant pastor of Vineville Church, Macon, Ga.

CHARLES H. DAVIS' relationship with Liberty Church, Sylvania, Ga., has dissolved. He remains on the rolls of Central Georgia Presbytery without call.

DANIEL M. DORIANI to Koinonia Church, Cumberland, Md., as pastor.

BRUCE W. DUNN, pastor of Grace Church (unaffiliated), Peoria, Ill., has been received by Tennessee Valley Presbytery.

JOE EASTERLING has been dismissed to Reformed Presbyterian Church — Evangelical Synod.

ROBERT P. EICKELBERG has been received by Ascension Presbytery as pastor of Covenant Church, Pittsburgh, Pa.

DAVID M. FRIARSON has been ordained by Calvary Presbytery as pastor of Reidville Church, Reidville, S.C.

SEUNG KON KIM has been divested by Pacific Presbytery.

TAEK KWON LIM to the Korean United Church of Philadelphia (Pa.), as pastor.

JAMES W. MISNER to Covenant Church, Montgomery, Ala., as pastor.

JAMES L. MOSS to Trinity Church, Chester, S. C., as pastor.

DONALD H. POST JR. to Covenant Church, St. Albans, W. Va., as associate pastor to serve as organizing pastor of the Huntington Mission.

RANDALL RICHMOND has been ordained by Grace Presbytery as pastor of Liberty Church, Liberty, Miss., and Hoyte Memorial Church, Gloster, Miss.

RON STEEL has been received by Evangel Presbytery as assistant pastor of Briarwood Church, Birmingham, Ala.

JOHN W. TerLOUW, Tallahassee, Fla., has been honorably retired by Gulf Coast Presbytery.

RICHARD P. WIMAN to First Church, Belzoni, Miss., as pastor.

ASSEMBLY AGENDA:

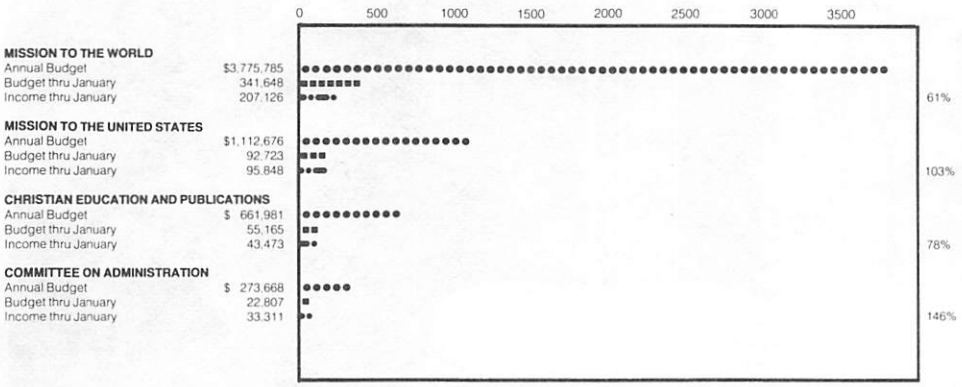
Mission to the United States, March 4-5.

Committee for Christian Education, March 5-6.

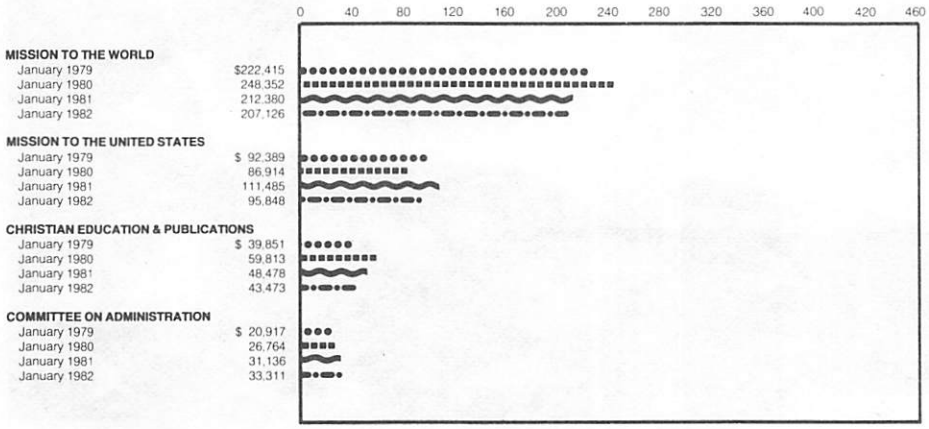
Trustees of Insurance and Annuities, March 5-6.

Sub-Committee on Stewardship Ministries, March 12-13.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



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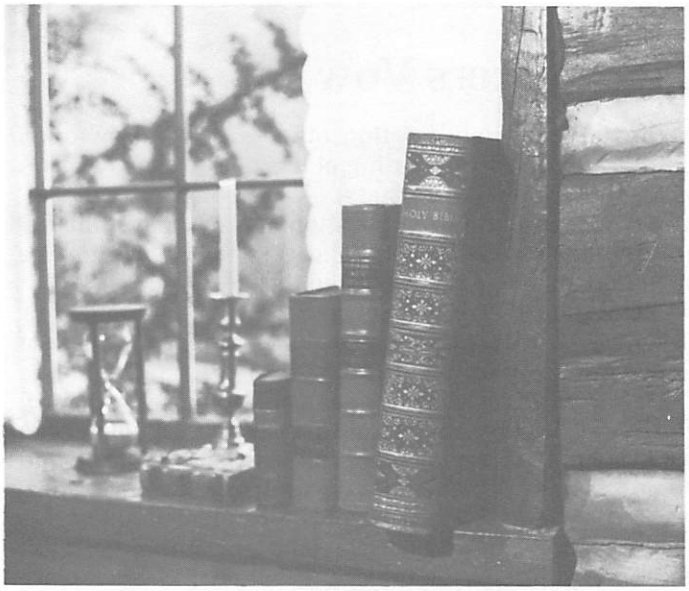
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The Bible and Our Beliefs



(Editor's note: Officers of the PCA — teaching elders, ruling elders, and deacons — affirm at the time of their ordination that they believe "the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God. . . ." Inerrancy, the belief that the Bible is without error, is a hot topic in the evangelical world today, and members of the PCA are leaders of the forces seeking a better understanding and acceptance of this view of the Word of God. A major event in this effort is the Congress on the Bible, scheduled March 3-6 in San Diego. A leader in the sponsoring International Council on Biblical Inerrancy and a plenary speaker at the congress is PCA minister R. C. Sproul. In the following interview, the author, theologian, and president of Ligonier Valley Study Center reviews the issue for Messenger readers. He is a member of Ascension Presbytery.)

Question Wasn't inerrancy a settled question in Christendom until fairly recently? Why is it an issue today?

Answer It has become one of the most critical issues in theology in the Twentieth Century. Part of the reason for the problem is that classically and historically the church has not been all that careful to define in detail its doctrine of Scripture. And the primary reason for that was simply that it wasn't that much of an issue. Even at the time of the Reformation there was no real debate between Rome and Protestantism over the inspiration and infallibility of the Scriptures. The Bible was a cardinal issue, but the debate was over the authority of the church vis-a-vis the authority of Scripture. As is usually the case in church history, doctrines are not carefully delineated until the church is forced to do so in the heat of controversy.

Q So when did the issue of the error-less quality of the Bible come up?

A The beginnings of what we now call "higher criticism" came to the fore in the Eighteenth Century as a product of the Enlightenment in Europe, and in the secular world a significant critique was leveled against supernatural religion. The Bible, being the primary textbook for supernatural religion in Western civilization, came under the gun of some thinkers in the Enlightenment. That was escalated in the Nineteenth Century in the broader movement toward naturalism, which characterized so much of Western thought. This produced what we now define as Nineteenth Century liberalism within the church. This "ism" of liberalism had a clearly defined theology which sought to reduce Christianity to the non-supernatural ethical teaching of Jesus. Again, the veracity and integrity of Scripture came under sharp attack. By the turn of the Twentieth Century the movement of criticism had escalated even further. Abraham Kuyper of the Netherlands made the statement that biblical criticism had now become biblical vandalism. It was an all-out assault on the trustworthiness of Scripture.

Q Then the battle intensified in this century?

A Yes, the lines hardened between conservatism and liberalism in the church. The old modernist-fundamentalist controversy gave some direction to that. It was sparked by the attempt of the "Fundamentalists" to define the non-negotiables of the Christian faith.

Q Isn't this about when the Presbyterians got involved to a great degree in this country?

A Yes. From an intellectual perspective, Presbyterians were very much involved in the fundamentalist-modernist controversy in which one of the cardinal issues was the inspiration of the Bible. In that period, when we saw the advent of so-called evangelicalism, conservative Christians in a sense banded together in all sorts of cooperative enterprises under a general heading of "evangelical." Historically and technically the term "evangelical" referred to those who believed in justification by faith alone as opposed to the doctrines of Rome. Consequently, it had been a synonym for Protestant. But in the Twentieth Century the term "evangelical" began to be used more and more to define a conservative wing of Protestantism that maintains the priority of evangelism, justification by faith alone, and the conviction that the Bible is indeed the Word of God.

The controversy over inerrancy was provoked, I think, when a difference emerged within the evangelical camp between those who favored continued use of the term "inerrancy" and others who were moving away from it. Consequently, the question came up as to whether or not evangelicals all did, in fact, believe in inerrancy. Harold Lindsell's book, The Battle for the Bible (1976), brought to public attention the rift that was developing within evangelical circles over the doctrine of Scripture.

Q One of the major developments that caused Presby-

The Officers Vow

At the time of their ordination, officers in the Presbyterian Church in America — ruling elders and deacons as well as teaching elders (ministers) — are required to give affirmative answers to the questions prescribed in the denomination's constitution. The first two, covering the ordinand's view of the Bible and the creeds, are:

"Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?

"Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine you will, on your own initiative, make known to your Session the change which has taken place in your views since the assumption of this ordination vow?"

Ordinary members of the church are not required to take these vows, but all officers must.

terians to pay attention in particular were the doctrinal changes in the United Presbyterian Church USA in 1967, were they not?

A The Confession of 1967 in the United Presbyterian Church did not directly repudiate inerrancy as a concept, but the word "inerrancy" doesn't appear in Presbyterian formulae of doctrine. Historically the UPUSA Church, of course, had the Westminster Confession with its statements about the only "infallible rule." And so the United Presbyterian Church was on record, in the past, of favoring infallibility. That, if taken seriously, means no more or no less than inerrancy. (It could be argued that infallibility is even a stronger position than inerrancy, but we'll leave that aside for now.)

In any case the Confession of 1967 did not come out and repudiate infallibility. But the spirit of the confession and the wording of it was carefully arranged to give an opportunity for someone who did not hold the doctrine to take a lower view of Scripture. The buzz words in the Confession of 1967 were borrowed from the terminology made popular by neoorthodox theology. Namely, the language allowed the idea of the Bible being a *witness to* revelation rather than its being considered or identified in any way objectively as revelation in and of itself. Keep in mind that that position of neoorthodoxy was first formulated as an attack against liberalism, but it did represent a shift away from orthodoxy. So it was kind of a middle ground position and tried to approach things through a so-called more "dynamic" view of Scripture that would free the scholar from having to work within the confines of strict categories of inerrancy and so on.

Q On the other hand, at the time of the formation of the PCA we came down solidly on the side of inerrancy, did we not?

A Yes, the PCA has inerrancy as part of its ordination subscription question. The PCA is totally, solidly, one hundred percent committed to inerrancy. And I think the reason why that particular point has become a matter of doctrinal subscription for its ordained leaders is because of the crisis of biblical authority in our age. The PCA wanted to make quite certain that its clergy and lay officers were committed to a high view of Scripture.

Q In your contacts have you found that this is attractive to young men coming into the ministry?

A Yes. I have also found that in some cases it has been a problem for those who are conservative in every other aspect but have a problem with the term inerrancy. But they have been few. For the most part it's been refreshing to those who are looking for a church that doesn't compromise the view of Scripture.

Q As part of the effort to help people understand what this is all about, the International Council on Biblical Inerrancy was formed. What is ICBI doing to help people understand and apply this?

A ICBI has a two-fold thrust, one is academic and the other is popular. The academic goals of ICBI are to produce technical academic literature that wrestle with the very serious questions that have been raised, in some cases, by scholarship about the integrity of Scripture. You know, there's been just an avalanche of technical data and information. Some is supportive of the classical position of the Christian faith with respect to the Bible, and an overwhelming amount is critical data directed against the Scriptures. Honest scholars have to deal with it all. And so ICBI has been trying to be a stimulus to produce academic material that will be a part of the whole scholarly world's discussion. In many cases, the opponents of inerrancy have captured many of the mainline seminaries and the classical position is not even given serious hearing. And so the academic thrust is a very important one. There have been many many publications already, and there is a ten year program of theological literature to be produced.

Also, the major conference on inerrancy that was held in Chicago a couple of years ago produced a unified statement of evangelical scholars from a very broad spectrum of denominational background. It was an attempt to show that there does exist a significant unity among evangelical scholars concerning our confidence in the trustworthiness and truthfulness of the Bible. We also have a heavy conference coming up next year in hermeneutics, which is another scholarly symposium.

In addition to that we also have another thrust of trying to help produce materials for the laity, so that the laity may understand what the issues are. It is not just to mobilize them for a controversy but also to help them maintain confidence in the Bible as the Word of God. We believe this will help them to have the tools they need to be able to handle the Bible in a responsible way for their own spiritual growth and enrichment.

Q And is this San Diego Congress a part of that phase, helping the laity?

A Yes, that's the acme point. This is the big central rally to get the laymen involved with the materials that are available for their own enrichment. We've already put on many conferences in various regions of the country for the laity. Coral Ridge Church was the host for one in Florida.

Q What kind of response has there been to that?

A In some cases there have been between 800 and 1,000 people at some of these, but the major one is the one in San Diego.

Q Who else is involved besides yourself from our denomination and from our sister Reformed churches?

A Archie Parrish of Fort Lauderdale, a member of Southern Florida Presbytery, will be on the congress program. From the Reformed Presbyterian Church — Evangelical

What the Vows Mean: An Interpretation

(Editor's note: Do we really believe and teach what we say officially that we believe? Many who are members of the PCA asked that question of their former denominations before joining the PCA. As a confessional body, the PCA has doctrinal standards that specify an official theology. Officers are required to subscribe. The 1981 general assembly received a resolution asking about the meaning of subscription to that "system of doctrine." The permanent sub-committee on judicial business was asked to prepare an answer. It will recommend to the 1982 assembly, in response, the three numbered items in column 1, p. 6. It will also send a background paper to be "received as information" and circulated for study in the lower courts. Excerpts from that paper follow.)

The Presbyterian Church in America affirms that the Bible, being the Word of God written, is the only infallible, inerrant document of the Church. And, it recognizes that our Confessional Standards are fallible as all documents of human origin are. But, still, such documents have been found to be necessary. Among other things, the Confession of Faith and Catechisms, which our Church has declared to be a true and faithful interpretation of the teaching of the Word of God, serve as *articles of agreement* without which true fellowship and cooperation would be impossible. And, as such, they do bind the consciences of men, not for any authority resident in them, but because they are Scriptural and because those who subscribe to them do so voluntarily. . . .

Historically speaking, there have been three views of subscription: (1) subscription only to the "substance of doctrine;" (2) to "every word of the doctrines;" and (3) to the "system of doctrine."

Practically speaking, however, there have been four views because historically there also have been two interpretations to the meaning of "system of doctrine." One of these interpretations is reflected by that statement of the 1898 Assembly of the Presbyterian Church in the United States to the effect that subscription is only to "so much as is vital to the system." This is essentially the view of New School Presbyterians.

The other and, perhaps, older interpretation of "system of doctrine," is the view of Old School Presbyterians such as James Henley Thornwell: "When we assented to them (i.e., the Confession of Faith and Catechisms) upon our admission to the ministry, we verily thought within ourselves that we were assenting to the very doctrines and precepts of the Word, and not to the ratiocinations of men." Even though Charles Hodge was later, in 1858, to advocate a relaxation of the view of Old School Presbyterians, in 1839 he recognized that the view of Thornwell was representative of the view of the Presbyterian Church in the United States of America: "There is not the slightest evidence that any of the presbyteries ever admitted, during the period under review, any minister who dissented from any of the doctrinal articles of the Confession of Faith."

Beginning, therefore, with the broadest or least restrictive view and ending with the strictest of the views, they might be called (1) the "substance of doctrine" view; (2) the "vital to the system" view; (3) the "very doctrines of the Word" view; and (4) the "every word of the doctrines" view.

It may be that some have held the last or the strictest of these views, the view that every word of the doctrines as they are expressed in the Confession and Catechisms is subscribed to in the vow, but it ought not be the view that is advocated by the Presbyterian Church in America. This view contradicts the first ordination vow for it would seem to elevate an admittedly fallible document to the same level as the Word of God. It is also internally inconsistent in that the Confession of Faith is itself written in such a manner regarding certain doctrines so as to allow some degree of latitude in understanding. . . .

The first or the least restrictive view, the view that subscription is only to the "substance of doctrine," was recognized even by the Presbyterian Church in the United States of America to be "opposed to the practice of the Church from the beginning." Surely the PCA would not desire to adopt a view which was rejected even by one of the more liberal predecessors of the UPUSA.

The choice and the tension, therefore, lies between the remaining two views, the view of the PCUS and the New School or the "vital to the system" view, and the view of the Old School or the "very doctrines of the Word" view. . . .

The PCA set out to be a "continuing church." But in doing so, she has found that the Church she had sought to "continue" had allowed some other non-biblical accre-

---

Synod, two plenary speakers are James M. Boice of Tenth Church, Philadelphia (also chairman of the ICBI council), and Francis Schaeffer of L'Abri. Ed Clowney of the Orthodox Presbyterian Church and Westminster Seminary is on the program.

In the ongoing work of ICBI, the council includes Don Hoke, pastor of Cedar Springs Church in Tennessee Valley Presbytery. PCA ministers on the advisory board are Jim Kennedy of Coral Ridge Church; Morton Smith, stated clerk of the general assembly; Aiken Taylor, former moderator of the assembly; and Luder Whitlock of Reformed Seminary. The advisory board also includes Jay Adams and Hendrik Krabbendam of the OPC and George Knight of the RPCES. There was a genuine effort to get representation from various denominations and schools.

Q What kind of follow up do you anticipate after the congress?

A We will try to keep in touch with the people who attend and to make the materials available to them and their churches. We hope this will encourage ongoing studies that will help many more believers deal with the Bible with a mature ability. We're really concerned about their practice, not just their doctrine. Those who are committed to Reformed theology are also committed to the principle of continual reformation. We want to continue to bring lives under the authority of God. When God's Word is central in our lives, it bears fruit in our lives. Practical application is important to us.

Q Do you see a strengthened evangelistic outreach as a result?

A Yes. One of the points of the congress is to show how one's view of Scripture is important to world missions, to evangelism, to labor-management relations, and to every sphere of personal activity.

tions to the Presbyterian system. And so the PCA is a "continuing church." But the tradition which she "continues" is older and more biblical than that of the tradition from which was her immediate origin. The position which the PCA takes regarding what is intended by subscription to the Confession of Faith and Catechisms may well become the action which determines whether the PCA shall in fact be the presbyterian church in America.

Four views of subscription have been discussed in this preliminary opinion. Of those four views, it would appear that the view which holds that the Confession and Catechisms assert nothing more or less than the "very doctrines of the Word," is the view that would be most consistent with reference to the history of biblical presbyterianism and the Word of God.

Proposed Answer to the Resolution:

1. When an officer of the PCA subscribes to the standards, he is declaring them to be the confession of his faith with reference to doctrine, worship, and government, recognizing that the Word of God written is the only infallible, inerrant, unamendable rule of faith and practice.
2. It would be unwise, improper, and unconstitutional for the General Assembly to determine abstractly apart from the proper judicial processes afforded by our constitutional standards what would disqualify a man from holding office in the PCA. The approval of any man for office belongs, in the first place, to the court of jurisdiction. It is the intention of the second part of the second ordination vow that an officer should make known any change in his views to the court of jurisdiction. The church has always reserved to itself the prerogative of determining what view shall not be in accord with the standards. No officer should presume to have the right of making a self-evaluation regarding the conformity of his view.

Any exception to the constitutional standards may have the potential of striking at the vitals of religion (see Book of Church Order 34-5), even one which some may consider to refer to an obscure or very technical point of doctrine. A system of doctrine is made up of constituent parts, so that a variation in one of these parts may logically affect a change in the system as a whole. Any court of jurisdiction should therefore give careful consideration to any exception a man might reveal or take with regard to the constitutional standards before determing that an exception is or is not in conformity to the standards and/or proceeding to receive, ordain, and/or to install him.
3. Should a man make known any changes in his doctrinal views, the procedure which the respective court of jurisdiction should follow would apply equally to a deacon, ruling elder, or teaching elder.

The court of jurisdiction should investigate the matter. Then, its subsequent actions would be dependent upon the findings of its investigation. If the court should find that the exception is such as to warrant judicial processes, the procedure as set forth in the BCO (see chapters 27-37) should be followed. Or, if the court of jurisdiction should find that the exception does not warrant judicial process, due minutes of the proceedings should be recorded noting the exception and the action of the court.

Supporting The Seven

(Editor's note: The involuntary admittance of one of the "Siberian Seven" Christians to a Moscow hospital in January again brought world attention to the plight of the family which has been invited to emigrate to the United States by a PCA congregation. Pastor Cecil Williamson of the Crescent Hill Church of Selma, Alabama, reviews the effort to help the believers in the following article. It was written before the believer's discharge from the hospital and her return to the family home in Siberia.)

"Nobody knows what will happen to my sister Lidia after she leaves the embassy," a concerned Liuba Vashchenko explained.

"Does Lidia understand that," I asked.

"Yes," Liuba replied.

"But she still thinks she should continue the hunger strike," I questioned.

"Yes, Cecil, this is our last opportunity to get emigration."

An hour before American officials moved 31-year-old Lidia Vashchenko out of the American embassy in Moscow into a Soviet hospital, I had spoken with her sister Liuba. For more than a month I and others had attempted to persuade Lidia and her mother Augustina that they should end their hunger strike. Janie Drake, a member of the Trinity Church in Montgomery who had visited them in Moscow in November, former President Jimmy Carter who phoned the family on January 15, President Ronald Reagan who wrote a personal letter on January 29, and I had all been unsuccessful in our efforts to persuade Lidia and Augustina Vashchenko to end their fast.

For more than four years I, members of the Crescent Hill Presbyterian Church in Selma, Alabama, and many other believers in the United States and abroad have worked for the freedom and emigration of seven Russian Christians who have become known as the "Siberian Seven." The plight of these brave followers of Christ, struggling to worship God in freedom, has attracted worldwide attention. To handle all legal matters the Society of Americans for Vashchenko Emigration (SAVE, Route 1, Box 49A, Pike Road, Alabama 36064) was incorporated. Governed by a steering committee, SAVE has a number of prominent individuals working for the emigration of the "Siberian Seven." Its honorary board includes Alabama Governor Fob James, Senator Carl Levin of Michigan, Congressmen Richard Shelby and William Dickinson of Alabama, and Robert Ostenson, pastor of the Trinity Church in Montgomery.

I was startled when the U.S. State Department first called June 27, 1978, to inform me that our family, the Peter Vashchenkoes of Chernogorsk, Siberia, had taken

refuge in the American embassy in Moscow. What I thought would be a routine sponsorship of Christians desiring to emigrate to this country was about to become a diplomatic *cause celebre*. As two Soviet Christian families (the Vashchenkoes and Chmykhalovs) attempted to enter the American embassy that day, they were attacked by the Soviet militia which constantly guards the embassy to keep Soviet citizens out. Five members of the Vashchenko family and two members of the Chmykhalov family made it to safety; however, 16-year-old John Vashchenko was captured, beaten, and taken away to be brutally tortured for a week before being returned to his home in Siberia. The seven Pentecostal believers who reached the safety of the embassy's walls that June day in 1978 have remained there for more than three years fearing beatings, torture, and death should they leave.

What had begun in 1976 as an effort to assist fellow believers to escape persecution soon escalated into an international incident involving the American and Soviet governments at the highest levels. After hearing the testimony of a Bulgarian pastor who had been imprisoned by the communists for 13 years and seeing the marks of torture which he bore in his body, we had agreed to act as sponsor for a Soviet Christian family desiring to emigrate to this country. The Bulgarian pastor spoke in our church in 1976 after his freedom had been bought by believers in the West. The family eventually assigned to us was the Peter Vashchenko family from the Siberian coal mining village of Chernogorsk. Peter and Augustina have thirteen children.

Only after the family was safely in the embassy in Moscow did I begin to learn of their 20 year effort to leave the Soviet Union. The Vashchenkoes, I was to learn, are members of a Pentecostal group that Soviet authorities have attempted to eradicate since the time of Stalin. For the past two decades various members of the family have suffered beatings, torture, imprisonment, terms in labor camps and psychiatric hospitals, fines, loss of jobs, and removal from their home for reeducation in government orphanages. Their heroic struggle has now been chronicled by the English author and biographer of Billy Graham, John Pollock, in The Siberian Seven (Word Books).



Before the hunger strike: (Front row, left to right): Lilia, Liuba, and Lidia Vashchenko; (back row, l. to r.): Maria Chmykhalov, Jane Drake of SAVE, Timothy Chmykhalov, Augustina and Peter Vashchenko.

In God's providence, He gave us zealous friends such as Janie Drake in the continuing effort to gain freedom for these believers. Through other friends including Babbette Wampold, president of the Alabama Council to Save Soviet Jews, we began to learn how to deal with the American and Soviet bureaucracies in Washington and Moscow. Our immediate goals in 1978 and 1979 were to publicize the plight of the Siberian Seven, arouse public opinion in their behalf, and keep our State Department from forcing the Christians to leave the embassy and go into the waiting arms of the dreaded KGB. In 1968 Peter Vashchenko had been talked into leaving the embassy with a promise that he would be allowed to emigrate. Instead he was immediately confined to a Soviet psychiatric unit and told by the Russian doctor that anyone who wanted to leave the Soviet Union must be crazy.

Despite constant effort by our State Department to get the families to leave the embassy, the families were determined to never voluntarily leave. In letters which we sent to them through secret channels our message was to never, never leave the embassy under any circumstances. Gradually the incredible story of their long struggle for religious freedom became known to our senators and congressmen. During Easter, 1979, Congressmen Richard Shelby and Jack Edwards of Alabama visited Moscow and took Bibles and other gifts from Alabama to the Siberian Seven.

On June 27, 1979, we staged a demonstration and rally on the steps of the state capitol in Montgomery to remember the first anniversary of the believers entering the embassy. By this time the situation was becoming known not only in the United States but also in England and Switzerland. Support groups were formed in these nations to work for the emigration of the Siberian Seven. A major breakthrough came during this period when we received assurances that the Pentecostals would not be forced to leave the embassy by our State Department.

With this assurance given we directed our efforts toward actually securing the release of the Seven. By 1980 literally thousands of letters, telegrams, and postcards were being mailed to Soviet and American officials on behalf of the families. Petitions were signed by the thousands and carried to the Soviet embassy in Washington. We made a number of personal visits to Washington in their behalf. During the 1980 presidential campaign, Ronald Reagan took note of and expressed sympathy for the Siberian Seven. His election signalled a much improved condition in the embassy. The Christians were allowed much more freedom of movement and for the first time we were allowed to telephone the families on a regular basis.

A major breakthrough occured June 27, 1980, when Senator Carl Levin introduced a bill (now known as Senate Bill 312) to grant the families permanent residency status. This would mean that they could become American citizens five years from June 27, 1978. More than fifty senators signed to co-sponsor the bill. We desperately need people, especially those in South Carolina, to write the chairman of the Subcommittee on Immigration and Refugee Policy, Senator Strom Thurmond, and urge that the committee report the bill out favorably. In November, Janie Drake presented our testimony before the committee in Washington. The passage of this bill and the granting of American citizenship will greatly ensure

(Continued on page 10)

Cultivating A 'Daughter'

(Editor's note: When Redlands Community Church is organized by Southern Florida Presbytery this month, it will be the southernmost PCA congregation in the continental United States. It will also be the latest example of church planting by a "mother" church in the denomination. Miami's Kendall Church began the mission in February 1981 in an effort to help cultivate a nearby area that it considered spiritually barren. The following account of the development was written by Kendall member Sue Duffy.)

"We want to divide and conquer Dade County," proclaimed James Bland, pastor of Kendall Presbyterian Church, who designated a core of three elders and seminary intern Tom Tannehill to cultivate a mission church.

At Kendall, the challenge of a mission church was met by 15 congregational families committed to sowing the Gospel in an outlying community in need of Scriptural teaching and warm Christian fellowship. The chosen community was the Redlands, an outpost to the south of Miami, and home to many of the 15 seed families desiring a mission church there.

As "transplanted" Elder David Ecklebarger explains, "When member residents of a church's fringe communities increase in number, the church has a responsibility to meet the needs of these members in their own communities, thereby fostering greater involvement in their church."

While mission plans were underway at Kendall, the Lord was moving in the lives of many families in the Redlands, preparing them for a ministry they couldn't see coming.

A young mother who had never turned to the Lord for anything was watching her marriage fall apart. One rescue attempt after another had failed. Another family in search of something to pull them together and give them strength to face their problems found themselves drawn to the Mormon religion — unaware of its doctrines.

Two other families were pulling away from the Lord through lack of spiritual nourishment. Area churches not committed to Scriptural study, and offering only superficial fellowship, diluted the enthusiasm of these families for their faith. A widow facing retirement and the care of an invalid mother was "starved for a church home . . . in desperate need of spiritual fellowship."

Meanwhile, Kendall's mission team had rented the Redland Junior High School auditorium as a temporary facility. Aerial photographs of the community were studied by door-to-door canvassers (volunteers from Kendall) who personally invited every resident within a two-mile radius of the school to opening services on March 29, 1981. The Redlands Community Church was planted and ready to grow.

Guest speakers from Kendall's own staff filled the pulpit each Sunday until a permanent minister could be



James C. Bland, senior pastor of the mother church, and H. Andrew Silman, organizing pastor of the daughter congregation.



Temporary meeting place of the southernmost PCA church in the continental US: Redland Junior High School, Homestead, Fla.

located. Friendly greetings from Kendall members met the trickle of area residents who came out of curiosity. Elder Dan De Lange notes, "Many of those who visited didn't even know the denomination of the church. They were just looking for something, and many returned with friends and neighbors."

One of those who returned was Mitzi Orcutt, the widow who longed for spiritual fellowship. "When I met the folks at the door and heard Mark (Roessler, then an assistant minister at Kendall) speak, I thought, 'Lord, I'm home!' I had planned to move away from the Redlands when I retired but not now. The Lord has blessed me with this little church."

In September 1981, Andrew Silman and his family came to the Redlands from Belzoni, Mississippi, where he was pastor of the First Presbyterian Church. As Redlands Community Church's first minister, Andy, as he prefers his flock to call him, assessed the challenge of his new ministry saying:

"South Dade is a fragmented society at odds with itself. People have separated themselves from God, from each other, and from themselves. These are broken relationships that only God can mend. The Word of the Living God as set forth in the Bible needs to be preached with greater power and conviction — so that men can be reconciled to God, to others and to themselves by coming to know Christ, the Prince of Peace. Christ promises abundant joy and peace to those who follow Him, and the Bible is our guidebook to that joy and peace."

Through Silman, the elders, and other teachers who came from Kendall Presbyterian Church, the Lord sent His message of love and power. And that was the "something" Craig and Cynthia Wonders had been searching for to pull their family together again. "It was some coincidence," Cynthia states, "that the night before Craig and I were to commit ourselves to the Mormon faith, two couples from Redlands Community Church came to our door, and brought us the truth."

To Bill and Susan Burton, Redlands Community Church was the avenue back to the Lord. "We weren't being fed by other local churches," Susan explains. "There were no Bibles and very little spirit, and we lost the excitement. Then we saw Andy's open letter of invitation in the Flyer (a community newspaper), and decided to visit. Our family is now centered around the church again, and the excitement is back."

Perhaps the most vivid testimony of Christ's outreach through Kendall's mission church is that of Linda Munz. The mother of two young children, Linda was facing imminent divorce. Vacationing alone with her children in a mountain cabin, she turned to the Lord for the first time in her life. She asked Him to take over, and do what she was unable to do.

"I came home to Miami in August," Linda shares, "and a relative told me about a new church. I never went to church before. But I visited Redlands Community Church. I didn't know Jesus until I went there.

"In November, my husband moved into his own apartment, but the support of my new friends at Redlands and the love of the Lord took the pain away, and I was at peace. At Christmas my husband came home. We're seeing a Christian counselor now, and my husband has been overwhelmed with the sincere interest and concern the people at this church have shown us."

The change in Linda Munz's life and the strength that came to her when she needed it most so impressed Linda's sister-in-law that she, too, is seeking a personal relationship with the Lord. She's committed herself to Christ, and is now a member of "that little mission church in the Redlands."

After March 7, Redlands Community Church will be the southernmost PCA congregation in the continental United States. While awaiting examination and official organization by the Southern Florida Presbytery at that time, this young church is preparing for its first mission conference. Kennedy Smartt of Mission to the World and three missionaries are scheduled to participate in the four day event.

De Lange, one of the "transplanted" elders, explains the early emphasis on missions: "Many large churches become introspective, gearing every program toward their own people. . . . Although we're very small at present, we have no intention of becoming centered on ourselves. We're pledging 15 percent of our funds to benevolences. We're also looking toward the spinoff of another mission church from this one when membership reaches approximately 500."

"There's a special closeness in a small church that will never exist in a large one," observes Elder David Ecklebarger. That's why Redlands Community Church, itself, is divided into two "shepherding" groups which meet two Sunday evenings a month. The smaller number and informal home settings encourage members to share, to pray, and to serve each other more genuinely. A full schedule of Sunday School classes, youth activities, Bible studies, and social events rounds out this ministry.

As for building plans, Kendall Elder James Voss Sr., a landscape architect, has definite ideas which are shared by the leaders at Redlands. "We have a vision of several mission churches, or satellite churches, sharing in the development of a school, camp grounds, retirement/nursing home, youth half-way house, and conference center."

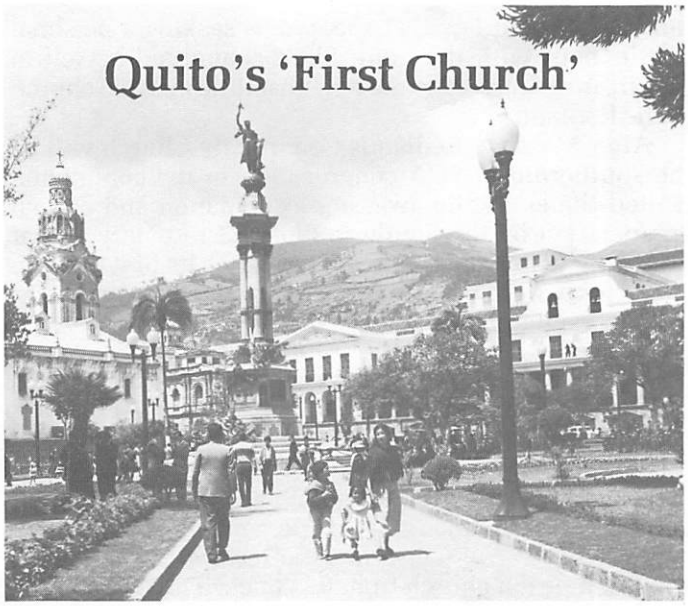
With Voss, the other leaders at Kendall and Redlands see around them a "garden" ready for cultivation. They believe that as long as their efforts are in harmony with God's will there is no limit to the spiritual propagation and church growth there.

(For an overseas church planting report, see p. 10.)

MEMO TO MESSENGER READERS:

Delivering this issue of the PCA's magazine to you is costing twice the amount paid for the same service for the January issue. The postal rates for non-profit second-class publications were expected to go up, but not that much that soon! When Congress agreed to the establishment of the quasi-independent United States Postal Service in 1970 a part of the plan was a 16-year phasing schedule to bring such publications up to payment of "full cost" for delivery. Budget actions of the current Congress dropped the phasing funds, so the rates jumped in January from the 11th year level to the 16th. If Congress does not reconsider the matter, and if current Messenger circulation policies are continued, the mailing alone will cost in the neighborhood of $26,000 this year, compared to $13,000 in 1981. Without paid subscriptions, all of the magazine's costs are paid from the benevolence income of the PCA's Committee for Christian Education and Publications.

Quito's 'First Church'



Downtown Quito plaza.

It is called the "Christ Lives Presbyterian Church" (in Spanish, La Iglesia Presbiteriana Cristo Vive).

Its organization this year gives 1982 a special place in the history of PCA missions. It is the first congregation brought into being as a result of the PCA church-planting team's work in Ecuador.

Inauguration of the initial congregation in Quito, the capital city, is one of several developments encouraging missionaries who have experienced more discouragements in their first years on the field. Mission to the World personnel are not the only missionaries from abroad who have seen things going slowly in the Andes mountains. The widely-known radio ministry, HCJB, celebrated its 50th anniversary last year. Some of its workers (including some PCA members) have acknowledged limited response in the city as compared with that in rural areas. other missions have also looked at high-altitude Quito as "all up hill."

One of the reasons why the Ecuadorian work has been difficult is the limited impact of Protestantism generally (and therefore very few fellow believers to offer counsel or encouragement of any kind). Compiler Patrick Johnstone of the World Handbook for the World Christian estimated that only one-half of one percent of Ecuador's population is Protestant. He wrote that the nation "has the smallest percentage of evangelical believers of any country in Latin America."

Except for team leader David Hamilton and his wife (who knew Spanish from earlier missionary work in Mexico), members of the team have had to spend much of their time learning the language and facing the frustrations of "just living" among people who think in a language different from their own. There have also been considerable sickness among the PCA families, vandalism, supply problems caused by some panic buying during a border war last year, and student riots.

Nevertheless, the team families have continued to explore all possible contacts and have begun a variety of ministries. They have gone into hospitals, jails, and universities. They have worked with young people, women, and men. One-on-one ministries, small groups, and larger meetings have been tried. A parade was even produced once to get neighborhood attention.

While response has been slow among the sophisticated city people, members of the team believe that on the basis of their work so far that Quito residents will respond to the right approaches. And Quito has plenty of people. With over a million living there already, the population is expected to reach 1.3 million within the next five years. Some predictions call for 2 million by 1990.

The naming of the first congregation has been evidence to some of the PCA team members that the people are ready. Communicants chose the name to emphasize from the start that they proclaim a living Christ, instead of the corpse on a cross so often seen in Latin countries.

Thirteen communicants were received as charter members at the inaugural service January 24. The congregation included about 25 other participants.

Two of the ministers on the team, Sam Mateer and David Clopton, have been designated as the primary leaders of the congregation in its early stages. Two deacons were chosen by the congregation. One of them may develop into the first indigenous pastor, according to the missionaries. The meeting hall is in the center which the team uses for its office.

Elsewhere, Michael Woodham is working on the east side of the city with a Bible study. It started at a Christmas party attended by 100. The event included a Gospel presentation and refreshments. It began with a street parade.

Team member Tim McKeown is working in a different section with a Bible study group of 20. He and Hamilton also have started a couples group which was drawn together over a concern for family life.

Mateer and Clopton, in addition to working with the first organized congregation, are leading groups of 15 and 10 respectively which resulted from initial efforts by Hamilton on the south side of Quito.

The month of January was also significant for the Quito team because of the arrival of reinforcements. The first of MTW's SIMA (Servants in Missions Abroad, or short-term) workers arrived in Ecuador. Marjorie Heath and Avery Smith were assigned to make contacts in the large student community by teaching English as a second language and through other means.

SEVEN *from page 7*

the safety of these people who in another year and one half could be American citizens.

In Geneva talks in January Secretary of State Alexander Haig discussed the Vashchenko matter with Soviet foreign minister Gromyko. Recent publicity given to the families in national magazines and the appearance of Janie Drake on the Today Show have caused this matter to be discussed at such a high level. In the meantime, an intensive effort is being made to bring world opinion to bear on the Soviets since their refusal to allow the Vashchenkoes to emigrate is a violation of the Helsinki Accords which they signed.

The faith of the Siberian Seven has sustained them through many trials which have come to them only because they are believers in Jesus Christ. They are simple, coal mining people whose desire is to worship God in freedom with their families. Let us continue to pray for them and their release. We urge individuals and churches to contact U.S. Senators urging speedy action on S. Bill 312. We ask individuals to write letters to Soviet officials in Washington and Moscow urging freedom for the Siberian Seven. Because these people are our brothers and sisters in Jesus Christ we can do no less.

PCA NEWS

Early RPCES Vote Favors Joining

Overwhelming approval has been given to the proposal to join the Presbyterian Church in America by the first six presbyteries of the Reformed Presbyterian Church — Evangelical Synod to vote on the matter.

Two-thirds (or 12) of the RPCES's 17 presbyteries must vote for the plan, and the general synod must also approve at its June meeting before the denomination can be received by the PCA.

Paul Gilchrist, stated clerk of the RPCES general synod, had received notices of affirmative voting by these judicatories by the end of the first week of February: California, Great Lakes, Midwestern, Southern, and Southwest. Ratios in favor ranged from 20-1 to 2-1. Eastern Canada voted 3 to 4 against joining.

A couple of presbyteries which had been scheduled to consider the matter in January were unable to do so because winter storms forced postponement of their meetings, the clerk said.

Before most of the bodies voted, a communication was sent to RPCES churches by the denomination's foreign missions agency, World Presbyterian Missions. The board, which some observers had expected to oppose joining and receiving, expressed support. While acknowledging some differences with the PCA's overseas arm, Mission to the World, WPM said it believed any problems could be worked out.

Meanwhile, a PCA presbytery which was on record against receiving the Orthodox Presbyterian Church reconsidered in January and put itself in the "yea" column. The change by Mid-Atlantic Presbytery still leaves the PCA without enough presbytery votes to re-open the invitation to OPC. Three-fourths of the PCA courts must approve, and the tally now stands at 17 in favor and 8 against.

WIC Presidents Plan March Meet

Women in the Church organizations have now been formed on the presbytery level in 19 of the PCA's 25 presbyteries, and the presidents from all 19 are expected to attend the annual meeting of WIC leaders March 16-17.

The event at Stone Mountain Inn near Atlanta is co-sponsored by the WIC Advisory Sub-committee and the PCA's Committee for Christian Education and Publications.

Ginger (Mrs. Bob) Blaylock of Ruston, Louisiana, chairman of the advisory panel, has invited all presbytery presidents to attend and has urged that WIC members across the denomination pray for the meeting.

She said the program this year will differ from those of past years, but it will still include a popular feature — tours of PCA committee offices in nearby Decatur. Emphasized this year will be workshops on setting goals and planning WIC work. The presidents from the presbyteries will also be given opportunities to suggest themes for future WIC Bible studies and to submit ideas for other publications. Their input on how the advisory group and the CE/P committee can help local and presbytery organizations better will also be solicited.

The representatives from the various regions of the denomination will also exchange ideas on the operation of the WIC in their areas.

17 Courts Approve New Name Proposal

Approval of a name change for the denomination's Mission to the United States Committee is a step closer since 17 of the 25 presbyteries have now cast affirmative votes for the proposal.

The change — to "Mission to North America" — is one of eight constitutional amendments being considered by presbyteries this winter. The one proposed by MUS was the only one to get the necessary two-thirds vote by press time for this issue. Others were within one vote of passage.

Before any of the changes become effective, another assembly must approve.

Of the items transmitted by the 1981 general assembly, the final one has encountered the most opposition. Affecting five chapters of the Book of Church Order, the long proposal is concerned with the definition of church members and church rolls. Included in the proposal are amendments to chapters 4, 6, 12, 38, and 46. The vote reported to the assembly's stated clerk by the end of the first week of February was 12 presbyteries in favor and 5 opposed.

Item 6 has also encountered opposition. This amendment to BCO 25-11 would specify how a congregation can withdraw from the denomination. The reported vote was 13 to 4.

Funding Officer Appointed by MUS

Richard Aeschliman has joined the staff of the PCA's Mission to the United States as its first full-time fund raiser and its first staff member to transfer from a counterpart agency in the Reformed Presbyterian Church — Evangelical Synod.

He began his MUS duties last month with the initial title of assistant director of financial programs.

He is a ministerial member of Midwestern Presbytery of the RPCES and was director of development for that denomination's Board of National Presbyterian Missions for the past two years. He has served as the pastor of RPCES congregations in Hazelwood, Missouri, and Elgin, Illinois. Immediately prior to taking the position at NPM he was director of church relations and alumni affairs for Covenant Seminary.

Aeschliman is a native of Memphis, Tennessee, and a 1961 graduate of Belhaven College. He is a graduate of Covenant Seminary. His wife, Sandra, is from Grenada, Mississippi, and also a Belhaven graduate. They have two teenage daughters, Missy and Libbey, and 12-year-old twins, Richie and Rachel.

The family plans to move to the Atlanta area this summer. They now live in Manchester, a St. Louis suburb.

His position at NPM is one of those which MUS is obligated to continue in the event the PCA receives RPCES. Because of PCA's need to accelerate activity in the Five-in-Five campaign for church building funds, the position was offered to him before final action is taken on joining and receiving.

Changes in the strategy for raising capital funds will be proposed to the 1982 assembly by the MUS committee, but meanwhile it will work under authority voted for five years in 1977. At that time the assembly authorized a drive for $5 million to be raised in as many years for a revolving loan fund. So far, pledges of just over $2 million have been received, and around $1 million has been contributed.



Aeschliman

Literature Sales In '81 a Record

Reports prepared for the March meeting of the PCA's Committee for Christian Education and Publications indicate that 1982 was a record year for sales of CE/P materials.

Through CE/P, the denomination is half owner of Great Commission Publications. GCP had the best sales ever last year, for a total of $363,482. The amount was 10 percent more than the previous year's dollar volume.

Sales at the CE/P office amounted to $157,170. This represented an 8 percent increase over the 1980 total. Included in this figure are receipts from the sale of materials produced by CE/P as well as those produced by other publishers but stocked in the Decatur bookstore.

About half of the GCP sales were in Sunday School materials. Executive Director Thomas R. Patete said the 1981 income from this source was $183,758, up 20 percent from the previous year.

Newest item in the GCP inventory was a pre-school curriculum ("Fours and Fives Alive") introduced during 1981. Only the first two quarters were available then, but orders jumped 44 percent from the fall to the winter quarter. Another category registering significant growth was Vacation Bible School material. The 1981 sales were up 15 percent from the year before.

While the publishing house's sales volume was a record and while the income provided a larger share of the budget than ever, GCP is having to curtail its work for financial reasons, Patete said. Contribution income fell short from the PCA again. Instead of sending the budgeted $125,000 the PCA sent just over $85,000. The PCA committee for Christian Education and Publications, through which the denomination contributes to GCP, got only 80 percent of its budget in 1981.

The other denomination involved in the joint venture, the Orthodox Presbyterian Church, met its commitment.

Patete said that until the funding situation improves GCP is giving no cost-of-living or other salary increases to its staff while also leaving two staff positions vacant. Instead of publishing the planned four to six adult elective courses this year, only one (for which writing and editing had already been completed) is being scheduled. No other new projects are to be initiated.

Some increased advertising is planned this year in an attempt to increase GCP sales even more.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
CLYDE DALLAS
By: Alice M. Hathaway
EMILY BATES DARBY
By: Elliott Darby
MRS. W. W. KNIGHT
By: Mrs. Iris K. Bittner
MRS. VIRGIL E. PORTER
By: Mr. & Mrs. William A. Hays

Healing Actions Urged with ARP

Four requests will be made of the PCA general assembly this June in an effort to provide for smoother relations in the future with the Associate Reformed Presbyterian Church. The recommendations from the PCA's sub-committee on interchurch relations grew out of the 1981 assembly's assignment that it meet with ARP representatives to hear their complaints about Covenant Presbytery's reception of a former ARP congregation.

The panel framed the recommendations after hearing a report from its own special study committee which had studied the case and after meeting with a special committee appointed by the ARP moderator.

The PCA's top court will be asked to:
— Recognize that "it is possible for Christians and for judicatories to say and do things that offend other Christian brethren; and to acknowledge that offenses against Christian brethren do occur and have occurred that affect the testimony of the church before the watching world."
— Reaffirm its commitment to fraternal relations with the ARP.
— Make a determination about standards of comity in relation to other denominations, together with procedures for receiving and dismissing churches.
— Overture the North American Presbyterian and Reformed Council (NAPARC) to make a similar study.

The study panel reporting to the interchurch sub-committee said that while it regretted that problems had arisen and that the ARP had taken offense over PCA reception of the Lawndale Church of Tupelo, Miss., "no fault can be found in the procedure followed by Covenant Presbytery." The ARP has a constitutionally-required "cooling off" period for congregations that want to leave the denomination, but Lawndale did not observe that provision before joining Covenant Presbytery of the PCA.

PCA Men Invited To Skills Event

Ministers of the PCA as well as those of the Reformed Presbyterian Church — Evangelical Synod have been invited to attend a May 3-7 conference sponsored by Christian Training, Inc., the educational arm of the RPCES general synod.

"Sharpening Pastoral Skills" is the theme of the event on the Covenant Seminary campus in St. Louis. Director of the conference is Bob Edmiston, CTI executive director.

Wives of ministers are also being invited to attend.

A featured speaker will be Rebecca M. Pippert, a member of the staff of Inter-Varsity Christian Fellowship and author of Out of the Salt Shaker. Other members of the faculty include Charles H. Dunahoo, PCA coordinator of Christian Education and Publications; George W. Smith Jr., pastor of Calvary Church, Willow Grove, Penn.; Rod Robinson, clinical psychologist; and Donald MacNair, executive director of National Presbyterian Missions.

Workshop topics include communication, team building, time management, evangelism, and counseling.

Additional information is available from Edmiston at P.O. Box 505, Coventry, Connecticut 06238.

Sessions Asked To Help Pastors

Clerks of sessions as well as pastors of PCA congregations have been reminded about the 1982 continuing education conference for PCA ministers. The event is scheduled April 26-28 in Macon, Georgia.

Coordinator Charles H. Dunahoo of the sponsoring Committee for Christian Education and Publications said that a notice about the annual event went to clerks last month in the hope that sessions will encourage pastors to attend and possibly help with their expenses.

He wrote to pastors: "The church's ministry is so dependent on your ability to perform as an effective pastor that we believe they will want you to attend." The theme of this year's conference is "The Minister as a Counselor."

Featured speaker and workshop leader will be one of the foremost authorities in Christian counseling, Jay Adams. A copy of one of his publications, "The Christian Counselor's Casebook," will be sent to all who register in advance.

Also on the program will be Paul Kooistra, a professor at Reformed Seminary.

First Church, Macon, will be host for the event which is held in a different city each year.

Cost of the conference is $30 (including a $10 non-refundable registration fee). Registrations should be sent to the CE/P office, P.O. Box 39, Decatur, Ga. 30031. Assistance with motel reservations has also been offered by CE/P.

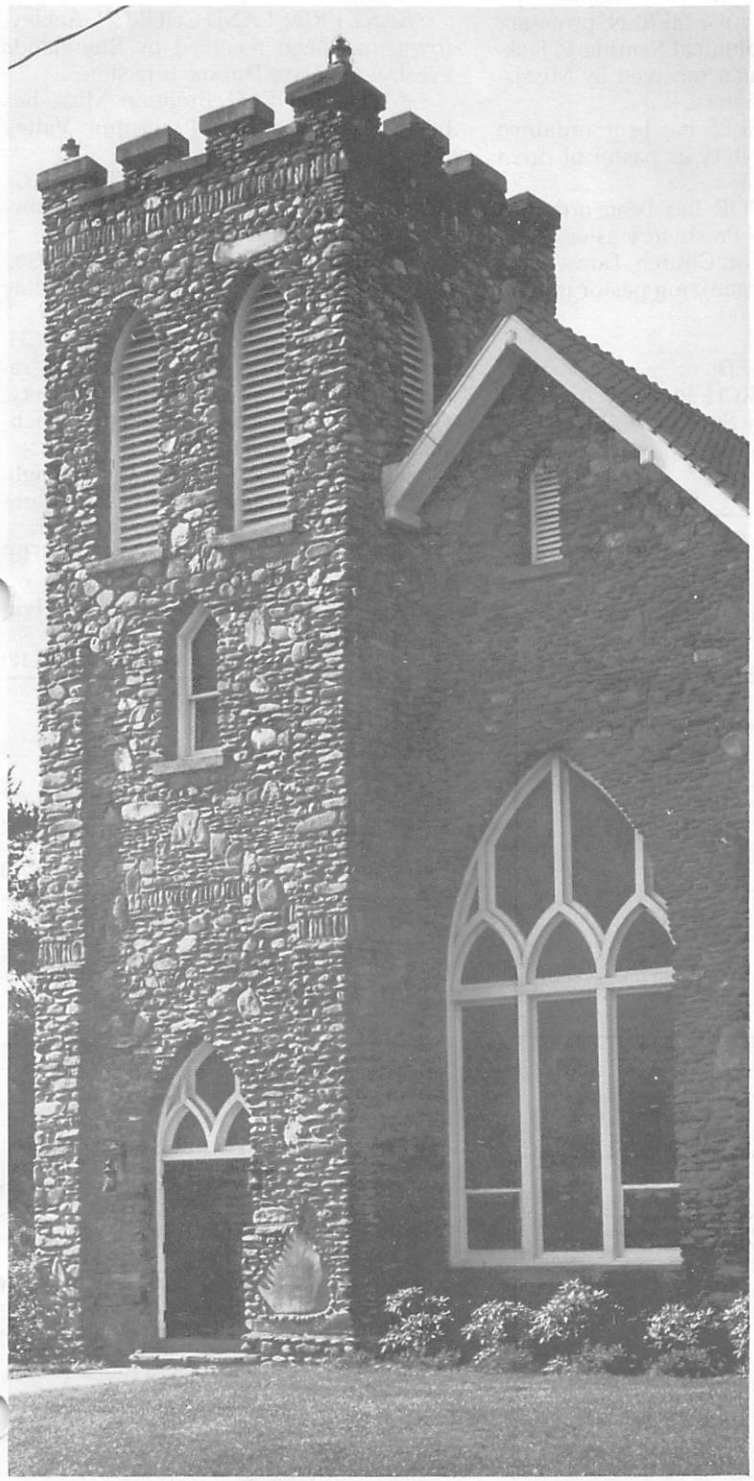
CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to GABRIELE APPLEWHITE and CONNIE SANFORD of Faith Church, Brookhaven, Miss.

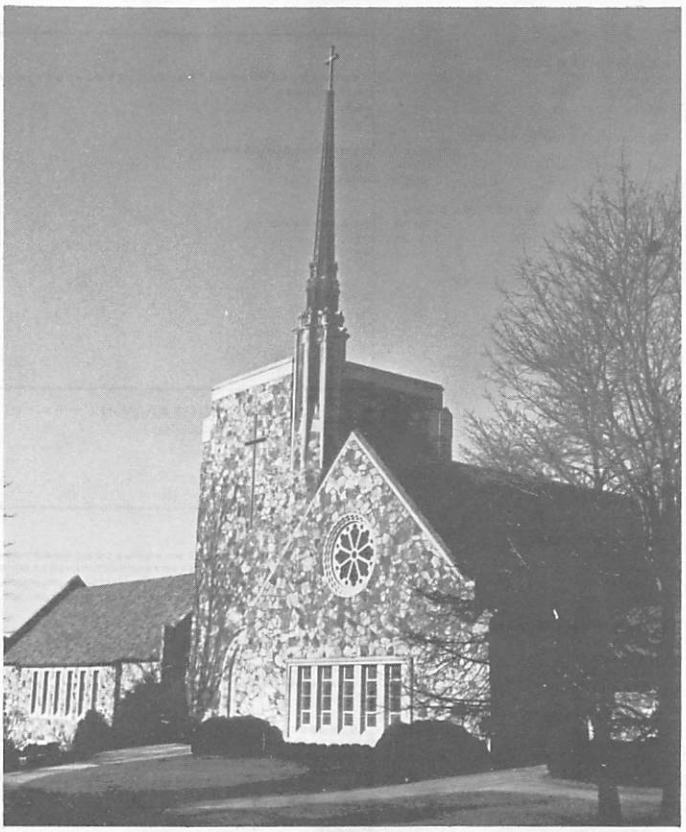
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April 1982
Volume 6, Number 4

The PCA Messenger







TRANSFER GROWTH of the PCA is accelerating. In the forefront of the congregations joining the denomination early this year are three churches which have been leaders in evangelical Presbyterian history. Represented here by their buildings, they are: First Church of Weaverville, N.C. (left), Faggs Manor Church of Cochranville, Penn. (top right), and the Lookout Mountain (Tenn.) Church (bottom right). *(See page 3.)*



Across our Church

MOVING MINISTERS:

DONALD J. BRANDT has been received by Ascension Presbytery as pastor of Great Lakes Community Church (unaffiliated), Grandville, Mich.

STEPHEN M. CROTTS, Burlington, N.C., has been received by Eastern Carolina Presbytery as pastor of Christ Church (unaffiliated), Graham, N.C.

JAMES D. HATCH to Faith Church, Montgomery, Ala., as organizing pastor.

ARNOLD C. JOHNSON, Jackson, Miss., has been ordained by North Georgia Presbytery to enter the Navy chaplaincy.

JOHN D. JOHNSTON, Sheboygan, Wisc., has been honorably retired by Tennessee Valley Presbytery.

RONALD MORRELL to Progressive Church, Princeton, N.C., as pastor.

JACK UNANGST, Jackson, Miss., has been ordained by Mississippi Valley Presbytery to enter the Navy chaplaincy.

WILLEM A. VanGEMEREN, professor at Reformed Theological Seminary, Jackson, Miss., has been received by Mississippi Valley Presbytery.

RICHARD WELLS has been ordained by Warrior Presbytery as pastor of Brent Church, Brent, Ala.

STARK WILBOR has been ordained by North Georgia Presbytery as assistant pastor of Chalcedon Church, Dunwoody, Ga., to serve as organizing pastor in Griffin, Ga.

CHURCHES ADDED:

CALVIN CHURCH, Phoenix, Ariz., has been organized by Southwest Presbytery. John B. Anderson is pastor.

CHEROKEE CHURCH, Woodstock, Ga., has been organized by North Georgia Presbytery.

EAST FRIESLAND CHURCH, Ackley, Iowa, has been received by Siouxlands Presbytery. Dave Dupree is pastor.

FAITH CHURCH, Brandon, Miss., has been organized by Mississippi Valley Presbytery.

FELLOWSHIP CHURCH, Greer, S.C., has been organized by Calvary Presbytery. William J. Bivans is pastor.

LAKEVIEW CHURCH, Rossville, Ga., has been received by Tennessee Valley Presbytery.

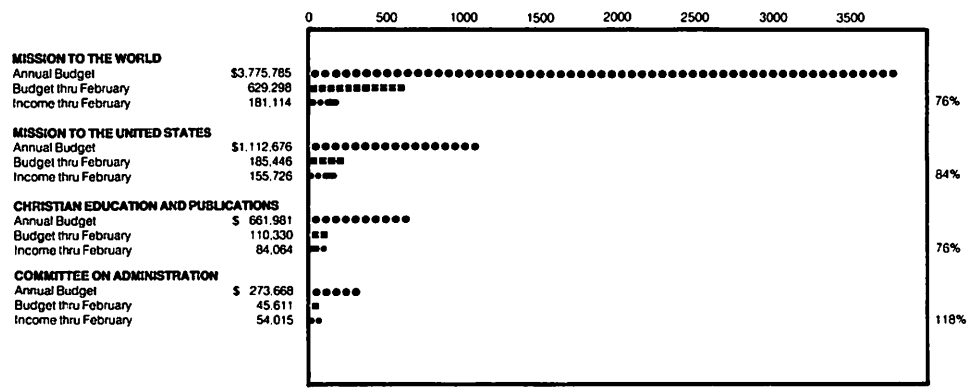
LOOKOUT MOUNTAIN CHURCH, Lookout Mountain, Tenn., has been received by Tennessee Valley Presbytery. George W. Long is pastor and James Bachmann is associate pastor.

NEW COVENANT CHURCH, Raleigh, N.C., has been organized by Eastern Carolina Presbytery. James E. Barr is pastor.

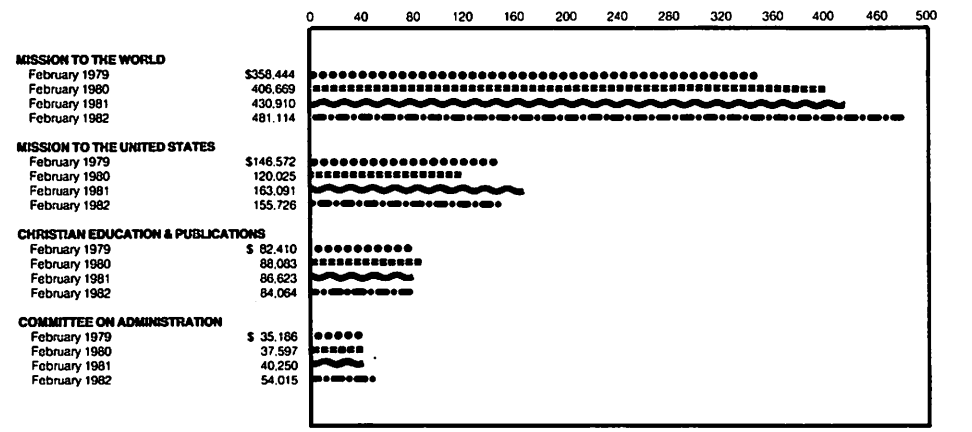
SOUTH HILLS FELLOWSHIP CHURCH, Pittsburgh, Pa., has been organized by Ascension Presbytery. Alvin W. Smith Jr. is pastor.

(Continued on page 12)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



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Photos: Page 1 (left) and p. 4 (right), Edwin M. Gilreath; p. 1 (top, right) and p. 3, J. Philip Clark.

THE PCA MESSENGER
April 1982 Vol. 6, No. 4

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Recruits from our Roots

To the consternation of critics who did not expect the Presbyterian Church in America to last but a couple of years, the denomination is now in its ninth year and still growing. Statistics being published by the stated clerk of the general assembly this spring will show that the denomination has now passed the 91,000 mark in communicant membership in 524 congregations. Nearly 800 ministers are enrolled.

The 25 presbyteries continue to organize new churches and to receive congregations from other denominations or from independent status. The net gain in 1981 was 36 churches.

While those new congregations are often organized with many new believers, evangelistic efforts in older churches are also bringing expanded membership. The largest gain last year, however, was in transfer growth.

Tennessee Valley Presbytery, for instance, reported more than 7,100 communicants on its rolls at the end of 1981, compared with 4,100 a year earlier. About 2,500 of those new members came as three congregations (Cedar Springs Church of Knoxville, and Christ Church and Grace Church of Nashville) transferred into the PCA.

One whole presbytery, Siouxlands, came to the denomination last year. While the body included a few members that had already been associated with the PCA, most of the ministers and communicants were new. After a year of association with the denomination, the presbytery resolved at its winter meeting this year to "give glory to God and express gratitude" to the assembly "for the privilege we have received to continue to serve Christ and proclaim the Gospel in an ecclesiastical order that is in accord with the Holy Scriptures."

The transfer growth is continuing into 1982, with strong indications that this may be a record year for membership gains.

Among the congregations transferring into the PCA early this year are three with important places in American Presbyterian history. Philadelphia Presbytery received the Faggs Manor Church, founded in 1730 and seen by many as the seedbed of Presbyterian expansion into the South and West during Colonial times. Tennessee Valley Presbytery received the Lookout Mountain Church, founded in 1892 and a longtime leader in support of educational and missionary causes. Western Carolinas Presbytery received the First Church of Weaverville, North Carolina, founded in 1922 and host for many years of the "Journal Day" gatherings that led to formation of the PCA.

Faggs Manor, in Londonderry Township near Cochranville, Pennsylvania, observed its 251st anniversary last year by voting to leave the United Presbyterian Church USA. The first pastor of the flock of Scotch-Irish immigrants west of Philadelphia was Samuel Blair, a graduate of the famous "Log College" that was to produce so much American Presbyterian leadership. Following the example of his mentors, he established a school for the training of ministers of the Gospel. Among them was Samuel Davies, who was a missionary to the South and sometimes called the greatest of the Colonial preachers. In 1755 he organized Hanover Presbytery, the first in the South with a continuous existence. Davies later returned to the North to become a president of Princeton.

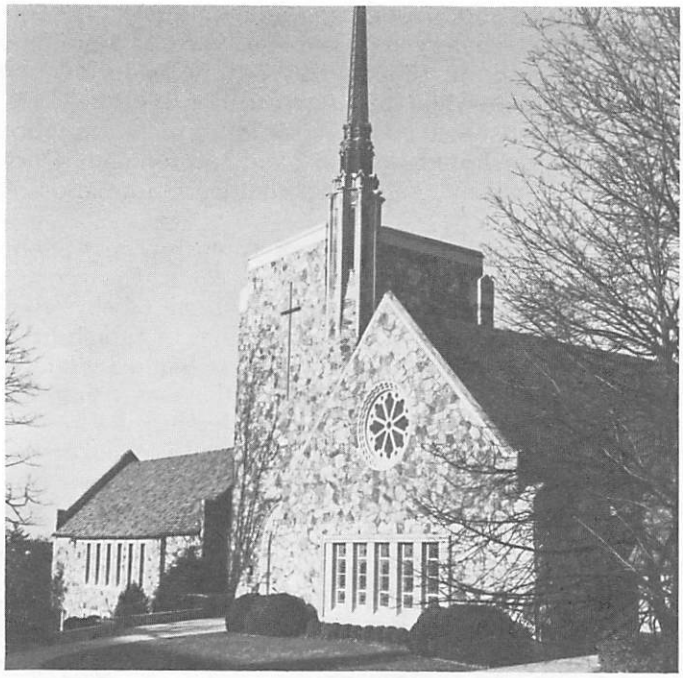
Another pioneer sent from the Faggs Manor seminary was John McMillan, who studied under the second pastor, John Blair (brother of the founder). He went on to Princeton, where he graduated in 1772, and after further study he was licensed to preach in 1774. He then left for new territory, eventually earning the title of "Apostle of Western Pennsylvania." He started Presbyterian churches and schools all through that area which has been known in the 200 years since as a Presbyterian stronghold.

Faggs Manor meets on land bought from a daughter of William Penn. She had named it for the manor of a favorite uncle in England. The current building is the fourth, but it dates back to 1846. The first meeting house was a log cabin.

Among the early visitors was the renowned British evangelist of the Great Awakening, George Whitefield. Revival was already going on in the community when he



Fourth building of Faggs Manor dates to 1846.



Presbyterian church building is Lookout Mountain landmark.

first preached there in May 1740. An estimated 12,000 crowded the churchyard and spilled over into nearby fields when he spoke. He came back in November of the same year.

When American Presbyterians split into "Old Side" and "New Side" over the revival issue, Faggs Manor went "New Side." Since that declaration of its position in Colonial days, it has continued to emphasize evangelism and missions. Current pastor is Charles Cummings.

The Lookout Mountain Church was long a mainstay in the Presbyterian Church US Presbytery of Knoxville and Synod of Appalachia, supporting the benevolence causes of its presbytery, synod and assembly. For years, it led per capita giving to all causes and to benevolences in its former denomination. Appalachia, looked upon nationally as a region of poverty, was often the leading PCUS synod in giving, partly because of the record of the Lookout Mountain congregation. Many of the church's members work in businesses and professions in nearby Chattanooga.

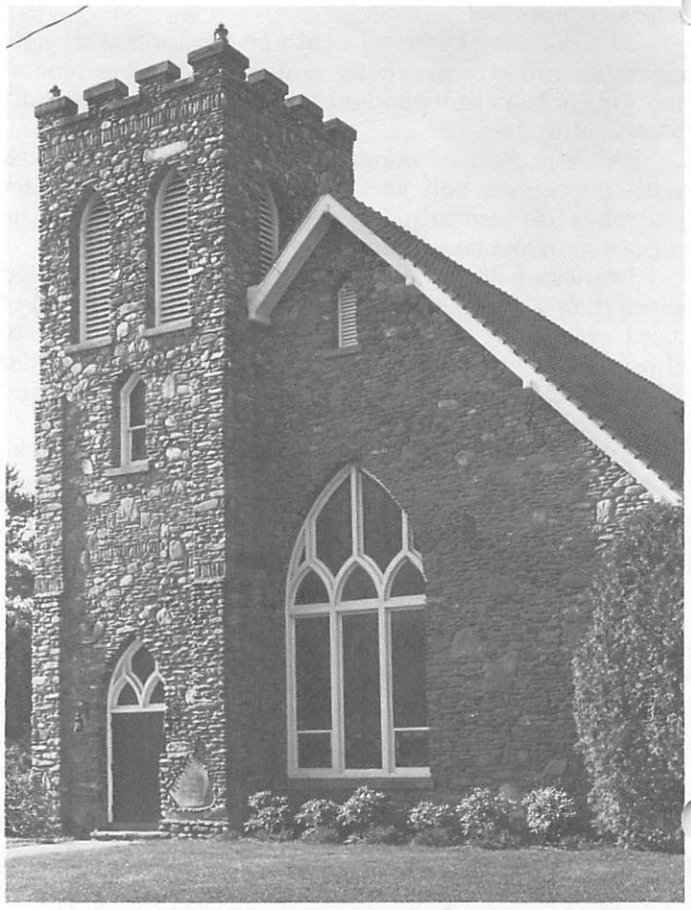
Relocation of Covenant College to Lookout Mountain in 1964 started an association that has benefited both church and college. Some of the college family attended the church and assisted in various ways in its program, and some of the church members began taking courses and participating in other events on campus. As the years went by members of the church became some of the strongest supporters of Covenant, financially and otherwise. The pastor, George Long, and ruling elders of Lookout Mountain were also in the forefront of the effort to reclaim King College (Bristol, Tenn.) for the evangelical cause. It had been an institution of the old Appalachia Synod, but when that court was dissolved in a PCUS restructuring the school began to lose much of its support base. The leadership of that college became increasingly liberal and finally decided to close rather than go into bankruptcy. An agreement was worked out instead for a conservative board to take over, and King began a new era.

The Weaverville Church is the one congregation associated with the "continuing church movement" in the minds of PCA members more than any other. Its founding pastor, Henry B. Dendy (who died last year), was also a founder and first editor of the Presbyterian Journal. The magazine's first office was in the church basement, and later the independent organ's office was across the street from the sanctuary.

Best remembered by many PCA pioneers are the August "Journal Day" gatherings of evangelical Presbyterians in Weaverville's stone buildings. The annual rallies of conservatives helped people of like mind to meet each other and to establish networks of communication across the South. In those August meetings in the "bedroom community" of Asheville strategies were drawn up which led to the defeat of union between the (then) Presbyterian Church USA and Presbyterian Church US in the middle Fifties. Opponents of merger were often described as "that Weaverville crowd," regardless of where they lived.

While members of the Weaverville Church were strong supporters of the conservative effort at the denominational level, they also maintained a vigorous program at the local level. Leadership was furnished to presbytery church extension and child care work and to the assembly's overseas missions program. The congregation is widely known for its many young people who have gone into the ministry and missionary service. A number of them preceded their church into the PCA. Current pastor is John M. Warren.

When Morton H. Smith, stated clerk of the assembly, spoke at the service receiving Weaverville into the PCA, he welcomed the congregation by noting that it is, in a real sense, "the mother church of the PCA."



Weaverville's stone building was site of many pre-PCA rallies.

Some Schools Still Have Standards



Dig into Grandma's old trunk in the attic, and you may discover her college handbook. It will probably be good for a few laughs. If it lists a prohibition against young women having extended conversations with men "except with ministers of the Gospel on Sunday afternoons," the document could be a genuine antique.

Not only was Grandma restricted in who she could speak with and when, she also left the campus only under the most carefully-supervised conditions. Usually, no novels were allowed, and other reading matter and entertainment were restricted. The list of regulations was long. She was expected to memorize and obey the list.

Girls were "shipped" for the slightest infraction of the rules. So were boys. The college, whether operated by church or state, was "in loco parentis" — the parent in place. Often, administrators were stricter than the real parents of the students.

Generally, such close supervision is not expected any more. Many state institutions have all but eliminated standards of conduct. Their "anything goes" philosophy is an extreme that is not accepted, however, by most parents and other supporters of Christian colleges.

What is expected of the evangelical institution now? Chapel services, Bible-based teaching, and Bible-based conduct continue to be expected of most Christian colleges, but practices vary considerably from campus to campus. The degree of variation was pointed up in a survey conducted just before the beginning of the current academic year by John Cummer, dean of students at Covenant College, Lookout Mountain, Tennessee. The college, started by the Reformed Presbyterian Church — Evangelical Synod, is now governed under a plan which allows the PCA general assembly to elect some of its trustees. Cummer's report, circulated recently among members of the Christian College Coalition, shows how the 49 institutions responding to his survey compare with one another in three areas: Sunday observance, chapel scheduling and attendance requirements, and standards of conduct.

"Christian colleges are still quite specific and structured in regard to student conduct and thus at quite a distinct difference in perspective from colleagues at secular institutions," the dean said in one of his conclusions. The rules are not necessarily seen as biblical absolutes, he noted, "but more commonly as what is necessary and proper for their time and place."

Covenant's requirements for chapel attendance and conduct were above the averages recorded in the survey. The school with the highest degree of structure in the survey was Olivet Nazarene of Kankakee, Illinois. Whitworth College of Spokane, Washington (related to the United Presbyterian Church USA), showed the least.

Cummer, who will leave the Covenant staff at the end of this school year, noted that Covenant makes a distinction between the absolutes of biblical standards, institutional rules, and areas of personal discretion. About 80 percent of the other colleges in the coalition do also.

The survey found that all 49 colleges responding to the questionnaire include some kind of corporate worship in their programs, but chapel attendance is required by only 40. Schools which mandate attendance vary in the number of cuts allowed, but the average requirement is presence for 80 percent of services per semester or term.

Time devoted to chapel among the 49 schools varies from a half hour every other week to three-quarters of an hour five days a week.

At Covenant, 30 minute chapel programs are scheduled five days each week. Attendance is required, but 12 unexcused absences are permitted each semester.

Only six of the responding schools require church attendance on Sundays. Covenant "strongly encourages," but does not require, its students to go to Sunday worship services.

On other Sunday observance matters, 37 of the 49 institutions restrict use of the library on that day. Cov-

enant is among the 37. Use of sports facilities are also restricted by 29 (including Covenant). There is also a limit at Covenant (and 31 other colleges) on Sunday entertainment and social activities.

Cummer asked his fellow deans to specify in regard to different behaviour questions whether their institutions prohibited the practice on campus or off campus, considered it to be a matter of personal discretion, or had no stated policy. These areas were covered: Alcohol beverage use, use of tobacco, non-medicinal use of drugs or marijuana, gambling, square or folk dancing, social dancing, television viewing, motion picture viewing and other theater attendance.

Covenant prohibits, on and off campus, student use of alcoholic beverages, tobacco, and marijuana (as well as other non-medicinal drugs). Gambling is also against its rules. The responses from the other deans indicate that 37 of the other schools also prohibit illegal drug and marijuana use by students on or off campus (and 11 on campus); 30 others don't allow alcoholic beverages consumption on or off (and 18 on); and 23 others bar both tobacco use and gambling on or off campus (and 16 bar both on the grounds). Nine of the schools either had no policy or left the question to a student's discretion in the matter of tobacco and gambling.

The spread of positions by the various institutions was more pronounced on the matter of dancing. Social dancing is banned on or off campus by 19 of the colleges (including Covenant) and forbidden on campus by 20 more. The remaining 10 have no policy or leave it up to the individual.

Square/folk dancing is against the rules on or off the grounds for students at 16 of the schools and not allowed on college property for students of 12 others. Covenant allows it, as do 20 other institutions which either have no policy or encourage individual discretion.

Only two of the reporting colleges prohibit movies (on or off), and only one bans going to other theaters. None outlaw television viewing. Covenant puts all three of these in the "personal discretion" category "where the Christian needs to think through and apply biblical perspective to the choices made," the dean explained. Of the other schools, 19 also put television in the "personal discretion" category and 29 had no stated policy. On motion pictures, 23 others allow individual choice and 23 state no policy. Attendance at other theater events is considered a matter of personal choice by 22 other institutions and a matter not covered by policy at 25.

Cummer wrote that his study "does not represent an attempt to determine what *should* be done but merely what *is* done." He added that the individual institutions are still responsible "for analyzing their practices and setting standards in keeping with their particular philosophical and theological framework."

While most of the institutions involved in the report would consider themselves evangelical, the denominational and doctrinal emphases represent a wide spectrum. Notably absent from the list were most of the Southern Baptist colleges.

Covenant's dean summarized his study by saying that in the "form-freedom" equation, "the decided emphasis" at secular institutions "is on freedom." At Christian colleges, "with their commitment to a specific value structure, the balance always has emphasized form but they also have undergone shifts toward more freedom."

DEACONS

(Editor's note: God's people have been expected to provide a ministry of mercy for the needy among them — and around them — from Old Testament times. A special group of leaders has been set aside to lead in this work. In recent years there has been a renewed interest in diaconal work. Following is a brief historical sketch of the development of the ministry of mercy. It is adapted and reprinted by permission from a manuscript written in partial fulfillment of the requirements for a Doctor of Ministry degree at Westminster Seminary. The author is Timothy J. Keller, pastor of the West Hopewell Church, Hopewell, Virginia. He will be one of the speakers at a PCA regional diaconal conference in Birmingham in June.)

In the Old Testament, the care of the poor was a duty given to the priests and Levites who provided for them out of the tithes of the people (Deut. 14:28,29; Num. 28:2 ff.). In the New Testament church the deacons were instituted by God to organize the ministry of mercy (Acts 6:1-6). This class of officers stood just beneath the elders in authority, and with the elders formed the two classes of officers in each local church (Phil. 1:1; I Tim. 3:3).

From the Apostolic era and throughout the Middle Ages, the church became the chief resource of society for the relief of the poor. In the early church, for the first two or three centuries after Christ, deacons were very active. They visited in the cities to find the sick and suffering and poor. They collected alms for the poor and distributed them. They "adopted" widows and orphans and gave them regular, daily funds and helps. They provided hospitality and shelter to travelers and strangers. Deacons were the "social workers" of Western culture.

During the Middle Ages, the church was often accused of being shoddy in its care for the needy. Not coincidentally, the office of deacon lost its dignity and distinctiveness. Deacons in the Roman Catholic church became mere assistants to the priests. Their duties were to help with the details of the ritual of the mass.

During the Reformation, many Protestant leaders sought to restore the ministry of mercy to the church and elevate it to its former place of prominence. Only the Reformed and Presbyterian churches, however, under John Calvin's direction, restored the diaconate to be a distinctive office, under the elders, whose task it was to care for the needy. Calvin's own practice, in Geneva, was to have two classes of deacons: those that collected and distributed money to the poor, and those that cared for the sick, the aged, and the handicapped. Most of the Presbyterian and Reformed churches eventually returned to one

ARE MORE THAN JANITORS

class of deacons who assumed all diaconal duties. Deacons in these 16th and 17th Century churches visited weekly in church homes and in the entire town in order to find financial and physical needs. They then arranged to meet them. Deacons found many opportunities to give spiritual advice and counsel, and to spread the gospel.

Since the Reformation, in Protestant churches at large, social concern and deeds of mercy have proliferated, especially in times of revival and renewal. English-American Puritans moved beyond the simple alms-giving of the Middle Ages to what was called by them "preventive charity." They saw Christians as obligated to begin hospitals, colleges and other such institutions for the betterment of society as a whole. Cotton Mather, the famed Boston preacher promoted the formation of voluntary societies and organizations to work for social relief and reform. Mather himself founded a school for orphans and poor children, as well as an institution for the education of blacks. He also organized small groups within the church to care for physical needs of people in the community.

During the first Great Awakening, the revived churches put great emphasis on deeds of mercy as a necessary sign of true spirituality. New England evangelist Jonathan Edwards taught that care of men's bodies was an essential part of the "works" which always flow out of true faith. In England, the Methodists began to develop a strong social conscience. Under the powerful ministry of George Whitefield and John Wesley, large numbers of the poor and working-class people were won to Christ. This influx of the impoverished forced Christian leaders to address the needs of the poor, and programs of relief became a consuming interest in the church at large. Evangelical Christians spearheaded the thrusts for the early labor movement, which fought for fair wages and working conditions, and the campaign that led to the abolition of slavery in the British Empire by 1833.



Manhattan Church feeds elderly visitors.

In 19th Century America, a large network of societies was formed by evangelical Christians for the reform of society and the relief of many social problems. A vast number of such organizations worked with orphans, prisoners, the blind and the deaf, the aged, prostitutes, and freed slaves. Groups like the YMCA/YWCA (which worked with urban youth), the Red Cross, and the Salvation Army were largely initiated by Christian clergymen and lay people. In England, certain leading churchmen like Lord Shaftesbury worked to limit child labor, to improve the care of the mentally retarded and to change the appalling environment in the almshouses. This network was dubbed the "Benevolent Empire." It was assumed in many quarters that when a person was converted to Christ, he would, as a matter of course, invest a hefty portion of his time and money into good works and social relief.

Over the last 100 years, however, the Christian church (and especially its evangelical, Bible-centered wing) has withdrawn from the arena of social welfare and work. It has come to deny that the work of social relief and reform is a main responsibility of the visible church. This decline is due to several factors:

First, much evangelical social concern was drained by the Civil War and the conflict over slavery. Southern churchmen whose livelihood depended on the institution of slavery smarted under their Northern brethren's insistence that slavery was sin. Many of the Southern churches developed a theology that insisted on a sharp distinction between "spiritual" and "social" realms. The visible church had no responsibility to pronounce or work in the areas of societal reform, according to some Southern theologians. Since the Southern churches remained theologically conservative into the 20th Century, where many Northern denominations did not, they have heavily influenced the social stance of modern evangelicalism.

Second, in the 19th and 20th Centuries, liberal theology arose in American religion. Liberal theology sought

to remove the supernatural elements of Christianity (the divinity of Christ, the divine authorship of the Bible, the miracles, the work of the Holy Spirit in rebirth, etc.). Its teachers asserted that all men were saved and perfectible, that God was the father of all, and that "evangelism" was simply improving social conditions. This "social gospel" denied the need to call men to repentant faith in Christ for salvation, and it was rejected by orthodox Christians. However, in their rightful rejection of this theology, many Christians over-reacted by completely denying the place of social concern in the agenda of the church. Many sought to distance themselves completely from the social gospel by declaring that the Christian's only task was to save men's souls. And in response to the liberal notion that man is basically good and that society is getting inevitably better, evangelicals began preaching that society was growing inevitably worse, and that there was nothing to be done about it. Christian mission was seen as simply saving as many people as possible out of the world until Christ returned.

Thirdly, social concern among Christians has declined because of the growing middle-class constituency of the church. As noted above, Christian social concern flourished in the 18th Century when many poor people populated the church rolls. But in the past 100 years the members of churches have become increasingly upper and middle class. Correspondingly, the needs and problems of the poor have seemed more remote. It is natural for those who "make it" in business and society to believe that anyone who works hard can "make it" as well. Well-off people are more prone to the over-simplified and unbiblical view that poor people are simply lazy.

The final factor that led to the decline of Christian social concern has been the rise and dominance of government/secular welfare institutions. The rise can be traced to the breakdown of feudalism in Europe in the later Middle Ages. A number of devastating, lengthy wars, coupled with plagues of disease and famines created a greater number of people in need than the churches or families could deal with.

The government of England under the reign of Queen Elizabeth passed a number of "poor laws," the most influential being established in 1601. The law distinguished between "able-bodied" poor and "impotent" poor (those who were physically or mentally unable to work). The able-bodied poor were found jobs or given work by the state. Those who were judged impotent were placed in "almshouses." No one could be registered as "poor" whose families could support them; no one received any aid or relief in their homes. The duty of carrying out social relief was given to local governments alone. As a rule, the almshouse was terribly inadequate. Sanitary conditions were intolerable. The poor, sick, mentally retarded, the elderly, and orphans were often thrown in rooms together. No one who was not completely destitute was given any help.

With the coming of the industrial revolution, the rise of factories, and the growth of cities, the needs of the urban poor overwhelmed the piecemeal relief work of the church and the thin public relief program. In the 1800's private social welfare societies developed in response to the need. This was the "Benevolent Empire" of voluntary societies which were composed largely of Christians. They used private funds and sought to visit and help people in their homes and before people were totally destitute. The private societies had more funds and workers who visited the poor. They were able to do far more for the needy than public assistance, almshouses and poor-farms, which were seen as a last resort. Voluntary societies provided the bulk of social services in the 19th Century and into the 20th.

The Great Depression of the 1930s brought sweeping changes in social welfare. With millions of people unemployed in all classes of society, public opinions about social relief changed. It became clear that many people in need were not "lazy" and were in need of help. It was also clear that private social services could not meet all the needs; almshouses were completely impractical. The federal government was pressed to step in and provide blanket social services to all, in their homes, and without regard to whether people were able-bodied or "deserving." Since the 1935 Social Security Act, the federal government (and many state governments) have assumed the vast bulk of social services. In the late 1970s the federal department of Health, Education, and Welfare was spending well over a half a billion dollars a day for welfare programs.

In the wake of the domination of social service by the government, the Christian church's social conscience has shrivelled. Most church members see no need to tackle the problems of poverty when vast and complex government programs are already in operation. At best, the church should fill in with spot disaster relief for its own members. In most Presbyterian and Reformed churches, deacons have evolved into treasurers, fund-raisers, and maintenance men.

However, the secular social welfare system that currently bears the weight of America's poor, aged, unemployed, and sick is not healthy. There is evidence that it is in trouble and perhaps failing.

But the needs remain to be met. Should the church step in? Should it mobilize itself for mercy? Deacons in Reformed churches must reclaim their distinctive role as Christian social workers.

The Book of Church Order describes the office of deacon. . . . The statement of the BCO is good as far as it goes. Each aspect of the description is significant, properly emphasizing the perpetuity of the office, its sympathy and service after Christ's example, and its appropriate and necessary expression of the communion of the saints. Further, the objects of the diaconal ministry are named as the sick, friendless, and persons in distress. Deacons are to "develop the grace of liberality in the members of the church," to handle the collection and distribution of gifts, and to care for the church's property. . . . We are faced with . . . the question as to what ministries of mercies are appropriate for local church diaconates to be involved in, and also what our diaconal responsibility is at the presbytery and assembly level. Specifically, is it appropriate that the various presbyteries and the assembly become involved in ministries of mercy which are too broad in scope for local churches alone to support? If so, should these ministries be directed by national boards of deacons, or denominational committees composed of teaching and ruling elders, or should they be directed by boards of individual Christians independent of direct denominational control? — *From a report to the PCA's Sixth General Assembly by a sub-committee on diaconal ministries.* *(See related article, page 9.)*

PCA NEWS

Church Challenged To Double in Decade

If the Presbyterian Church in America grows at a rate just one percentage point higher than the rate experienced in its first years, it can double its size in the next decade.

That's the way the assembly's Committee on Mission to the United States has the situation figured, and it's proposing the goal of doubling in a decade to the denomination. In the report it is preparing for the 1982 assembly the committee notes that the growth has been at an average of 7 percent annually since the church was started. An increase of 8 percent annually for the next 10 years will result in a communicant membership of 235,000 at the end of that period, the report states.

Most of America's mainline denominations are declining in membership or gaining less than 1 percent each year.

The MUS formula for doubling the size of the PCA starts with the assumption that the Reformed Presbyterian Church — Evangelical Synod will join the PCA in June. The estimated membership at that point would be 115,000 (about 23,000 coming from the RPCES). The number of presbyteries at that point would be at least 34.

Three elements are involved in the growth formula suggested to the assembly. The first involves new churches. Each year a new congregation would be organized in each presbytery, plus 10 more (for a total of 44 per year, or a total of 440 in the decade). At the end of 1981 there were 56 mission churches in the PCA, in various stages of preparation for organization. If each of the new congregations is organized with 50 members and then grows at a rate of at least 10 percent annually, the gain at the end of 10 years would be 35,000.

The second element is 4 percent growth (1 percent over the past pattern) of already established congregations. This is expected to add 55,000 communicants.

Continued transfer growth is anticipated. If established congregations keep on joining the PCA the way they have in recent months, the annual gain could be 3,000, or 30,000 for the decade.

The committee is calling for a renewed emphasis on evangelism in the denomination's second ten years.

"We must not be satisfied to see our denomination grow through the transfer of loyalties, lulling ourselves into the belief that all is well because we are growing rapidly," the report prepared for the assembly declares. "This may obscure the lack of a truly evangelistic emphasis."

SIMA Sending First Retired Appointees

Servants in Missions Abroad (SIMA) was originally perceived as a program by which the PCA could send young people overseas for short terms of missionary service. It is no longer exclusively for those who have just finished college.

Mr. and Mrs. S. Claude Robinson of Aliceville, Alabama, are in their sixties, and they are going to Kenya as SIMA volunteers. Currently itinerating to raise their support, the couple hope to leave for the African nation in May.

They became available for missions work when Robinson retired a year ago. SIMA discovered a need for some experienced business people in Nairobi, where the Evangelical Fellowship of Kenya is headquartered, and the Robinsons were encouraged to consider the assignment for a two-year term.

With long experience in sales and management, he is to be a projects administrator for the Kenyan interdenominational agency. Mrs. Robinson, who has worked in a variety of secretarial and administrative assignments, will assist in the EFK office.

They are members of First Church of Aliceville. He has served as a deacon and elder for more than 30 years.

At its winter meeting Mission to the World approved the cooperative agreement under which the Robinsons are to work with the Evangelical Fellowship of Kenya.



Robinson



Mrs. Robinson

Conference To Focus On Diaconal Work

Teaching and ruling elders as well as deacons in five presbyteries are being invited to a pilot conference on diaconal work by two general assembly committees. The event is scheduled Saturday, June 5, at Briarwood Church in Birmingham.

The regional conference is being planned as the first in a series to promote a better understanding of the office and responsibilities of the deacon. The Birmingham event will be open to office bearers in Covenant, Mississippi Valley, Warrior, Evangel, and North Georgia Presbyteries. Sponsoring the gathering are the committees on Christian Education and Publications and Mission to the United States.

Leaders of the program will include Timothy Keller, pastor of the West Hopewell (Va.) Church; Dwight Linton, assistant coordinator of MUS for special ministries; and Charles H. Dunahoo, coordinator of CE/P.

Keller, who has led officers in several Mid-Atlantic Presbytery churches in seminars on the subject, will discuss diaconal ministry in the congregation. His dissertation for a doctor of ministry degree at Westminster Seminary was on the subject of the ministry of mercy through the local church.

Linton's portfolio at MUS includes responsibility for assembly programs serving the poor and minorities. He is also developing plans for denominational response to natural disasters and other emergencies. He is a former missionary to Korea. At the conference he will speak on assembly-level ministries.

Dunahoo, who has specialized in the training of officers, will emphasize training for the role of deacon.

Announcements of the day-long conference were sent to churches in the region. Included were questionnaires which are to be returned to the MUS office to assist program leaders in their planning.

The gathering has been scheduled for a Saturday to encourage attendance by deacons and ruling elders.

Three Seminarians Win Scholarships

Three scholarships have been awarded to seminarians by the PCA's Committee for Christian Education and Publications. The committee voted a total of $6,000 in grants at its March meeting. All of the funds came from contributions to CE/P earmarked for scholarships.

Among the new recipients are the first outside the "urban, poor, and minority" category established by the 1978 general assembly. Getting $1,000 each were Joseph W. Clark of Eastwood Church, Montgomery, Ala., and C. David Trimmier of Covenant Church, Columbia, S.C. Trimmier is a student at Reformed Semi-

nary, Jackson, Miss., and Clark plans to finish at Covenant Seminary, St. Louis, next year.

Qualifying for $4,000 of the scholarship funds designated for minority candidates was Stanley Kwong, an associate member of the Covenant mission in Bayside, New York. He is a student at Gordon-Conwell Seminary in Massachusetts. He served last summer as an assistant to organizing pastor Samuel Ling, who recommended him for the grant. Kwong is a 1981 graduate of St. John's University in New York.

The only other scholarships awarded by CE/P have been to two black students. As additional contributions are received, more grants can be made.

Four More Named To Overseas Work

Four new missionary appointees have begun itinerating in PCA churches after being accepted at the winter meeting of the Mission to the World committee. All were given long-term appointments to serve overseas under cooperative agreements with other agencies.

Miss Chelsea Gaunt of Birmingham was named to work as a nurse with Wycliffe Bible Translators in Papua New Guinea. She is a member of Briarwood Church and a registered nurse.

Mr. and Mrs. Philip Linton were named to an evangelistic ministry with North Africa Mission. They are members of Westminster Church, Rock Hill, South Carolina. Both are graduates of Wheaton College. He is also a graduate of Gordon-Conwell Seminary, and she has earned a master's degree there.

James F. Wroughton Jr. was named to serve in Peru with Wycliffe Bible Translators. Translation work in Peru will not be strange to him since he was born in that nation of WBT parents. He is a member of Calvary Church of Glendale, Calif. He is a graduate of Wheaton College and Gordon-Conwell Seminary.



Mrs. Linton



Miss Gaunt



Linton



Wroughton

Trustees Propose Major Annuity Change

Major changes in the PCA annuity program will be proposed to the general assembly this June. Final details are yet to be worked out, but the trustees of the pension fund decided at their winter meeting to recommend changing the retirement plan from a "defined benefit" to a "defined contribution" (or money purchase) system.

"In light of the current economic climate in our country a new approach is needed which will take into account high interest rates and high inflation," explained James L. Hughes, director of the fund.

Other denominations are also switching their retirement plans, Hughes noted. Included are the two largest denominations in the country, the United Methodists and the Southern Baptists. The director said the Methodist plan went into effect this January, and the Baptists offered a money purchase option in January as a part of a transition from a defined benefit program. A revised money purchase plan was also put into effect by the Lutheran Church in America this year.

The possibility of altering the annuity program for ministers and lay employees has been under study by the trustees since 1979. The new approach is being recommended unanimously by the trustees, their director, their actuary and their lawyers.

The current program, begun when the PCA was organized in 1973, was adapted from the one operated by the Presbyterian Church US. Most of the original participants had been enrolled in the PCUS program and understood its operation. Dues are paid on the basis of 12 percent of the minister's compensation (including housing allowance). The funds go into a reserve, from which he is promised an annuity at retirement equal to 1.5 percent of his career earnings. The trustees have traditionally added "good experience credits" to the benefits, and the program included such auxiliary coverage as lump sum death benefits, continuing income for surviving spouses and dependents, and long-term disability payments.

"The defined benefit program has over the years performed well in meeting the needs of the participants," Hughes noted. "Because promises were made which must be fulfilled in the future, conservative actuarial assumptions must be applied. This means that reserves are maintained for the funding of future benefits. In a time when inflation and interest rates were low, such an approach was quite satisfactory."

Under the proposed plan each individual participant has an account which will accumulate a fund for his or her eventual retirement based on dues contributions and annual earnings from the assets of the entire fund. Even though the accounts are maintained separately the participants still have the advantages of being a part of a large investment pool. The denominational program also gives the enrolled individuals tax advantages.

Trustees believe that an advantage of the proposed plan is that each participant is treated with complete equity. He is not required to contribute to a reserve from which someone else's benefits are paid. All of his contributions go directly to his own account.

Actuary Glenn Mouton advised the board that another advantage was elimination of the necessity of complicated annual actuarial determinations. It will be much easier to administer, he noted.

The trustees' legal counsel also advised conversion. Daniel Calugar said a principal advantage would be built-in adjustments to inflation based on investment return in a tax sheltered environment. He also cited the portability of the individual accounts in case participants leave the fund.

While the trustees voted for the recommendation at their March meeting, details of the plan will not be worked out soon enough to appear in the first mailing of the commissioner's handbook for the 1982 assembly. Another meeting is planned in early May at which the final recommendations will be considered. Hughes expects to provide the formal proposal to commissioners in advance of the assembly.

Currently, separate pension funds are maintained for ministers and lay employees. The distinction would be eliminated under the new plan. Dues would be paid for all participants on the basis of the minimum percentage established for the money purchase fund. Flexibility of the plan is seen as an advantage by Hughes, who said that individuals would be allowed under certain circumstances to add double or triple the minimum dues if they choose to do so.

Under the "defined contribution" system the auxiliary coverages would have to be handled separately, the director explained. Bids from insurance carriers will be considered at the May meeting and their proposals for providing death and disability benefits will be included in the proposal going to the assembly.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to KO MATTHEW CARR of Community Bible Church, Window Rock, Ark., ANDREW J. BOGUE of Faith Church, Akron, Ohio, CALEB C. MITCHELL of Faith Church, Anniston, Ala., JAY JOHNSON of Faith Church, Birmingham, Ala., GWEN SANFORD of Forest Grove Church, Carthage, Miss., and TRAY READ of Mount Salus Church, Clinton, Miss.

Ridge Haven Anticipates Biggest Season



Group housing area at Ridge Haven nears completion, including three 44-bed dormitories and dining-meeting structure (in distance, at center). These four buildings and the nearby motel facility are expected to be ready for the summer season, including two assembly-wide conferences.

With its first assembly-wide conference now a matter of record, Ridge Haven is planning for a full summer. The denominational conference center in the Western North Carolina mountains will be the setting for two additional assembly-wide events in the vacation months, including a previously-announced Senior High Retreat July 24-31 and an adult Bible conference August 2-5.

The Bible conference, approved at the Ridge Haven board's winter meeting, will be the first retreat to be sponsored by the board exclusively. The denomination's Committee for Christian Education and Publications joined Ridge Haven in planning the February college and career retreat and in the July gathering of senior high school students.

Board president Gordon Reed and secretary Rhett Sanders will be co-directors of the adult event. Evening speaker will be Cortez Cooper, pastor of Nashville's Christ Church. Morning studies will be led by G. Allen Fleece and Reed, both of Macon, Ga.

Scheduling of the Bible conference has been planned so that participants will be free at the end of the week to enjoy other opportunities in the mountain region, including the world's fair in Knoxville, Tenn. Registration will be on the first Monday afternoon in August, with the first meal being served that evening. The final meal will be breakfast on Thursday.

The two assembly-wide retreats are among 20 scheduled for 1982 so far by Ridge Haven from March through October. All but six of the reservations have been made by PCA groups.

A total attendance of 78 was recorded at the first winter college-career retreat. It was directed by Paul Settle of Greenville, S.C., and the featured speaker was Edmund Clowney of Westminster Seminary. Music was led by William Wymond of First Church, Jackson, Miss., and Mrs. Byron Senn of Second Church, Greenville, was the pianist. Mrs. Settle was registrar. Participants registered from eight states.

Among the events scheduled this year by various congregations are retreats for officers, collegians, fathers and sons, and singles.

COA Endorses Plan For Group Air Fare

For the first time this year the general assembly's Committee on Administration is endorsing a group travel arrangement for participants in the meeting of the assembly. The denomination's highest court is scheduled June 14-18 in Grand Rapids, Michigan.

COA has arranged for the Travel Lite Company of Miami Beach to handle the group sales. Its official carrier for the Grand Rapids meeting is Republic Airlines.

Persons arranging their travel to the assembly through Travel Lite may be able to get discounts of up to 30 percent off regular fares on Republic (either coach or first class). To become eligible for the lower rates, flights should be booked at least 30 days in advance, the agency said.

Arrangements are not to be made through COA but directly with the Miami agency. The toll-free telephone number is 800-327-8338. The company can also be reached by calling 305-672-0308. Written requests should be addressed: Travel Lite Company, 451 Lincoln Road #401, Miami Beach, Fla. 33139.

Dan Moore, COA administrator, said the discount offered through the group sales plan will be better than most commissioners will be able to find through getting individual special fares. He noted that the Miami agency has given satisfactory service to other large church groups.

If enough PCA people decide to go through the group travel arrangement some improvement in service or scheduling may be possible, Moore suggested.

To assist commissioners in planning for the trip to Grand Rapids Moore also has announced the cost of accommodations on the Calvin College campus. For a commissioner the daily rate will be $24 (including two-to-a-room lodging, three meals, and a facilities fee). Visitors over 12 will pay $19 per day, and those 5 to 12 will pay $9.50. No fee will be charged for children under 5.

Virginia Assembly Recommended for '83

The PCA will hold its first Virginia assembly in 1983 if the 1982 meeting of the denomination's highest court approves a recommendation from the Committee on Administration. COA will recommend that the annual event be held in Norfolk, the port city of the Tidewater region.

The invitation to meet in Norfolk was extended by area congregations and endorsed by civic officials. Proposed dates for the assembly are June 13 through 17, 1983, with committees of commissioners gathering June 11.

Proposed site of the meeting is the new Omni International Hotel on Waterfront Drive. It has 461 guest rooms, and its largest hall has 12,685 square feet of floor space. The invitation includes room rates that will be guaranteed at the prices quoted to COA this February.

COA chose Norfolk over nearby Virginia Beach because of the difference in housing costs. There are PCA congregations in both cities as well as in nearby Hampton.

The Tidewater area is a favorite tourist area, largely because of the nearby Williamsburg and Yorktown historic attractions and the recreational opportunities related to the ocean.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
MRS. ALTA E. CUYLER
By: Trinity P.C.
Alcoa, Tenn.
MR. ALBERT GRIFFITH
By: Matilda Bomboy
MRS. KEITH JOSEY
By: Miss Ruby Rush
MR. THEODORE R. SHAFER
By: Mrs. Louis Collins Jr.

Insurance Claims Surpass Estimates

Families of ministers and denominational employees enrolled in the PCA group health insurance program need to prepare for some changes. Either the premiums will go up, or the benefits will come down, according to James L. Hughes, director of the PCA's insurance and annuity office.

Claims are running well above the expectations which the trustees had when they recommended rates to the 1981 assembly, trustees learned at their winter meeting. They decided to withhold action on a recommendation to the 1982 assembly until a May review of the claims experienced through the first nine months of the current rates.

The denominational health program is "basically a money in, money out" system, Hughes explained. When more money is disbursed than received, then adjustments must be made to keep the plan working.

The director suggested that covered personnel have one option in addition to larger premiums or reduced coverage. Simply put, it is "stay healthy." He stressed the need for good preventative health care and urged participants to think of the impact on the program before seeking covered benefits. Hughes also recommended getting second opinions on prospective surgery.

"Don't use it when you don't need it," he advised.

Prior to the winter board meeting members of the insurance committee of the trustees heard a report on the status of the insurance fund from Robert Smith of Atlanta, group manager for Mutual of New York, the firm that administers the program. While acknowledging that medical costs have gone up rapidly for groups all over the nation, he said that PCA claims have escalated at a rate "well above the norm for the industry."

Hughes reported that for the seven months from August through February claims ran $39,500 above the expected rate (on which the premium was based).

New Panel Makes Eight Church Loans

Eight loans for a total amount of $140,000 have been approved by the denomination's 5-in-5 loan committee.

The approvals are the first given since the committee was reorganized late last year. They go to church building projects from California to Texas to Illinois to Florida.

Two of the loans are for projects of Korean PCA congregations. The Korean Bethel Church of Chicago was approved for $10,000 to help it buy an existing church property.

Another $10,000 was for the Garden Grove (Calif.) Korean PCA congregation, which earlier borrowed $30,000 to buy a building.

A second loan was also voted for the Spring Cypress congregation on the north side of Houston, Texas. It borrowed $10,000 in 1980 to buy land and is now getting $25,000 to help with construction costs.

Also getting a second loan was Perimeter Church of Atlanta. It borrowed $30,000 a year ago for land and has returned for an additional $30,000 for building.

A satellite congregation of Perimeter, known as Perimeter West, has also borrowed $20,000 to help in purchase of its first property.

Grace Church of Starkville, Miss., which serves the Mississippi State University community, borrowed $5,000 for property.

Trinity Church of Asheville, N.C., was loaned $20,000 to help erect a building.

Westminster Church of Fort Myers, Fla., borrowed $20,000 to help buy a tract of land near Interstate 75.

MUS Calls Director Of Campus Work

Stepping up its commitment to campus work, the Committee on Mission to the United States decided at its winter meeting to employ a full-time director of campus work starting next January and to allocate more of its proposed 1983 budget to his work.

Mark L. Lowrey Jr., who has been a part-time consultant on student ministries to MUS in recent months, has been called to the new post. He is currently coordinator of Reformed University Ministries, a pioneering effort by Grace, Mississippi Valley and Covenant presbyteries of the PCA to provide campus workers on Mississippi campuses.

In his new post Lowrey will counsel with presbytery committees planning and supervising student ministries as well as with the workers on campus. He has already assisted in the establishment of works in Alabama, Florida, and South Carolina universities. Encouragement of presbyteries or groups of presbyteries is the primary emphasis of the new MUS program. Funds from the assembly MUS committee are to be used primarily as "seed money" to help start a student ministry.



Lowrey

Lowrey is a graduate of the University of Southern Mississippi and of Reformed Seminary. At the time of the formation of the PCA he was the Presbyterian student worker on the USM campus. After the PCA came into being he helped organize Reformed University Ministries, and he has directed it since 1977. He is a member of Mississippi Valley Presbytery.

Lowrey and his wife, the former Priscilla R. Miller, have two children and live in the Jackson suburb of Clinton.

ACROSS — *From page 2*

WEST FRIESLAND CHURCH, Ackley, Iowa, has been received by Siouxlands Presbytery. Kenneth A. Remer is pastor.

CHURCH CHANGE:

GRACE CHURCH, Metairie, La., to Louisiana Presbytery from Grace Presbytery.

CHURCH DISMISSED:

WINCHESTER CHURCH, Winchester, Ky., has been dismissed to independency by Tennessee Valley Presbytery.

MOVING MISSIONARIES:

MR. AND MRS. STEVEN P. ADAMS to the States from Zaire for furlough.

MR. AND MRS. SIDNEY B. ANDERSON to Nigeria after furlough.

MR. AND MRS. GREG DEPUE to Edinburg, Texas, for language school, upon completion of which they will work in Ecuador.

MR. AND MRS. RICHARD H. DYE to Mexico after furlough in the States.

MR. AND MRS. VERNON R. FRANK to the Ivory Coast after furlough.

MISS LEOMA GILLEY to Kenya to begin assignment.

MISS DARLENE KYLE to the Philippines to begin assignment.

MR. AND MRS. JOHN STEKETEE to the Ivory Coast to begin assignment.

MISS MIRIAM E. STOUT to Brazil after furlough in the States.

MR. AND MRS. STEVEN VALENTINE have announced the January 8 birth of a son, William Peter.

MR. AND MRS. DAVID C. WHITE to the States from Taiwan for furlough.

MR. AND MRS. ROBERT A. WHITESIDES to the States from Colombia for furlough.

MRS. MARY JANE WILBURN, Italy, has been granted a temporary medical leave.

ASSEMBLY AGENDA:

Committee on Administration, April 16.

Ministers' Continuing Education Conference, Macon, Ga., April 26-28.

4-29-82

May 1982
Volume 6, Number 5

The PCA Messenger

Celebrating 300 Years of Church Planting (See p. 2)

Previewing the Tenth PCA General Assembly (See p. 3)





Across our Church

MOVING MINISTERS:

✓ MICHAEL FRAZIER has been ordained by Louisiana Presbytery as professor of Bible at Whitworth Bible College, Brookhaven, Miss.

✓ JOHN JAGODITSCH has been ordained by Central Florida Presbytery as assistant pastor of Covenant Church, Winter Haven, Fla.

✓ MICHAEL N. MALONE has been received by Central Florida Presbytery, working outside the bounds as associate pastor of Independent Church (unaffiliated), Brandon, Fla.

✓ JOHN M. OTIS to Coeburn Church, Coeburn, Va., as pastor.

✓ KENNETH G. ROBINSON, Tamassee, S.C., continues on the rolls of Westminster Presbytery without call.

✓ DAVID L. WILLIAMS, Decatur, Ga., to North Georgia Presbytery.

CHURCHES ADDED:

✓ GRACE CHURCH, Bainbridge, Ga., has been organized by Central Georgia Presbytery.

✓ GREAT LAKES COMMUNITY CHURCH, Wyoming, Mich., has been received by Ascension Presbytery.

MOVING MISSIONARIES:

✓ MR. AND MRS. STEVEN P. ADAMS to Zaire after furlough.

✓ MR. AND MRS. J. WILLIAM GOODMAN to the States from Mexico for furlough.

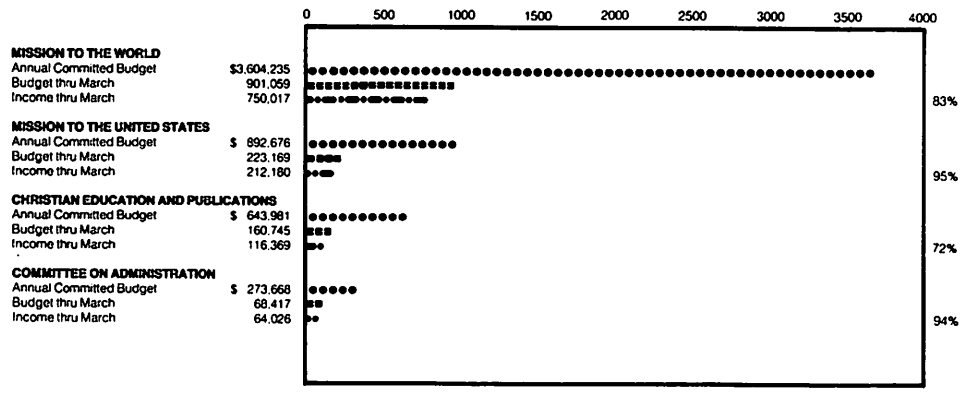
ASSEMBLY AGENDA:

Insurance and Annuities, May 7-8.
Mission to the World, May 13-15.

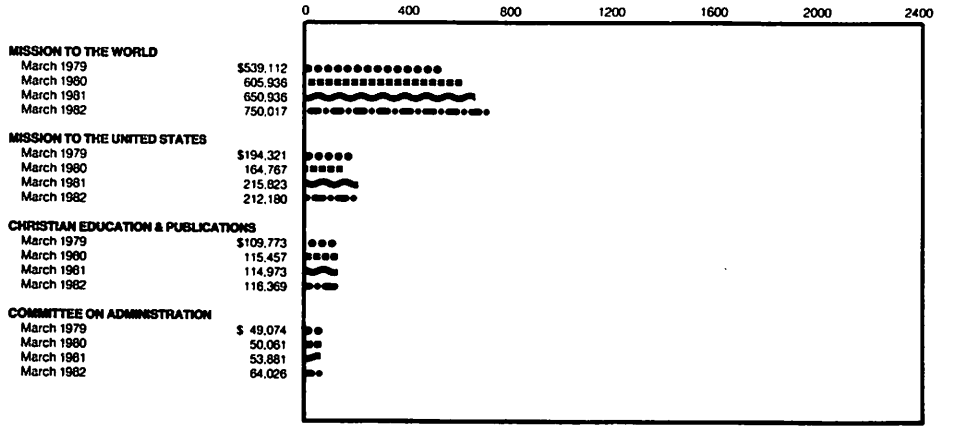
ON THE COVER: A postage stamp has been issued in the Republic of Ireland commemorating the 300th anniversary of the ordination of Francis Makemie who came to America within a year to begin church planting. In 1706 he organized the first presbytery in the United States and was its moderator. Pictured in the background is the old church in Ramelton (now Rathmelton) from which he went into the Presbyterian ministry. The town is in County Donegal, then a part of Ulster but not included in Northern Ireland when the island was partitioned 60 years ago. The report of the PCA's Mission to the U.S. committee to the general assembly this year notes the anniversary. Photo courtesy of the Department of Posts and Telegraphs, Dublin, and the Irish Embassy, Washington.

BEGINNING THIS MONTH: A denominational prayer calendar, listing different persons who work through general assembly committees, begins on page 11 and continues on page 12. It is positioned so that the column can be cut out easily and put with other prayer reminders in a Bible or devotional guide.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



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A Celebrating Year 7
Hospitality for Astronaut 8

Photos: Page 3, Calvin College; p. 4 (lower left), Westminster Seminary; p. 4 (lower right), Congress on the Bible; p. 7, Greater Grand Rapids Convention Bureau.

THE PCA MESSENGER
May 1982 Vol. 6, No. 5

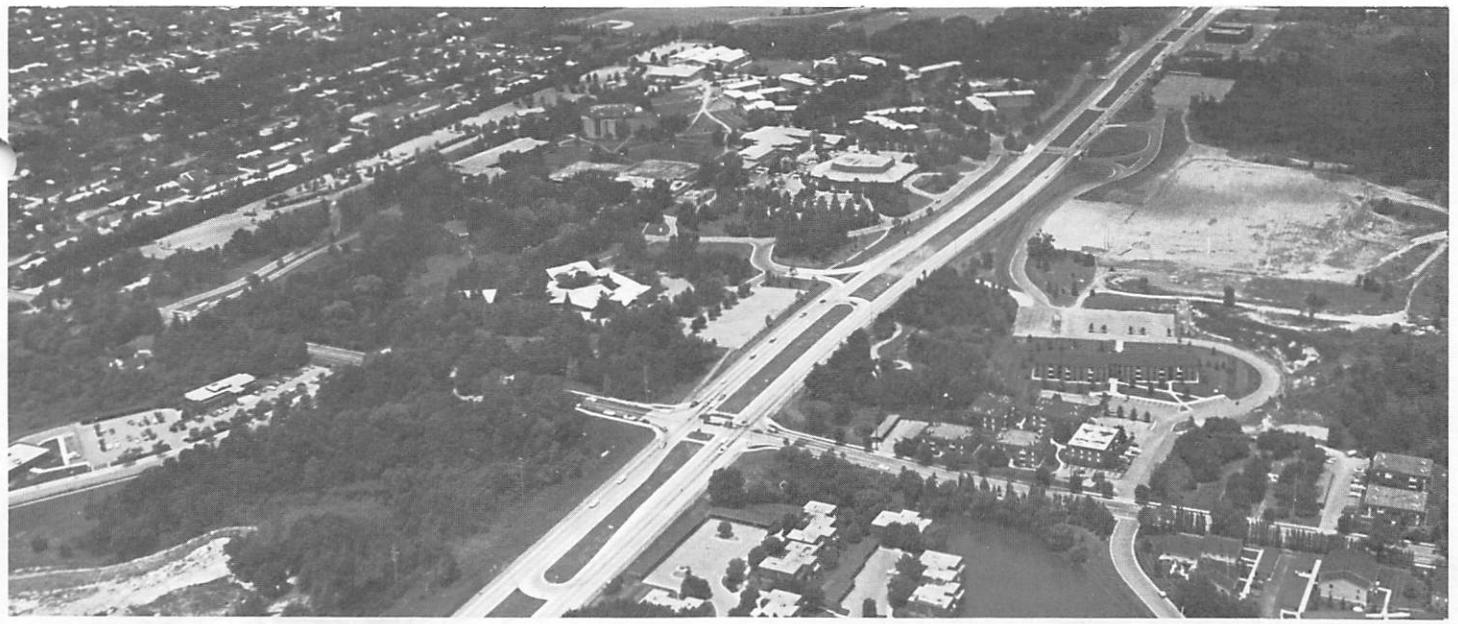
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Calvin College's 238 acre campus is on East Beltway.

Campus Ready for Five Conventions

Housing and feeding around 2,000 people participating in five different national church assemblies will be no big problem for Calvin College. The staff of the institution provided all the necessary arrangements for the PCA assembly and four other bodies in 1978, and they can do it again.

Alongside the PCA, these other members of the North American Presbyterian and Reformed Council (NAPARC) will be on campus in June: Christian Reformed Church, Orthodox Presbyterian Church, Reformed Presbyterian Church of North America, and Reformed Presbyterian Church — Evangelical Synod.

Planners of the meetings are doing everything possible to see that the commissioners to the various assemblies get to meet and visit with one another. Housing will be assigned on a random basis, so suite mates in the residence halls may be members of different denominations. Commissioners to all five meetings will also share common dining facilities.

The "ice cream social" remembered by many who attended in 1978 will be on the agenda again this year. It will be on Monday night, June 14, following a joint service including greetings from the five moderators. Featured at the service will be a report on the NAPARC study on hermeneutics (Bible interpretation).

Another joint service is planned Sunday, June 13, under the auspices of NAPARC "home mission" personnel. The 8:15 p.m. program will be on the theme, "Missions in Word and Deed to America."

While the other four bodies will start their meetings on various days, the arrangements committee has agreed that a joint worship service will be held each morning of the five days (June 14-18) that the PCA is scheduled to be in session. A different denomination will be in charge each day: Monday, OPC; Tuesday, CRC; Wednesday, PCA; Thursday, RPCNA; Friday, RPCES.

Appointed to lead the Wednesday service for the PCA is George C. Fuller, president-elect of Westminster Seminary and a member of Philadelphia Presbytery.

Commissioners who arrive early will also be able to join with those from other denominations in visiting area churches on Sunday. The first official function for the PCA assembly will be on Friday night, June 11, when the stated clerk briefs conveners of committees of commissioners. Meetings of those committees are scheduled to begin at 8:30 a.m. Saturday. Monday morning meetings of some of the committees are also planned.

The formal opening of the PCA assembly is docketed for 1 p.m. Monday. The first item of business is to hear a report on the action of the Reformed Presbyterian Church — Evangelical Synod on the PCA invitation. The RPCES general synod is scheduled to take its final vote on Saturday on whether to join the PCA. If the decision is affirmative, RPCES commissioners will come into the PCA assembly Monday afternoon as full participants. That will mean that for the remainder of the week the campus will be the site of four assemblies instead of five.

With the concurrence of the Committee on Administration, the assembly's ad interim committee which has been dealing with the RPCES is planning a special service of welcome in the event of a decision to join the PCA. Accepting the committee's invitation to speak on that occasion in the event of joining and receiving is Francis A. Schaeffer, the Reformed Presbyterian Church's best known minister. The founder of L'Abri in Switzerland and the author of more than 20 books is a member of Midwestern Presbytery and has been in the RPCES since it was founded. He has been a friend of the PCA since it began, and he spoke at the 1974 assembly. The popular theologian-philosopher has supported the proposal to get the denominations together. In order to participate in the service he is planning to leave a previously-scheduled conference in Minnesota where he is to speak Monday morning.

Observance of the Lord's Supper will be a highlight of the Monday afternoon assembly opening. If the RPCES votes to join PCA, commissioners of the two churches will be communing together as members of the same denomination for the first time.

Other program highlights during the week will be the

presentations of the denomination's three program committees. The Christian Education and Publications presentation is docketed Tuesday at 8:45 a.m., Mission to the World Wednesday morning, and Mission to the U.S. Thursday.

Affording another opportunity for fellowship across denominational lines will be a Wednesday breakfast scheduled by the independent National Presbyterian and Reformed Fellowship. The organization, which pre-dates NAPARC, includes members from a variety of denominations. The featured speaker at the breakfast will be Charles Colson of Prison Fellowship, author and former White House aide.

The joint arrangements committee is also encouraging 7:15 a.m. daily meetings of informal prayer groups across denominational lines.

Women who come to Grand Rapids for the meetings are being offered a full week of fellowship, worship, and sightseeing activities organized by the women of the RPCES. Programs for children and young people are also planned. A brochure about the family opportunities has been mailed to all PCA churches in assembly information packets.

Saturday, June 12, will be the annual "women's day synodical" of RPCES, and PCA women are invited to observe. Monday at 9 a.m., the first of a series of discussions led by Thea (Mrs. Dick) Van Halsema is scheduled. She is dean of women at Reformed Bible College, wife of the college president, and author of This Was John Calvin. Monday's schedule includes a tour of the Gerald R. Ford Museum, Tuesday a day at Lake Michigan, Wednesday a luncheon for all NAPARC women, and Thursday a tour of Bethany Christian Services.

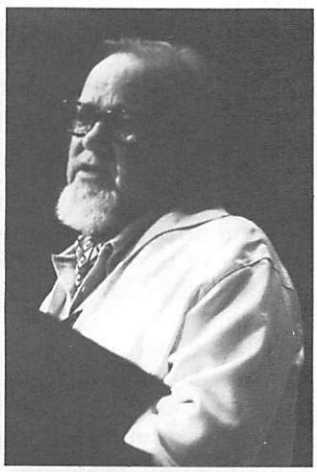
Between all the meeting times commissioners and visitors will be able to visit with members of other denominations at the exhibits near the dining areas. PCA committee displays will be in the field house, the spacious facility in which the PCA assembly will convene.

Those who decide to stroll around the campus will find plenty of space for that purpose. The CRC decided in its centennial year a quarter century ago to buy a new site for its college and seminary. The result in the words of a brochure given to visitors, is "a striking, 238-acre campus of trees, lawns, and architecturally unified buildings." It is located on the east side of the city near the airport.

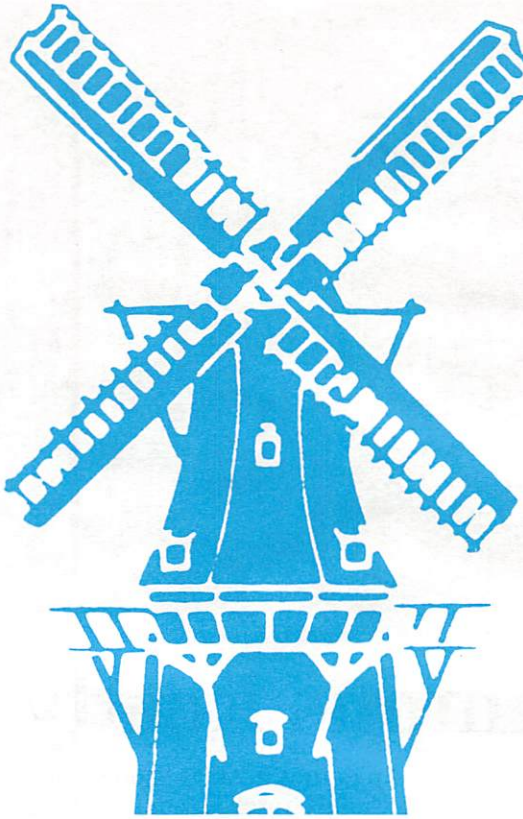
Calvin Seminary occupied its new quarters in 1960 and the college moved over a 12-year period ending in 1974.



George C. Fuller



Francis A. Schaeffer



Dutch imprint in Western Michigan is obvious, typified by this windmill brought to Holland from the Netherlands.

Doctrine is important to Dutch Christians. Contrary to a body of opinion in the PCA, however, the Christian Reformed Church has *not* incorporated into its official theology the popular statement, "Yer not much if yer not Dutch."

There is no denying, though, that roots in the Netherlands are important to the denomination which will be host this year to the PCA General Assembly and three other non-Dutch sister churches.

The Christian Reformed Church, largest of the five communions in the North American Presbyterian and Reformed Council, officially started 125 years ago when a small band of immigrants decided to get together to emphasize Reformed theology as they thought it should be emphasized. They called their new fellowship the "Hollandsche Gereformeerde Kerk." Nearly everything that was done in the denomination was done in Dutch. It was 30 years before the first English-speaking congregation was organized. Not until 1890 was the current name adopted. English became the dominant tongue in the CRC still later.

Founders of the denomination didn't necessarily consider the language of the Netherlands superior to English, but it was the language of their faith. They thought in Dutch, they read their Dutch Bibles, they learned catechism in Dutch, and they prayed in Dutch. There was no question about the immigrants becoming Americans; they wanted very much to be good citizens of their adopted nation. Founders of the CRC did fear "Americanization" of their church, however. A century and a quarter ago the pioneer members of CRC equated the use of English in church with carelessness about doctrinal matters. Some of them had heard about the Dutch Reformed Church in New Jersey and New York, and they didn't like what they heard.

Dutchmen had come to America early in the 17th

The Dutch Connection at 125

Century, and many of their 19th Century descendants were still living on the Eastern Seaboard and were the leaders of Reformed congregations there. Some, in fact, had met the immigrants at the docks, provided temporary shelter, oriented them to life in America, and assisted them in finding transportation to Michigan.

A minister from the Netherlands led in the establishment of the first "colony" in Western Michigan, so churches were established even as the people were clearing land and building their own log houses. A couple of years after the Holland settlement started a New York minister went out to check on the new Americans. He invited them to join the fellowship of the existing Dutch denomination (now known as the Reformed Church in America) with the understanding that they could leave later if not satisfied.

Dissatisfaction did arise in less than a decade. The new immigrants had been part of an awakening in the old country that was hardly tolerated by the state church there. They came to America to escape tight ecclesiastical control and to have the freedom to practice their distinctives. The older, "Americanized" Dutch church on the Eastern Seaboard was reported to be less than enthusiastic about some of the distinctives of the separatists who had fled persecution in Holland. The frontiersmen in and around Grand Rapids and Holland split over the issue, with only two ministers and five churches deciding in 1857 to leave the older group. A. C. Van Raalte, the "dominee" that was patriarch of the colony, opposed separation. It has been estimated that when the first classis (equivalent of presbytery) met at the end of that April the total communicant strength was only about 250 in the five congregations. One of the two preachers returned to the other denomination within a year, and the remaining one handled all the ministerial duties by himself for about five years.

If "Americanizing" meant giving up their emphasis on catechism teaching and psalm singing, the new denomination wanted none of it. If it meant little discipline in the church, they wouldn't have any part of it. Therefore, they did everything they could to establish a church of the kind (even the persecuted kind) that they had known just prior to leaving Holland. Since that church spoke Dutch, so did they. They had learned the doctrinal standards (the Heidelberg Catechism, the Belgic Confession, and the Canons of Dordt) in Dutch and would certainly teach them in Dutch.

To make sure that future generations carried on the cause, day schools were established. They came to be known as Dutch schools because their instruction was in that language and because the children of Dutch parents went there to learn the heritage of their families (especially the theological heritage). At first the schools were under the wing of the church, but later most of them were run by "societies" of parents. When other evangelical Christians began to get interested in Christian schools in recent decades, the Christian Reformed people came forward with leadership (through several national organizations) based on a century of experience.

Higher education was also an early interest of the CRC. The first candidate for the ministry presented himself in 1864, but there was no theological faculty available for his training. The classis took him under care and attached him to one of the pastors for private tutoring. Something had to be done to get more men into the pulpit. Most of the calls to men in the Netherlands were answered negatively. (The first Grand Rapids congregation got a pastor in 1863 only after issuing four separate calls to the same man in Holland.) There was little likelihood of getting ministers from other American denominations.

Finally, in 1876, the classis established a professorship and started what was to be its theological seminary. It met in one room upstairs over one of the Dutch schools. Initially, only candidates for the ministry were enrolled, and the institution was actually a combination of college and seminary (four years of classics and two of theology). In its first quarter century the fledgling school turned out more than 100 ministers.

Calvin Seminary and Calvin College were one and the same for the early decades, but 1920 is considered the date when a long transition toward separate institutional status ended. The college now has some 4,000 students and the seminary around 200.

Several waves of immigration brought more candidates for church membership, and the denomination began to spread out as the seminary prepared additional ministers. Congregations were established in Iowa, Illinois, and Wisconsin. To encourage the isolated brethren and to keep up communication between all the members, a church paper, De Wachter, was started by the denomination in 1868. It is little known outside the CRC, but the periodical in Dutch is still produced by the denomination. The CRC's English magazine, The Banner, is widely known, but it has been under denominational auspices only since 1915.

One of the greatest influxes of Dutch people came just after World War II. Included were many who had lived in

(Continued on page 9)

Presbyterian Church in America

OFFICE OF THE MODERATOR

Miami, Florida
May, 1982

To: All Members of the Presbyterian Church in America

Subject: Call to prayer for the Tenth General Assembly

As our denomination enters its tenth year, it is an appropriate time to reflect upon God's gracious blessings and manifest provision for our every need. Since our inception in 1973, our numbers have doubled. Many new churches have been organized. Our foreign mission program has been enlarged. We look with anticipation to the joining and receiving of Reformed Presbyterian Church, Evangelical Synod. It is only fitting that we set aside time for prayer for the Tenth General Assembly of the Presbyterian Church in America which will commence on June 14, 1982. This will be a time when our denomination is in the need of the prayers of all churches and believers in our fellowship as we seek the direction of our Heavenly Father.

The Tenth General Assembly will meet in Grand Rapids, Michigan concurrently with the other member denominations of the North American Presbyterian and Reformed Council. NAPARC has requested a Day of Prayer be set aside on June 6, 1982 for prayer for these concurrent meetings. As the retiring moderator, I would urge all churches in the PCA to recognize this day as a special day of prayer for our General Assembly and for the meetings of the other NAPARC denominations. May we demonstrate "the unity of the spirit in the bond of peace" as we, together with our NAPARC brethren, come before the Throne of Grace on June 6th.

Each Assembly has been challenging with its own unique problems and issues. This Assembly will be no exception. Decisions made at this Assembly will have a substantial effect upon our denomination for years to come. Please pray for the leading of the Holy Spirit as we seek to do the Father's will in all things. Please pray for demonstratable love among the brethren as issues are debated wherein many have genuine differences of conviction. Pray for understanding as we work out these issues.

We anticipate each church will be represented by a least one teaching elder and one ruling elder. Those who cannot attend the Assembly can participate by being "prayer warriors" both before and during the Assembly. Please pray for well-prepared commissioners, pleasant accommodations, smooth arrangements and safe travel. We look forward to a time of real Christian fellowship in an Assembly which is honoring the King of the Church.

Yours in Christ,

Kenneth L. Ryskamp

Kenneth L. Ryskamp
Moderator, 1981 Assembly

Grand Rapids Gets Grander



Downtown Grand Rapids, with Ford Museum (triangular shape) across river.

Commissioners to the 1982 PCA assembly who also attended the 1978 assembly in Grand Rapids may be surprised by some of the changes that have taken place in the host city.

Grand Rapids prides itself on being one of the top ten cities in growth in the United States. After a period of decline when much of its famous furniture industry moved south, the "capital of Western Michigan" worked at revitalization and moved ahead. Greater Grand Rapids now has a population of about 600,000.

Most noticeable are the changes in a once-decaying downtown. Redevelopment has brought new life into the city's center. Centerpiece of the downtown area is the Gerald Ford Presidential Museum, opened last year. It houses the memorabilia of the favorite son who represented the city in Congress for many years before moving into the nation's highest office.

The museum actually overlooks the downtown area from across the Grand River. Directly across the waterway is the Grand Center, a convention facility, with the adjacent DeVos Hall for the performing arts. Nearby, the old Pantlind Hotel has been restored as the Grand Plaza.

Some of the resurgence of Grand Rapids is related, at least indirectly, to the same forces that encouraged development of the Presbyterian Church in America. Increased interest in matters evangelical and Reformed brought new life to the publishing industry that is a staple of the city. The names of the big publishers — Baker, Eerdmans, Kregel, and Zondervan — have been known to people in the PCA from the days when they were much smaller businesses than they are now.

One of the area's largest nationally-known concerns started by native sons of Dutch descent (featured as the "Dutch Twins" in the April Reader's Digest) is the Amway Corporation.

Area boosters also point proudly to a change in the environment. Successful efforts to clean up the Grand River and nearby Lake Michigan have brought back salmon fishing and other outdoor enjoyment once thought to have been a thing of the past. The natural attractions available in the region have prompted the city's convention bureau to adopt the promotional slogan "Grand Rapids, Michigan. Naturally."

Michigan has 3,000 miles of fresh water shoreline and 10,000 inland lakes. Its name came from an Algonquin Indian word which translates into "land of many waters." All of the water has the effect of modifying temperature extremes. June thermometer reading averages vary from 56 to 78 degrees.

The state boasts nearly 100 state parks, 300 museums, 200 festivals, thousands of campgrounds, and a variety of resorts for those who want to plan some vacation time in connection with a trip to the assembly.

For most of the PCA people who go to Grand Rapids in June, the campus of Calvin College and Calvin Seminary will be the main attraction. Also in the city are the headquarters of the Christian Reformed Church as well as such CRC-related institutions as the Reformed Bible College, Pine Rest Christian Hospital, and Christian Schools International.

About 50,000 citizens of Grand Rapids are members of about 75 CRC congregations. They are governed by the equivalent of three presbyteries: Classis Grand Rapids East, Classis Grand Rapids North, and Classis Grand Rapids South. In addition, the Reformed Church in America (RCA) has more than 20,000 members in the city.

If that's not enough Dutch, there's much more in nearby communities with such Dutch names as Harlem and Holland, Overisel and Graafschap, Drenthe and Zeeland.

An Extra Special Year

If Western Michigan hosts for the PCA's Tenth General Assembly seem a bit disconcerted, they will have good reason. They will be preparing for a visit by the Queen.

And when they say "the Queen" in that part of the country, there is no doubt who they're talking about. It is Queen Beatrix of the Netherlands. The Dutch royalty still has a special place in the hearts of Americans of Dutch

heritage — even those whose ancestors left Holland 100, 200 or 300 years ago.

Queen Beatrix and Prince Claus will be in Grand Rapids on an official tour as a part of the 200th anniversary observance of Dutch-American relations. Continuously peaceful diplomatic ties have been maintained between the United States and the Netherlands longer than between the U.S. and any other nation. The 200 year span also marks the oldest relations the Netherlands has with any major power.

The royal couple's June 26 visit in Western Michigan will be one in a chain of events lasting all year in both nations. An announcement by the Dutch embassy explained, "To mark this unique event in modern history, the governments of both countries have jointly planned a splendid and wide ranging program of celebrations on both sides of the Atlantic. Also in the private sector, business, financial, academic and arts organizations are combining forces to underline the strong historical and contemporary ties between these two Western democracies."

Included on the calendar of commemorative events issued by the embassy are the June national assemblies of the two largest denominations with Dutch roots: The Christian Reformed Church in Grand Rapids and the Reformed Church in America in Orange City, Iowa.

Visitors to Western Michigan during the spring and summer will be able to participate in some of the bicentennial events. Concerts are scheduled, for instance, by the choir from the University of Utrecht in Grand Rapids and Holland and by the Hague Philharmonic in Grand Rapids. The annual "tulip time" festival in Holland this May is expected to be enhanced because of the bicentennial emphasis. The Netherlands Museum in Holland will begin an exhibit of Dutch 18th Century Wallpaper June 10. Hope College at Holland will have a Dutch Art and Modern Life exhibit in the autumn. Also scheduled later in the year are symposia on "The Influence of Dutch Theology on American Life" in Western Michigan and Iowa.

Two television specials were to be broadcast in both nations last month, one called "The Dutch Connection" and the other "Yer not much if yer not Dutch." The Reformed character of Dutch life was expected to figure in

Hospitality Extends Both Ways

Over the years, the congregations which now make up the PCA have looked to Western Michigan for help and support of several types. Long before the PCA was organized, the people who are now in this communion were getting books with a Reformed emphasis from the Grand Rapids publishers. Sometimes, young people were sent to school at Calvin College or other institutions of Reformed persuasion in the area. The PCA has even "borrowed" some of its teachers and leaders (such as 1981 assembly moderator Kenneth Ryskamp) from the Christian Reformed Church.

All of the traffic has not been one-way, however. On many occasions in the past, Reformed Presbyterians in the South have provided the fellowship and nurture for "displaced Dutchmen" whose military service or other assignments have sent them far from familiar surroundings.

One of the largest groups of Reformed young people ever to find themselves in a town without a church that had the word "Reformed" in its name gathered in Louisiana during World War II. Five military training installations near Alexandria, Louisiana, brought thousands of men to the area, and hundreds of them were from Dutch Reformed stock. Among them was Harold Borchert of Holland, Michigan, who helped put them in touch with each other and with the conservative Presbyterians in town. They found a welcome to church, Sunday dinners in homes, and even places to stay for visiting relatives. Borchert subsequently became a minister in the PCA and chairman of the denomination's Committee for Christian Education and Publications. He is now a pastor in Hampton, Va., in the PCA's Mid-Atlantic Presbytery.

The most prominent and most recent example of the hospitality came out of the life of McIlwain Church in Pensacola. Its congregational newsletter, the McIlwain Messenger, featured a greeting signed by Jack Lousma, commander of the third flight of the space shuttle. He and his wife Gratia attended McIlwain "the whole time" they were at Pensacola for a Navy officer's school, she said in a telephone interview with the Messenger. They were in Pensacola ten months in 1959-60.

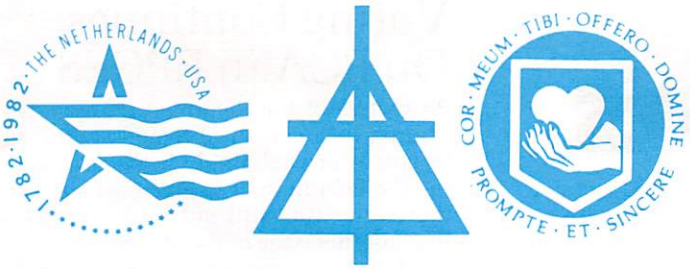
Donald C. Graham, who returned to McIlwain as its pastor last year after several other assignments, was the pastor when the Michigan couple were at the Naval Air Station. He and his wife were invited to a pre-launch brunch at Cape Canaveral, given by some of the Christian friends of the Lousmas.

The event, which was attended by about 400 friends from around the world, was primarily a worship service. "It set the tone," Mrs. Lousma said, and served the purpose of giving the space mission "to the Lord."

While in space on Sunday, March 21, the shuttle commander conducted a brief worship service, including the reading of the couple's favorite verses, Proverbs 3:5-6. He also thanked people around the globe for their prayers. On his arrival back at Ellington Air Force Base in Texas he again made reference to the power of prayer.

The note dispatched to McIlwain prior to the launch by the Lousmas said, "It is our prayer that His name be glorified in all things." Then there was a postscript: "We remember many happy days at McIlwain." In the telephone interview Mrs. Lousma reiterated their appreciation for the teaching and fellowship they experienced during the time in Pensacola. She also recalled the encouragement that Graham gave to young officers involved in the Officer's Christian Fellowship.

Among their neighbors and best friends, according to the McIlwain newsletter, are Loren and Ann Wood, who came to Christ at the church's "waterside vespers" in the late Fifties. Wood is now a scientist for a National Aeronautics and Space Administration contractor. The two couples live in the Houston suburb of Friendswood and have been involved in prayer groups and church activities together.



Commissioners may see these symbols at the Grand Rapids assembly. From left: Bicentennial of Dutch-American relations, including elements from flags of both nations; Christian Reformed Church logo, with cross superimposed on triangle representing the Trinity; and seal of Calvin College, adapted from personal coat of arms of John Calvin, symbolizing the offering of his heart to God.

these programs and in a number of the publications planned for this year.

Dutchmen took a special interest when Americans declared their independence in 1776. The British had, after all, taken over "New Amsterdam" back in 1664 and named it New York. Over and above any smarting that the Dutch still felt about losing that foothold in the New World was a deeper interest in what was going on in America. Two hundred years earlier the Netherlands had been under an oppressive ruler, the King of Spain. They knew what "taxation without representation" was all about, and they knew very well also about religious repression.

The government in Holland put its own relations with England at risk in order to be friendly to the developing states in America. By 1780 Britain and the Netherlands were at war. France was the first European power to recognize the new American government (but the diplomatic ties have not been continuous since). At the urging of John Adams, the Netherlands was the second state to extend diplomatic recognition (on April 19, 1782).

When the first Dutch ambassador, Pieter Johan van Berckel, arrived in the United States in October of that year Philadelphia was in a precarious military situation. The government had left town, so he had to go to the Presbyterian town of Princeton to present his credentials. The Continental Congress was meeting, appropriately enough, in Nassau Hall, which had been named in honor of William III, Prince of Orange "of the Illustrious House of Nassau." He was the Dutchman who had accepted the crown of England in 1688 and helped turn Britain in a Protestant direction.

On the first of two visits to the United States this year, the Queen was scheduled to go to Princeton.

C.R.C. — *From page 5*

the colonies of the Netherlands, particularly the East Indies. Uprooted by the war and the end of the colonial era, they came by the thousands to North America with the largest group settling in Canada. CRC was quick to minister to them, and the number of the denomination's congregations in Canada increased ten-fold in the dozen or so years after the war.

While the CRC has expended much of its effort on "keeping the faith" among the Dutch immigrants and descendants, it has not overlooked the broader missionary mandate. In the first year of existence, the initial classis recommended offerings (which eventually got to South Africa for Bible distribution via the Netherlands). The first people commissioned to serve as missionaries outside the home territory of CRC went to New Mexico in 1896 to work with Navajo Indians. The denomination's first overseas post was opened by three families in China in 1920. At the same time CRC workers started going to Nigeria under a united mission, and the denomination officially took responsibility for a section of that work in West Africa in 1939. Today the CRC mission in Nigeria (primarily among the Tiv tribesmen) is the denomination's largest, but missionaries also serve in 15 other countries.

At home and abroad the verbal witness of the church has been accompanied by a deed ministry over the years. The deacon has been important to the CRC from its earliest years. Some of the isolated Dutch settlements at first saw a minister only rarely, and some had no elders. In those cases deacons led "reading services" at which sermons from Holland were read. The office of deacon was seen mainly, however, as a ministry of mercy — taking care of the needy. This high view of the diaconal responsibility has resulted in the development and support of a denominational agency known as the Christian Reformed World Relief Committee. Now 20 years old, it has a budget of over $5 million a year for overseas and homeland work. CRWRC programs include disaster relief and other types of emergency aid, but they also encompass long-term development projects and efforts to change societal structures.

One of the best-known of the CRC's outreaches is its world-wide electronic ministry, the Back To God Hour. The agency now produces a variety of radio programs in a variety of languages, virtually blanketing the world. A television ministry of BTGH is available to millions of Americans as satellite and cable capacities expand.

The CRC has maintained cordial relationships with the PCA since the PCA was established in 1973. Both are founding members of the North American Presbyterian and Reformed Council. In its 125 year history CRC has experimented with a variety of alliances, having been a member of the old Federal Council of Churches briefly and later of the National Association of Evangelicals. It is a leader in the international Reformed Ecumenical Synod, which the PCA has considered joining. It has also toyed with the idea of getting involved in the World Alliance of Reformed Churches.

It is the relationships with other "Dutch connections" that still often preoccupy the CRC, however. Correspondence flies back and forth (as well as fraternal visitors) between CRC and the "mother" church in the Netherlands, De Gereformeerde Kerken. CRC also keeps a keen eye on cousins and their spiritual descendants in the various churches of Dutch origin in South Africa, Ceylon, and Indonesia.

Growth of the denomination continues, meanwhile, with 828 congregations reporting 179,518 communicant members at the end of last year. Over $55 million is budgeted for denominational causes.

The general synod (assembly) has taken a generally low-key approach to observance of the 125th anniversary of the CRC. It has called on the denomination to mark this year with this threefold purpose: "Grateful celebration of God's blessings on the Christian Reformed Church, humble acknowledgement of our weaknesses and needs, and thoughtful reflection on the challenges we face in the closing years of the Twentieth Century."

PCA NEWS

Day of Prayer Focuses on Urban Work

"Three billion reasons for prayer" will be in the spotlight as the PCA observes its annual day of prayer for world evangelization May 16.

Unreached people around the world, especially those in urban areas, will be emphasized in materials prepared by Mission to the World for the observance. One of the items sent to the denomination's churches is a full color poster picturing city dwellers from many cultures who "don't have a prayer" without Christ.

A bulletin insert being provided to all congregations urges PCA members to "pray for the new frontier of missions — the city." MTW's church planting strategy emphasizes work in the sprawling urban areas, where an estimated 80 percent of the world's population will live by the end of this century.

"People whose lives are unsettled by new surroundings that force them to consider, for the first time, different life views" are open to evangelism, the prayer day materials emphasize. "These people desperately need to hear a Gospel message — they need to know the security of God's love." As they move to the cities looking for better lives, suggests the insert, "our mission efforts must move with these people."

MTW church planting teams have been established in Ecuador, France, Korea, Mexico, Portugal, and Taiwan, working primarily in the cities. The PCA's overseas arm is now planning to assemble its next team to work in Venezuela's capital, Caracas.

The missionaries, the bulletin insert notes, are "the front line of missions." They face "political unrest, physical danger, and the difficulty of planting new churches in areas of constant change and dense population."

Kennedy Smartt, MTW's coordinator of church relations, said that congregations which have not received the prayer day materials should call his office (404-292-8345) for a supply. He pointed out that some churches will choose a day other than May 16 for the prayer emphasis and that some will expand the observance beyond one day.

"Some have a day of fasting and prayer on the Saturday before the day," the MTW executive noted. "Some have special prayer meetings at the church, some have seasons of silent prayer during the worship service, and some form little groups for vocal prayer right in the auditorium during the service."

Smartt suggested that one effective method of getting more people involved in interceding for missions is to pass out slips of paper including the names of specific missionaries to all who enter the worship service, asking them to pray at the appropriate time for those persons. The recipients of the lists are then asked to continue praying for those missionaries in the days that follow.

Another aid offered by MTW is a set of 75 cards, each describing the population, religious composition, and spiritual needs of one of the 75 neediest nations of the world. The sets are available from MTW for $1. Requests should be addressed to MTW, PO Box 1744, Decatur, GA 30031.

Currently, about 60 percent of the estimated three billion who have not responded to the Gospel live in cities, but the 80 percent mark is expected to be reached by the year 2000. MTW thus considers urban areas "the strategic high ground for missions."



One side of bulletin insert.

Voting Continues On PCA in RPCES

Presbyters of the Reformed Presbyterian Church — Evangelical Synod continued to vote overwhelmingly in favor of joining the PCA in their spring meetings, but the matter was still not settled at press time for this issue of the Messenger.

If the two denominations are to be joined, a total of 12 of the 17 RPCES presbyteries must approve the proposal, and then that denomination's general synod must take the final vote of ratification.

The tally of presbytery voting was 10 to 3.

Presbyteries saying yes to the invitation through the first week of April were: California, Delmarva, Great Lakes, Illiana, Midwestern, New Jersey, Pacific Northwest, Southeast, Southern, and Southwest.

Negative votes were cast by Pittsburgh (13 to 36), Eastern Canada (3 to 4), and Great Plains (1 to 3).

The closest vote on the affirmative side was Southeast (19 to 14). The largest of the courts, Delmarva, cast an 80 to 38 vote.

$65,000 Is Loaned To Sunbelt Churches

Two growing Sunbelt congregations have received loans from the PCA's 5-in-5 fund to help toward getting their first buildings.

Latest to be helped by the denominational revolving loan fund are Covenant Church of Sun City, Arizona, and Providence Church of Savannah, Ga.

The committee which processes the borrowing applications decided to send $45,000 to the congregation in the Arizona retirement community to help it buy land. A four acre site is being purchased for $150,000.

A loan for $20,000 was approved for the Savannah church, which bought 12 acres of land in 1979. The money will be used to help erect a first building. Construction is expected to cost about $225,000.

Donald Esty is pastor at Sun City. A group in this planned community for senior citizens started meeting in 1978 under the leadership of Gerrit DeYoung, PCA pastor in Scottsdale. Esty was called to the work by the assembly's MUS committee in 1979. The church was formally organized by Southwest Presbytery last June and had 51 communicant members at the end of the year.

David Bryson has been pastor of Providence since 1978. There were 76 communicants on the rolls at the end of last year. With all their children, these members crowd the child care facility that they now use on Sundays. The congregation has already paid about $100,000 on the

land purchase, with about $10,000 remaining to be paid. The first building is to be a multi-purpose facility of about 5,600 square feet.

The loans are interest free.

Women's Leaders Urge GA Prayers

Reviving a practice that was promoted among PCA women in the denomination's early days, the Women in the Church Advisory Sub-committee has asked local WIC organizations to pray for the 1982 general assembly.

A WIC quarterly newsletter to be distributed in May will give pointers on planning an assembly prayer emphasis. Five suggestions are included for coordinators of groups that agree to pray for the June 14-18 meeting of the denomination's highest court:

1. Ask women to sign up for 15 minute segments during 12 to 15 hours of each day the assembly is in session.

2. Ask each woman to pray by name for her pastor, the elder commissioner(s) from her church and others that she knows who are attending.

3. Suggest prayer for the moderator and the stated clerk.

4. Pray for specific items of business, as gleaned from reading periodicals which report on assembly business.

5. Plan specific prayer times for the assembly in WIC circles at May and June meetings.

Ridge Haven Motel Available in May

Ridge Haven's newest facility, a 12 room motel, will begin operations this month as the PCA conference center prepares for the summer season.

In announcing that the motel was ready for occupancy, administrator Ed Robeson also disclosed plans for construction of a tennis court. He said a donor had offered half of the estimated $20,000 cost of two courts and the necessary fencing.

Robeson said the motel rooms will be available to conference center visitors at $20 for two-person rooms (of which there are eight) and $30 for four-person rooms (of which there are four). The daily rates include linens.

The building is in the group housing area, which includes three dormitories and a "meeting-eating" building. All are new this year.

Construction of the tennis court is planned north of the lake in the same area. Robeson said he hopes it will be ready for the summer season.

Reservation requests should be addressed to Ridge Haven, PO Box 565, Rosman, N.C. 28772. The conference center office telephone number is 704-862-3916.

Fraternal Delegates Named to 5 Bodies

To take the greetings from the PCA general assembly to the parallel national governing bodies of sister denominations this year, the fraternal delegates won't have to travel very far.

Four of the other bodies with which the PCA conducts fraternal relations will be meeting on the Calvin College campus at the same time the PCA assembly meets there. If the fraternal delegates appointed by the PCA's committee on interchurch relations are commissioners to the Grand Rapids assembly all they will need to do to get to their assignments is to walk across the campus.

Appointments were announced by chairman G. Aiken Taylor following a meeting of the committee. In addition to the men named to represent the PCA at the assemblies of the four other denominations in session at Grand Rapids, fraternal delegates were also appointed to two other bodies. They are the Associate Reformed Presbyterian Church (meeting at Flat Rock, N.C.) and the Korean American Presbyterian Church. The appointment of representatives to the Korean assembly is a provisional one, dependent upon final PCA approval of the establishment of formal relations with that body. The Korean group has been proposed for membership in the North American Presbyterian and Reformed Council (NAPARC) also.

Named to speak to the other churches on behalf of the PCA were:

— to the Associate Reformed Presbyterian Church: Henry Boss, Apopka, Fla.

— to the Christian Reformed Church: Donald Boerema, Jacksonville, Fla., and Kenneth Ryskamp, Miami.

— to the Korean American Presbyterian Church: Donald Boerema and David Brown, Newark, Calif.

— to the Orthodox Presbyterian Church: Carl Bogue, Akron, Ohio, and Lawrence H. DeBert, Glasgow, Kentucky.

— to the Reformed Presbyterian Church — Evangelical Synod: Richard Adelman, Valparaiso, Fla., and Thomas Birr, Boca Raton, Fla.

— to the Reformed Presbyterian Church of North America: Henry Lewis Smith, Prattville, Ala., and Arthur Broadwick, Pittsburgh, Penn.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to DABNEY HERRING of Clinton Church, Clinton, Miss., BETH FISHER, MARK JORDAN and DAVID HARPER of First Church, Taylorsville, Miss., and to JOHN BICKET of Mount Salus Church, Clinton, Miss.

Let Us Pray

May 1982

1 Mr. and Mrs. John W. King, Bible translators at Kota Kinabulu, Sabah, East Malaysia.

2 Robert Brown, Seattle, Mission to the US minister-at-large in the Northwest.

3 Ronald L. Swafford, Norfolk, Va., Navy chaplain.

4 Miss Mari Dooley, women's worker in Vienna, Austria.

5 Mr. and Mrs. Steven Valentine in language study at Edinburg, Texas.

6 Edward Robeson, administrator of Ridge Haven conference center, Rosman, N.C.

7 Miss Miriam Stout, Bible translator at Brasilia, Brazil.

8 John B. Anderson, organizing pastor, Phoenix, Ariz.

9 Mr. and Mrs. Richard P. Aschmann, Bible translators at Bogota, Colombia.

10 Jack B. Scott, writer-consultant for the Committee for Christian Education and Publications, Decatur, Ga.

11 Mr. and Mrs. David A. Clopton, members of the church planting team, Quito, Ecuador.

12 James E. Barr, organizing pastor, Raleigh, N.C.

13 Mr. and Mrs. R. Eugene Boyer, members of the church planting team, Paris, France.

14 M. E. Howland, Montgomery, Ala., director of PCA Stewardship Ministries and the PCA Foundation.

15 Mr. and Mrs. Ronald R. Ellis, members of the church planting team, Kangnung, Korea.

16 Paul McKaughan, Decatur, Ga., coordinator of Mission to the World.

17 Albert C. Hitchcock, organizing pastor, Moorestown, N.J.

18 Mr. and Mrs. Leonard N. Stewart, members of the church planting team, Paris, France.

19 Charles M. Rector, Hinesville, Ga., Army chaplain.

20 Miss Ellen Barnett, Christian educator at Acapulco, Mexico.

Continued overleaf

Let Us Pray

21 Gordon J. Moore, business manager for the Insurance, Annuities and Relief office, Decatur, Ga.

22 Mr. and Mrs. Clayton E. Quarterman, members of the church planting team, Lisbon, Portugal.

23 Mitchell Hall Jr., inner-city organizing pastor, Atlanta, Ga.

24 Miss Ann Marie Monroe, teacher at Pucallpa, Peru.

25 Mark L. Lowrey Jr., coordinator for student ministries, Clinton, Miss.

26 Mr. and Mrs. Edward B. Miedema, mission hospital staff members, Bonne Fin, Haiti.



Smith

27 Morton H. Smith, assembly stated clerk, Brevard, N.C.

28 Mr. and Mrs. Marc Kyle, literacy workers, Manila, Philippines.

29 Miss Sandra Smith, church planting assistant with Servants in Missions Abroad, Paris, France.

30 Wayne F. Jamison, organizing pastor, New York, N.Y.

31 Miss Jean Lappin, mission hospital staff member, Mafraq, Jordan.

Giving Up; Proportion to Assembly Down

Figures being published in the new edition of the PCA Yearbook this month will show that the average member of the denomination gave $70 more through his church in 1981 than he did in the previous year. The per capita giving to all causes was recorded at $631 last year. It is an all-time record in the PCA's life.

For the first time last year contributions to all causes passed the $50 million mark (to $57 million, up $12 million from 1980).

The figures released by Stated Clerk Morton H. Smith showed that the 91,060 communicant members gave an average of $168 (for a total of $15.3 million) to benevolences. Of that amount $3.8 million went to general assembly causes.

All of the statistics published in the 1981 yearbook are based on reports from presbytery stated clerks and the clerks of the 519 sessions.

The amount recorded as contributions to the national denominational program is up about $560,000 from the 1980 total. That compared to an increase of about $2.2 million in giving ($7.3 million in 1981, as compared to $5.1 million in 1980) to non-PCA missions.

The total reported as gifts to assembly causes amounted to about 25 percent of the benevolent giving and 6.7 percent of total contributions. In some years the proportion going to the assembly was as high as 33 percent of benevolences. It has been declining in recent years and was 28 percent in 1980.

In contrast to the amounts that the churches reported sending, the committees at the end of the year reported that they had received $4.6 million. (Some of their contributions come directly from donors and not through congregational treasurers.) Of that amount, $3.1 million went to Mission to the World (or 68 percent of the total). Mission to the United States received 16 percent ($747,000), Christian Education and Publications 11 percent ($496,865), and Committee on Administration 5 percent ($227,252).

With 15,366 communicants Southern Florida Presbytery continued as the PCA's largest presbytery. The judicatory also continued to lead in per capita giving, with the average contribution almost at the $1,000 mark ($997). The Southern Florida PCA members also led the denomination in benevolences, at $316 per capita.

Evangel Presbytery led in giving to assembly causes, with an average of $68.93 going from each member, more than double the $31.38 recorded in Southern Florida. Evangel's per capita for all benevolences was $202.

For the first time in the new yearbook average Sunday worship attendance is being reported. The denominational figure for last year was 59,539. Sunday School enrollment was reported at 50,535.

Professions of faith in 1981 were reported to total 2,786, up about 400 from the year before. There were 725 adult baptisms and 1,517 infant baptisms.

PCA Contributions Help Rebuild Church

Congregations across the general assembly have provided more than $5,000 to help another PCA church rebuild after a fire. The sanctuary of the Westminster Church of Milton, Florida, burned just before Christmas last year (see February Messenger, p. 3), necessitating total reconstruction.

Gulf Coast Presbytery requested help from the other congregations of the PCA, and the appeal was circulated by the assembly's Mission to the United States committee. By early April, the response through the MUS office had reached a total of $3,859. More than $1,000 was sent directly by congregations.

Rebuilding has cost $154,000, including pews, carpet and some furnishings. Other furnishings yet to be provided will bring the total to more than $160,000. Of that amount, $105,000 came from the insurance claim on the burned structure.

The church was planning to move into the new sanctuary late last month and to dedicate the structure May 2. In reporting on the contributions, pastor Charles F. Gwin Jr. expressed the appreciation of the officers and congregation for the support from the denomination.

National Prayer Day Observance Urged

May 6 (the first Thursday of the month) will be a national day of prayer by proclamation of President Reagan, and coordinators of the PCA's major committees are recommending that the denomination's churches observe it appropriately.

At a quarterly meeting last month the coordinators decided to urge observance of the day after seeing a report of the President's action. A communication from Robert P. Dugan, director of public affairs for the National Association of Evangelicals in Washington, urged participation.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
SUSAN MACLIN
By: Mr. & Mrs. Juan Angulo
MRS. LUELLA OSTENSON
By: Mrs. G. A. Clements
Mr. & Mrs. Euell Green
MR. HENRI P. WATSON SR.
By: Paul & Betsy Padgett

7-7-82

June 1982
Volume 6, Number 6

The PCA Messenger

An Inside Look at What PCA Does

See page 3

Higher Education

Church Planting

Stewardship

Conference Center

Sunday School

World Evangelization

Judicial Matters

Diaconal Work

Leadership Development

Joining & Receiving

Women's Work

Pastoral Preparation



Across our Church

MOVING MINISTERS:

ALLEN M. BAKER III to Perimeter Church, Atlanta, Ga., as associate pastor.

HARRY F. BARNETT, Mebane, N.C., honorably retired, to Eastern Carolina Presbytery.

JOHN A. BASH JR., has been ordained by Ascension Presbytery as organizing pastor of Covenant Fellowship, Chicago, Ill.

JAMES A. BRYANT to Eastern Heights Church, Savannah, Ga., as pastor.

KENNETH J. DEWHURST, Atlanta, Ga., has been ordained by North Georgia Presbytery as a missionary with Servants in Missions Abroad of Mission to the World.

HARRY C. GEORGE III to Gospel Fellowship, Valencia, Pa., as assistant pastor.

ARTHUR J. GRANT has been ordained by Ascension Presbytery as pastor of Grace Church, Wheaton, Ill.

JOHN E. GRAVLEY has been received by Central Georgia Presbytery as director of Middle Georgia Pastoral Counseling Center (a work of First Church, Macon, Ga.).

RUSSELL C. HARPER has been ordained by Western Carolinas Presbytery as assistant pastor of First Church, Weaverville, N.C.

HENRY M. HOPE JR., has been dismissed to Reformed Presbyterian Church — Evangelical Synod.

WILLIAM P. LAXTON to Trinity Church, Asheville, N.C., as pastor.

GERALD G. MORGAN has been dismissed to Reformed Presbyterian Church — Evangelical Synod.

WILLIAM A. ROBFOGEL, Gainesville, Ga., has been received by North Georgia Presbytery as a missionary with Servants in Missions Abroad of Mission to the World.

CARL J. T. STRAUB has been divested without prejudice by Pacific Presbytery.

CRAIG VAN GELDER has been divested without censure by Texas Presbytery.

THOMAS M. WALTERS has been received by Texas Presbytery as an organizing pastor of Grace Church, Waco, Texas.

JOHN WOOD has been dismissed to a Baptist church in Massachusetts.

CHURCHES ADDED:

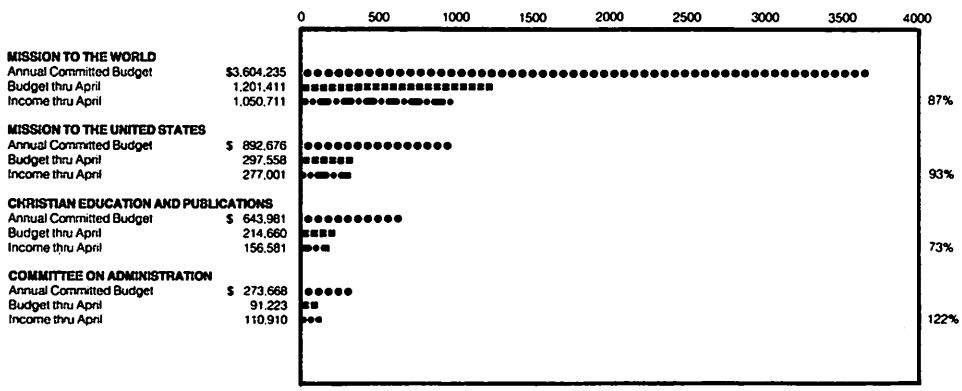
ARDEN CHURCH, Arden, N.C., has been received by Western Carolinas Presbytery. Ed Graham is pastor.

CHURCH OF THE SAVIOR, Williamsville, N.Y., has been organized by Ascension Presbytery. Michael A. Rogers is pastor.

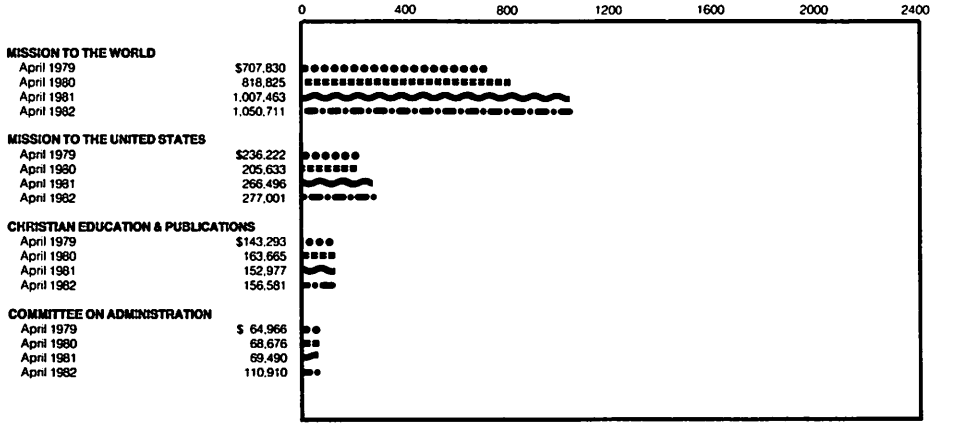
DAYSPRING CHURCH, Forsyth, Ga., has been organized by Central Georgia Presbytery. D. Charles Frost Jr., is pastor.

Continued on page 12

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



THIS MONTH ***The Messenger devotes most of its attention to a look at important matters coming before the June meeting of the denomination's general assembly. The introduction begins on page 3. Reports of assembly actions will appear in the magazine's combined July-August issue. Since that issue will not reach most readers until mid-July, the PCA prayer calendars for both June and July are included this month.***

THE PCA MESSENGER
June 1982 Vol. 6, No. 6

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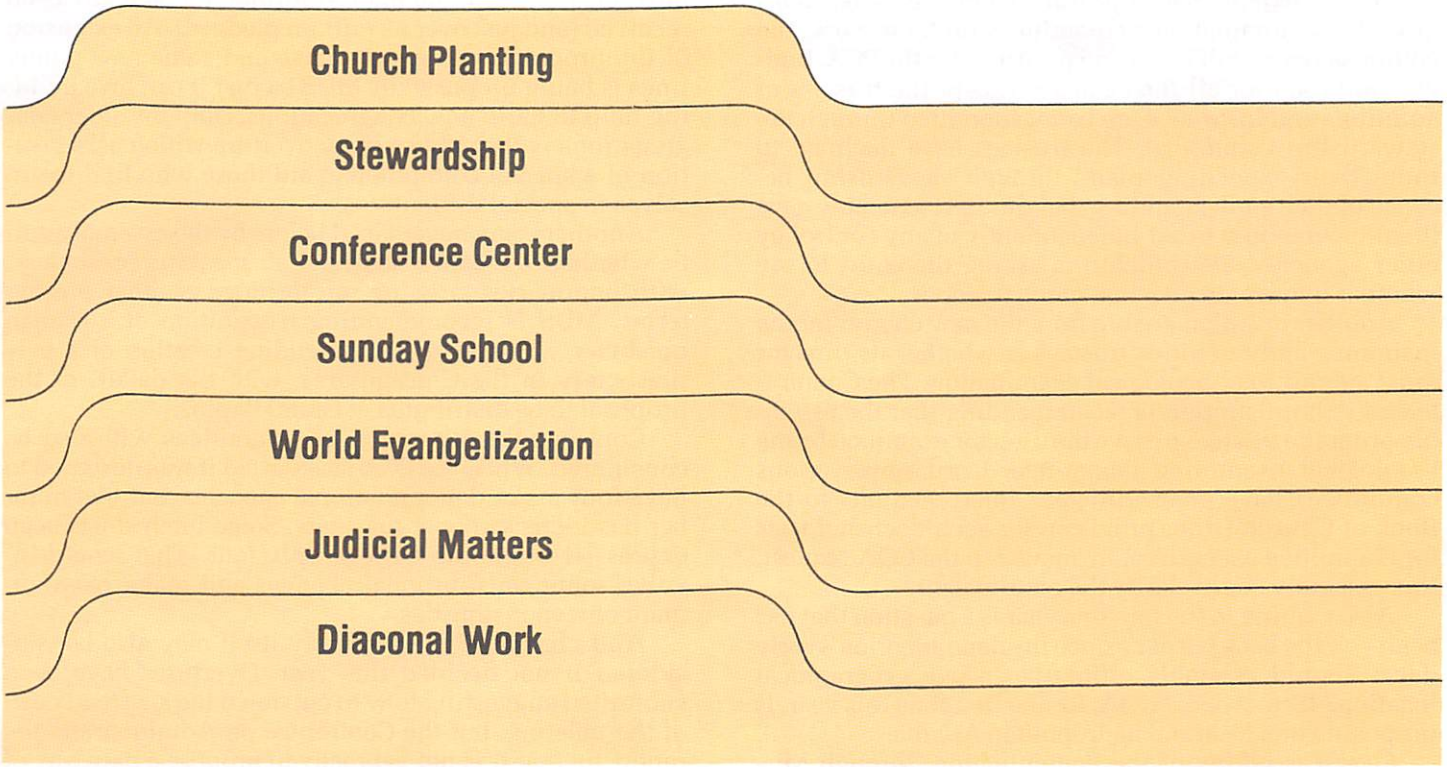
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An Inside Look...



It won't be "business as usual" in Grand Rapids. The Tenth General Assembly of the Presbyterian Church in America will be special regardless of one's perspective.

The annual meeting of the denomination's national governing body, scheduled to convene formally at 1 p.m., June 14, will be anything but routine. It will be unusual because of the unusual environment — sharing a campus in Michigan with the highest courts of four other churches. Calvin College and Seminary will again be host (as it was in 1978) to the concurrent assemblies of all five of the denominations holding membership in the North American Presbyterian and Reformed Council. Some joint worship services and programs as well as the interdenominational fellowship will add a dimension to the gathering.

Another unusual — even historic — element this year is the possibility that commissioners will find their numbers increased dramatically if the Reformed Presbyterian Church — Evangelical Synod takes the final constitutional step to join the PCA. As PCA committees of commissioners meet on Saturday before the formal opening of the assembly, the RPCES general synod will be debating and deciding the question of whether to come into the PCA — lock, stock, and barrel.

An affirmative decision would mean that the court would consider not only all the business that ordinarily reaches it, but it would also work on details necessary for acceptance of all the people, presbyteries, and programs coming from RPCES. New committees of commissioners (for Covenant College and Covenant Seminary) would report, for example. Some new presbytery names would be heard, and the boundaries would include some territory in Canada. Reports on missionary activity at home and abroad would include references to new locations and strategies.

Even if the unusual elements were not a part of this year's assembly, it would still be no routine "annual meeting." The young and growing PCA — just a year short of being 10 years old — will be deciding matters this year that will determine its shape in the years ahead. The business is coming up from presbyteries in the form of overtures and judicial cases and from the denominational committees in reports and recommendations.

Among the questions to be decided at Grand Rapids is one about how the PCA will do its long range planning. The 1981 assembly authorized an enlarged stewardship committee to work in this area, and it will report that it has begun its research but has no specific plans to propose. Meanwhile, the Mission to the United States committee, also with instructions from the 1981 assembly, is bringing for approval a comprehensive church planting goal for the next two decades. Should the court withhold approval of the MUS plan until it gets a proposal for overall goals for the denomination from stewardship? Or should the MUS program be endorsed and the stewardship committee instructed to incorporate it into the goals it is preparing? That is one of the issues that could be settled this year, affecting what the church does in coming decades.

Another is the matter of cooperative agreements for missionary work. Such agreements with evangelical agencies have been a key part of the strategy of Mission to the World and also a part of the Mission to the United States approach to special populations. An interpretation of the assembly's authority to enter into such pacts is coming to commissioners from the committee on judicial

business. Commissioners will decide whether to accept this reading or whether to write another interpretation, thus determining how far the mission agencies can go in working with organizations not under control of PCA courts.

To the extent that approval of budgets determines how the denomination's committees do their work, the commissioners will be setting priorities for the PCA. Budgets for 1983 for all the agencies except the trustees of annuities and insurance are being submitted through the stewardship committee. The trustees have declined to route their "spending plan" through stewardship because of their understanding that the 1981 assembly gave them the freedom to act independently of any control by other agencies. Stewardship is asking the court to say whether it meant to give that much freedom.

Another question arising from the new charter for the insurance and annuities trustees is whether its director must submit to a theological examination. The Committee on Administration is recommending that the assembly order the trustees to have the director examined by the theological examining committee. Until now various committees have given different interpretations to the Book of Church Order provision for such doctrinal tests for committee executives. In answer to the COA request, this assembly could clarify the requirement.

Also coming to the fore this year is a question that has been "on the back burner" since the denomination's early days: Should assembly offices be in one geographical location? If so, where? COA, for the first time this year, is proposing one location, metropolitan Atlanta.

Overseas efforts of the denomination, through Mission to the World, will be up for review in more than the ordinary sense this assembly. The court in 1978 set a goal of 250 missionaries by the end of 1982, but current projections indicate that the number will not be reached. A factor in the equation is the MTW short-term program, Servants in Missions Abroad. SIMA was authorized in 1980, and an overture this year reminds the assembly that it had authority to operate only two years under certain exceptions from the MTW manual. Whether to extend or to change the SIMA mandate and whether to consider SIMA recruits as a part of the personnel goal for MTW will be issues claiming the attention of commissioners.

How to help struggling congregations, particularly new ones, is a question coming to the court from at least two directions. The MUS committee is noting that the five year term of a capital campaign popularly known as the 5-in-5 comes to an end this year. It has fallen short of its $[illegible] million goal, but more than $1 million has actually been received (and just over $2 million pledged). An extension of the program with a new name and some new guidelines is being proposed by MUS so that it can give building help to more new congregations. Help for older congregations is the subject of an overture which asks creation of a special committee to aid those who find themselves in special difficulty.

Another issue never faced before by the assembly will be whether to create a non-English speaking presbytery, with boundaries crossing the territory of other presbyteries. MUS is recommending recognition of a Korean presbytery. It is also recommending creation of a new presbytery in the Chicago area, with the details of the proposal to be distributed at Grand Rapids.

Continued proliferation of committees will also be considered. When the PCA was started it was designed to have four major denominational agencies, but that number has increased over the years. Some interest has been expressed in getting back to only four. That would involve some constitutional changes and major reassignment of responsibilities.

And change of the assembly itself may also be considered if not decided this year. Overtures have been submitted suggesting how to cut down the size (and cost) of the meeting, but the Committee on Administration is reporting that it is not yet ready to propose a new way of naming assembly commissioners. The proposal it mad[illegible] in 1981 was sent back for more work, and COA's study so far has not produced another plan for delegated assemblies.

In addition to tackling all of these issues, the highest court of the PCA in its annual meeting will also be reviewing all of the work done throughout the year by its agencies, looking into reports and minutes and hearing from committee members and executives of failures as well as successes. Some of the details from that "inside look" at the denomination follow.

Moderator Names Conveners of Commissioner Panels

With heavy dockets before them, most of the general assembly's committees of commissioners will meet on Saturday before the court opens formally on Monday. Kenneth Ryskamp, retiring moderator, has named conveners of the panels.

At least four of the committees will not begin their review of the business until Monday morning. That number could increase to six if the Reformed Presbyterian Church — Evangelical Synod decides to join the PCA because two new committees would be created in that event. The presbyteries have been asked by Stated Clerk Morton Smith to name members to committees reviewing the work of Covenant College and Covenant Seminary in case the RPCES comes into PCA.

Since the RPCES general synod decision is not expected until late in the day Saturday (June 12), it will not be known until then whether the PCA is responsible for the two institutions started by RPCES. If the question does pass the synod, the new committees will begin work at 8:30 a.m. Monday. Also starting their meetings at that time will be committees of commissioners on Ridge Haven, the PCA Foundation, review and control of presbyteries, and bills and overtures. All others will start Saturday at 8:30 a.m.

Conveners appointed by the moderator are:

Administration, John Pascalis, ruling elder (of Miami), Southern Florida Presbytery.

Bills and overtures, Michael Bolus, teaching elder (of Macon), Central Georgia Presbytery.

Christian Education, Morse UpDeGraff, teaching elder of (Bristol, Tenn.), Westminster Presbytery.

Covenant College, Eugene Craven, teaching elder (of Rock Hill, S.C.), Calvary Presbytery.

Covenant Seminary, Richard Bodey, teaching elder (of Gurnee, Ill.), Central Carolina Presbytery.

Insurance and annuities, Orrin Swayze, ruling elder (of Jackson), Mississippi Valley Presbytery.

Interchurch relations, William H. Smith, teaching elder (of Hattiesburg, Miss.), Grace Presbytery.

Judicial business, John Thompson,

Continued on page 10

Joining & Receiving

One Crucial 'Joining' Vote Remains

All the votes but one have now been taken on the question of whether the Reformed Presbyterian Church — Evangelical Synod will join the Presbyterian Church in America. That last crucial vote is scheduled in the RPCES general synod June 12, two days before the opening of the PCA general assembly.

Presbyteries of the RPCES completed their voting in early May, and the final tally was 13 in favor and 4 opposed. Under that denomination's rules, such a constitutional matter must be approved by a two-thirds vote of general synod initially (that action was taken in 1981), then by two-thirds of the presbyteries, and finally by a two-thirds vote of another general synod.

The national governing bodies of both RPCES and PCA will meet on the campus of Calvin College, Grand Rapids, Michigan. If the necessary majority approves in the RPCES synod, commissioners from that denomination will be welcomed and seated at the opening session of the PCA assembly. It is scheduled to convene formally at 1 p.m., June 14.

No further vote on the matter is required in the PCA since it was originally passed under a provision of the Book of Church Order requiring only the action of one assembly and then of the presbyteries. All 25 PCA presbyteries have recorded their affirmative votes.

Unlike the PCA assembly, the RPCES synod is a delegated body. Therefore, those who have voice and vote in the Grand Rapids synod deliberations are those who have been specifically chosen to represent their presbyteries in this meeting. (Under current PCA rules every minister enrolled in a presbytery is eligible to be a commissioner at the "grass roots" assembly, and every session can elect at least one ruling elder to attend.)

However, since all RPCES members will become full members of PCA immediately upon the completion of constitutional action by the RPCES synod, all ministers and elected representatives of every RPCES session will be eligible to participate in the PCA assembly. Attendance could be increased by 50 percent or more by the addition of RPCES personnel.

The last of the RPCES presbyteries to vote was Philadelphia. After a day of debate it gave its approval on a tally of 52 to 22. The ratio in favor was slightly better than in neighboring Delmarva, largest of the courts, where the tally was 80 to 38. The most lopsided vote for the plan was recorded by Midwestern, which approved 40 to 2.

Of the four presbyteries saying no, the largest was Pittsburgh. Its count was 13 to 36.

Another of the four now in the negative column was originally registered as affirmative, but Southwest reconsidered at a later meeting. It changed from 10 to 5 in favor to 8 to 12 opposed.

Also against the proposal are Eastern Canada (3 to 4) and Great Plains (1 to 3).

After the Philadelphia decision, chairman Donald J. MacNair of the RPCES Fraternal Relations Committee was optimistic that the general synod would give final approval. He said, "The overwhelming vote in 1980 to investigate joining and receiving, the strong vote in 1981 to send it down to the presbyteries for formal consideration, and the strong vote of the presbyteries to endorse the proposal lead to the confidence that more than two-thirds of the delegates will vote in the affirmative for joining and receiving."

MacNair continued, "Such a vote will be an act of a branch of the church of Jesus Christ to bring glory to His name by achieving a tangible demonstration of unity even at the cost of the sacrifice of a respected name and existing interpersonal relationships that are comfortable and easy to maintain. It will also be an attempt to strengthen the visible church and make it more potent for the Gospel before the watching world."

The fraternal relations chairman, who is also the chief executive of the denomination's church extension agency, noted that the "debate and voting at the RPCES general synod will be an historic experience in the life of the church and also one of unique importance to Presbyterianism."

MacNair added, "There are two parts to the premise of joining and receiving. One is the unanimity on principles. In the areas of inerrancy of Scriptures, of doctrine and government, and in commitment to the purity of the church, both churches have the same standards and are using them the same way.

"The other is the matter of trust. The PCA has declared its trust in the RPCES by having voted to accept every minister, elder, deacon, and church member without re-examination. The RPCES, in turn, trusts that all of its members are to be afforded full and immediate franchise to participate in every facet of the enlarged church and that all its ministries will be carried on as part and parcel of the enlarged church.

"The tension inherent in the voting has three parts to it. Do at least two-thirds of the delegates agree that this premise is in place? Does the influence of different administrations and historic distinctives present an insurmountable hurdle? Should a five to ten year program to develop a plan of union have been used to better assure that no such hurdle exists?"

Few of those speaking against the proposal have said that they are opposed to joining the PCA, but they have opposed use of the unprecedented method. The PCA simply invited the RPCES to join it instead of negotiating a plan of union.

Diaconal Work

Work on Elderly Care Is Reported

Care of the elderly is an increasing concern in the PCA, and two committees are reporting work in this area.

Mission to the United States is asking the 1982 assembly to endorse a document produced by a special committee on retirement and nursing facilities. The paper suggests establishment of "Christian care centers for the elderly and infirm" by congregations, presbyteries, and groups of individuals, with MUS assisting the operators of such centers in establishment of an association for accreditation.

Christian Education and Publications is reporting to the assembly that in partial response to an assignment given to it in this area, Great Commission Publications (of which CE/P is part owner) has published "Nursing Home Ministries: A Manual" by Tom and Penny McCormick.

Included in the new book are an orientation to nursing home ministries, suggestions for effective visitation, ideas for organizing ministries, guidelines for worship and evangelism in nursing homes, and lists of resources.

The document forwarded to the assembly by MUS urges the denomination to "affirm that ministries to the elderly and infirm are important. . . ." and that God expects individuals to plan for their own care, for sons and daughters to assist their parents, for the church to "assist its own," and finally for the civil government in "providing for the common good" to "deal with Christian needy in the same way it deals with non-Christian needy. . . ."

While the study committee said "it is feasible to establish a facility to care for the elderly of the PCA," it indicated that such projects are better undertaken at the local level.

Conference Center

Ridge Haven Names Housing Area

Completion of a new group housing area at Ridge Haven this spring depletes the funds available for construction at the denominational conference center, the board is reporting to the general assembly. Lodging can now be provided for about 300 people.

Trustees of the 820 acre North Carolina property are recommending that the general assembly ask congregations to put Ridge Haven in their benevolent budgets, and other fund raising plans are being devised.

Meanwhile, the group housing area (including three dormitories, a dining and meeting facility and a motel-type building) has been named by the board. It will be a tribute to the "continuing church" movement that brought the PCA into being. Plaques honoring each of the four independent organizations that supported the movement will be erected in the dining area. They are: Concerned Presbyterians, Presbyterian Churchmen United, Presbyterian Evangelistic Fellowship, and Presbyterian Journal.

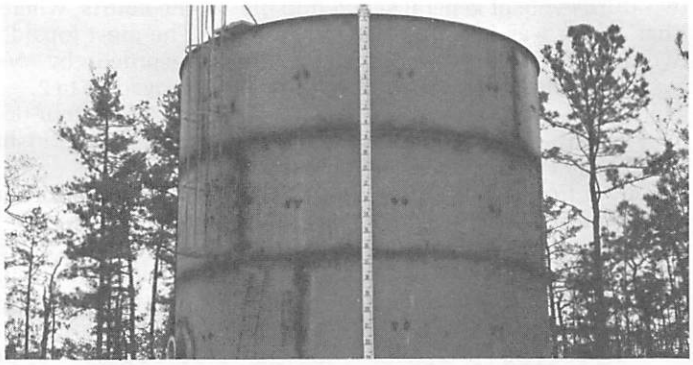
In addition to the five buildings, the new group housing area also includes a small lake, new roads, and the 100,000 gallon tank that feeds a new central water system. A tennis court and other recreational facilities are planned.

The board is also reporting that 36 — nearly half of the 79 now available — lots have been leased for residential construction. Homes have been built on five.

The property is in mountainous Transylvania County near Rosman.



Getting a piano into any building is no easy job, but getting one into a second floor room of the PCA conference center's new "eating-meeting" building was accomplished with the help of a special lift truck and some strong backs. It was delivered before the building was completed to make the job a bit easier.



Plenty of water is assured for Ridge Haven with completion of a new system that includes this 100,000 gallon tank. Its lines stretch to the five buildings in the new group housing area, and there is capacity for adding other facilities. Fire hydrants in the area are also served by the tank, which is filled by a well.

World Evangelization

Guatemalan Mission Work Continues

Getting in and out of Central America is no easy task for a missionary or anyone else these days, but Mission to the World is hoping to send a second couple to Guatemala soon.

Guatemala? The Central American nation that had its government toppled in March by a military coup, and where guerrillas decapitated some provincial leaders in April? Yes, Guatemala — the country between Mexico and strife-torn El Salvador.

One PCA missionary family is already there, and another expects to go in the near future.

"If ever there was an opportunity for you to engage the forces of evil in open battle, this is it," veteran missionary Hugh Powlison wrote to supporters after the coup. And his reference to "the forces of evil" was not a reference to the new junta ruling the nation. He meant precisely the opposite.

Hugh Powlison, who works with students at San Carlos University in Guatemala City, was urging his supporters to pray for General Efrain Rios Montt, president of the new junta and the first evangelical in history to head the nation.

"Without warning the Lord did it again," the missionary wrote. "He did exceeding abundantly above all that we could ask or think, and gave this country its first Christian president overnight. The whole atmosphere changed and there was jubilant celebration everywhere."

Powlison cautioned, however, that the president faces a difficult task in cleaning out deep-rooted and long-standing corruption. He had been a candidate for the nation's top job in a 1974 election and was widely believed to be the victor, but "was prevented from taking office at that time by sheer force of arms."

Before working in the day school of his church, Rios Montt had served in another kind of academic institution. He was superintendent of Guatemala's equivalent of the national military academy prior to his 1974 presidential campaign. In that post he once took the unusual step of inviting an evangelical minister to speak to his students. That Presbyterian pastor, Antonio Sandoval, was later to be instrumental in the military leader's conversion.

The fact that Sandoval is considered the spiritual father of the respected general may have some bearing on MTW's plans. The pastor's daughter, Nohemy, is the distaff half of the couple, now Mr. and Mrs. Fred Reber, itinerating in preparation for service in Guatemala. While they might have expected difficulty getting into the nation under other administrations, they now expect none. Reber has been appointed to teach in the theological faculty (seminary) of Mariano Galvez University.

Powlison noted in his letter that academic leaders continue to be the targets of terrorists. The chancellor of the university where he works became an evangelical believer only this year "and would certainly appreciate your prayers for his personal safety and growth in the Lord."

The missionary explained, "This is one of the most dangerous jobs in the country inasmuch as all his predecessors have either been assassinated or had to leave the country to avoid that fate. . . . To

appreciate his situation, remember that he is the first Christian to govern a university of 39,000 students, the majority of whom are dedicated to Marxism. They didn't lose much time killing the previous chancellor in December, just because he was non-communist and shifted the direction of the university from propaganda to education."

In the conclusion of his letter Powlison thanked praying supporters "on behalf of the whole nation." He also wrote, "Don't underestimate how much your prayers influenced the present developments, and can affect the future."

Committees Form Volunteer System

Denominational mission programs could often be more effective if they could get some extra workers with special skills or at special seasons. But how do the available people get matched up with the opportunities for service?

An answer to that question is being recommended to the general assembly as an outgrowth of a discussion in the denomination's stewardship committee. That panel asked Mission to the World and Mission to the U.S. to devise a program which would help more PCA members use their time, talents, and skills in the work of the church.

To be known initially as Volunteers in Mission, the program will enlist the help of young people, the retired, vacationers, and others with some time to devote to missionary enterprises. A central data bank would be established, perhaps in a computer, listing job descriptions, free time available, linguistic abilities, areas of service desired, financial situation, and other factors to be considered in placement.

While supervised and funded by MTW and MUS, the program would be promoted as a ministry of the entire denomination. Any agency of the denomination would be able to request the assignment of personnel.

Meanwhile, for the first time this summer some people are going to overseas work as volunteers under the auspices of MTW. The Servants in Missions Abroad (SIMA) office of MTW has assisted 15 individuals in getting summer assignments, most of them with the PCA church planting teams.

The SIMA committee has not processed the applicants as it has volunteers for two-year assignments, but the SIMA staff has assisted with matching applicants with requests from the field, in processing paperwork, and in advising on other aspects of the planning. Jay Kyle, SIMA coordinator, is also preparing to debrief those who work with the church planting teams after they return from their assignments. He expects to use information gathered in the debriefing in planning for future summer programs.

Stewardship

Budget Bids Total $10 Million Record

Assembly agencies of the PCA will be working with a budget of more than $10 million next year if several contingencies are met.

The first, and major, contingency is that such a large amount will be proposed to the general assembly for approval only if the Reformed Presbyterian Church — Evangelical Synod joins the PCA. All budgets submitted for stewardship committee review by the assembly agencies included a basic 1983 budget plus a "J&R" (joining and receiving) increment. The total increase requested for next year to service the constituency coming from RPCES and to continue support of the ministries which have been maintained by RPCES is $3,281,341. That amount, added to the $7,008,442 requested for work under the existing committees, brings the total to $10,289,783.

Another contingency is assembly approval of the proposals. PCA practice has been to consider the budgets as ceilings, not appropriations. Agencies were responsible for raising their own funds, however, but they were expected to keep expenditures within the amount approved.

The most realistic of the contingencies is receipt of the income. In some years some of the committees have actually received less than 75 percent of the amount budgeted.

In addition to getting "J&R" increment proposals for 1983, commissioners will also be asked to approve such increments for the last half of 1982. The total in this category is $1.4 million.

The basic $7 million proposed for 1983 is about $1.1 million more than was approved for 1982. Actual receipts reported for 1981, according to the stewardship report, amounted to $4.6 million, or 93 percent of the "committed" budget. (The budget adopted each year also includes an additional amount designated for "growth," or additional personnel and projects.)

Amounts requested by the four major committees for 1983 (with the increment in parentheses) are: Administration, $467,532 ($124,875); Christian Education and Publications, $812,658 ($73,588); Mission to the U.S., $1,330,502 ($362,878); and Mission to the World, $4,397,750 ($2,720,000).

For the first time this year all the budgets of the major committees are being submitted in identical formats, and the four are using uniform accounting systems.

If the assembly approves a recommendation from the stewardship committee all of the denomination's churches will be asked again to accept "askings" to support the benevolence program. This approach was first tried in 1979, when only 37 percent of the congregations responded. In 1982, the percentage, 75, is double that of the initial year. The amount pledged this year, however, is only 60 percent of the budget. A total of $3.26 million has been pledged.

The "askings" report from the churches usually does not include amounts pledged at missions conferences apart from the regular church budgets.

To settle a question of whether the budget of the trustees of insurance and annuities must be approved by the stewardship committee, the committee is asking the assembly to direct such submissions in the future.

Assembly To Face Goals Issue Again

What will be the shape of the PCA in the future, and how will it get from here to there?

The 1981 assembly put a question of that sort to the permanent committee on stewardship, and work has begun on answers. Acknowledging that it has just begun to work on the assignment, the committee is reporting to the 1982 assembly that it has received purpose and goals statements from the four major committees and is studying them.

Stewardship is asking, meanwhile, that the denomination's top court "direct all boards and committees to send any recommendations concerning long range planning and goal setting" to the stewardship office. The assembly's answer to this recommendation may clarify the matter of how much planning individual committees are expected to do on their own. Mission to the U.S., for instance, was instructed by the 1981 assembly to develop a master plan for church growth.

The study may also produce some proposals for alterations in the denomination's organizational framework. In connection with the reporting of their goals to stewardship the committees have made suggestions about better accountability and relationships. One of the suggestions which has been forwarded would return to the Committee on Administration the various bodies which have been formed to take over various functions formerly under COA (such as insurance and annuities, foundation, and stewardship).

A job description recommended to the assembly by stewardship for its director lists as his first responsibility the tasks associated with preparing goals for submission to the assembly.

PCA NEWS

Moore Leaving; Panel Seeks Administrator

Dan M. Moore, coordinator of the PCA's Committee on Administration since the denomination's formation, will leave that post this summer to return to college teaching. He is the last of the original assembly coordinators still serving.

Moore will join the faculty of King College, Bristol, Tennessee, at the beginning of the fall term. He will be teaching in the business field, where he has three earned degrees.

His departure from the COA post "is an event that we view with mixed emotions," said committee chairman John Culver of Pensacola. "He is the last of the PCA's original coordinators to leave, and thus he has served the denomination longer than any of them."

The chairman, a ruling elder in McIlwain Church, continued, "He has served well in a difficult position, and we will find it difficult to replace him. However, we acknowledge that he is following what he believes to be God's leading into another Christian organization. We pray for God's blessings on him and his family as he exercises his gifts there."

Moore affirmed that his departure was "in response to a sincere belief that it was the Lord's will." He added that the "question of uniqueness kept recurring" as the matter was considered.

"College officials assured me that they have been trying to fill the position for two years with someone who had an earned doctorate in business and a strong Christian commitment," the administrator explained.

He continued, "As I leave the denominational employment I wish to express my thanks for the years of graciousness shown to me and to my family. These years of service have been years of joy. One of the greatest joys has been the fellowship of the saints. The good people of the denomination have repeatedly taken the time to say kind words to me and also to hold me up in prayer. This has been a great blessing."

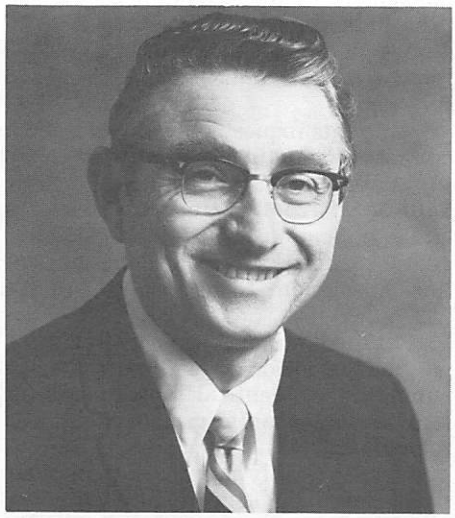
Culver and two other COA members, John T. Clark of Macon, Ga., and John Sartelle of Memphis, Tenn., are members of a sub-committee that will nominate a successor. Clark is a former moderator of the general assembly and a ruling elder at First Church, Macon, and Sartelle is a pastor with membership in Covenant Presbytery.

While Moore will supervise arrangements for the 1982 assembly and will continue in office at least until August, the committee hopes to have a nominee to present at the assembly. Correspondence about possible successors should be sent to Culver at 4241 Crawford Drive, Pensacola, Fla. 32504.

Coordinators of the three program committees of the denomination are teaching elders, and Moore has been the only layman serving as coordinator of one of the major committees. The first assembly specified that the post should be filled by someone who was "preferably not a teaching elder."

Moore was a charter member of Westminster Church, the PCA congregation in Columbus, Georgia. He has been a deacon and elder there, as well as clerk of session and trustee. He is also a past moderator of Central Georgia Presbytery.

He was teaching at Georgia State University's extension at Fort Benning when the denomination was organized. He was named to head the COA staff at the first assembly in 1973, initially serving on a part-time basis while continuing to carry a full teaching load. The instructional responsibilities were gradually phased out as the denomination grew and Moore assumed full-time duties with the committee.



Moore

Moore, now 50, was born in Yokohama, Japan, where his parents were missionaries. His grandparents and great-grandparents were also missionaries in that nation. He returned there for service in the Army's finance corps during the Korean War and then as a missionary from 1962 to 1967. He was treasurer of the Presbyterian US Japan Mission during that period.

After receiving his bachelor's degree from the University of Virginia, he worked for four years for General Electric. He then studied a year at Columbia Seminary in preparation for lay missionary service. Upon his return from Japan he earned a master's at Georgia State and subsequently a doctorate. At GSU he has taught quantitative methods, management, theory of organization, and computer programming.

The COA office was established in Columbus because of Moore's location there. Initially, one of its principal responsibilities was providing a pension plan and group insurance for PCA ministers and church employees. A separate board was charged with oversight of these functions, however, and Moore was responsible to both supervisory groups. With the growth of the insurance, annuity, and relief program, the 1981 assembly authorized a complete separation of this function from COA, and a separate office with its own executive was established in the Atlanta area.

Moore also supervised COA's 1981 assumption of responsibility for a denominational computer system.

He and Mrs. Moore, the former Betsy Workman, are the parents of three daughters, Mary, Kathy, and Ellen.

Moore told members of COA that he plans to continue as a member of the PCA. King College, originally a Presbyterian US institution, is now governed by an independent board that includes several PCA members.

New Pension Plan Has Two Sections

Two plans intended to complement each other will be proposed to the 1982 general assembly as a new pension package for the PCA's ministers and lay employees. At a called meeting in May the trustees of the denomination's annuity and insurance funds agreed on the details of the proposal. Earlier they had decided to recommend a major change in the pension system. (*See April issue, page 10.*)

The board is asking the denomination's highest court to shift from a "defined benefit" to a "defined contribution" concept in view of changed economic conditions. Provisions of new tax laws were also taken into consideration in drafting the proposal.

Two different, but complementary,

plans are being submitted in order to give employees and employers maximum flexibility under current law, explained James L. Hughes, director of the funds. The basic "money purchase pension plan" will be offered to every congregation and agency of the denomination as the "qualified" plan recognized by the Internal Revenue Service. (The current PCA pension program is technically not a qualified one.)

The companion plan will be a "voluntary salary reduction annuity plan" under which employees can agree to additional payments which will be tax sheltered. Establishment of this fund will also provide a receptacle for money from the "nonqualified" fund which will be closed if the assembly approves the changes recommended by the board.

Details of the "defined contribution" recommendation were to have been mailed to all assembly commissioners in May as a part of the supplement to the handbook of reports.

In order for the new "money purchase pension plan" to go into effect (after assembly approval), it will have to be officially "adopted" by churches and agencies which want to use it to cover their workers. Those who agree to be included in the new program will be required to enroll all full-time employees, with dues being paid for all on the basis of the same percentage of compensation. Each employer will be able to set minimum eligibility requirements within the limits specified in the plan.

Hughes pointed out that under the money purchase program contributions could come from three sources. The first would be the percentage of compensation that the employer pledges to pay. Another would be an additional amount (up to $2,000 per year) provided through a voluntary employee contribution and treated under tax law as a deduction (similar to an individual retirement account — IRA). The third source could be additional employee contributions up to 6 percent of income, but this amount would not be deductible from taxes.

Even more flexibility will be allowed those enrolled in the companion plan, according to the director. Employers will be able to supplement the annuity payments of different employees at different levels through the use of this vehicle. In addition, employees who choose to do so will be able to make additional tax sheltered payments into the fund.

Both of the plans in the proposed package are simply retirement funds. They do not provide any insurance or disability benefits of the type included in the present pension plan. However, the board is recommending a package of mandatory auxiliary coverages with the new proposal as well as some optional insurance coverages.

One feature of the new concept is that each enrolled person will have an individual account. There will be no separate funds for ministers and lay employees, and all will be treated the same under the new arrangement.

Another feature is that each member of the plan will immediately have a vested interest instead of waiting two or more years for vesting.

Also available will be provisions for accepting funds "rolled over" from other pension plans and for "rolling over" to certain other plans upon termination of employment.

Additional information on the proposal will be presented to assembly commissioners in an audio-visual report planned early in the week. Question and answer sessions are also being planned in the assembly hall at 6 p.m., June 15 and 16. Consideration of the recommendations by the court is docketed June 19 (Friday).

Sales Policy Asked For PCA's Annuals

Free distribution of the denominational yearbook and the minutes of the general assembly to all ministers and churches will come to a halt this year if the assembly approves a recommendation from its Committee on Administration.

COA is asking the top court for permission to start selling the annuals. The suggested price is $7.50 each to members of the denomination and $10 to others.

The denomination's practice has been to send the books to all enrolled ministers, to the clerks of each session, to all PCA missionaries, to all candidates for the ministry under care of PCA presbyteries, and to all members of assembly committees. A number of other churches have similar policies, but their assembly operations (or non-program "ecclesiastical functions") are often financed from per capita assessments (or "head tax"). COA, responsible for these functions in the PCA, must raise its operational funds from benevolence contributions without such a tax.

The yearbook currently includes directories of churches, ministers, and missionaries as well as biographical data on ministers and the annual statistical reports on all churches of the denomination. The minutes include the daily journal of the assembly as well as texts of all the committee reports to the assembly. Both volumes include listings of assembly committees, with the addresses of the members and of the offices.

NOTICE: Fewer General Assembly commissioner registrations than usual have arrived at the Committee on Administration. Those who pre-register with COA will save time for themselves at Grand Rapids, and they will also help the assembly staff to provide a more efficient operation.

Let Us Pray

June 1982

1 James L. Lyons, Mission to the World missionary evangelist, Alabaster, Ala.

2 Edgar W. Travis, teacher and computer specialist, Irian Jaya, Indonesia.

3 Lyle Graff, organizing pastor, Sioux Falls, S.D.

4 Mrs. Judith Hurley, teacher, Taipei, Taiwan.

5 Mr. and Mrs. Douglas H. Miller, members of the church renewal team, Vauvert, France.

6 Michael Simone, organizing pastor, Millburn, N.J.

7 Mrs. Mary Jane Wilburn, administrative assistant, Rome, Italy.

8 W. Ingram Philips III, Army chaplain, Fort Hood, Texas.



Cunningham

9 Mr. and Mrs. Robert F. Cunningham, administrative workers in Seoul, Korea.

10 Terry L. Gyger, assistant coordinator for church development for Mission to the United States, Decatur, Ga.

11 Mr. and Mrs. Donald Gahagen, Mission to the World, aviation and administrative workers, Pompano Beach, Fla.

12 Mr. and Mrs. James Kobb, members of the church planting team, Taejon, Korea.

13 Henry Fernandez, Mission to the United States evangelist and church planter for Spanish speaking people in Tampa, Fla.

Continued overleaf

Let Us Pray

14 C. Knox Baird, teacher and accountant with Servants in Missions Abroad, Lamco-Yekepa, Liberia.

15 Dan M. Moore, business administrator for the Committee on Administration, Columbus, Ga.

16 Miss Mayetta Lee, medical technologist, Quito, Ecuador.

17 Mr. and Mrs. G. Morris Carney, Mission to the World administrative workers, Dallas, Texas.

18 Robert W. Gardner, Air Force chaplain, Merced, Calif.

19 Mr. and Mrs. Robert L. Youngblood, administrative workers, Leersum, Netherlands.

20 Donald L. Mountan, organizing pastor, Douglasville, Ga.

21 Mr. and Mrs. Edwin R. Farris, Bible translators, stationed in Arizona.

22 Clyde Godwin, organizing pastor, Winston-Salem, N.C.

23 Mr. and Mrs. Vernon R. Frank, Bible translators, Abidjan, Ivory Coast.

24 Mr. and Mrs. Hyung Young Park, seminary staff, Seoul, Korea.

25 Don K. Clements, Navy chaplain, Norfolk, Va.

26 Mr. and Mrs. Glenn D. Camenisch, members of the church planting team in Lisbon, Portugal.

27 E. C. Cooley, Mission to the United States minister-at-large in the North Central area.

28 Mr. and Mrs. Hugh S. Powlison, student workers, Guatemala City, Guatemala.

29 Marshall D. Connor Jr., organizing pastor, Glendale, Ariz.

30 Miss Dorrie Poland, teacher, Azare, Nigeria.

Atlanta Area Urged As Office Location

After allowing its committees to locate their offices wherever they wanted to for the first nine years of its life, the PCA general assembly may tell them to get together in one place.

If that action is taken by the denomination's highest court it will be in sharp contrast to a "decentralization" frame of mind evident at the early assemblies. It will also differ from the practice of the Reformed Presbyterian Church — Evangelical Synod, which is considering joining the PCA and which has major offices in four cities.

The Committee on Administration, which itself is currently housed in three different locations, is recommending that the assembly "approve locating the offices of the assembly's committees in one geographical location and that this be the Greater Atlanta area." COA reached the conclusion after nearly a year of study.

A sub-committee of COA studied a variety of factors and three other proposed locations besides Atlanta. The factors included cost of living, transportation facilities, cost of relocating personnel, and the image of the denomination. An invitation, including the promise of a financial assistance package, from the St. Louis area, got close scrutiny from the sub-committee. Included in the study was a visit to the proposed site. After discussion of the possibilities and after hearing that the program committees and their coordinators recommended Atlanta, the committee voted for Atlanta.

Since Christian Education and Publications, Mission to the U.S., Mission to the World, and the trustees of the insurance and annuity funds are already quartered in the Atlanta area, the decision would require few current functions to move. COA headquarters is still in Columbus, Georgia, and the stated clerk's office is in Brevard, North Carolina. The denominational computer center (operated by COA) is located near the program committees already. The stewardship and foundation offices are in Montgomery, Ala.

When the denomination started, only MTW was in Atlanta. MUS and the clerk's office were in the Jackson, Mississippi, area. CE/P was in Montgomery. COA (along with the insurance and annuities function) was in Columbus.

Not included in the recommendation to the 1982 assembly is any mention of a specific location within Greater Atlanta. The committees already there are all leasing space in commercial office parks within two blocks of each other. A proposal to last year's assembly to allow the purchase of nearby condominium office facilities was sent back to COA for study. Further study is suggested by COA on financing of a building.

Earlier this year a property near the present offices became available for sale, and the insurance and annuities trustees considered acquiring it as an investment. Terms originally offered were later changed by the seller, and the negotiations for that particular tract ceased. The trustees were considering converting the building to offices which they would, in turn, lease to PCA committees.

The COA proposal does not include any mechanism for acquiring property for the denomination.

In addition to Atlanta and St. Louis, the sub-committee also studied Washington and Philadelphia.

Among the Atlanta advantages cited in the study were a lower cost of living and the panel's conclusion that it "probably has the best travel facilities of any city in the United States."

Particular attention was paid to the image question since the PCA originated in the South and is trying to become a "national" body. The sub-committee said a move to Washington would be best from the standpoint of trying to project a national image and that staying in Atlanta "would not increase the image of the PCA as a national organization."

In the full committee, opponents of the St. Louis proposal argued that even though that city may be closer to the geographic center of the country it still is not perceived by many Americans as anything other than a regional center.

St. Louis is the site of two RPCES offices and of Covenant Seminary.

CONVENERS *from page 4*

ruling elder (of Kingsport, Tenn.), Westminster Presbytery.

Mission to the United States, Jack Eubanks, teaching elder (of Charlotte, N.C.), Central Carolina Presbytery.

Mission to the World, John Buswell, teaching elder (of Tampa), Central Florida Presbytery.

PCA Foundation, Samuel McGinn, teaching elder (of Greenville), Texas Presbytery.

Review and control of presbyteries, John Holmes, teaching elder (of Chester, Va.), Mid-Atlantic Presbytery.

Ridge Haven, Charles Frost Jr., teaching elder (of Forsyth), Central Georgia Presbytery.

Stewardship, William Stevenson, ruling elder (of Smyrna), North Georgia Presbytery.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to BENJAMIN HAWK of Covenant Church, Atascadero, Calif., and to BRANDON C. WEBB of First Church, Water Valley, Miss.

MUS Suggests Plan To Replace '5-in-5'

If the PCA is to continue expanding, and if new churches are to continue getting denominational help for their first buildings, something new needs to be done by the assembly to make it possible. That is the conviction of the Mission to the United States committee, which is proposing changes in the 5-in-5 program approved in 1977. That "$5 million in 5 years" for a revolving loan fund "has been a great blessing," according to MUS, even though the amount raised was less than expected.

The committee is proposing extension of the program with a new name and some new guidelines.

Just over $1 million has been received in the five years, and about $1 million more has been pledged. Loans averaging about $25,000 have been received by 45 congregations, but there has never been enough to meet all the needs which were presented. According to a report prepared by Richard Aeschliman, MUS staff member assigned to 5-in-5, the amount loaned in 1980, $420,700, was 77 percent of the $541,250 requested. That was the peak year for activity in the fund. The next year, 1981, only 64 percent ($297,500) of the requests were met. In the first quarter of 1982 only $75,000 was borrowed, or 44 percent of the amount requested. The total loaned through April of this year amounted to $1,141,200.

Among the changes proposed by MUS for the capital fund program is a new name, tentatively, new church building fund.

Another change from the guidelines adopted earlier would be permission to loan to missions as well as to formally organized churches. In order to qualify, the unorganized group would need to be chartered as a legal entity and to get presbytery agreement to repay if the mission defaults.

Also proposed is the inclusion of an administrative service charge in the loan agreements. The fee will be computed at the end of each calendar year on the basis of five percent on the balance due. No interest has been charged on the loans, and they have been unsecured.

MUS is also asking that the assembly reaffirm its earlier decision that donors can designate deposit of their contributions into an endowment account, with only the income from those endowments being available for loans. In addition, MUS is asking reaffirmation of the original purpose "to help new churches obtain land and/or first buildings they could not obtain by other means."

Aeschliman, who joined the MUS staff this year, said no new pledges have been made since 1979. And since 1980 "the income has fallen considerably." As an example he pointed to first quarter receipts for 1980 ($155,667), 1981 ($118,548), and 1982 ($90,207). His computation showed the amount given in the first three months of this year 24 percent below the amount contributed in 1981 and 42 percent below the total in the same period in 1980.

"This means," he emphasized, "that as the requests for help come from young churches, the loan committee has to make the difficult decision to turn down requests or give less than is asked for or needed.

Periodicals Policy Asked by Covenant

Little is usually said by the general assembly about the denominational magazine, The PCA Messenger, but the court is being asked to say something this year.

An overture from Covenant Presbytery asks the assembly to direct all its agencies "to consolidate their publications, prayer letters, and notices into the pages of the PCA Messenger with appropriate shifts in funding to accomplish this. . . ."

The presbytery claims that separate publications from the several committees have not only duplicated costs but have also had the effect of "limiting the effectiveness of them all." The overture also cites the large volume of materials received from the denomination by ministers and other members.

In support of its appeal the presbytery notes the recent increases in postal rates (which nearly doubled the mailing cost of the Messenger). These rate hikes, according to the overture, "will further limit the PCA Messenger" which was already "limited due to a lack of funds."

The Committee for Christian Education and Publications, which supervises the magazine, has made no response to the Covenant overture. It has, however, asked the assembly for permission to make decisions between the 1982 and 1983 assemblies about alternative methods of financing the denominational publication.

In its report, the committee gives the court a brief review of a Messenger readership survey conducted last year. Results of the "professional marketing survey" were "encouraging," the supervisory body tells the assembly, with 79 percent of the readers indicating they "felt better informed" because of the magazine. The study also showed that 75 percent "correctly assessed the Messenger's purpose" and 64 percent "chose the Messenger in its present form as the preferred method of receiving denominational news and information."

In summary, the committee reports, "Though the publication of the Messenger is a major expense to the CE/P Committee, we believe the need for such a denominational publication plus the positive response from the readers make it a high priority commitment."

Let Us Pray

July 1982

1 Duane D. Mallow, Navy chaplain, Mayport, Fla.

2 Mr. and Mrs. Thomas J. Courtney, members of the church planting team, Acapulco, Mexico.

3 Mr. and Mrs. Walter H. Cathey, members of the church planting team, Taipei, Taiwan.

4 James R. Griffith, organizing pastor, Middletown, N.Y.

5 Mr. and Mrs. William Edgar, seminary staff, Aix-en-Provence, France.

6 Dwight Linton, Mission to the United States assistant coordinator for special ministries, Decatur, Ga.

7 Mr. and Mrs. Jakub S. Susabda, Bible college staff, Malang, Indonesia.

8 G. Dewey Roberts, organizing pastor, Beaumont, Texas.

9 Glenn Lafitte in language study in Edinburg, Texas.

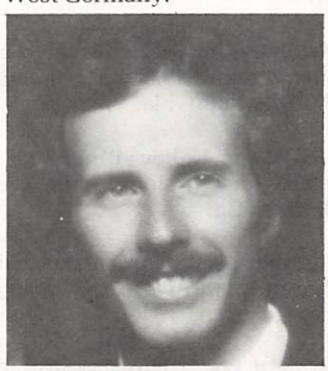
10 Mr. and Mrs. S. Phillip Henderson, members of the church planting team, Taejon, Korea.

11 Warren W. West, minister-at-large in the New England area.

12 Miss Margaret K. Patterson, Servants in Missions Abroad secretary, Leersum, Netherlands.

13 Mrs. Casey Barr, Mission to the World financial secretary, Decatur, Ga.

14 Mr. and Mrs. G. Michael Wilson, discipleship trainers, Karlsruhe, West Germany.



Culbertson

15 Rodney A. Culbertson Jr., campus ministries at the University of Florida, Gainesville, Fla.

Continued overleaf

Let Us Pray

16 Mr. and Mrs. Ronald Michael, Bible translators, Bogota, Colombia.

17 Mike Gross, mission school administrator, Window Rock, Ariz.

18 Mr. and Mrs. Richard H. Dye, members of the church planting team, Acapulco, Mexico.

19 Thomas R. Patete, executive secretary of Great Commission Publications, Philadelphia, Pa.

20 Miss Toni Lewis, teacher for missionary children, working under Servants in Missions Abroad, Acapulco, Mexico.

21 Mr. and Mrs. John Steketee, Bible translators, Abidjan, Ivory Coast.

22 Mr. and Mrs. Hugh Wessel, members of the church planting team, Marseilles, France.

23 Donald R. Esty, organizing pastor, Sun City, Ariz.

24 Mr. and Mrs. William R. Hermann, members of the church planting team, Lisbon, Portugal.

25 David T. Myers, organizing pastor, Omaha, Neb.

26 Mr. and Mrs. L. Van Rusling, administrative workers in Athens, Greece.

27 Mr. and Mrs. Cecilio N. Lajara, Spanish ministry for Mission to the World, Miami, Fla.

28 Mrs. Anne Kelley, itineration secretary for Mission to the World, Decatur, Ga.

29 Miss Jennie Wilson, member of the church planting team, Acapulco, Mexico.

30 Mr. and Mrs. Claude Sharpe, Bible translators under Mission to the United States, Beaufort, S.C.

31 Mrs. Marion R. Mounger, teacher at Christ's College, Taipei, Taiwan.

Centennial Tour Of Korea Planned

Formal observance of the centennial of Protestant work in Korea is still two years away, but Mission to the World is planning now for the 1984 celebration.

A 1984 tour of Korea by PCA ministers and lay leaders and their wives has been proposed by the MTW committee. Anticipated date of departure is immediately after adjournment of the general assembly that June.

Kennedy Smartt, MTW's coordinator of church relations, explained that the group would visit Korean Presbyterian churches, bringing greetings from the PCA and "the love of the American church." Ministers in the group will be involved in evangelistic meetings, preaching through interpreters, and laymen will be asked to share their testimonies.

The first Presbyterian missionaries arrived in Korea in 1884, and Presbyterianism has shown steady growth in that nation in the decades since then despite many obstacles, including wars, foreign domination, and persecution. Korea is often described as the most Christian nation in Asia, with some authorities suggesting that as much as a third of the population of South Korea is Christian. (Little is known of the church in North Korea.) Of the Protestants in the South, as many as two-thirds may be Presbyterians.

Coordinating arrangements for the PCA group's activities and evangelistic work in Korea is Hugh Linton, MTW's field coordinator and a veteran missionary there. Smartt is coordinating the travel arrangements. Inquiries should be addressed to Smartt at PO Box 1744, Decatur, GA 30031.

ACROSS *from page 2*

FAITH CHURCH, Johnson City, Tenn., has been organized by Westminster Presbytery. Frank K. Chapo is pastor.

FIRST CHURCH, Clarksdale, Miss., has been received by Covenant Presbytery. Thomas G. Kay Jr., is pastor.

FIRST CHURCH, Weaverville, N.C., has been received by Western Carolinas Presbytery. John Warren is pastor and Russell C. Harper is assistant pastor.

MALVERN HILLS CHURCH, Asheville, N.C., has been received by Western Carolinas Presbytery. Glen McClung is pastor.

PROVIDENCE CHURCH, Murphy, N.C., has been received by Western Carolinas Presbytery. Larry Wilson is pastor.

MOVING MISSIONARIES:

MR. AND MRS. JAMES S. AKOVENKO to the States from Indonesia for furlough.

MR. AND MRS. GARRY CHAMBERS have announced the April 23 birth of a daughter, Caryann.

MR. AND MRS. THOMAS J. COURTNEY have announced the April 25 birth of a son, Christopher Adams.

MR. AND MRS. PAUL B. LONG JR., have announced the April 13 birth of a son, Aaron Patrick.

MR. AND MRS. EDWARD B. MIEDEMA have announced the April 13 birth of a son, Mark Louis.

MR. AND MRS. GARY A. NANTT to the States from Korea for furlough.

MR. AND MRS. DAVID C. WHITE to Taiwan after furlough.

MILESTONES:

FIRST CHURCH, Hattiesburg, Miss., celebrated the 100th anniversary of its organization, May 16.

PLAINS CHURCH, Zachary, La., celebrated the 150th anniversary of its founding, April 29.

ASSEMBLY AGENDA:

The Tenth General Assembly, Grand Rapids, Mich., June 14-18. (Several permanent committees also are planning meetings in Grand Rapids prior to or during the week of the General Assembly.)

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:

MR. GLENN ANDERSON
By: Mr. & Mrs. Dewitt Smylie
MRS. MARNELLE T. BRONSDON
By: W.I.C., LeJeune P.C.
Miami, Fla.
MRS. REDA M. CRUISE
By: Mr. & Mrs. Dewitt Smylie
MR. C. L. EASLER
By: Mr. & Mrs. Dewitt Smylie
MRS. CELIA FIELDS
By: Mr. & Mrs. Dewitt Smylie
MR. TOWNSEND T. GRESHAM
By: W.I.C., LeJeune P.C.
Miami, Fla.
MR. WILLIAM K. GRIFFIN
By: Mr. & Mrs. Dewitt Smylie
MR. EARL HILL
By: Mr. & Mrs. Dewitt Smylie
MR. JOHN E. JACKSON
By: Mr. & Mrs. Dewitt Smylie
MRS. MARION JARDEN
By: Dr. & Mrs. D. F. Rentz
MR. W. L. LANDRUM SR.
By: Westminster P.C.
Meridian, Miss.
MRS. LEULLA OSTENSON
By: Dr. & Mrs. D. F. Rentz
MRS. BETTE PHILLIPS
By: Mrs. M. P. White
MR. PAUL RICE
By: Mr. & Mrs. Dewitt Smylie
MRS. GEAN SHELDON
By: Dr. & Mrs. D. F. Rentz

A Special Issue for New Members

The PCA Messenger

"Where you go, I will go, and where you stay, I will stay. Your people will be my people, and your God my God."

THAT'S how the Presbyterian Church in America feels about the family of the Reformed Presbyterian Church — Evangelical Synod.

Your people will be my people!

As a result of the constitutional processes in both denominations we are now one church. There is more to it than a legal arrangement, however.

It's people. Now we are one people, a genuine community

continued on p. 2

of fellow believers, a witnessing fellowship.

In the well-known passage quoted from the book of Ruth (verse 1:16b), Naomi and Ruth commit themselves to each other. They each honor the other in their commitment. Younger embraces older, and older embraces younger. Mutual respect is expressed. They agree to walk together in the future.

That's the kind of commitment made by RPCES and PCA. The people of two denominational backgrounds are expressing respect and trust for each other in "joining and receiving." From now on, wherever we go, we go together.

Your people will be my people!

As with Ruth and Naomi before the time of their pledge, we are not total strangers. People of the RPCES have known people of the PCA over the years. We have been people of like precious faith. Individual members of one have transferred easily into the other. Congregations of one have helped congregations of the other. They have invited each other to conferences and special events. There have been some cooperative projects. People with ties to Covenant College have developed friendships with members of the other denomination.

As far as they went, those kinds of relationships were good. There was a degree of unity. There was also a sense, sometimes, of "you go your way, I'll go mine."

Now, things are different. We are committed. A growing love can bloom and mature. What might have been an informal and unofficial relationship is now formal and official. Even though the relationship is formal and official, it can also be warm and personal.

Your people will be my people!

In the expanded and strengthened denomination "your people" *are* "my people." Read it from either side. Indeed, "my people" *are* "your people."

Paraphrasing, this new commitment means many things. Our covenant children are your covenant children. Our communicant members are yours. Our deacons are yours. Your elders are ours. Your missionaries are ours. Your pastors are ours.

The PCA rejoices that our people are your people, and your people are our people. To help say a hearty welcome to the newest members, this special issue of The PCA Messenger has been prepared. Copies have been provided for every family in the RPCES with the hope and prayer that the issue will help them all to feel at home in the PCA.

Welcome! Your people are our people. □

A Word to the Reader:

This special issue of The PCA Messenger was prepared to welcome you to the Presbyterian Church in America. All of us in the denomination are delighted that the Reformed Presbyterian Church — Evangelical Synod has become a part of us. All of the agencies of the general assembly cooperated in publication of this issue.

The main purpose of this special Messenger (as with the regular monthly editions) is to inform. Some members coming to the PCA from the RPCES have considerable acquaintance with the denomination, but others know little of it. Therefore, much of the material is very basic. It goes back to the beginning and tells how we got started. It tells something of where we are today. Because of space limitations some of the description is in broad strokes. We hope the presentations will whet your appetite for more and encourage you to take an active part in all the work of the church.

More details are available to those who want to pursue various areas of interest. A directory on page 16 indicates where you can turn for answers to your questions about the many facets of the PCA. Key personnel are identified there. From time to time they will provide additional information to congregations on the prayer and financial needs of the agencies.

Since this issue is directed primarily to members joining the PCA from the RPCES it concentrates on the situation in the PCA prior to the joining. Its purpose is to indicate some of the new terminology that will be encountered, some of the new fields of interest, and some of the minor differences that will be noticed. Ministries which are coming from the RPCES and which will be continued are not mentioned here, but from time to time in the future they will be in the Messenger — to introduce them to older members of the PCA who have not been acquainted with the work of RPCES. Likewise, the denominational personnel known to RPCES people who will now go to work in the PCA assembly agencies are not listed here.

Many promising plans have been made for this transition time in the hopes that God will make of this enlarged church an even more effective instrument. We hope that the magazine will help each reader to pray and work toward that goal.

Welcome to the fellowship!

A.H. Matthews

Arthur H. Matthews, Editor

A Special Issue for New Members

The PCA Messenger

The PCA Messenger (ISSN 0191-4162) is published monthly by the Committee for Christian Education and Publications of the Presbyterian Church in America. Charles H. Dunahoo, Coordinator. Arthur H. Matthews, Editor. Robert B. Logan, Business Manager.

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In PCA: 'Grass Roots' Have Their Say

Grass grows greener, the old adage says, over on the other side. Champions of the PCA's "grass roots" philosophy of church government believe it is greener on this side of the ecclesiastical fence. Their explanation is that the denomination flourishes as rank and file members participate in the governing process.

Nowhere in the PCA constitution does the term "grass roots" appear. Polity experts have no neat definition for it. Nevertheless, it is an important factor in denominational life.

It all boils down to keeping the government of the church close to the people of the church.

The PCA system is not radically different from those of other Presbyterian denominations. It is, like the others, based on the biblical principles which John Calvin advised the Reformed Church in France to adopt in 1559. It came to America by way of the Church of Scotland, where John Knox had helped the "elders of the kirk" to wield a spiritual authority that the bishops never had.

Even though Presbyterian still means government by elders ("presbyters") for the PCA, there is a discernible difference in the way the denomination's affairs are managed. The polity is certainly representative, and not an episcopal or congregational form. The time-honored system of graded courts continues (session, presbytery, and general assembly).

Rank and file members may notice no difference at all. At the level of the congregation there will be little to notice. Elders, elected by the people to govern as a session, remain with the same responsibilities.

As those shepherds of the local flock are involved in the work of the larger church, the differences become noticeable. The representatives of the session will have more opportunities to take part in the decision-making processes in the PCA than in most other denominations.

At the presbytery level, for instance, every church is represented by a ruling elder, no matter how small the membership. If it has more than 350 communicants the representation increases (an additional elder for every additional 500 members or fraction thereof). In addition, presbyteries with a large number of ministers enrolled must afford additional representation by ruling elders to balance the teaching elder component. The Book of Church Order (section 13-1) provides: "When a presbytery has 50 percent more teaching elders on its roll than the number of churches on its roll, each church may be represented by two ruling elders for the first 350 communing members or fraction thereof."

The provision for representation at presbytery is just one example of the many checks and balances which have been worked into the PCA system. In this instance, the framers of the constitutional documents wanted to make sure that the lay representation would never be overwhelmed numerically by the clergy participants.

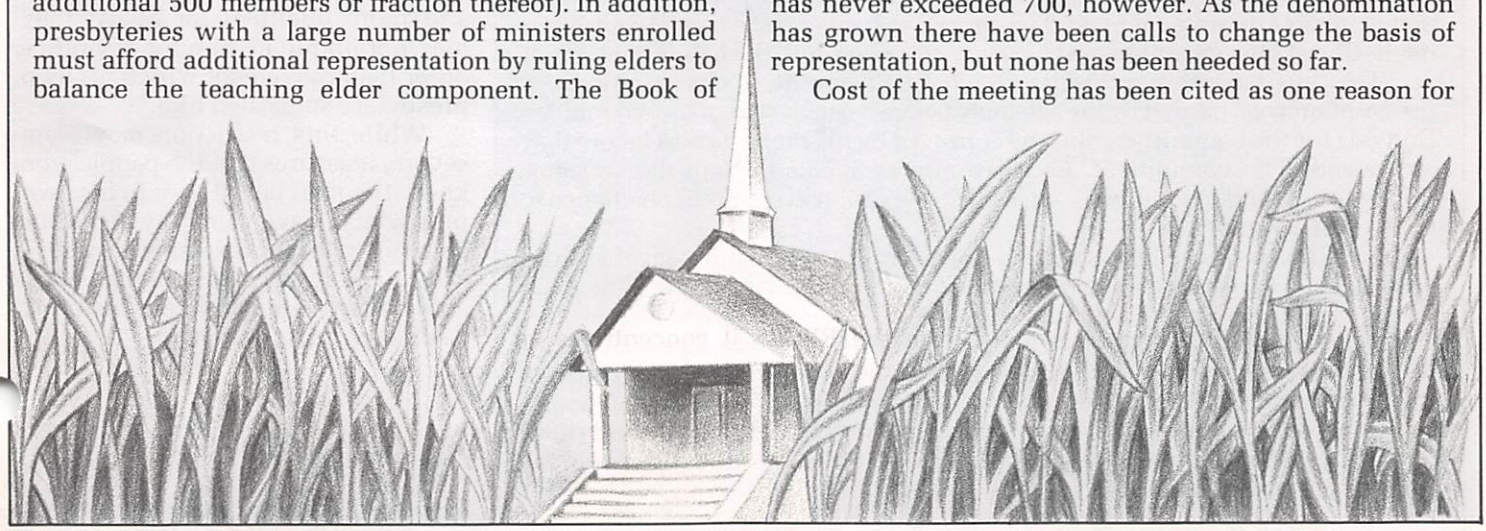
Parity is an important principle in PCA government. Ruling elders have the same privileges of voice and vote in church courts that teaching elders have. In the government of the denomination they have equal authority. Parity has never been defined officially in terms of numerical equality, however.

In various ways, though, the PCA has sought to keep a balance between clergy and lay leadership. A ruling elder was moderator of the first assembly, for instance. Every other year since then the moderator has been a layman. Major committees of the assembly are composed of equal numbers of ruling and teaching elders. The first assembly said that the business administrator of the denomination (coordinator of the Committee on Administration) should be "preferably not a teaching elder."

The "grass roots" concept is perhaps most noticeable in the matter of the makeup of the annual meetings of the general assembly. Unlike in many Presbyterian and Reformed bodies, the PCA assembly includes all the ministers on the rolls of all the presbyteries and representatives from all the sessions. Depending on their size, larger churches can be represented by up to five ruling elders. Presbytery has no say in who goes to the assembly.

This formula means that the assemblies can be very large gatherings. Even before "joining and receiving," the number of eligible participants was more than 1,300. The number enrolled for any particular meeting of the court has never exceeded 700, however. As the denomination has grown there have been calls to change the basis of representation, but none has been heeded so far.

Cost of the meeting has been cited as one reason for



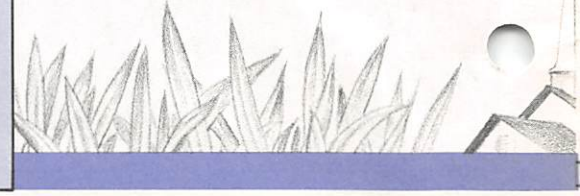
cutting down on its size. Another argument has been the difficulty of decision making by such a large body. There have also been suggestions that the system would be more truly Presbyterian if the commissioners (a term preferred over "delegates") were elected by the next court in the graded system.

The elusive "grass roots" concept has been cited most recently, however, by advocates of change. They point out that the proportion of ruling elders who actually attend is dwindling while the proportion of teaching elders is growing. A delegated assembly (with each presbytery sending equal numbers of ruling and teaching elders) would assure a healthier balance. On the other side, opponents of a new formula argue that the "grass roots" are assured better representation under current rules. The 1982 assembly was scheduled to consider several suggested changes in the representation formula.

In addition to the makeup of the assembly itself, there are many other checks and balances in the PCA to try to keep the denomination close to its people. The nominating process for electing members of assembly committees is a case in point. A nominating committee for the assembly is named, not by the assembly, but by the presbyteries. Each of the regional bodies elects one member to the assembly panel. They serve two year terms so that there is some continuity.

This nominating committee is also subject to severe checks and balances. It cannot go out and seek nominees throughout the denomination. It can only consider for a vacancy on the Mission to the World committee, for instance, the names proposed for MTW by the presbyteries. If Presbytery Z sends the name of Mr. A, a training officer for a multinational corporation with wide experience overseas, as a candidate for the Committee for Christian Education and Publications, then he cannot be nominated for MTW. While some members of the assembly nominating body may consider him more needed and more qualified for MTW, they may not nominate him for any office other than the one for which his own presbytery suggested him.

While this restriction may seem severe, it assures that the people who know the man best (those in his own presbytery) have some say about his suitability for an assembly responsibility. The system thus puts considerable initiative — and responsibility — on the "grass roots."



'Bring Out the Energies of Our System'

QUESTION: Why does the PCA speak of its major agencies as committees, and not boards? And why are some of the other agencies called boards?
ANSWER: Whatever it calls them, the PCA does not consider them autonomous. They are created by the assembly to serve the whole church under the supervision of the denomination's top court.

In the language of the Book of Church Order (14-1.7): "The assembly's committees are to serve and not to direct any church judicatories. They are not to establish policy, but rather execute policy established by the general assembly."

While the difference between a board and a committee may be unclear to the ordinary person, there is a distinction in American church history. Morton H. Smith, stated clerk of the PCA assembly, wrote last year: "This is not just a semantic distinction, but one of philosophic difference."

The PCA's First General Assembly, in its "message to all churches," stated: "As a church, we consciously seek to return to the historic Presbyterian view of church government." It then quoted a passage from the "address" issued by the Presbyterian Church US when it was organized in 1861. Under the influence of Old School theologian James H. Thornwell, PCUS adopted the "committee" concept instead of the board.

"We wish to make the church, not merely a superintendent, but an agent," said the 1861 address quoted by PCA in 1973. "We wish to develop the idea that the congregation of believers, as visibly organized is the very society or corporation which is divinely called to do the work of the Lord. We shall, therefore, endeavor to do what has never been adequately done — bring out the energies of our Presbyterian system of government. From the session to the assembly, we shall strive to enlist all our courts, in every department of Christian effort."

In his paper, Smith pointed out that "the argument for committees over against boards is that the church is the only God-appointed organ for carrying out the Great Commission. As such she is a positive institution, and therefore, must have a definite warrant for everything she does. It is not enough that her practices are not condemned. They must have the positive sanction of Christ the King. The church may not appoint another coordinate body to do the work that God has appointed it to do. The general assembly is the board of missions itself. Christ has not authorized us to put this work into the hands of others."

PCA thus has set strict limits on what its committees can do. Any new program must be cleared by the assembly before it can be started by a committee. Budgets for the committees must be approved by the highest court before they are raised. The committees are seen only as agents to help the sessions, presbyteries, and assembly do what they are supposed to do in obedience to the Great Commission.

Some boards have been created, however. These assembly-level entities were formed and so named to satisfy legal requirements, the clerk pointed out in his paper. He explained:

"These 'boards' function as committees of the assembly. The analogy for these boards is found in the civil requirements of some states for the trustees of the local congregation. Such trustees, however, do not become the 'board' through which the church is governed. They merely sign deeds, hold titles, etc., in behalf of the congregation. The same is true of these boards which the PCA assembly has erected." □

The check is not without its own balance. At the assembly there remains the possibility of nominating candidates to run against those proposed by the nominating committee. Commissioners may submit the names of qualified persons in opposition to those on the ballot, and the assembly makes the final choices.

While no precise formula is established, the Book of Church Order also suggests that the denominational committees are "to include proportionate representation of all presbyteries, wherever possible." This provision also reflects the concern that the "grass roots" be involved, with no concentration of power in one area.

Another attempt at keeping a hierarchy from building up is the limitation on terms of assembly committee members. Here's how the Book of Church Order puts it: "Persons who have served a full term, or for at least two years of a partial term, on one of the assembly's permanent committees or permanent sub-committees, shall not be eligible for re-election to an assembly committee until one year has elapsed."

In addition to this enforced year between terms, there is also a prohibition against service on more than one assembly agency. Moreover, employees of the denomination are not eligible to be elected to a committee "which administers matters directly related to their area of employment."

The "grass roots" also have a check on the denominational program by the budgeting system. The assembly does not appropriate funds from any treasury, but the budgets that it approves for the agencies are seen as spending limits. To the degree that the churches support those programs they show their approval.

Perhaps the final check on the whole system is the freedom that congregations enjoy under the Book of Church Order (a provision picked up at the beginning of the PCA from the RPCES). The assembly and its subordinate courts are prohibited from claiming the property of congregations. Furthermore, says the constitution, "Particular churches need remain in association with any court of this body only so long as they themselves so desire. The relationship is voluntary, based upon mutual love and confidence, and is in no sense to be maintained by the exercise of any force or coercion whatsoever. A particular church may withdraw from any court of this body at any time for reasons which seem to it sufficient."

The control is at the "grass roots!"□



Checking the Denominational Leaders

In the PCA there are secretaries here and there, but no general secretaries. Neither are there any generals!

The denomination does not have a high view of bureaucrats, so it has avoided exalted titles for its employees. Partly in reaction against the practice in the denomination from which the original members of PCA departed, the term executive secretary is not applied to the top executives of the agencies. Instead, the three program committees call their chief executives "coordinators."

Members of the committees who are elected to preside are not called presidents. They are chairmen.

The denomination's stated clerk keeps a low profile also. He is never described as "chief executive officer" or "chief ecumenical officer" or "spokesman" or with any of the other terms which some of the nation's more vocal Presbyterians use.

Presiding over the meeting of the general assembly is the moderator, not the president. They are elected at the meeting over which they preside. A year later they convene the next assembly, and then they step aside. Little is heard of them between assemblies.

If there is a PCA hierarchy in the sense that many think of church hierarchies, it is all but invisible!

The servants of the denomination are expected to be just that. The checks and balances provided in the governmental system allow little else. There is little opportunity to become entrenched with an "empire." There are no indefinite terms for the coordinators. Their terms are only one year, in fact, and if they are to be continued in office they must be re-elected by the assembly. The program committees, without power to name the top executives on their own (except for a limited period between assembly meetings), must nominate a candidate to the assembly.

Getting a coordinator re-elected has not presented any problems for any of the committees so far, but the possibility of an assembly denial of the request is always there. Getting an executive named for the first time is a bit more difficult.

Under the Book of Church Order, every candidate for coordinator, associate coordinator, assistant coordinator "and those acting temporarily in these positions who are being recommended for first time employment by assembly committees" must pass a theological examination. A special committee, elected by the assembly for this purpose, conducts the examination.

"No person will begin work or move on the field without prior examination and approval by the general assembly's theological examining committee," says the book. "No person will be presented to the assembly for election who has not met the approval of this committee."

At still another point the denomination's top court can act to provide encouragement or discouragement to its executives. It sets salaries. The Committee on Administration makes a coordinators' salary recommendation every year, and after it is adopted the committees are expected to abide by the decision of the assembly.

While some of the denominational personnel below the coordinator level are subject to theological examination by the assembly's committee, their employment (and discharge) is left up to the particular agency. Generally, they are elected by the committee on recommendation of the coordinator.□

Consciously 'Continuing' the Church

Pick a year. Choose 1517, or 1559, 1607, 1638, 1647, 1680, 1706, 1729, 1775, or almost any time in the last two centuries.

Whatever the date, it's likely to be an important one to the history of the Presbyterian Church in America. While the PCA is young — as the ages of denominations are reckoned — the roots of the family tree run deep. They reach back into the richest periods of Christian history.

Spiritual ancestors in Geneva and Paris, Leyden and London, Edinburgh and Heidelberg are remembered with appreciation by members of the PCA. Heroes of the Reformation in the British Isles and on the Continent are the heroes of the PCA. Those who pioneered Presbyterianism in the new land of America stand tall in the denomination's background. So do those who have stood up to be counted for Christ and the Reformed faith in the last half century.

Even though due recognition is given to the martyrs and saints of earlier generations, the PCA is also appreciative of more recent contributors. The denomination has a strong conviction that the church is an organism — a living organism — and not just an organization. Its history continues to be made as its members worship, witness, and work together. Some who are active in the denomination today can trace their "Presbyterian blue" bloodlines back to the "worthies" of the Scottish Reformation. Others, no less devoted to the doctrine and outreach of the church, have ancestral connections in lands that knew little or nothing of Christ, much less of Luther, Calvin, or Knox.

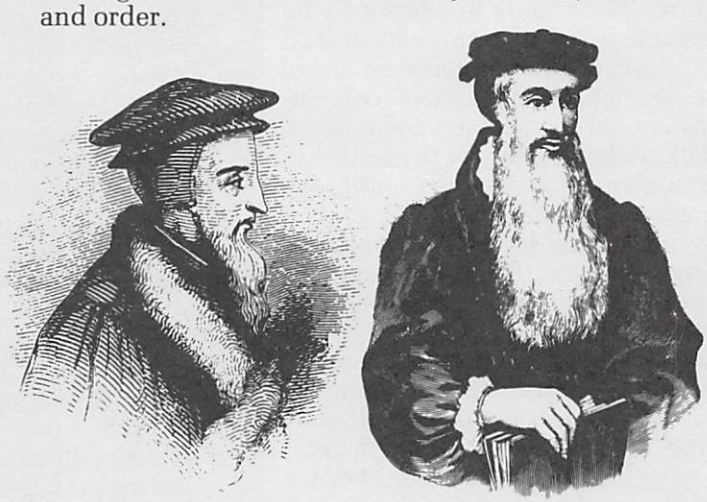
The diverse elements that helped to form the PCA as a denomination began to take shape as far back as 40 years ago. Most of the principals were members of the ("Southern") Presbyterian Church in the United States. They saw some unsettling signs in that denomination's approaches to education and missions, but they were not convinced then that the church was either apostate or unredeemable. An independent periodical, The Presbyterian Journal, was started in 1942 to encourage the faithful and to alert them to the difficulties. It became the rallying point for those who saw *the* major problem as the proposed merger of the PCUS and the (then) Presbyterian Church USA. Journal board members led the successful fight to defeat the union in 1954-55.

Even though the conservative forces prevented the entry of the PCUS into the larger and much more liberal "Northern" church, they were unable to stop the liberal trends within PCUS. Here and there, in a congregation or a presbytery, a skirmish was won, but more often the Reformed and evangelical forces lost. Increasingly, conservative representation on denominational boards was only token representation.

One of the areas of declining emphasis was evangelism. To try to supply the need, conservatives started another independent organization, the Presbyterian Evangelistic Fellowship.

To try to motivate laymen to work for constructive change in the PCUS, Concerned Presbyterians was organized. A parallel ministerial group, Presbyterian Churchmen United, was started.

The combined efforts of the four bodies brought the issues to the attention of thousands of Southern Presbyterians. People of similar convictions were put in touch with each other at all levels of church government. They worked together in presbyteries to get the calls of evangelical ministers approved. They tried to get conservatives elected to institutional boards at synod meetings, and they formed coalitions to head off constitutional amendments at the general assembly. Seldom did they win. Many times the conservatives got together just in time to commiserate over a lost cause. By the end of the difficult decade of the Sixties there was a growing consensus that liberals not only held firm control of denominational machinery but also that they were ready and willing to throw over — officially — Presbyterian faith and order.



CALVIN KNOX

Representatives of the four organizations stepped up their schedule of meetings for prayer and discussion. Many of the people in the movement were considering leaving PCUS, but some of the elder statesmen still believed that the denomination could be "turned around." Advice and counsel were sought from many quarters, including from leaders in the Reformed Presbyterian Church — Evangelical Synod and the Orthodox Presbyterian Church.

Events at the 1971 PCUS general assembly were considered to be particularly disastrous and calculated to be a slap in the face of the conservative cause. By August of that year the four independent evangelical organizations decided (with some notable abstentions in the board votes) to announce formation of a joint committee to plan the establishment of a continuing church. The four independent bodies had been criticized often before, but all of that paled before the kind of criticism heaped on them after publication of their joint announcement. People identified with the continuing church movement

were called separatists, schismatics, and worse.

Despite the attacks and despite loss of support by some of the organizations, the work went ahead. Speakers were sent to all parts of the church to explain the need for a denomination "true to the Scriptures, the Reformed faith, and obedient to the Great Commission of Jesus Christ." The representatives usually were able to make positive presentations of the cause, but they were sometimes pulled into debates with critics. A book, "How Is the Gold Become Dim," was published to document the decline of PCUS and the necessity for separation.

Important groundwork was laid through the months of 1972. Early in 1973 the planners got encouragement — and a warning — from a friend of international stature who had been through the pain of separation. Francis A. Schaeffer of L'Abri, in a major address in Atlanta spoke of the necessity of presenting a good witness before the watching world. This, the RPCES minister cautioned, included maintaining communications with brethren who would not be ready to separate immediately. The advice was to prove helpful as it was heeded in the months and years to come.

A May 1973 "convocation of sessions" gave a good indication of the number of churches that would be formally joining the continuing church. Three months later an "advisory convention" in Asheville, North Carolina, began to determine the shape of the new body. It called for a First General Assembly, which was convened in Birmingham, Alabama, December 4. The denomination was launched officially at that assembly with a communicant membership of 41,000 members in 260 congregations.

"In much prayer and with great sorrow and mourning we have concluded that to practice the principle of purity in the church visible, we must pay the price of separation," the assembly declared in a "message to all churches of Jesus Christ throughout the world" issued on the last day of the meeting, December 7, 1973. The document, after reaffirming adherence to the Westminster standards, noted "our duty to seek fellowship and unity with all who profess this faith." Also, it stated, "We particularly wish to labor with other Christians committed to this theology."

Another section of the letter expressed the "desire to pursue peace and charity with love towards fellow Christians throughout the world" and then extended an invitation "into ecclesiastical fellowship (to) all who maintain our principles of faith and order."

Preliminary work had been done before the first assembly, but when it adjourned the people charged with running the denominational program now had official reins in their hands for the first time. Congregations which had previously refused to support denominational programs now had a denominational program of their own making. Support patterns were not changed overnight, however.

The four committees which had been set up to carry out assembly policies between the annual meetings of the court selected initial staff members and opened offices. They were supported by no tax. As they began to send out church planters at home and abroad and to assist the congregations with their work, the churches began to channel their benevolence contributions to them.

Closer to home, presbyteries were also being established with their own work and their budgets. These also required resources from the member congregations. Giving patterns did change, and in the first full statistical reporting year (1974) the members of PCA gave $3.8 million to benevolences (all causes beyond the local church), with $908,334 of that going to assembly causes. By the end of 1981 membership had more than doubled, and benevolence giving was up to $15 million, with $3.8 million sent to assembly agencies.

While PCUS had always restricted itself to the traditional territory of the Old Confederacy, efforts to restrict the PCA to this geographical area were resisted from the beginning. The first choice of a name for the new denomination, in fact, was "National Presbyterian Church." That name was given up under threat of a suit by an entity of the United Presbyterian Church USA, and the Second General Assembly chose the current name.



First (1973) Assembly participants listen intently.

Despite loss of the word "national," the denomination went ahead with its determination to serve the whole country and not to be restricted to a region. A presbytery was created in Western Pennsylvania, and another was formed on the Pacific coast. Organizing pastors were sent to Hawaii, Arizona, New York, and Massachusetts.

While many of the new congregations started "from scratch," mostly with new converts, churches also transferred from other denominations every year. Among the historic congregations in the North joining the PCA were the Fairfield Church (founded 1680) of Fairton, N.J., and the Faggs Manor Church (founded

1730) of Cochranville, Pa. In the South, some of the well-known congregations which came into PCA after it was organized were First Church of Augusta, Ga. (site of the PCUS First General Assembly in 1861), Coral Ridge Church of Ft. Lauderdale (where the Evangelism Explosion program developed), and Lookout Mountain Church (neighbor of Covenant College).

As the church grew, it simultaneously gained attention by its work overseas. It is believed to be the first denomination in modern times to put more than 175 missionaries on foreign fields within its first nine years. It was not only the numbers that put the PCA in the spotlight, however. An innovative plan of cooperative work with other evangelical agencies provided a way for the PCA to send people to support (and not to compete with) existing work. Pilots, nurses, translators, and other specialized personnel have been stationed around the globe, free to practice and propagate their own Presbyterian beliefs but working in interdenominational teams to expand the frontiers of missions. In addition, the church planting teams, made up primarily of ordained PCA missionaries, have targeted responsive urban areas in six nations.

Another new way of doing things (but with historical precedent) in the PCA is its program for ministerial preparation. The general assembly has reminded presbyteries that they have a responsibility which cannot be turned over to seminaries entirely. A minimum theological education plan has been approved by the assembly, but each presbytery is expected to add to that minimum in the plan it provides for its ministerial candidates. In addition, the presbyteries must provide for a year's internship under experienced pastors before ordination. Ordinarily this year follows completion of a three year seminary course (and is thus called the "three plus one" plan). Presbyteries have the option of offering a "two plus two" program (two years in an institutional setting and two years of supervised tutorial work under presbytery-approved pastors).

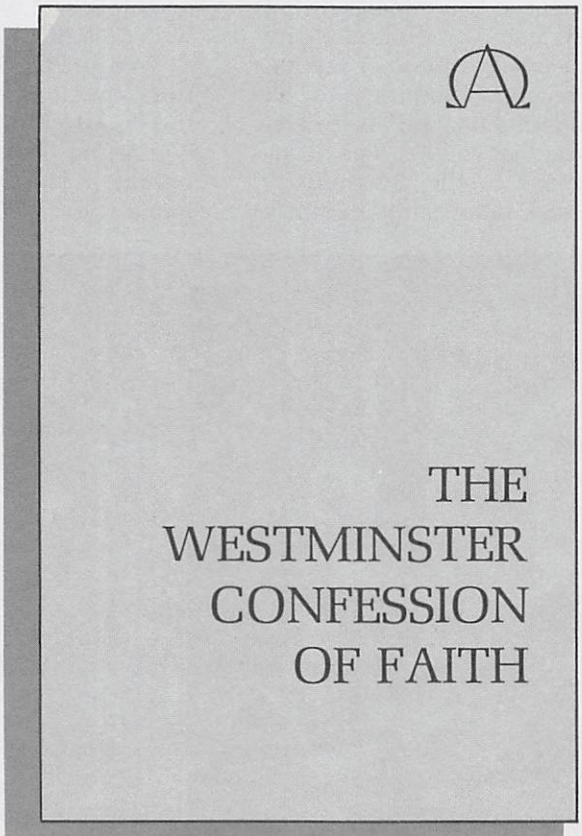
Education for the whole family has also been a concern of the PCA from the beginning. To provide literature true to the church's doctrinal standards the denomination entered into a partnership with the Orthodox Presbyterian Church to operate Great Commission Publications. GCP provides curriculum materials from the kindergarten level up through a series of adult electives. In addition to Sunday School studies, it also produces Vacation Bible School curriculum, the Trinity Hymnal, and other helps for the church education program.

To emphasize its concern for adult education, the PCA's own staff has also produced a through-the-Bible course which provides the "man in the pew" a guide for systematic study of the whole counsel of God. Topical study guides for adults and young people have also been published, and an annual Bible study is produced for the Women in the Church organization.

To express its convictions about the importance of higher education for its young people, the assembly in 1978 entered into a plan leading to joint governance of Covenant College with the RPCES. To serve many of the sons and daughters of the church who enroll in secular colleges, some of the PCA presbyteries have supported full-time campus ministers. Recently this student work has begun on new campuses with assembly seed money and encouragement.

History continues to be made in the PCA as new believers add their witness every day. With the joining of the Reformed Presbyterian Church — Evangelical Synod the denomination's history will be further enhanced, in terms of both the rich background brought into the PCA by RPCES and in the contributions which the new members will make to the enlarged church in the future. Additional details on various aspects of the PCA's ongoing history will be found throughout this magazine. □

PCA Faith and Order in Print



What is the constitution of the Presbyterian Church in America? What are the governing documents?

A definition is included in the preface to the Book of Church Order. It reads:

"The constitution of the Presbyterian Church in America consists of its doctrinal standards set forth in the Westminster Confession of Faith, together with the Larger and Shorter Catechisms and the Book of Church Order, as adopted by the church."

Included in the Book of Church Order are the form of government, rules of discipline, and the directory for worship.

Copies of the constitutional documents are available for purchase through the Committee for Christian Education and Publications. □

Designating Dimes and Dollars For the Mission of the Church

Members of the Presbyterian Church in America, through their denomination, support one of the most vibrant and rapidly-growing programs ever attempted by a national church body.

While it is not large, as measured against the programs of some of the multi-million-member churches, it reflects the "whole counsel of God" theology of the church. Included in the concerns of the general assembly's work are evangelism and discipleship, church planting at home and abroad, relief, leadership training, worship, and various aspects of nurture. Particular facets of the program, as well as its overall growth in the denomination's first decade, have attracted considerable attention to the PCA.

What's the secret? How and why do the members support the work of the denomination?

The role that rank and file members have in shaping the program is one part of the answer. The governmental system of the PCA gives them an opportunity to influence the election of members of the assembly committees and, thus, the programs and staffs of those bodies. (See page 3.)

Another part of the equation is a prayerful interest in what their denomination is doing. Efforts are made by all the committees to keep the constituency informed and to solicit their prayers on behalf of the work.

Financial support is, of course, a key element.

All of the programs at the assembly level are conducted with funds given as voluntary contributions. The PCA has no "per capita assessment" or tax by any other name. Even the routine administrative functions are carried out without guaranteed income.

Giving to assembly causes has grown year by year. In the first full year of denominational life (1974), nearly $1 million was sent from the congregations to the assembly agencies. By the fourth year (1977), more than $2 million was being given annually. The $3 million mark was passed in 1979, and 1982 projections are for more than $4 million.

As the supervising court for the national agencies, the general assembly has more to say about their expenditures than it does about their income. The budgets approved for the various committees are ceilings, or spending limits. The assembly thus says how much the agencies can spend and how much they can grow. In providing this kind of oversight the court attempts to keep a balance in the overall program.

With this budget approval the assembly does not guarantee financial support. Its endorsement of the programs proposed by the committees constitutes a degree of moral support and validation of worthiness, but that's not money. Under rules dating to the PCA's organization, the committees are expected to raise the funds to support their programs. If 100 percent of the budget is raised, 100 percent of the program can be provided. If only 60 percent comes in, only 60 percent of the program can be provided.

There is only one real guarantee in the financial system of the PCA, and that's a guarantee to the donor. Money designated for one cause of the assembly will not be diverted to another. "There shall be no equalization of gifts so designated," the First General Assembly declared.

Even "undesignated" funds are designated in a sense. Each assembly

Giving for Special Causes

While the backbone of support for denominational work comes through the regular benevolence budget, other channels of support for PCA work have also been established. From time to time the general assembly has sanctioned special offerings for particular causes. In 1981 the congregations reported giving nearly $450,000 to these appeals.

- One of the annual drives is the "Love Gift" of the Women in the Church. Every year a different project is approved by the assembly on recommendation of the WIC advisory panel, with the recipients alternating between the four major committees. This year, the Mission to the United States committee asked the women to contribute to acquisition of a base of operations for the denomination's work in New York City.
- At the end of each year the denomination receives its "Christmas Gift," a special offering to provide for ministers and other church servants who are disabled or retired with inadequate pensions. The funds received are administered by the trustees of the insurance and annuity funds, separate and apart from the other accounts they handle. The relief money is distributed on the basis of demonstrated need.
- Also authorized is an Easter offering for world relief. It goes through the Mission to the World committee to World Relief Corporation, an arm of the National Association of Evangelicals. PCA missionaries in disaster areas sometimes help with project administration.
- An ongoing program to help new churches get property was established by the 1977 assembly to last five years. It was called the 5-in-5 campaign, seeking a $5 million revolving loan fund in five years. The Mission to the United States committee, which supervises the program, asked the 1982 assembly to authorize a new name and an extention under somewhat altered terms.
- Another request from MUS which was to be considered by the 1982 assembly was a Thanksgiving offering for church extension in the homeland. The agency has been the beneficiary of special appeals in prior years, usually in the fall, but this year it asked for the season which National Presbyterian Missions of RPCES has traditionally used.
- Appeals have also been authorized at various times for the denominational conference center, Ridge Haven, which is not in the "askings" of the assembly. □



instructs the treasurer how to divide contributions which reach him undesignated. (In 1982 the formula is 25 percent to each of the four major committees.)

This formula, set annually, is one of two which the assembly determines to encourage an orderly flow of funds to the agencies. The other is called the "askings." That is simply a breakdown of the assembly budget to per member proportions. The "fair share" is reported to every church, informing them how much will be needed from each member for each of the four major committees if the budgets are to be underwritten 100 percent. (For 1982, the total is $63.63.) Acceptance of the askings is voluntary. Some churches give more, some less.

Scrupulous honoring of designations has been one of the factors responsible for a growing confidence in the denominational operation. Congregations which are enthusiastic about the home missions program of the assembly, for instance, can send funds to that office and be confident that they will be used for that program. Those who are more interested in handling their home missions responsibilities some other way are confident that the funds they designate for overseas missions are not diverted to home missions.

While each of the assembly agencies is expected to come up with its own funds, they get some support from the denomination's Committee on Stewardship Ministries. It provides inspirational and educational materials which congregations use to encourage their members to consider their financial responsibilities. It also offers training for church officers and others with stewardship assignments in the congregation. It is the stewardship office, assisted by a network of volunteers in the presbyteries, which notifies sessions of the askings.

Another task of the panel is to promote the whole work of the denomination as one work. Its mandate for this duty comes from the Book of Church Order (14-1.3 and 4): "The work of the church as set forth in the Great Commission is one work, being implemented at the general assembly level through equally essential committees. It is the responsibility of every member and every member congregation to support the whole work of the denomination as they be led in their conscience held captive to the Word of God."

A major job of the Committee on Stewardship Ministries is preparation of the budget proposals for the general assembly each year. The annual meeting of the court is usually held in June, and the spending proposals which it approves are for the next calendar year. In order to get the recommendations before stewardship in time for its review and then to the printer in time for inclusion in the assembly handbook, the primary committees sometimes prepare the documents as far as 14 or 15 months in advance of the budget year.

Since 1978 each of the committees has been preparing two budget proposals for assembly consideration. One is called the "committed" budget and the other is called "growth." The latter category is to provide for expansion of program and new projects after "committed" programs are financed. The agencies are encouraged to seek funding for 100 percent of the overall budget before promoting "growth" items.

The review process includes examination of all the line items in both of the categories of all the budgets submitted to stewardship. The panel also looks at the history of each committee's receipts and expenditures. The effects of inflation on spending power are considered. Possible growth of the denomination during the budget year is also projected. Potential growth in total giving (the "faith factor") is calculated. If the proposal submitted by the agency falls within the limits seen by the stewardship panel, the budget is usually approved. If not, it is sent back for revisions.

When the final package for a denominational budget, including the budgets of all the agencies, is ready, it is proposed to the general assembly. The review process is repeated at the assembly by a committee of commissioners. It is their recommendation which finally comes to the floor for action. Again, the whole matter is subject to review and amendment before final passage.

After assembly action is completed, the final figures are then broken down into "askings" which are sent to each congregation. The response to this "fair share" figure by the churches is the backbone of support of the growing PCA response to the Great Commission. □

Ridge Haven: Mountain Jewel

All the members of the PCA, new as well as old, are part-owners of a unique jewel. It is a jewel of a place for retreats and conferences in an Appalachian mountain setting.

The denominational conference center property, now under development, is named Ridge Haven. It is located in North Carolina's Transylvania County near the town of Rosman.

More than 800 forested acres are included in the property, which abounds in streams, trails, and many varieties of wild flora and fauna.

Eight permanent buildings have already been completed on the site, with sleeping accommodations for more than 300. There are also picnic shelters, a camping area for those who prefer to bring their recreational vehicles or other appropriate gear, a swimming pool, ball diamond, and utility systems. Other recreational facilities are under construction.

Ridge Haven has already been used by many local church and presbytery groups for training events, conferences, and meetings of all sorts. They have varied in length from a few hours to a week or more. Committees of the general assembly have also utilized the center for their meetings.

As funds become available, additional improvements will be made in accordance with a master plan approved by the 1978 general assembly. Housing for up to 1,200 is anticipated.

A feature of the plan is the development of private home sites on the property. More than 30 families have already reserved lots for retirement or vacation homes. The lots are leased for 99 years, and construction plans must meet certain minimum requirements. Some of the homes have already been occupied.

The conference center is reached via North Carolina Route 1139, which connects U.S. Highways 64 and 178.

The PCA's "place in the mountains" is administered by a board named by the general assembly. Reservations for use should be made in advance through the administrator's office. The mailing address is P.O. Box 565, Rosman, North Carolina 28772.

Preparing the Church for its Work

Christ's Great Commission commands believers not only to "go" but also to "teach."

One of the PCA's four major committees, Christian Education and Publications, helps the people of the denomination to do a better job of nurture and instruction.

The agency is not simply a publishing house, although it does perform that function. It is not just a bookstore, although it does operate a sales outlet. And it also does more than conducting conferences, providing curriculum, assisting leaders, and informing the church. All of these functions are in its mandate, plus others. It provides a variety of services to the PCA, individual members, and their congregations.

Training is a major emphasis of CE/P. Seminars and conferences are offered to help sessions, superintendents, Sunday School teachers, and youth leaders to set their goals and plan their work better. Overall concerns about theory and theology are covered as well as "nuts and bolts" teaching skills. Specialists are available to help train teachers of various age groups.

Seminars offered by CE/P cover more than just educational leadership. The whole work of the church is the subject matter of one of the programs offered for elders and deacons. The officers consider how they can handle their total responsibility for evangelism and nurture by using good principles of planning, management, and team operation.

To help strengthen homes, a seminar on marriage and family life is offered. Also available is one on the "body life" of the congregation.

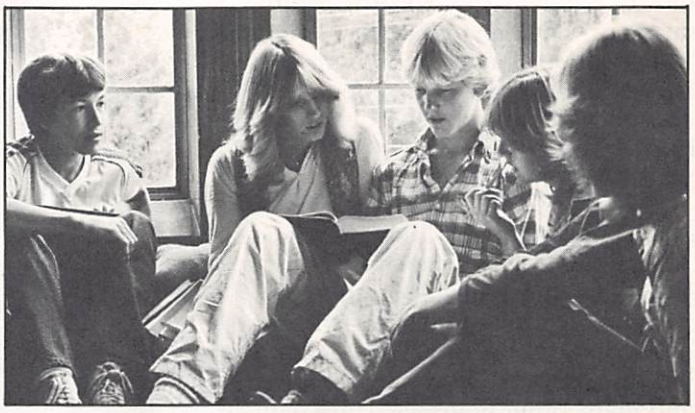
Continuing education of pastors is also a concern of CE/P. Every year a minister's conference provides an opportunity for concentrated study on a theme.

Another annual training event is for the presidents of the presbytery Women in the Church organizations. WIC at the assembly level operates under the supervision of CE/P, and the office provides counsel and publications as well as the annual orientation and information-sharing retreat.

In cooperation with presbyteries and with other bodies at the national level, Christian Education and Publications also assists in staging other conferences and events. Examples are the 1982 Ridge Haven conferences for collegians and senior highs.

A major conviction of the committee, in line with the denomination's covenant theology, is the responsibility of parents for teaching their children. Aware that many of today's fathers and mothers have grown up with scant knowledge of the Scriptures, the committee has put heavy emphasis on education of adults so that the adults can do a better job of teaching their own sons and daughters.

One of the attempts to eradicate some of the adult biblical illiteracy is a pioneering lay-level course. This set of quarterlies, when completed, will cover the entire Bible. The books, written by Jack B. Scott of the CE/P staff, attempt to show the unity of the "whole counsel of God" and the relationship of each part of Scripture to the other.



Great Commission Publications

Other attempts to help adults become better grounded in the Word of God include an annual study book for the Women in the Church. This volume includes a monthly lesson for women's circles. A leader's guide is also provided.

Various adult elective courses are also recommended, with study guides available. Some of the books come from outside commercial publishers, with the supplemental guide published by CE/P or by Great Commission Publications, the joint venture of PCA and the Orthodox Presbyterian Church.

GCP is the PCA's major source for curriculum for all ages. From its Philadelphia headquarters, GCP produces Sunday School materials for every group starting at ages four and five. (The pre-school courses were introduced just last year.) GCP curriculum is founded on a concept called "the Bible in perspective." The Bible is taught as the complete, unfolding story of God's redemptive plan, not merely a collection of stories. Each part of Scripture is examined in the context of all the rest of Scripture. Evangelism-through-teaching is emphasized, as is the discipleship of young believers.

In addition to its Sunday School curriculum, GCP is also well known for providing sound materials for Vacation Bible School. It also publishes widely acclaimed studies in the Shorter Catechism and other doctrinal courses. One of the best known products of GCP is the Trinity Hymnal.

Publishing and distributing literature in line with the church's beliefs are the functions for which GCP is known best, but it also serves the denomination in other ways. It has personnel who, on invitation, can help evaluate programs, "troubleshoot," and encourage a congregation's educational leadership.

Helping churches meet special needs is another concern of the GCP board (half of which comes from the PCA, with the other half from OPC). For instance, a manual on nursing home ministries was published this year.

Whatever the needs of the congregations in the educational area, the Committee for Christian Education and

Publications is attempting to meet them, either through its own staff or in cooperative arrangements such as GCP. Among the examples of materials published by CE/P is a Bible memory course for pre-schoolers. There is also a manual on youth ministries. One of the best sellers (with churches of several other denominations buying it) has been "Traps," a youth-oriented manual on the cults.

Local church leaders are offered other kind of helps by the CE/P office. Among them is assistance in buying suitable audio-visual equipment. Sessional minute books, certificates of ordination and other forms, church bulletin covers, offering envelopes, and many other items used on a regular basis are available through the CE/P office.

Information for the whole denomination on the work of the denomination is also a responsibility of CE/P. The official PCA magazine, The PCA Messenger, is produced by the committee. It reports the news of the church monthly (11 times a year). Under current circulation policy, the magazine is available to all the families of the denomination without a direct subscription charge. It is supported, as are all other activities of CE/P, by contributions to the CE/P budget.

In the brief history of PCA, the committee has had a pioneering role in the field of theological education. It has helped to develop a plan which returns to the presbyteries more of the responsibility for training of ministers. A minimum curriculum has been prescribed by the general assembly, but each presbytery is responsible for tailoring the overall program for its ministerial candidates. Such programs must be certified by a special committee representing all the presbyteries and supported by the CE/P committee. A key element in the plan is a required year of internship before ordination.

The aim of the new approach is to encourage presbyteries to take a more active role in the formation of future pastors and to make certain that they have adequate practical experience in a church before they are ordained. The program is seen as one which does not supplant the work of the seminaries but rather one which enhances their work. □

Extending Outreach in the Homeland

Establishing new churches and other outreaches in the homeland has been a cause that has been championed in the PCA just as it has been in the RPCES. Neither denomination has taken for granted that the mandate to witness in "Jerusalem, Judea, and Samaria" will take care of itself. National agencies of both have provided much leadership, encouragement, and assistance.

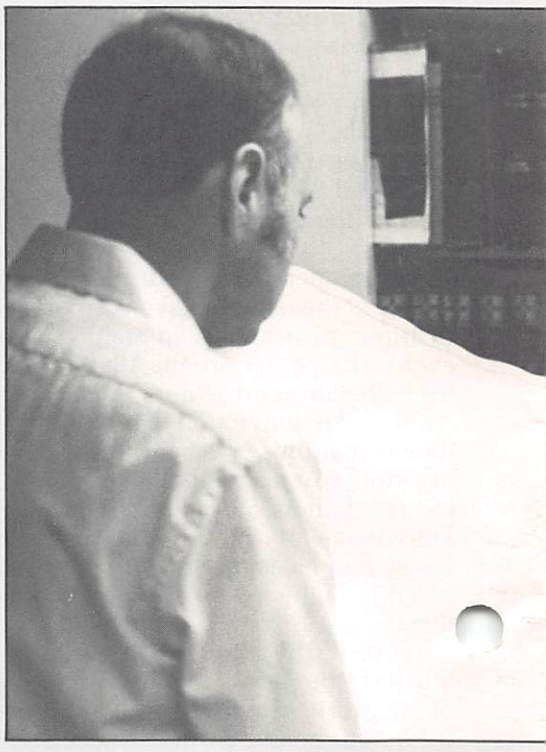
Both denominations have shown healthy growth while other denominations stood still or slipped back. Both have planted congregations in areas lacking a Reformed witness, often starting "from scratch." Both have received established churches seeking to transfer into a more congenial fellowship. And both have ministered to some "of the least of these" in Christ's name.

These functions at the general assembly level in the PCA are assigned to the Committee on Mission to the United States (a name change, to Mission to North America, was expected to be ratified at the 1982 assembly). Its duties are parallel to those assigned by RPCES to two boards: the Board of Home Ministries and National Presbyterian Missions.

Unlike the operations overseas, where the denomination's outreach is supervised almost exclusively by the assembly's committee, the work in the homeland is shared. Sometimes the assembly committee, a presbytery, and a congregation cooperate in assisting a new work. In other cases, nearly all of the initiative comes from only one of those three levels. Church extension (or MUS/MNA) is the strongest committee of some PCA presbyteries, often supporting full-time staff members of their own to specialize in church planting.

Members coming into the PCA from RPCES will find the approaches very similar, but some differences will be noted. The main one relates to the matter of territorial responsibility. In the PCA, some parts of the country are outside the bounds of presbyteries. Where a territory has not been included within the bounds of a presbytery, the church extension work there is coordinated by the assembly's MUS/MNA with the cooperation of all of the presbyteries. On the other hand, it is the policy of MUS/MNA to begin work in an existing presbytery only with the consent of that court. After the two denominations get together, the new map will indicate large areas in the Far West, upper Midwest, and Northeast that are not within the bounds of presbyteries.

Relations between the assembly committee and the presbytery committees are likely to be much the same as they have been known to RPCES members in the past. In the PCA presbyteries, however, the unit responsible for church extension is a committee and not a commission. Unless presbytery expressly authorizes it to act as a commission in certain matters, it can only work as a



J. Philip Clark

committee and recommend actions to presbytery.

Similarly, the assembly committee does not have the powers of a board. Its programs must agree with policies already established by the assembly, and the assembly must approve its budget. To make that program possible, that budget must be underwritten by the denomination's churches.

A key element in the program is "start up money" for new congregations. It has been known in the RPCES as "Reducing Assistance Program," with the NPM staff determing the amounts supplied. In PCA, the MUS/MNA full committee makes the decision on how much to supply, re-evaluating the situation at the end of each six month period. Usually a pastor is called when there is a core group of about eight families, and the committee provides half of his support initially. The amount is reduced as the group grows, and self-support is expected within two or three years.

Building aid is another way the denomination helps new churches. Currently, PCA has no parallel to the NPM Building Club which made outright grants to congregations with no worship facilities of their own. There was a "builder's guild" in the early years of the denomination, but the assembly in 1977 replaced it with another program dubbed "5-in-5." This was to have been a five year campaign for $5 million to create a revolving loan fund to assist churches seeking their first buildings.

While the 5-in-5 goal was not reached, the fund has provided interest-free, unsecured loans to many congregations. The 1982 assembly was scheduled to consider a proposal for a new loan fund. The proposed changes, if approved, would bring the program somewhat closer to that of the NPM revolving loan fund, but there would still be differences. The recommendations did not provide for loaning to congregations which already have buildings and which are looking for help with expansion. Neither did they include a provision (which NPM had) of borrowing for the fund from individuals at a low rate of interest and then loaning at a higher rate. Funds in hand have dictated the amount available for loan from 5-in-5, but there has been no limit such as the $10,000 in the NPM program.



J. Philip Clark

In addition to providing money for strategic needs, the assembly's MUS/MNA also provides counsel and supervision through key staff members. Personnel from the national office as well as regional ministers-at-large help organizing pastors and presbytery committees as they set goals and evaluate progress.

Church development is only one of the functions of MUS/MNA. Another major one, operated as a separate department, is called special ministries. It began as a sub-committee responsible for work among the urban, poor, and minorities. Under this umbrella, ministries are conducted among blacks, Hispanics, Chinese, Koreans, and Indians. A diaconal concern is combined with evangelistic outreach in these programs. This ministry will be expanded with the inclusion of the home ministries formerly supervised by BHM of RPCES.

Assisting deacons throughout the denomination to undertake more ministries of mercy is also a part of the special ministries program.

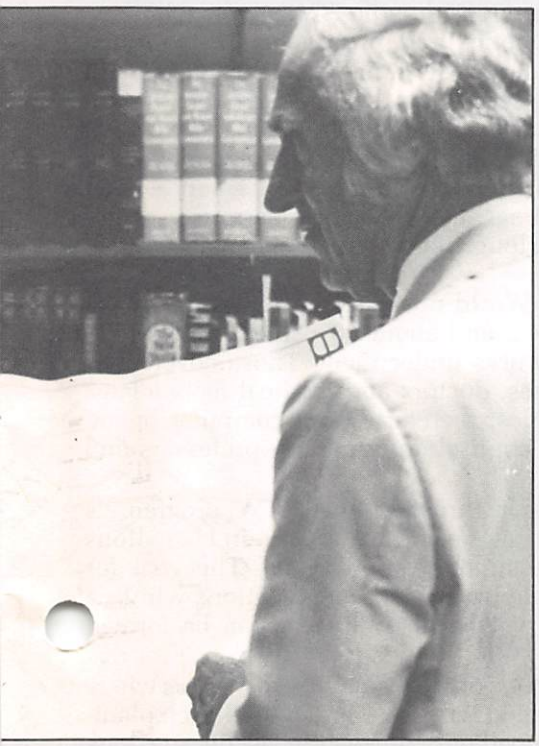
Another assignment of this department is maintaining liaison with denominational chaplains. The denomination is formally represented before the appointing authorities by the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel. However, applicants for endorsement as chaplains are assisted by the committee before the final paperwork goes to the commission and the military or other appointing agents.

Special ministries also includes campus work. The assembly has a manual on campus ministry, designed to help congregations and presbyteries in their work with college and university communities. A part-time consultant now on the staff is scheduled to become the full-time director of campus ministries next January.

A third major operating department of MUS/MNA is called financial development. Its task is to communicate the needs to potential donors and to enlist their support of the committee's programs.

As the new era in PCA history begins, MUS/MNA hopes to build on the work already begun. One specific area where the committee hopes to build is in Canada, where the RPCES has had a presence but where the PCA has had none. From the beginning, however, PCA has seen Canada as an area of future church development. One reason for the proposed name change, to Mission to North America, was to make the work more palatable to Canadians.

The committee has proposed to the general assembly that with the impetus of joining and receiving, the PCA can double its membership in the next decade. □



Reaching Unreached People Overseas

Every Christian is a missionary, but not every missionary gets to serve abroad. Those who are able to take the Gospel overseas have a special place in the heart of the PCA. Supporting them in their work is a high priority item in the denomination.

That priority has been demonstrated in the denomination's early years as the PCA mounted an overseas program unprecedented in modern times. It is unique in terms of the number of workers commissioned for foreign service in the early years of a new denomination. It is also unusual in terms of the strategies PCA has chosen for involving itself overseas.

Even before the First General Assembly, people of the denomination had started the work that would become known as Mission to the World. It was, after all, concern for what was happening overseas that was one of the causes of formation of the PCA (just as in the case of the earlier separations that led to formation of the Reformed Presbyterian Church — Evangelical Synod). Organizers of the denomination were missionary minded, and they were having increasing difficulty supporting the overseas work of their old denomination. One of the four groups that brought PCA into existence, the Presbyterian Evangelistic Fellowship, had started a foreign arm known as the Executive Commission on Overseas Evangelism. It already had personnel at work in three nations at the time of the first assembly. They and all the rest of the ECOE organization (including the finances) were turned over to PCA to give it a head start in December 1973.

In addition to this commitment accepted at the beginning, PCA had many other overseas commitments through its congregations. As sessions had found it increasingly difficult to support the foreign work of the old denomination and to commend their young people to it as candidates, they had turned to the independent evangelical missions that they believed they could support in good conscience. Many strong ties had been established with such groups as North Africa Mission, Wycliffe Bible Translators, and Mission Aviation Fellowship. Moreover, there were people and funds going through sympathetic conservative denominational agencies such as World Presbyterian Missions of RPCES.

Growing out of these relationships and out of a conviction that evangelical work abroad should be cooperative and not duplicative (and competitive), one of the first actions of the new Mission to the World committee was to adopt the unique plan of cooperative agreements. That plan was approved by the Second General Assembly.

This policy meant that the sons and daughters of the PCA who were already serving (or wanted to serve) with one of the non-denominational specialized agencies and also under the banner of their own denomination could do so. The dual alignments were conditioned on acceptance of the agreement by the PCA as well as approval of the candidates by both organizations.

Included in the agreements are acknowledgements by the independent missions that the PCA people will have full freedom to practice and propagate the Reformed faith. Supervision of the missionaries in theological and moral matters is reserved by the PCA through the appropriate court of jurisdiction (presbyteries in the case of ministers and sessions in the case of lay people). On the field the personnel are under administrative supervision of the independent agency. The agreements also specify how itineration, furlough, and all financial matters are to be handled.

Mission to the World now has more than 25 of the agreements in effect, and about 60 percent of the total missionary force works under them. Those covered by them include nurses, doctors and medical technicians, pilots and mechanics, secretaries and computer operators, teachers and counselors, seminary professors and administrators.

The other major thrust of the MTW program is church planting. Teams are at work in six nations evangelizing targeted populations. The goal for each team is to organize several congregations within a prescribed district so that a presbytery can be formed within a few years.

The primary targets of the teams are urban areas where there is little Reformed witness. The MTW church planting strategy, developed only during the last decade, took

Who are the organizations with which Mission to the World supports missionaries under cooperative agreements? Some have old, familiar names. Others are not as well known. Following is the list of agencies. Some of the agreements are only for short-term (SIMA) personnel, and some are only for career missionaries. A few of the organizations have PCA workers in both categories.

Africa Evangelical Fellowship
Africa Inland Mission
African Bible Colleges
Campus Crusade for Christ International
Christian Reformed World Missions
Daystar Communications
Evangelism Explosion III International
Greater Europe Mission
HapDong Presbyterian Theological Seminary (Korea)
Helps International Ministries
Inter-Varsity Christian Fellowship
Language Institute for Evangelism
Logoi
Mission Aviation Fellowship
New Life Presbyterian Church (Jenkintown, Penn.)
North Africa Mission
O. C. Ministries
Reformed Theological Seminary (France)
South America Mission
Sudan Interior Mission
World Evangelical Fellowship
World Presbyterian Missions
World Radio Missionary Fellowship
Worldteam
Wycliffe Bible Translators

advantage of recent missiological thinking. One of the ideas incorporated from the "church growth school" of missiology is identifying and trying to evangelize "unreached peoples." Many of these groups were found to be in big cities but unreached by the Gospel.

One of the most surprising aspects of the strategy to some veteran supporters of missions is that some of the groups are in middle and upper social and economic classes but still responsive to evangelism. When questioned about concentrating a team's efforts on the upper middle class, MTW officials have responded that, once converted, these people will be able to evangelize those of lesser social and economic standing. Experience has shown that the poor seldom are able to evangelize citizens of their own nation who are wealthier than they are. It is also noted that new affluent believers will be able to support their own churches sooner and will be able to finance missionary outreaches into all segments of their own society.

From nation to nation there are slight variations in the church planting strategy used by MTW, depending on local conditions and the background of the personnel available. In France, for instance, renewal and revival in existing congregations is a goal alongside the planting of new churches. The close ties with the Reformed Seminary at Aix-en-Provence is an important factor in the work of the team in France (which includes some personnel appointed under cooperative agreements with WPM). Efforts are concentrated in the areas of metropolitan Paris and Marseille.

A responsive population that is largely rural is the main focus of the team's attention in Korea. In that nation the strategy is the outgrowth of work already being done by a veteran missionary in cooperation with national Christian leaders. The goal is to plant a church within walking distance of every Korean home. While the emphasis is on rural areas, these country churches often develop the young people who move to the cities and become pillars of urban congregations.

The first city with an MTW team was Acapulco, Mexico. Many of the unreached people in that coastal metropolis were in the tourism/hospitality industry, and they have proven responsive. The membership of the first organized congregation there includes a cross section of the city, and it is already colonizing and supporting outreach in various sections of Acapulco.

Other church planting teams are at work in Quito, Ecuador; Lisbon, Portugal; and Taipei, Taiwan. Each of the teams includes several ordained ministers, but Christian education specialists and other workers have been assigned to some also.

Some other missionaries are at work who are neither in church planting teams nor under cooperative agreements. One important group of them serves on the staff of Christ's College near Taipei. Veteran China missionary James R. Graham founded it in 1959 and turned it over to the PCA after he became a minister of the denomination. MTW administers the institution and is seeking to strengthen it with new leadership.

MTW workers were stationed in 27 other nations before joining and receiving. Addition of personnel from WPM will not only broaden the geographic coverage but will also add more talents and experience to the expanded denomination's missionary force. □

SIMA: Helping While Learning About Missions

How do you bridge the gap from a professed interest in world missions to a flesh-and-blood investment?

That's a question that many missionary agencies have been trying to answer for a long time. Mission to the World is trying out a short-term missionary program that may have at least part of the answer. Authorized by the general assembly in 1980, it is called SIMA (for Servants in Missions Abroad).

MTW representatives at the 1979 edition of the Urbana missionary convention of Inter-Varsity Christian Fellowship discovered thousands of young people who were willing to commit a part, but not necessarily all, of their lives to Christian work overseas. Many of them were from the PCA or sympathetic with it. SIMA was devised as a way of letting them invest some of their lives and skills while getting a first-hand look at the needs and the work of career missionaries. Terms are two years. It is hoped that after two years abroad some of the volunteers will want to return for a lifetime.

Because it is a short-term program, SIMA operates under some exceptions to the rules in the MTW manual. Most of the volunteers are given jobs that can be accomplished without learning a second language, for instance. The entire financial structure is different from that provided for career personnel. The application and appointment process is somewhat abbreviated. And non-members of the PCA may be appointed.

SIMA personnel were at work on the field in eight nations by the beginning of summer. Some of them are assigned to church-planting teams, and others are helping in agencies with which MTW has cooperative agreements.

The SIMA office has also explored the possibility of mounting some summer missionary programs for college students and others with a vacation period to spend abroad. For the first time this year a few young people willing to work overseas during the summer were matched with needs reported by missionaries.

Supervising the SIMA program is a special subcommittee named by MTW. A separate budget for SIMA is presented to the general assembly for approval. □

Property: Ownership Is Unquestioned

"A particular church," according to the Book of Church Order (4-1), "consists of a number of professing Christians, with their children, associated together for divine worship and godly living, agreeable to the Scriptures, and submitting to the lawful government of Christ's kingdom."

That definition in the PCA's form of government is an expansion of the statement on the church in the Westminster Confession of Faith and is in line with biblical descriptions of the church.

All of the references are to professing Christians and their families, without a word about buildings.

Believers. Not bricks and mortar!

Ask the average North American about a particular congregation, though, and the answer will likely include a reference to something like "the brick church down at the corner of Third and Elm Streets." The house of worship is a fact of life in this culture. It is expected and accepted.

The understanding that a building is essential to a properly functioning assembly of believers may be questioned, but most congregations usually conclude that one is practical in their case. Acquiring such a property demands a considerable investment of time and energy as well as money. Sentimental attachments are formed to the structure in which professions of faith are made and in which weddings and funerals are conducted. Buildings become important to churches.

Recognizing this importance, some denominations have threatened to claim ownership to congregational properties in order to influence decisions of those congregations. Such threats were very real when the PCA was founded, and the denomination determined that it would not maintain its membership on the basis of such blackmail. Therefore, framers of the PCA's form of government included specific language denying any claim by the general assembly or the presbytery to congregational property. In fact, Chapter 25 of the Book of Church Order includes five separate sections (more than a page of lawyer language), tying down the congregation's claims from every possible angle.

One paragraph (25-10) nails down the promise this way: "The provisions of this Chapter 25 are to be construed as a solemn covenant whereby the church as a whole promises never to attempt to secure possession of the property of any congregation against its will, whether or not such a congregation remains within or chooses to withdraw from this body. All officers and courts of the church are hereby prohibited from making any such attempt."

Many of the congregations in PCA have been able to bring their property, but only after long and costly court cases. At least three of the cases were won only when they reached the United States Supreme Court.

In some other situations the churches were able to come into the PCA with property intact and without legal battles. A few congregations which were denied dismissals by their presbyteries came anyway, deciding against going to court and walking away from their buildings and other possessions. Some left properties worth more than $1 million. □

Directory

How do you get help from the denomination? To whom does the congregation turn when it needs some particular kind of advice? Where do you send orders for materials from the PCA?

Because of its decentralized structure, the PCA offers several answers to those questions. Each of the assembly agencies, however, has particular functions, and the names generally describe the area of responsibility. Mission to the United States, for instance, supervises the denomination's outreach (church planting, evangelism, etc.) in this country. Mission to the World is the overseas arm. Below is a current directory of denominational agencies.


Moore

Committee on Administration
Dan M. Moore, business administrator. Mail: P.O. Box 6287, Columbus, Ga. 31995. Location: Suite 206, Cross Country Plaza, Macon Road, Columbus. Phone: 404-563-4616.


Smith

Morton H. Smith, stated clerk. Mail: P.O. Box 312, Brevard, N.C. 28712. Phone: 704-883-8203.


Dunahoo

Committee for Christian Education and Publications
Charles H. Dunahoo, coordinator. Mail: P.O. Box 39, Decatur, Ga. 30031. Location: Suite F, 4319 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-6102.


Clark

Committee on Mission to the United States
J. Philip Clark, coordinator. Mail: P.O. Box 1703, Decatur, Ga. 30031. Location: Suite N, 4325 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-5715.


McKaughan

Committee on Mission to the World
Paul McKaughan, coordinator. Mail: P.O. Box 1744, Decatur, Ga. 30031. Location: Suite 209C, 4151 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-8345.


Hughes

Insurance and Annuity Funds
James L. Hughes, director. Mail: P.O. Box 1430, Decatur, Ga. 30031. Location: Suite 123A, 4151 Memorial Drive, Decatur, Ga. 30032. Phone: 404-292-7951.


Cunnyngham Robeson

Ridge Haven Conference Center
Edward Robeson, administrator. Mail: P.O. Box 565, Rosman, N.C. 28772. Phone: 704-862-3916.


Howland

PCA Foundation
M. E. Howland, director. Address: 1020 Monticello Court, Montgomery, Ala. 36117. Phone: 205-277-2424.

Stewardship Ministries
M. E. Howland, director (same as PCA Foundation data, above).

12-2-82

July-August 1982
Volume 6, Number 7

The PCA Messenger



THE PCA'S DAY OF REJOICING (See page 3)





Across our Church

MOVING MINISTERS:

STEVE R. BIERLY has been ordained by Philadelphia Presbytery as organizing pastor of Christ Church, Nashua, N.H.

BARRY A. BOSTROM has been received by Ascension Presbytery as assistant pastor of Covenant Church (unaffiliated), Hammond, Ind.

JOHN R. BUCHANNAN has been divested by Evangel Presbytery.

RICHARD L. BURGUET has been ordained by Calvary Presbytery as assistant pastor of Second Church, Greenville, S.C.

THOMAS R. CARR has been ordained by Gulf Coast Presbytery as pastor of New Philadelphia Church, Quincy, Fla.

DONALD K. CAVINESS has been ordained by Mississippi Valley Presbytery as church planter with Mission to the World.

ROGER G. COLLINS has been ordained by Mississippi Valley Presbytery as assistant pastor of Alta Woods Church, Jackson, Miss.

K. ALLEN COUNTS has been ordained by Westminster Presbytery as pastor of King Memorial Church and Lippincott Church, Bristol, Va.

WILLIAM C. DINWIDDIE, Greensboro, Ala., has been honorably retired by Evangel Presbytery.

JOE C. GARDNER JR. to Plains Church, Zachary, La., as pastor.

KENNETH L. GENTRY JR. to Reedy River Church, Greenville, S.C., as pastor.

MICHAEL HOWELL has been ordained by Mississippi Valley Presbytery as pastor of Tchula Church, Tchula, Miss.

STEVE JAKES has been ordained by Grace Presbytery as pastor of Collins Church, Collins, Miss.

RICHARD KELLAHAN has been ordained by Evangel Presbytery as pastor of First Church, Jasper, Ala.

J. HARRIS LANGFORD to Trinity School, Montgomery, Ala., as assistant headmaster.

HARRY D. LONG has been ordained by Tennessee Valley Presbytery as evangelist with the Mission to North America committee.

JAMES L. LONG has been erased from the rolls of Grace Presbytery and has joined the Evangelical Presbyterian Church.

W. DONALD MUNSON, Montreat, N.C., continues on the rolls of Western Carolinas Presbytery without call.

DAVID NELSON has been ordained by Grace Presbytery as pastor of Moss Point Church, Moss Point, Miss.

GEORGE M. POTTS has been ordained by Central Florida Presbytery as assistant pastor of Seminole Church, Tampa, Fla.

JAMES B. RICHWINE has been ordained by Ascension Presbytery as executive director of Renewed Life Counseling Services, Butler, Pa.

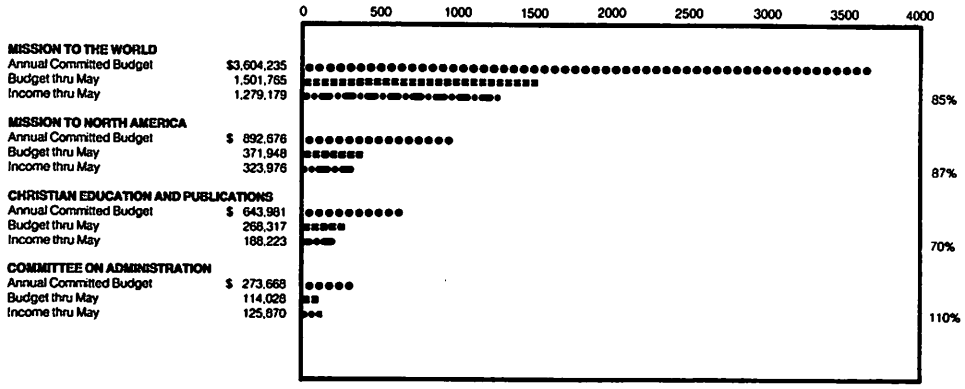
LARRY D. SHARP has been divested without censure by Tennessee Valley Presbytery.

JAMES F. SNYDER to Grace Church, Indianapolis, Ind., as pastor.

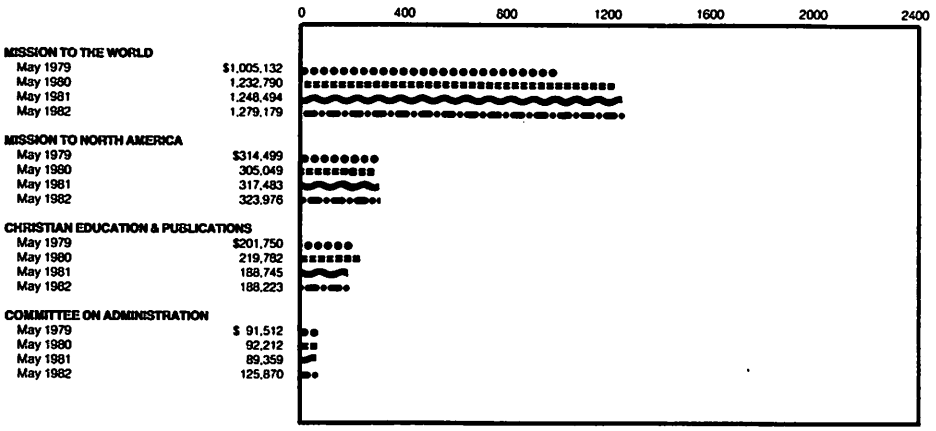
PETER STAZEN II has been ordained by Ascension Presbytery as assistant pastor of Faith Church, Akron, Ohio.

(Continued on page 12)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



Photos: All by Craig Holloway except: Page 1, 6 by Walter Lastovica; p. 8 (top), Covenant Seminary; p. 8 (bottom), New York International Bible Society; p. 9 (bottom) by Ake Lundberg, courtesy Decision magazine; p. 11, Mission to the World.

THE PCA MESSENGER
July-August 1982 Vol. 6, No. 7

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Joining, Receiving, and Rejoicing



PCA moderators (left to right) Aiken Taylor, John Clark, William Joseph (partially hidden), Will McIlwaine, Kenneth Ryskamp and Paul Settle welcome RPCES moderators David Jones, Robert Auffarth, and Charles B. Holliday.

"We are one church. It is a day of rejoicing!"

Keynoting the general assembly at which the Reformed Presbyterian Church — Evangelical Synod became a part of the Presbyterian Church in America, Francis A. Schaeffer with those words joined in the celebration of the birth of his new denomination.

Birth is exciting, and it represents something completed, the internationally known author and L'Abri founder declared, but "what then matters is what is done with life."

Schaeffer, who left a L'Abri Conference in Minnesota to help open the Grand Rapids assembly, urged the enlarged church to look forward while keeping in mind the lessons from the past.

"There is a life to be lived," he told commissioners and friends packing the Calvin College fieldhouse. "For us, what matters now, with the rejoicing, is the looking to our Lord for the common life which we have together, to be lived and to be lived well in the light of the infinite-personal God's existence, in the light of His revelation in the Scripture, in the light of the teaching and the sacrificial death of Jesus Christ, and in the light of the coming complete restoration of all things."

That common life of the former RPCES and the PCA began officially at 1 p.m., June 14, when the assembly was called to order. Retiring moderator Kenneth Ryskamp called on Paul Settle, chairman of the PCA's ad interim committee, to report on the status of "joining and receiving." He told the assembly that all the necessary constitutional votes had been taken, and that the two bodies were now one.

Before any other business was transacted, the commissioners joined in an observance of the sacrament of the Lord's Supper. The sermon for the occasion was preached by Ryskamp, who challenged the newly-expanded body of believers to heed Christ's "great commandment" as well as His "great commission." Diaconal work was neglected too often in the early years of the PCA, the Miami ruling elder said. He applauded the ministries of mercy carried on nationally by RPCES and urged the enlarged PCA to do more "to meet our obligation to love our fellow men both in word and deed."

A highlight of the service was presentation of former moderators of both denominations. Ryskamp and his five immediate predecessors were on the platform to welcome more than 20 men who had presided over the general synods of the RPCES or its predecessors. The whole denomination and the various elements in its history were thus welcomed symbolically as each moderator reached the top of the steps to be greeted by his PCA counterparts.

Two of the former moderators from the RPCES and two from the PCA were asked to lead the season of prayer that is a tradition at the opening of PCA assemblies. First to pray was John MacGregor, one-time chief of chaplains at the U.S. Military Academy at West Point and later chaplain of Covenant College. He began, "Hitherto hath the Lord helped us."

The oldest of the PCA moderators, retired missionary William A. McIlwaine, 89, voiced praise to God "for bringing this day to pass."

Also leading in the prayers were McGregor Scott, an RPCES ruling elder now living in the Quarryville (Pa.) Presbyterian Home, and G. Aiken Taylor, who presided over the previous PCA assembly in Grand Rapids in 1978.

Among the men on the platform were Franklin S. Dyrness, moderator of the Reformed Presbyterian Church in North America, General Synod, in 1963 and (then of RPCES in 1967), and Donald MacNair, moderator of the



Moderators representing both groups on platform at service of reception.



Elders from both churches assist with communion.

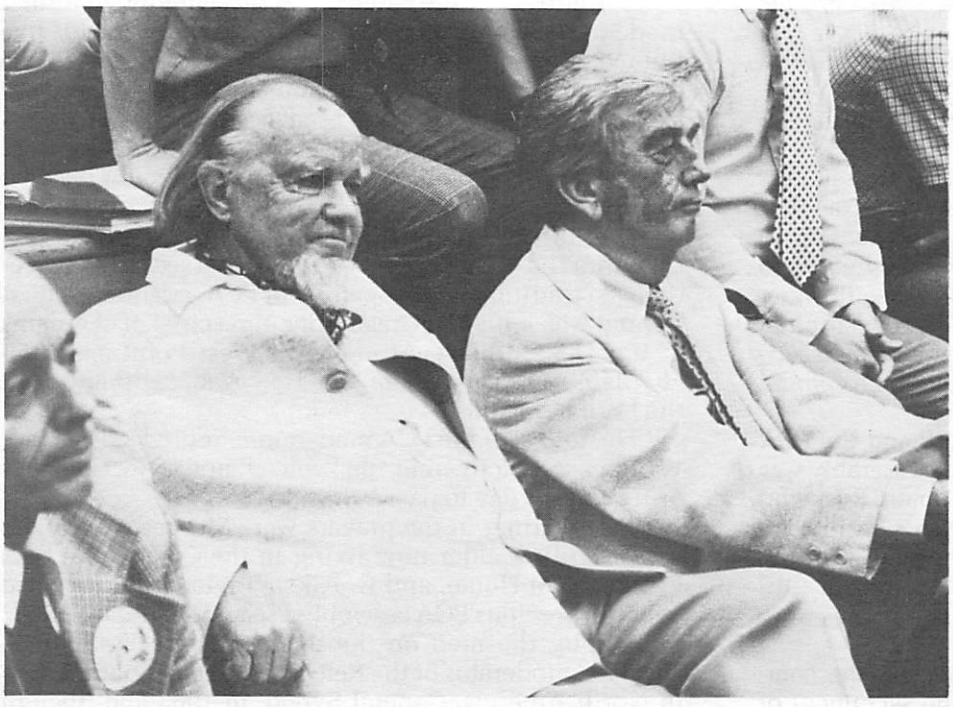
Evangelical Presbyterian Church in 1964. Those two bodies merged in 1965 to become RPCES and the 1965 moderator, Frank Smick, was also present. The last RPCES moderator, Richard Chewning, was also on hand. He served in both 1981 and 1982 and was the only RPCES elder elected to moderate two general synod meetings in succession.

Presiding over administration of the sacrament were ministers from both denominational backgrounds: William S. Barker and Mark E. Pett of RPCES and Donald C. Graham, R. Grady Love, and Joseph F. Ryan Jr. of PCA. The elements were distributed by ruling elders from both bodies.

At the opening session and throughout the week commissioners from an RPCES background sat among those from PCA. They were virtually indistinguishable from each other except that those who had been commissioners to the RPCES general synod wore yellow name tags, and those who registered for the PCA assembly wore white name tags. No new credentials were required of those coming to the PCA assembly from the RPCES synod. (One RPCES minister, wearing a white badge, explained to the assembly later that he had turned in his yellow badge in order to show that he was a "full fledged" member of the PCA.)

After the formal opening events the court got down to business, and from that point on there was no question about the status of the new members of the denomination. Two men were nominated for moderator, and both were from Midwestern (now St. Louis) Presbytery of RPCES. Both were members of the Fraternal Relations Committee that had worked for "joining and receiving," and both had been moderators of the former Evangelical Presbyterian Church. In the election, commissioners chose R. Laird Harris, emeritus professor of Old Testament at Covenant Seminary, over Donald MacNair, executive director of National Presbyterian Missions.

As he presided, Harris had at one hand Morton Smith,



Leon Wardell, Francis Schaeffer, Jack Williamson back in the bleachers.



Will McIlwaine leads in prayer.

Continuing the Welcome

This issue of the Messenger, reporting the historic general assembly at which "joining and receiving" was effected, will be the first regular issue read by many of the new PCA members who have come into the denomination from the Reformed Presbyterian Church — Evangelical Synod. During the assembly in June a special issue of the PCA magazine was sent to all former RPCES congregations to introduce the members to their new affiliation. This issue is also being sent in bulk to the former RPCES churches as a way of saying "welcome to the PCA." No such bulk shipments are planned in the future. Each family will be added to the mailing list of the magazine as addresses (including zip codes) are furnished by their sessions to the Christian Education and Publications office. The periodical is financed through contributions to the denomination's benevolence budget, and there is no established subscription charge.

stated clerk, and at the other Paul Gilchrist, new associate stated clerk and the last stated clerk of the RPCES synod.

Among the early items of business was election of commissioners to an unusually large number of commissions to try judicial cases. Ex-RPCES men were put on each of the panels. Those who had been in RPCES also participated fully in other elections held during the week and in assembly debate.

One of the features of assembly operation that was new to those from RPCES was the operation of the committees of commissioners which review all business coming to the floor. Since all the panels were named by PCA presbyteries before RPCES made its final decision to join, commissioners from RPCES backgrounds will be able to participate in this phase of assembly operations for the first time in 1983 after observing it this year.

Women from the two denominations had their own opportunities for getting together during the week. The program of meetings and tours was arranged by the women of RPCES. Speakers from the PCA explained the workings of the Women in the Church (WIC) organization.

Midway through the assembly the commissioners learned of another effort to help the new members feel "at home" in the PCA. A special issue of The PCA Messenger,

(Continued on page 7)

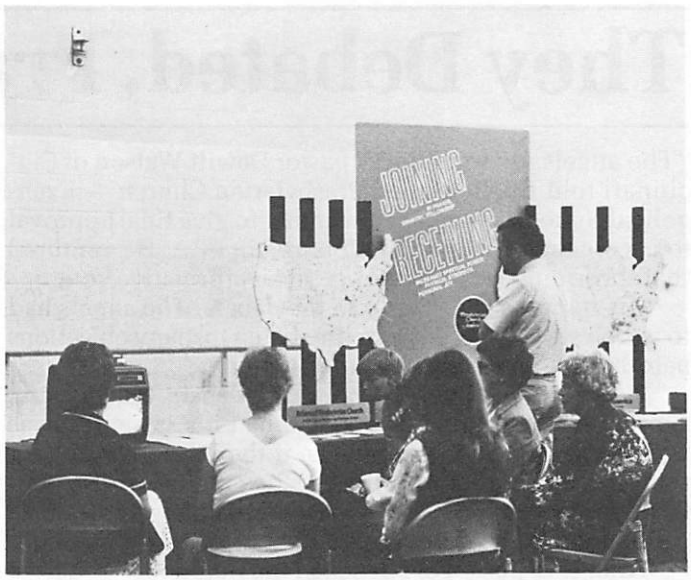
Schaeffer Message Available

Francis A. Schaeffer's keynote address to the Grand Rapids assembly is being reproduced both as a booklet and as a cassette tape.

The L'Abri founder spoke following the service at which he and all other members of the Reformed Presbyterian Church — Evangelical Synod were received into the PCA.

Schaeffer and the denomination's Committee for Christian Education and Publications will provide without charge copies of the message to all pastors and clerks of session in the PCA.

The tape of the historic address will be available at a nominal charge. Requests for both items should be addressed to Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031.



MNA exhibit offers visual presentation of combined denominations.



Presbyters from both churches worked on judicial commissions.



Army, Navy, and Air Force chaplains from enlarged PCA visit.

They Debated, Prayed, Then Decided

"The angels are watching," pastor Dewitt Watson of Cincinnati told the Reformed Presbyterian Church — Evangelical Synod as it debated whether to give final approval to acceptance of the invitation to join PCA. He ventured that those angels "will rejoice" at an affirmative vote.

His remarks came early in the debate. The angels had to watch several more hours and listen to many objections before they could rejoice at the outcome.

It was after about 10 hours of debate that general synod decided that everyone had had his say and it was time for a decision. The angels, if they were waiting for the vote, still could not rejoice since moderator Richard Chewning did not call for a vote immediately. Instead, he called for a full 10 minutes of silent prayer.

After that period of silence in the fieldhouse of Calvin College and a brief closing prayer by professor Wilber Wallis, stated clerk Paul Gilchrist called the roll. The final tally: 322 in favor, 90 opposed.

All during the day (Saturday, June 12) interest had been intense. A total of 460 commissioners had enrolled, several presbyteries sending their full allotment for the first time. Some elders had come from considerable distances at considerable expense to be present just for that one day. The gallery was full of spectators.

A special set of rules was adopted for the day's debate. As the general synod had done in 1981 when it first considered the PCA invitation, it went into "committee of the whole" to air the whole issue. This open discussion of the entire matter allowed speakers to cover a broad range of concerns instead of being limited to a particular motion or amendment. No motions at all were entertained during the "committee of the whole" debate.

Moderator Chewning, who had also presided in 1981, insisted on alternating between "pro" and "con" speeches. Speakers were instructed to go to certain numbered floor microphones if they were for the proposal and to other microphones if they were against. No one was to be recognized for a second speech if someone was waiting to make his first speech.

In his early remarks, Watson, the Cincinnati pastor, told the synod that the "overriding issue" was whether joining and receiving would enhance the body of Christ. "I believe it will," he declared, "even though we are just a drop in the bucket" (in size, as compared to the multi-million member denominations).

The issue of whether, or how, RPCES reception into PCA would enhance the body of Christ was discussed from all angles.

The method used to accomplish the union was in itself an issue. All of the denomination was simply to join the PCA, accepting its doctrine, organization, and program without prior insistence on changes. The "joining and receiving," while unprecedented in church history, was not contrary to the Bible or any of the documents to which the RPCES was committed, professor Laird Harris contended. The member of the Fraternal Relations Committee which had worked with PCA counterparts said, "I don't know why it's thought that this procedure is irregular."

In response to concerns about being assimilated by the larger PCA and losing a voice in governing programs of the church, Harris reminded the court that upon "joining and receiving" the people from RPCES would have immediate access to the PCA governing system. He declared, "We will be running us."

Lanny Moore of Greenville, S.C., chairman of the



Ruling elder Clark Breeding (l.) and pastor DeWitt Watson speak.



Frank Dyrness argues against joining.

board of Covenant Seminary, raised questions about the PCA's election procedures and the potential problem of maintaining continuity of institutional boards.

Franklin Dyrness of Quarryville, Pa., spoke of the heritage of the Reformed Presbyterian Church (the predecessor of RPCES) and of his intention to perpetuate it.

Charles B. Holliday of Pittsburgh suggested that the denomination "cannot afford to join the PCA," pointing in particular to the costs of insurance and annuity programs.

Nelson Malkus, executive secretary of World Presbyterian Missions, said he still had many unanswered questions about foreign missions in the PCA. He suggested that the RPCES could gain much more for its overseas work if a plan of union were negotiated. His board chairman, Robert Auffarth of Newark, Delaware, and other members of the board, said they were satisfied with the answers to their questions and favored joining the PCA.

Robert Edmiston, executive director of the denomination's educational agency, Christian Training Inc., told the court that he had voted against the proposal at the 1981 synod. He had since decided, he reported, that "the possibilities are great" and that "this is something we really need to do." He warned against "irreparable damage" if the synod failed to accept the invitation.

Another minister who had changed his mind since the invitation was first extended was Al Lutz of Greenville, S.C. After learning more about the PCA and its invitation, he said, there was "every justifiable reason" to respond affirmatively.

Marion Barnes, chancellor of Covenant College, spoke for the proposal, as did James M. Boice of Tenth Church, Philadelphia. The stated clerk, Paul Gilchrist, left his desk to speak from a "pro" microphone on the floor.

After the votes were all tallied it was nearly 9 p.m. The favorable decision was not unexpected, but the margin was greater (78 percent) than even most optimists had expected. Some who had spoken against acceptance of the invitation had voted to accept it.

"This is the Lord's doing; it is marvelous in our eyes," said the PCA's Paul Settle, quoting Psalm 118. The minister who had chaired the committee working with the RPCES added, "Surely the Holy Spirit has moved in a most remarkable way. He has given us who love the sovereign Lord the opportunity to love each other and to manifest that love ever more clearly to a watching world."

Even more remarkable than the vote, in the eyes of some seasoned observers, was the fact that there was never a "meeting under the trees." This was a reference to a predicted attempt at organization of a new denomination by a splinter group which would refuse to enter the PCA. Instead, some of the staunchest opponents of "joining and receiving" were elected to PCA permanent committees, and they participated enthusiastically in their first PCA assembly.

RECEPTION — *from page 5*

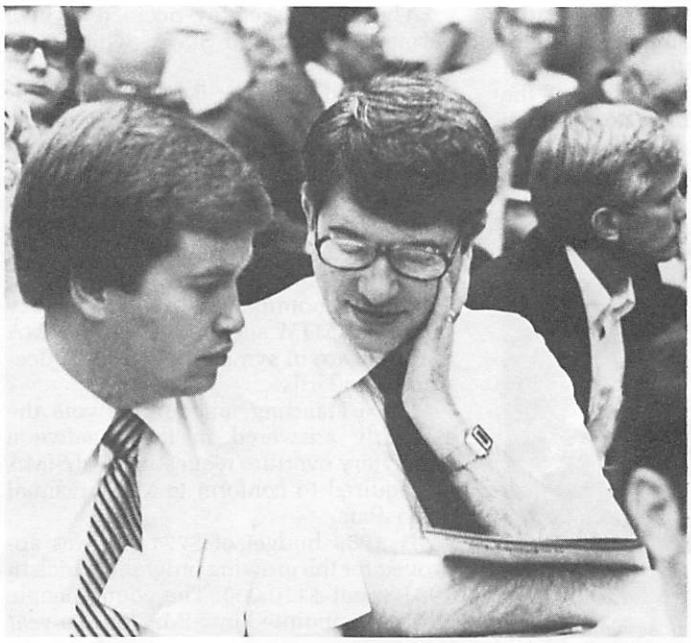
prepared to introduce their new denomination to former RPCES members, was distributed. The first copy was presented to Moderator Harris. The 16-page magazine was produced at the initiative of the PCA's Committee on Stewardship Ministries with the support of all the major committees of the denomination. Bundles of the issue were shipped to each former RPCES congregation.

As the assembly adjourned, Donald MacNair was recognized to "speak as a PCA minister" about the uniting assembly.

"As we close the Tenth General Assembly of the PCA — our first — I rise to express my personal thanks to God and to you for these rich blessings," said the minister who was chairman of the committee that guided the RPCES into its union with the PCA. "I believe I represent the brethren."

The blessings mentioned earlier by MacNair in his remarks included "the good hand of God upon us" in the historic debate of the RPCES synod before it finally voted to join PCA, in the acts of reception by PCA, and in the "freedom of the floor" experienced during the PCA assembly by those formerly in RPCES.

He concluded by referring to Revelation 4:11, in which all "glory and honor and power" belong to God. That verse, he declared, "expresses my heart."



Among "family reunions" in joining: Charles and John DeBardeleben.



Charles Dunahoo presents special Messenger to Moderator Harris.

'First' Not a New Role for Moderator

When R. Laird Harris was elected moderator of the Tenth General Assembly of the PCA he took it in stride, just as he has the many other assignments he has had as a churchman. The fact that the 71-year-old minister was the first PCA moderator from the ranks of the former Reformed Presbyterian Church — Evangelical Synod was one of many "firsts" in his life.

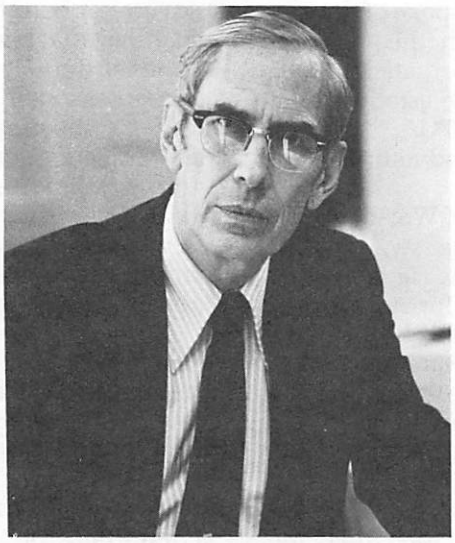
The Old Testament scholar's leadership in conservative Presbyterianism goes back more than 45 years — to the first days of the Presbyterian Church *of* America. He was a student of conservative scholar J. Gresham Machen at Westminster Seminary and was among the first ordinands of the Presbyterian Church of America when Machen and others organized it in 1936.

Senior members of that first separatist presbytery, Philadelphia, all had other plans that summer. Before they left town they elected Harris as stated clerk. He was thus the first clerk of the first "PCA" presbytery. He and another young minister were empowered to receive letters of transfer from others who wanted to leave the increasingly liberal (then) Presbyterian Church USA to join their denomination. The denomination originally known as the PCA was soon forced by the old "Northern" church to change its name, and it then became the Orthodox Presbyterian Church.

When a group left OPC to emphasize different views of eschatology, evangelism, and the Christian life, Harris was called on to be one of the first teachers in its school for ministers, Faith Seminary. He was moderator of the Bible Presbyterian Church synod in 1956, a historic assembly that paved the way for establishment of Covenant Seminary, Covenant College, World Presbyterian Missions, National Presbyterian Missions and other agencies that were to flourish under the denomination that was to become the Evangelical Presbyterian Church and later the Reformed Presbyterian Church — Evangelical Synod. When Covenant Seminary opened that fall, he was on its first faculty.

He retired at Covenant in 1981 after a quarter century of service on the St. Louis campus. A double issue of the seminary review, Presbyterion, was issued to honor him on that occasion.

Even though R. (for Robert) Laird Harris was a son of the manse, he did not plan in his college years to be a minister or a Bible scholar. His first degree was in chemical engineering (from the University of Delaware in 1932). He went to St. Louis for graduate work in that field at Washington University. While there he attended a Bible conference at which Machen spoke, and from then on he was headed in another direction. He received Th.B. and Th.M. degrees from Westminster Seminary. He also earned a master's degree at the University of Pennsylvania and a doctorate at Dropsie College.



Harris at Covenant Seminary.

Besides his teaching and preaching ministries, he has had an extensive writing ministry. His "Inspiration and Canonicity of the Bible" was first published by Zondervan in 1957. The book is now in its 15th printing. Among his other books are "Man — God's Eternal Creation: Old Testament Teaching on Man and His Culture" (Moody Press) and the two-volume "Theological Wordbook of the Old Testament" (Moody), which he co-edited with Gleason Archer and Bruce Waltke. His "Introductory Hebrew Grammar" (Eerdmans) has been widely used. Articles by Harris have appeared in many periodicals over the years.

One of his most important contributions to biblical scholarship is one that is usually unrecognized by readers of the finished product. His name does not appear in the New International Version of the Bible, but he was chairman of the Committee on Bible Translation which was responsible for the popular "NIV." He continues to serve on the committee, which will meet again next year to consider textual revisions.



During an NIV translation session, Harris (right) works with Larry L. Walker (left) and William J. Martin on Old Testament passages.

He has served as both president and secretary of the Evangelical Theological Society. Other scholarly groups in which he has been active include the Society of Biblical Literature and Exegesis, the American School of Oriental Research, the National Association of Hebrew Professors, and the American Institute of Archaeology. He is listed in Who's Who in Religion.

Since retiring from Covenant, he has accepted a number of guest lectureships. He spent several months in the Far East last year as a lecturer at the China Graduate School of Theology in Hong Kong and at institutions in four other nations. He will be teaching in Germany this fall.

While carrying on a variety of academic pursuits, he has continued active work as a minister and presbyter. At the denominational level he served as chairman of the fraternal relations committee of the former Evangelical Presbyterian Church when it developed the plan of union that resulted in formation of the RPCES. He was on that same committee when RPCES moved toward joining the PCA.

He and his first wife, who died shortly before his retirement, were the parents of three children. There are nine grandchildren. He is now married to the former Ann Krauss of Wilmington, Delaware.

Permanent Status Is Voted for SIMA

The acronym SIMA was given a permanent place in the PCA dictionary by the general assembly. It stands for Servants in Missions Abroad, the short-term program authorized for a two-year trial by the 1980 assembly.

The 1982 assembly decided to give permanent status to SIMA, which now has 37 appointees.

Efforts to require SIMA to work without exceptions from provisions in the MTW manual were defeated in the assembly after brisk debate. The main point of the discussion was the requirement that career personnel must be under the jurisdiction of a PCA church court, but SIMA appointees are exempt. They may belong to other denominations as long as they satisfy the MTW sub-committee on SIMA that they are in sympathy with PCA doctrinal standards.

On a standing, uncounted, vote the assembly answered in the negative a presbytery overture requesting that SIMA be required to conform to MTW manual provisions.

A 1983 budget of $771,000 was approved for the growing program, which in 1981 spent $110,000. The young people who are appointed by SIMA for two-year terms are expected to raise all their own support.

A New Force in Missions



Missionaries and staff members of MTW at assembly are introduced by Kennedy Smartt.

Combine two denominations with strong commitments to foreign missions, and the result may be an even greater enthusiasm for overseas work.

The general assembly of the enlarged Presbyterian Church in America broke into spontaneous applause when Mission to the World coordinator Paul McKaughan declared, "A new Presbyterian force in missions has emerged."

He had just explained that personnel added to the MTW force from World Presbyterian Missions of the Reformed Presbyterian Church — Evangelical Synod brought the number of missionaries under appointment to about 330, with 350 expected to be on the rolls by the end of the year.

While a "quiet revolution" has been going on among conservative Presbyterian bodies in recent years, he explained, the larger and more liberal denominations have experienced "accelerated atrophy" in their overseas work. McKaughan said that the United Presbyterian Church USA and the Presbyterian Church US each have about 300 overseas missionaries now. Thus, the PCA has more than either. With a combined communicant membership of more than 3 million those two bodies support about 600 missionaries. The number was nearly 2,000 in the "golden era" three decades ago, the coordinator noted.

PCUS and UPUSA are now considering a merger.

McKaughan reminded commissioners that RPCES has given more money per capita to foreign missions than PCA. The ratio of members to missionaries, he revealed, was 162 to 1 in RPCES while it has been 320 to 1 in the PCA before "joining and receiving."

"Our new colleagues bring to us a high degree of knowledge and commitment to missionaries who have been associated with a program, not for the one to ten years of our existence but for 20 and 30 years — even to the point where there are now second-generation WPM missionaries serving the church," McKaughan noted. "We in the PCA cannot help but benefit from this type of commitment and knowledge, this feeling of family, that WPM brings to us."

The coordinator pointed out that bringing the WPM work into MTW will also mean geographic expansion. The PCA will now have missionaries on every continent of the world. Representatives are at work in 30 countries, including some major ones new to the PCA such as India, Australia, and Chile. Urban church planting efforts of the PCA will be augmented by former WPM personnel already in place in such cities as Lima, Santiago, Tokyo, and Nairobi.

MTW is also picking up a strong emphasis on leadership development from WPM, which operated seminaries, Bible institutes, or theological education by extension (TEE) programs in Chile, India, and Kenya.

McKaughan also noted that the enlarged PCA has a "deepening commitment" to deed ministries through the

College Founder, J. R. Graham, Dies at 84

While the PCA's general assembly was meeting in Grand Rapids, one of its most widely known senior ministers died in Taiwan.

James R. Graham, 84, died where he had lived most of his life — among Chinese friends. His missionary parents took him to China as a child. After college he returned there in 1921 as a missionary.



Graham

His service was interrupted by various revolutions and wars, but he kept returning to do evangelistic and educational work.

After the communist takeover on the mainland he went to Taiwan at the invitation of General and Madame Chiang Kai-shek. He preached to their troops. He also founded a college in 1955, but it took a secular direction. In 1959 he founded another, known as Christ's College.

He came to the 1974 assembly of the PCA and offered the latter institution to his new denomination. It is now operated by Mission to the World. Graham retired as president in 1981. David White, the MTW missionary who is his successor, cut short his furlough to return to Taiwan before the founder's death.

Upon being informed of Graham's death, assembly moderator R. Laird Harris told of enjoying the Graham home's hospitality while on an Asian lecture tour several months ago. A cable expressing the assembly's thanksgiving for Graham's life and condolences on his death was sent to his family and colleagues. It was signed by Harris; W. Jack Williamson, chairman of the college board; and Paul McKaughan, Mission to the World coordinator.

Assembly Fills Committee Positions

Following are the ruling (RE) and teaching (TE) elders named to assembly committees in Grand Rapids. Included are a number of former RPCES men. In addition, the major committees will have advisory subcommittees named by the cognate agencies of RPCES.

Committee on Administration — John T. Clark, RE, Macon, Ga.; Marvin L. Harris, TE, Greensboro, Ala.; George Knight III, TE, Des Peres, Mo.; Charles LeSeur, RE, McKees Rocks, Pa. (class of 1986); Richard C. Chewning, RE, Richmond, Va. (class of 1984); George Griffing, RE, Jonesville, La.; W. Ted Smith, TE, Stanley, N.C. (alternates).

Committee on Christian Education and Publications — George B. Brengle, TE, Hopewell, Va.; Joseph A. Pipa, TE, Houston, Tex.; William A. Rocap Jr., RE, Newton, N.C.; Robert Steadman, RE, Lennox, S.D. (class of 1986); George Smith, TE, Willow Grove, Pa. (class of 1984); James R. Bibb, RE, Munford, Tenn.; Kenneth Wackes, TE, Ft. Lauderdale, Fla. (alternates).

Committee on Mission to North America — Frederick A. Archer, RE, Arlington, Tex.; James M. Baird Jr., TE, Coral Gables, Fla.; Carl Derk, TE, Willow Grove, Pa.; Stephen Fox, RE, Montgomery, Ala. (class of 1986); Robert Taylor, RE, Sylmar, Calif. (class of 1984); Paul C. Anthony, RE, Canonsburg, Pa.; Jack Mayfield, TE, Chancellor, S.D. (alternates).

Committee on Mission to the World — Robert Mifflin, RE, Tulsa, Okla.; Addison P. Soltau, TE, St. Louis, Mo.; E. Lee Trinkle, TE, Panama City, Fla.; W. Jack Williamson, RE, Greenville, Ala. (class of 1986); Robert F. Auffarth, TE, Newark, Del. (class of 1984); Nelson M. Kennedy, RE, Darlington, Pa.; William D. McColley, TE, Bellevue, Wash. (alternates).

Sub-Committee on Interchurch Relations — Bruce M. Ferg, RE, Tucson, Ariz.; Robert G. Valentine, TE, Lithonia, Ga. (class of 1985); Daniel M. Prins, RE, Cary, N.C. (class of 1984); Thomas Maher, RE, West Chester, Pa.; Henry L. Smith, TE, Prattville, Ala. (alternates).

Sub-Committee on Judicial Business — Joe C. Gardner Jr., TE, Zachary, La.; Henry G. Smith, RE, Warner Robins, Ga. (class of 1986); Rodney T. King, TE, Tucson, Ariz.; Patrick McHugh, RE, Bridgeton, N.J. (alternates).

Insurance, Annuity and Relief Funds — Charles C. Cox Jr., TE, Taylorsville, Miss.; Franklin S. Dyrness Sr., TE, Quarryville, Pa. (class of 1987).

PCA Foundation Trustees — Robert Avis, RE, Chesterfield, Mo.; E. Allen Duble, RE, St. Louis, Mo. (class of 1986).

Ridge Haven Trustees — Robert Blaylock, RE, Ruston, La.; Kenneth S. Keyes, RE, Boynton Beach, Fla.; Royce Waites, RE, Columbia, S.C. (class of 1985).

Theological Examining Committee — Kenneth Ryskamp, RE, Miami, Fla.; J. Robert Vannoy, TE, Souderton, Pa. (class of 1985); John McNair, RE, Mount Olive, Miss.; William H. Smith, TE, Hattiesburg, Miss. (alternates).

Covenant College Trustees — William S. Barker, TE, St. Louis, Mo.; Richard C. Chewning, RE, Richmond, Va.; James J. Conrad, TE, Naples, Fla.; Ross E. Cook, RE, Memphis, Tenn.; Harry J. Jennings, RE, Valparaiso, Ind.; C. A. Lutz, TE, Greenville, S.C.; Hugh Maclellan Sr., RE, Chattanooga, Tenn.; James E. Singleton, TE, Agoura, Calif.; Morton H. Smith, TE, Brevard, N.C.; Earl W. Witmer, RE, Grand Rapids, Mich. (class of 1985).

Covenant Theological Seminary — John B. Lewis, RE, St. Louis, Mo.; Robert E. Morrison, RE, Arlington, Va.; Mark E. Pett, TE, Randallstown, Md.; Donald C. Sherow, TE, Grand Rapids, Mich.; Arthur C. Stoll, RE, Elgin, Ill.; James R. Wilkins Jr., RE, New Orleans, La. (class of 1986); G. Paul Jones Jr., RE, Macon, Ga.; E. Richard Wulf, RE, Colorado Springs, Colo. (class of 1985); Allan Baldwin, TE, Grand Rapids, Mich. (class of 1984).

medical and childcare work operated by WPM. In certain "resistant and diverse cultures" people are "confronted with the message of Christ through the compassionate meeting of human need."

MTW has adopted plans to phase out the WPM office over an extended period of about two years. Former contributors to the WPM program are to continue sending their gifts to WPM in Wilmington, Del., until notified. The assembly approved a special offering for WPM ministries on the third Sunday of this September.

Also voted was a denomination-wide relief offering for Easter 1983 and a PCA day of prayer for missions next May.

The assembly again emphasized its desire for more of its work overseas to be aimed at the planting of churches.

Goal for Growth In Decade Passed

Growth goals proposed by Mission to North America for the denomination were approved by the general assembly with the request that MNA remind the court each year of progress.

If the goals are achieved the PCA will double in size in the next decade, its second. That would mean a communicant membership of about 235,000 by 1993.

The court added that it wants MNA to continue developing the growth plan, adding material on church planting in small towns. The original proposal concentrated on "flagship churches" in large and growing metropolitan areas.

Commissioners also adopted a floor amendment directing MNA to work closely with the Committee for Christian Education and Publications to "achieve depth" in the goals.

The assembly called on PCA members throughout Canada and the United States to pray for revival in their nations and to support the work of presbytery and assembly MNA committees as they cooperate in meeting the goals. The plan includes organization of 440 new congregations. Currently, the denomination has just over 700.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to JOHN OTIS MITCHELL III of Filbert Church, York, S.C. and CHARLOTTE SNAPP of Westminster Church, Roanoke, Va.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to ASHLEY MITCHELL of Filbert Church, York, S.C., MARY ELIZABETH RUSS of Pear Orchard Church, Ridgeland, Miss., MONTIE COUCH, GREG CRAWLEY, ELIZABETH FORSYTHE and LAURA STONE of Zion Church, Columbia, Tenn.

6 Amendments In; 2 Others Lose Out

It's official now. The name of the PCA's agency for church extension and domestic missions is Mission to North America. Formerly it was Mission to the United States.

That name change was one of six constitutional amendments gaining final approval at the Tenth General Assembly. Two other Book of Church Order amendments proposed by the 1981 assembly failed.

One which failed to get the final ratifying vote at Grand Rapids was to have been a clarification of the method by which congregations withdraw from the denomination. The proposed new paragraph in BCO section 25-11 had been approved by 18 of the 25 presbyteries. The committee of commissioners on judicial business at the assembly had voted unanimously to recommend final passage.

When the document was brought up in plenary session, however, opposition surfaced. R. C. Cannada Jr., a pastor in Little Rock, Ark., urged the court to defeat the proposal. He said he voiced not only his own opposition to the proposed amendment but also that of his father, a Mississippi ruling elder who was an architect of the PCA's constitutional documents.

Endorsing the Cannada position was W. Jack Williamson, moderator of the first assembly. He agreed that adding to existing language about voluntary separation from the PCA would be "chipping away at a principle."

Rates for Insurance Going Up August 1

Insurance coverage for the families of ministers and church employees covered by PCA group policies will cost more starting August 1. Before approving new rates for the denominational plan, the general assembly heard a lengthy discussion of the medical insurance and its cost.

The hefty increase (to $68 per month for a single insured and $175 per month for a pastor with two or more dependents) was said to be necessary because of the increasing costs of medical care as well as the PCA group's increased utilization of the plan.

Changes in coverage were approved to encourage as much out-of-hospital care as possible. For instance, the policy will pay 100 percent of surgical cost if performed

'Minutes' To Be Sold, Not Given Away

Free copies of the Minutes of the General Assembly are a thing of the past in the PCA. Until the 1982 meeting of the assembly, a long list of persons were sent free copies of the book automatically each year. This year's meeting of the court, on advice from the Committee on Administration, decided to start selling the annual volumes. Stated Clerk Morton H. Smith has announced that the cost will be $7.50 per copy for those who order the minutes by September 1, 1982. Books ordered later will cost $10 each. A similar policy will be instituted next year for the denominational Yearbook, but costs and ordering deadlines have not been determined yet. The annuals were formerly sent to all enrolled PCA ministers, clerks of each PCA session, all stated clerks of presbyteries, all members of assembly committees, all ministerial candidates under care of presbyteries, and all missionaries of the PCA. Orders should be sent to the Committee for Christian Education and Publications, not to the clerk's office. An order form is below.

TO: Committee for CE/P
P.O. Box 39
Decatur, Ga. 30031

Please send _____ copies of the Minutes of the Tenth General Assembly (1982) to:

Name _____

Street _____

City _____ State _____ Zip _____

Let Us Pray

August 1982

1 Mr. and Mrs. Joseph L. Creech, members of the church planting team, Acapulco, Mexico.

2 Lee Benner, Philadelphia, Pa., comptroller of Great Commission Publications.

3 Miss Sarah Cox, Christian educator at Nairobi, Kenya.

4 William R. Read, Mesa, Ariz., Mission to North America minister-at-large in the Southwest.

5 Mr. and Mrs. John G. Crane, theological education, Chillan, Chile.

6 John D. Register, Navy chaplain, Chula Vista, Calif.

7 Mr. and Mrs. Hugh M. Linton, members of the church planting team, Soonchun, Korea.

8 Samuel D. Ling, church planter among Chinese speaking people in Bayside, N.Y.

9 Kennedy Smartt, Decatur, Ga., coordinator of church relations for Mission to the World.

10 Miss Marjorie J. Heath, church planting assistant with Servants in Missions Abroad, Quito, Ecuador.



Woodham

11 Mr. and Mrs. Michael Woodham, members of the church planting team, Quito, Ecuador.

12 Steve Bierly, organizing pastor, Nashua, N.H.

Continued overleaf

Let Us Pray

13 Mr. and Mrs. Steven P. Adams, aviation workers in Zaire.

14 Mr. and Mrs. W. Calvin Smith, members of the church planting team, Taipei, Taiwan.

15 J. Robert Fiol, Navy chaplain, Norfolk, Va.

16 Mr. and Mrs. Robert L. Mahaffey, Bible translators, Ukarumpa, Papua, New Guinea.

17 Robert B. Logan, Decatur, Ga., administrative manager for Christian Education and Publications.

18 Miss Joyce Ruchte, teacher with Servants in Missions Abroad, Kenya.

19 Donald MacNair, St. Louis, Mo., consultant to Mission to North America.

20 Mr. and Mrs. Howard Shelden, Bible translators, Jayapura, Indonesia.

21 Mr. and Mrs. Paul B. Long Jr., members of the church planting team, Lisbon, Portugal.

22 Randy L. Steele, organizing pastor, Mesa, Ariz.

23 Mrs. Sarah P. Wright, teacher at Christ's College, Taipei, Taiwan.

24 James L. Hughes, Decatur, Ga., director of the Insurance, Annuity and Relief Funds.

25 Mr. and Mrs. Bruce Young, members of the church planting team, Yokkaichi, Japan.

26 Miss Susan E. Harville, Christian educator and student worker at Paris, France.

27 Mr. and Mrs. Greg Depue in language study at Edinburg, Texas.

28 Young O. Kim, organizing pastor, Orange, Calif.

29 Mr. and Mrs. Gary A. Nantt, members of the church planting team, Taejon, Korea (on furlough).

30 Thomas M. Walters, organizing pastor, Waco, Texas.

31 Mr. and Mrs. Robert A. Whitesides, administrative workers, Bogota, Colombia (on furlough).

in an out-patient facility. The policy will pay 80 percent of the first $1,000 of a surgical bill when the insured is an in-patient (and 100 percent thereafter). Insurance trustees said the coverage was designed without "frills."

James L. Hughes, denominational director of insurance, annuities, and relief, urged churches to budget additional funds to cover the increases in premiums.

Scott To Assist Courts in Training

All presbyteries of the PCA face a deadline of next January 1 regarding their ministerial candidates, and the Committee for Christian Education and Publications is naming a staff member to help them meet it.

Charles H. Dunahoo, the committee's coordinator, announced that Jack B. Scott of the CE/P staff has been assigned to work with presbyteries in developing their theological training. He will be coordinator of the denomination's theological education program.

From the First General Assembly in 1973 the PCA has encouraged the presbyteries to give careful oversight to their ministerial candidates. Instead of recommending one seminary over another, the assembly has charged the Committee for Christian Education and Publications to work with presbyteries as they develop plans for training future preachers. A result has been an assembly-approved curriculum including a year of internship that presbyteries are to supervise.

By action of the Tenth General Assembly in Grand Rapids, the presbyteries have until January 1 to submit to the assembly certification committee their plans for training. The "quality control" panel is made up of representatives of the presbyteries whose plans have been certified already.

Covenant Seminary in St. Louis became a denominational institution through the reception of the Reformed Presbyterian Church — Evangelical Synod, but presbyteries are expected to continue to allow their candidates to attend a variety of seminaries. The future preachers will be expected to meet the assembly's minimum curriculum requirements and to follow their presbytery training plan regardless of the school they attend, however.

An innovative aspect of the PCA approach is the freedom for the intermediate courts to opt for either a "three plus one" or a "two plus two" approach. "Three plus one" refers to the traditional three years of seminary work plus a year of supervised practical work to test ministerial gifts. "Two plus two" requires two years of classroom studies plus two years of private study and supervised work under a presbytery-appointed mentor.

Scott, who was on the original faculty at Reformed Seminary and who is a member of Mississippi Valley Presbytery, has been a writer-consultant on the CE/P staff since 1977.

Dunahoo explained that while Scott will continue to handle some writing projects, the shift in responsibilities will begin immediately because of the January deadline set by the assembly.

"Dr. Scott has assisted from the very beginning of the PCA in this area," the coordinator said. "He not only understands the curriculum and the 'three plus one' and 'two plus two' approach, but his background as a seminary professor and Christian educator will make him a valuable resource both to presbyteries and cooperating seminaries."

ACROSS — *from page 2*

ROBERT C. WILSON to Westminster Church, Ft. Walton Beach, Fla., as pastor.

DEATH:

JAMES A. McALPINE, 76, member of Western Carolinas Presbytery and longtime missionary in Japan, died in Asheville, N.C., May 20.

CHURCHES ADDED:

CHATTANOOGA VALLEY CHURCH, Flintstone, Ga., has been received by Tennessee Valley Presbytery.

FAITH CHURCH, Montgomery, Ala., has been organized by Evangel Presbytery. James D. Hatch is pastor.

FAITH CHURCH, White Rock, S.C., has been organized by Calvary Presbytery. Terry L. Crimm is pastor.

GRACE CHURCH, Peoria, Ill., has been received by Tennessee Valley Presbytery. Bruce W. Dunn is pastor and Thomas R. Condron is associate pastor.

IVY PARK CHURCH, Weaverville, N.C., has been received by Western Carolinas Presbytery.

KIRK OF THE HILLS CHURCH, St. Louis, Mo., has been received by Tennessee Valley Presbytery. L. Vern Trueblood is pastor and Richard B. Fite is associate pastor.

MADISON CHURCH, Madison, Tenn., has been received by Westminster Presbytery.

McCUTCHEN MEMORIAL CHURCH, Monarch, S.C., has been received by Calvary Presbytery. Loren V. Watson is pastor.

MEMORIAL CHURCH, Elizabethton, Tenn., has been received by Westminster Presbytery.

ASSEMBLY AGENDA:

Committee on Administration, July 30.

Mission to North America, August 5-7.

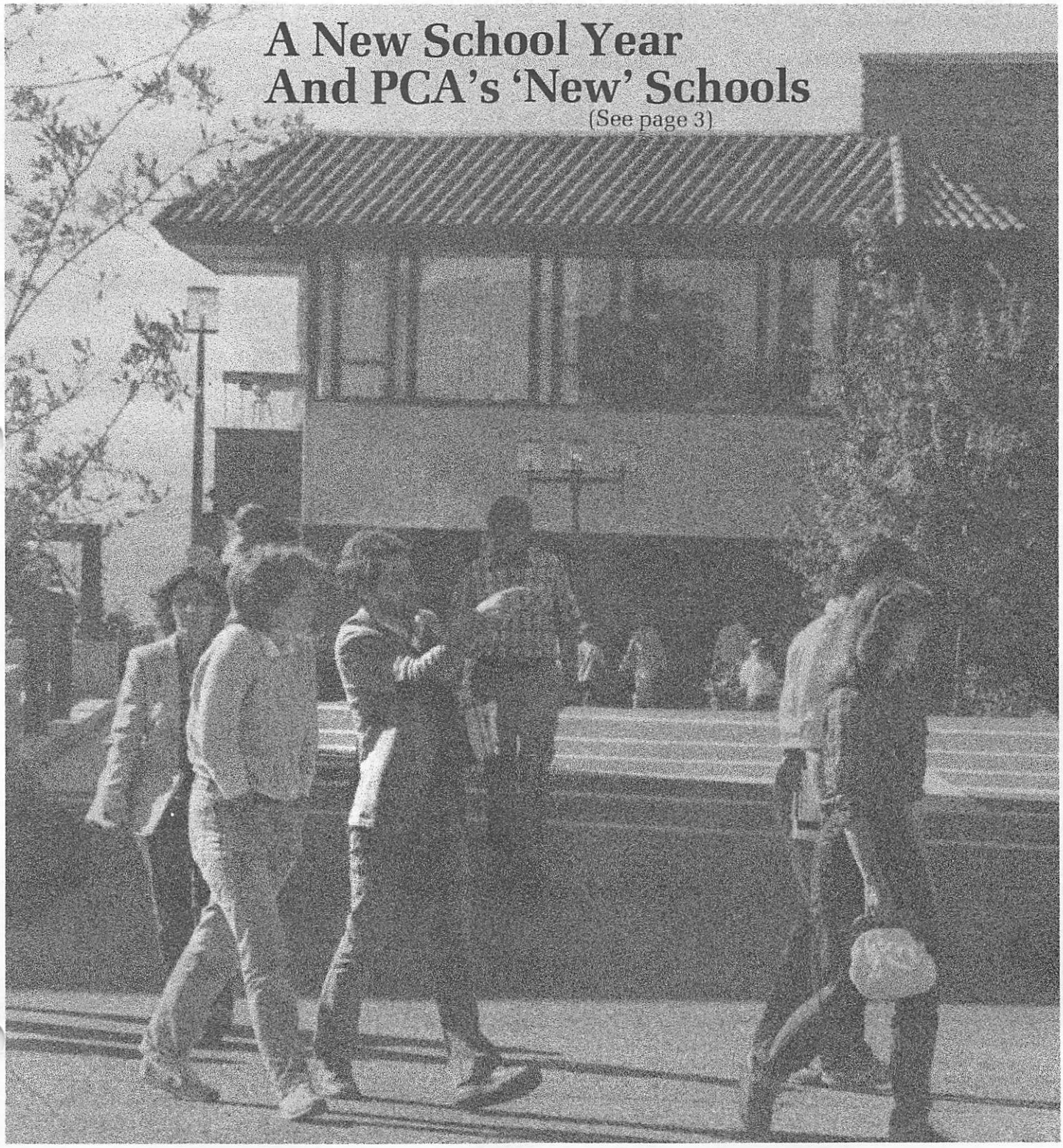
Insurance, Annuity and Relief trustees, August 6-7.

Christian Education and Publications, August 27-28.

12382

September 1982
Volume 6, Number 8

The PCA Messenger



A New School Year And PCA's 'New' Schools

(See page 3)



Across our Church

MOVING MINISTERS:

WILSON BENTON has been received by Covenant Presbytery as pastor of Covenant Church, Cleveland, Miss., (unaffiliated).

G. BRENT BRADLEY to Westminster Church, Kingsport, Tenn., as pastor.

HOWARD CROSS has been received by Tennessee Valley Presbytery as pastor of Lakeview Church, Ringgold, Ga.

THOMAS D. DUNN has been ordained by Tennessee Valley Presbytery as associate pastor of Hixson Church, Hixson, Tenn.

W. BARNWELL HEYWARD JR., has been ordained by Central Georgia Presbytery as assistant pastor of First Church, Augusta, Ga.

MICHAEL E. JAMES has been ordained by Central Georgia Presbytery as an U.S. Air Force reserve chaplain. He remains on the staff of First Church, Macon, Ga., as church administrator.

DARWIN JORDAN has been ordained by Louisiana Presbytery as pastor of New Life Church, Monroe, La.

GARRY L. KNAEBEL has been ordained by Mid-Atlantic Presbytery as pastor of Grace Church, Hancock, Md.

JAMES T. LESTER JR., has been ordained by North Georgia Presbytery as pastor of Cherokee Church, Woodstock, Ga.

KEVIN D. McCRAY has been ordained by Tennessee Valley Presbytery as a chaplain at St. Thomas Hospital, Nashville, Tenn.

JAMES E. MOORE, Memphis, Tenn., has been honorably retired by Covenant Presbytery.

TOM E. MUSSELMAN has been ordained by Central Georgia Presbytery and called to a tentmaking ministry in St. Marys, Ga.

JAMES POWELL has been ordained by Tennessee Valley Presbytery as pastor of St. Elmo Church, Chattanooga, Tenn.

STEVE A. RACE JR., has been divested by Mid-Atlantic Presbytery.

PAUL E. ROWLAND, Savannah, Ga., has permission from Central Georgia Presbytery to labor outside the bounds of presbytery as an evangelist with the Presbyterian Evangelistic Fellowship.

RICHARD R. SMITH has been ordained by Southwest Presbytery as organizing pastor of First Chapel, Sierra Vista, Ariz.

JAMES F. WROUGHTON has been ordained by Pacific Presbytery as an MTW missionary.

CHARLES R. YOUNG to Trinity Church, Elberton, Ga., as organizing pastor.

CHURCHES ADDED:

FIRST CHURCH, Dothan, Ala., has been received by Evangel Presbytery. Charles E. McGowan is pastor.

HARVESTER CHURCH, Douglasville, Ga., has been organized by North Georgia Presbytery. Donald Mountan is pastor.

THIRD CHURCH, Birmingham, Ala., has been received by Evangel Presbytery. Richard C. Trucks is pastor.

TRINITY CHURCH, Dothan, Ala., has been received by Evangel Presbytery. Gary Spooner is pastor.

ASSEMBLY AGENDA:

Mission to the World, September 9-11.

Covenant Seminary, St. Louis, Mo., September 24-25.

EDITOR'S NOTE: Information on denominational agency income, usually included in charts on page 2, was unavailable at deadline time for this issue. Among the reasons are changes in personnel in the Committee on Administration staff and varied schedules for phasing in the functions of former RPCES agencies.



SINGING AND FELLOWSHIP were just two elements in the first assembly-wide senior high conference of the PCA. The event at Ridge Haven was sponsored jointly by the conference center, the Committee for Christian Education and Publications, and Calvary Presbytery. Packing the three new dormitories were 123 young people from 42 churches in 10 states, along with 22 staff members. Henry Krabbendam of the Covenant College faculty was principal speaker, and Wallace Tinsley was director. (Photo by Richard Hunt)

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THE PCA MESSENGER
September 1982 Vol. 6, No. 8

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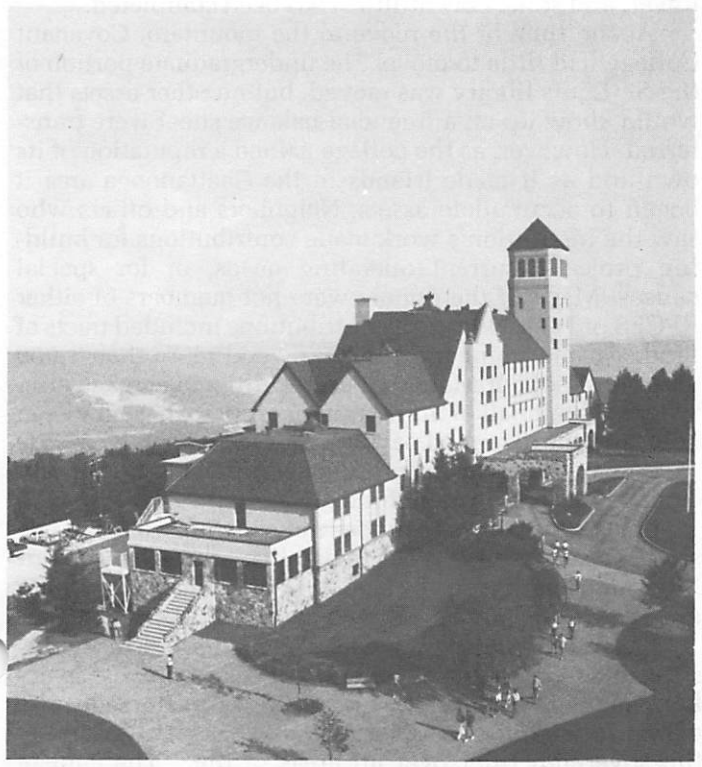
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New Banners For 2 Schools



Seminary administration building



Mountaintop college "castle"

Two institutions of Christian higher education are flying new flags (figuratively) as they begin new academic years this fall. Under the banner of the Presbyterian Church in America for the first time this semester are Covenant College, on Lookout Mountain near Chattanooga, and Covenant Theological Seminary, near St. Louis.

Both schools recently celebrated 25th anniversaries as church-related institutions. Their new "flag" — that of the PCA — is their third, but they haven't been switching affiliations indiscriminately. In fact, founders of the college and seminary have not switched, either. The people who organized both (originally as a single institution) were members of a denomination known as the Evangelical Presbyterian Church. It became the Reformed Presbyterian Church — Evangelical Synod through a 1965 merger with the Reformed Presbyterian Church of North America — General Synod. RPCES joined PCA in June. As the constituencies have grown, the college and seminary have grown.

Neither institution is entirely new to the PCA. Since the denomination's founding in 1973 many of its churches looked to either the college or the seminary (or both) for help with higher education.

Covenant Seminary was named by the PCA's First General Assembly as one of several "committed to that view of Scripture set forth in the Westminster Standards. . . ." The court counseled its presbyteries to be sure that their candidates for the ministry were sent to such a school.

Presbyteries, in turn, have sent many of their candidates to the St. Louis campus and have ordained a number of Covenant graduates. Even before "joining and receiving" the faculty, staff, and board of the seminary included men from the PCA.

Relations between Covenant College and the PCA before "joining and receiving" were even more official. In 1978 the PCA general assembly decided to work toward joint governance of the college with RPCES. In the first phase of the agreement, the PCA elected 6 of the 30 trustees.

In addition, PCA congregations sent a growing number of students to the college. Churches also called on the college for some supply preachers and special programs. The campus was used for conferences and meetings by some denominational committees, and members of the PCA served on the faculty and staff.

Now that the PCA has been enlarged by the addition of the RPCES the relationships between the schools and the churches which were in PCA before "joining and receiving" have a different dimension. Together with the former RPCES congregations, all the churches now are responsible for the two institutions. The ties are fully official now.

As a reminder of the new relationships the PCA stewardship office has sent a letter to churches noting that the college needs $7.26 and the seminary $5.24 next year from each member of the denomination. These "askings" are to help make up the difference between what students pay and the actual cost of the educational programs of the schools.

Administrators of the two institutions are hoping that the enlarged constituency will undergird the college and seminary financially, but they are hoping for more prayer and other kinds of support as well. Neither school has ever been heavily endowed financially, but encouragement and goodwill from the sponsoring denomination's

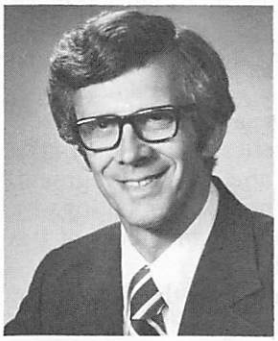
membership have helped overcome many obstacles.

Covenant College began in the fall of 1955 in Pasadena, California, in borrowed facilities. The next year a campus in suburban St. Louis was acquired. When that 25 acre property was taken over in 1956 it became home to the college and a new seminary. Both institutions were governed by a single board named by synod, and Robert G. Rayburn was president of both.

Within five years both institutions had grown to the point that existing facilities were overcrowded. As alternatives were considered, the board learned of the possibility of buying the Lookout Mountain Hotel, also known as the "Castle in the Clouds," near Chattanooga. The college then had about 150 students, and the vacant hotel had more than enough space to house them as well as all the necessary offices and classrooms. A $250,000 bid was offered and accepted. The facilities were occupied in September 1964 by the college, but the two institutions were still technically one. President Rayburn commuted between seminary in St. Louis and the college at Chattanooga. A single board continued to govern both.

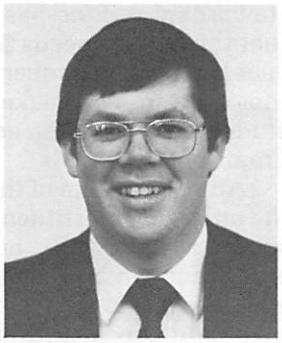
Within a year the decision was made to separate the schools. Two boards were organized, and legal entities were established (a Missouri corporation for the seminary, and a Georgia corporation for the college). President Rayburn stayed with the seminary. The college named Marion Barnes, a ruling elder with a Ph.D. in chemistry, as its president. He had teaching and administrative experience, and he had been chairman of the Covenant (college and seminary) board.

With more growing space, both institutions began to grow. High above Chattanooga, but actually across the state line in Georgia, the college campus had magnificent views in several directions. The "castle" tower was much higher than the popular tourist attraction, Rock City, with its views of seven states.

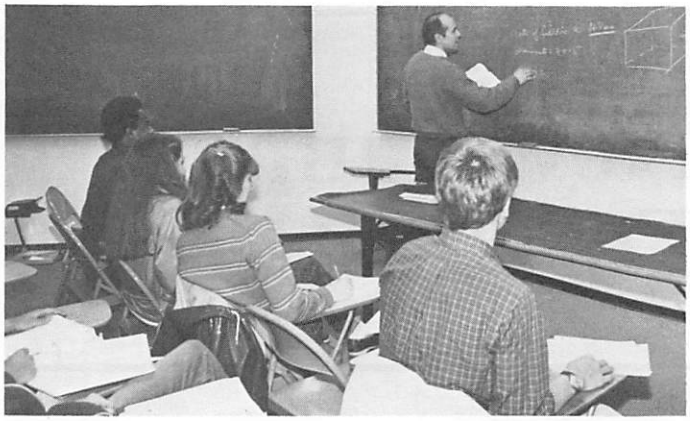








Administrators assisting college president Martin Essenburg (top left) include Nicholas Barker (top right), vice-president for academic and student affairs; Donovan Graham (bottom left), dean of faculty; and Barry Loy, dean of students.



"We felt that the Lord had in His providence given us one of the most dramatic and beautiful sites in the Southeastern United States on which to build a college," Barnes wrote recently. "We felt a strong sense of stewardship for this site. We felt it would not honor the Lord to build a bunch of cheap structures on the campus and were determined to have a proper and comprehensive master plan for the campus as well as specific plans for individual buildings."

Barnes, chancellor since his retirement as president, wrote in his "Reflections on the History of Covenant College, 1965-1978" that new buildings should be recognized by architects as well as by lay people "as being appropriate structures." The best stewardship of site and resources required, he continued, "a balanced approach . . . neither building the cheapest possible structures for the cheapest possible price, nor the opposite extreme of building ornate and extravagant structures."

Following that policy, the college has added a chapel, library, gymnasium, and dormitory for men. Renovation of the hotel building has also been undertaken. It will take about $5 million to refurbish the half-century-old structure completely, but the first phase (exterior, insulation, tower, and some new utilities) has been completed.

At the time of the move to the mountain, Covenant College had little to move. The undergraduate portion of the St. Louis library was moved, but no other assets that would show up on a financial balance sheet were transferred. However, as the college gained a reputation of its own and as it made friends in the Chattanooga area it began to accumulate assets. Neighbors and others who saw the institution's work made contributions for building projects, current operating needs, or for special causes. Many of the donors were not members of either RPCES or PCA. Non-cash contributions included tracts of land. At one point the college owned more than 1,000 acres on Lookout Mountain and additional acreage elsewhere. About half of the mountain property has now been sold, and the extended payments for the land will provide income over the years and some additions to the $2 million college endowment fund.

One of the assets that does not show up on a balance sheet is the faculty. When the college came to Lookout Mountain there were 14 faculty people. Currently, there are 32, with 60 percent of them holding Ph.D. degrees.

Staff and faculty members are committed to the institution's statement of purpose, in which Christ is acknowledged "as the creator of all things, as the redeemer of men fallen into sin, as the touchstone of all truth, and as the sovereign ruler over all areas of life." The college motto is "In all things . . . Christ pre-eminent."

To serve that end, the statement affirms, "We seek to appropriate the mind of Christ so that we might characterize and respond to reality in accordance with biblical teachings. In attempting to make a biblically grounded frame of reference explicit and operative, we are dedicated to excellence in academic inquiry, and we desire to define all areas of the college's structure and program according to this understanding and purpose."

Martin Essenburg, president of the four-year liberal arts college since 1978, this year announced a new administrative structure to help carry out those purposes. Nicholas Barker, a member of the faculty since 1966 and dean of faculty since 1972, became vice-president for academic and student affairs July 1. Donovan Graham, who originally came to Covenant as dean of students in 1974 and who has been associate professor of education since 1976, was named dean of faculty. The new dean of students is Barry Loy, director of counseling and assistant dean of students since 1980.

This fall's enrollment is projected at slightly more than the 529 registered in the first semester last year. About two-thirds of the students come from Presbyterian and Reformed backgrounds and most of the others from other evangelical churches. In last year's enrollment, 38 states and 23 foreign countries were represented.

President Essenburg told the 1982 general assembly that he believed the college was "going to build unity in our larger denomination." He explained that "as these students come together, work together, think together, and then go into the world and into our churches as servants of the Lord, it is going to help unify our denomination."

While the seminary shares a common heritage, ecclesiastical connection, and doctrinal position with the college, it is a graduate-level institution with a specialized mission. As stated in its catalog, the chief purpose is "the provision of a program of studies and training for those called of God to the ministry of His word."

The primary degree offered at the seminary is the master of divinity, which has been earned by 95 students in the past three years. The doctor of ministry degree has been granted to 3 candidates in the same period, and the master of arts in biblical studies has been earned by 22 and the master of theology by 11. Other degrees have gone to 24.

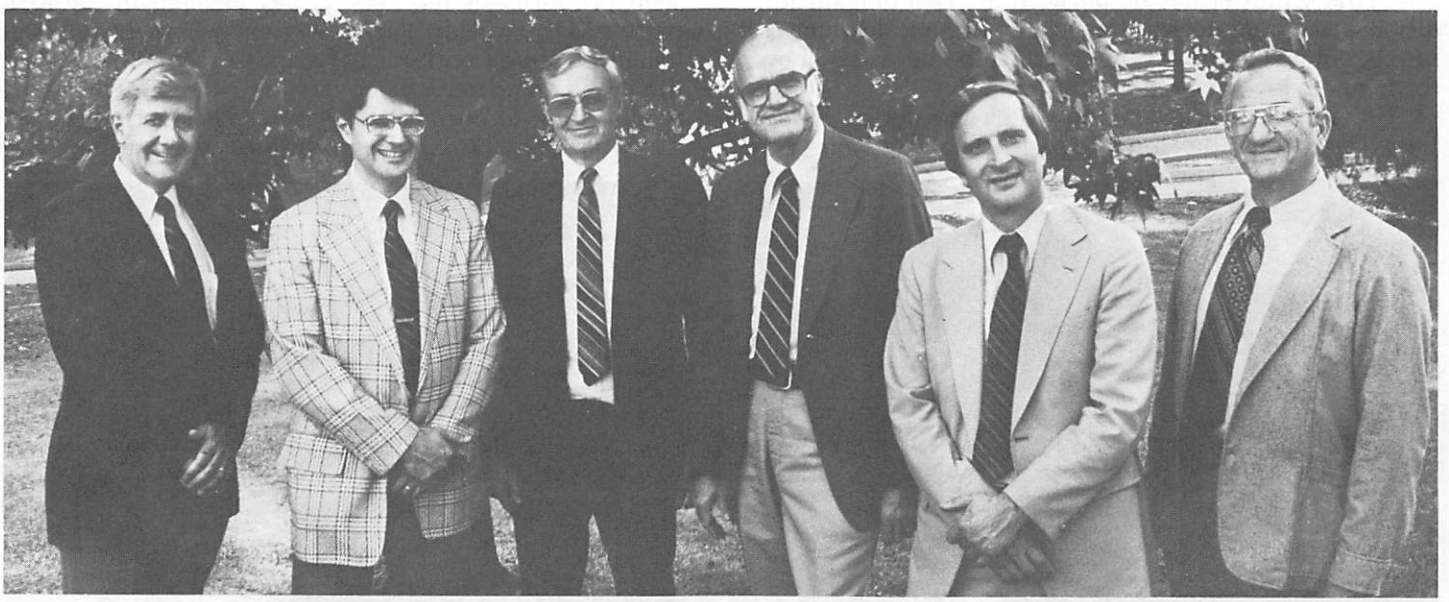
Enrollment last year was 144 regular students, plus 34 others who attended night classes or audited other courses.

Covenant Seminary's main campus is west of St. Louis in the municipality of Creve Coeur. The location is within a half hour of the metropolitan area's main cultural attractions, including the libraries of five other theological schools. Newest buildings are the library, opened in 1976 and now housing about 40,000 bound volumes, and the chapel-classroom building, dedicated in 1979.

In addition to the suburban campus, the seminary has an endowment of about $1.3 million (market value). These investments yield about 12 percent of the operating income, and student fees and tuition provide about 30 percent more for the general fund. Some 58 percent must come from contributions.

After 21 years in the presidency, Rayburn was succeeded at the helm of the seminary by William S. Barker, formerly dean of the faculty and associate professor of church history. Rayburn continues to teach in the practical theology area, and he also directs the D.Min. degree program. There are 12 other regular faculty members and several who serve part-time.

Since the fall of 1981 the seminary has operated a Southeastern extension. Its program is tailored to the needs of students who want to take advantage of internship opportunities in the Southeast. This is in line with the PCA's approach to presbytery-guided candidate preparation under the "two plus two" option where students take two years of course work on the seminary campus and then two years of further preparation under approved tutors, with practical work emphasized. Covenant's extension plan "aims at a high degree of integration of theory and practice of ministry, along with the personal and spiritual growth of the ministerial candidate," according to its catalog. The extension work was headquartered in Macon, Ga., last year, and it will be in Greenville, S.C., this term.



On the seminary campus, the administration team includes (l. to r.) P. Robert Palmer, dean of student ministries; William S. Barker, president; Allen Duble, vice-president for development; Addison Soltau, dean of student life; David Jones, vice-president for academic affairs; and Richard Fraser, business manager.

Expanding PCA Ministries

What does a college freshman (or an upperclassman) think he needs more than anything else?

The answers might differ when the question is first asked, but given the opportunity to respond privately and seriously, many will say they need a friend.

"As a freshman I was really frustrated because I longed for Christian fellowship and Bible study, and I just couldn't find it," wrote a senior at one state university last spring. Things changed for him in his sophomore year, however, when he became a part of the PCA-sponsored Reformed University Fellowship on his campus.

"My days with the RUF ministry will never be forgotten," he stated in an evaluation of RUF. "The love and fellowship with one another, the retreats, and above all my growth spiritually have molded me into the person I am today. Words can never express my feelings for the ministry that has touched my life and the lives of so many of my friends. I thank God for allowing me to be associated with such a wonderful ministry."

This fall, more freshmen than ever are being offered friends and the kind of program that produced this graduate's comment. The campus ministry work of PCA presbyteries, encouraged by the denomination's Mission to North America committee, now has eight ministers at work on eight campuses, plus four interns and some part-time staffers.

The assembly MNA committee, which has a part-time consultant working to train and otherwise help the campus ministers, is planning to expand to even more campuses next year after the director of campus work, Mark Lowrey, becomes a full-time member of the staff. Existing work is all in the Southeast, but additional ministries are on the drawing boards in states outside that area.

While many students feel that they need friends desperately, the PCA campus program supplies other needs as well.

"This semester has by far been my best one spiritually," a sophomore said last year. "I have learned so much, not just biblically, but most of all I've learned how to share the love that I have for Christ."

Using the collegiate jargon which transforms "unbelievably worthwhile" into "unreal," the sophomore continued, "This small group has been unreal this semester. I couldn't wait until Tuesdays because I knew how exciting this one was. I thank God he put me with these people."

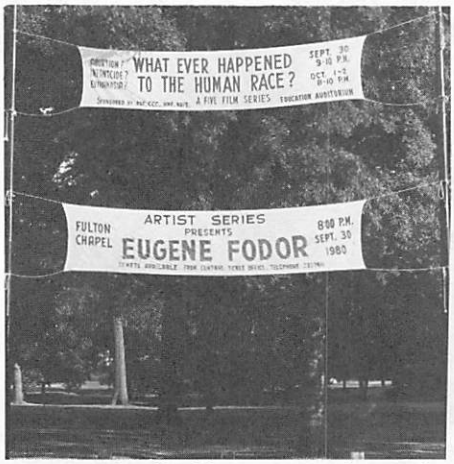
Another sophomore explained to his campus minister how the campus fellowship had helped him through a time of personal crisis: "Without RUF I would have had no scriptural basis for my strength, no understanding of how God works, and no friends to whom I could run and expect spiritual guidance. . . . If God uses it to teach people like he taught me, then RUF is cool."

Reformed University Fellowship is the name used by most of the presbyteries for the work, but some other names are also used. The pattern for the ministries was developed under the umbrella of an organization known as Reformed University Ministries in Mississippi. Sponsors of RUM are the presbyteries of Grace, Mississippi Valley, and Covenant. Together, they have worked through the state organization to serve the major campuses attracting PCA young people.

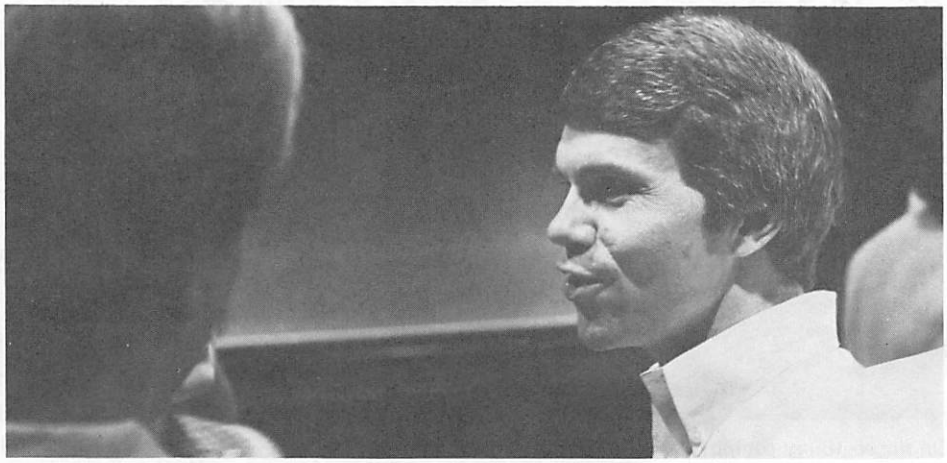
Unlike some other organizations working with university students, the PCA sponsored ministry has full-time, resident ministers assigned to key campuses. These theologically-educated and specially-trained men devote all their efforts to working with the students on their campus. They are not "circuit riders," jumping from one school to another. They become a part of the college community and are available when students need them. Ford Williams has completed seven years of work at Mississippi State University, for example. William H. Smith has been at the University of Southern Mississippi for five years.

These ministers are also more than the "cookie pushers" that come to mind when some people think of the campus work they have known elsewhere. While they encourage a wholesome social life and sometimes get involved in helping with the punch and cookies, they are seen primarily as teachers. A key element in the RUF pattern is the weekly "large meeting" where the minister teaches through portions of Scripture. More than likely, there will be no refreshments at all that night. The young people come to learn from a respected teacher.

Attending the large weekly meetings are men and



Francis Schaeffer film series is advertised in most prominent spot on Ole Miss campus.



Jimmy Turner, Ole Miss campus minister, talks with students after weekly "large group" Bible study.

On University Campuses

women, freshmen as well as seniors, athletes, musicians, and generally a cross section of the student body. Attendance has ranged up to 150 in some of the Bible studies.

"Another area in which God has worked in me through RUF is the area of doctrine and theological matters," a senior told Jimmy Turner, campus minister at the University of Mississippi ("Ole Miss"). "I formerly thought that theology was dry and unapplicable, but the sound biblical instruction I have received through RUF has changed this. I now see it more as an avenue by which to know God more deeply. . . . I now see that doctrine is a very necessary presentation upon which to build practical matters."

One of the "practical matters" for that student was to go on to missionary service after graduation.

A girl who had earlier been active in another Christian organization wrote to the campus minister that RUF "was a big answer to prayer for me. . . . I wasn't growing or learning anything about God's Word. I wish I could really express how much it (RUF) has ministered to me. I've learned so much about the Bible, God, and my relationship with Him. You've answered so many questions, posed new questions, and caused me to seek the answers."

In addition to being the primary teachers for the weekly Bible studies, the ministers also help to organize and train leaders for small study groups. These smaller groups meet to study specific topics or passages and also for prayer and fellowship. As a part of the overall ministry, these small group meetings help students find answers to specific questions and to find the friends to help support them spiritually. They are also a method of identifying and developing student leadership.

Campus pastors also put a lot of their time into personal counseling, helping students to see from the Bible how to handle their problems.

"I can honestly say that this is the first semester that I have had a consistent desire to hear God's Word and to learn more applications of the Bible in my life," one student wrote to his campus minister. Another said of the help he got, "I am thankful for your guidance. It's so neat to see how God can use you."

Interns are an increasingly important part of the RUF strategy. While they are testing their own gifts, they assist the minister in making campus contacts and in organizational work. To be accepted, they must be a member of a PCA church as well as a growing Christian. They must be considered teachable and willing to participate in 15 to 20 hours of personal study per week. In addition, they participate in regular cycles of RUF staff training and spend regular time weekly with their campus minister. Even though they are usually less than a year out of college themselves, they often have more preparation for campus work than the representatives of some other Christian groups.

Another key element of the campus ministry is the conference. In Mississippi, two state-wide conferences are being conducted each year. They bring together students from all the major campuses for inspiration and fellowship. In addition to these weekend events, a summer conference of a week's duration has also been started for leadership training.

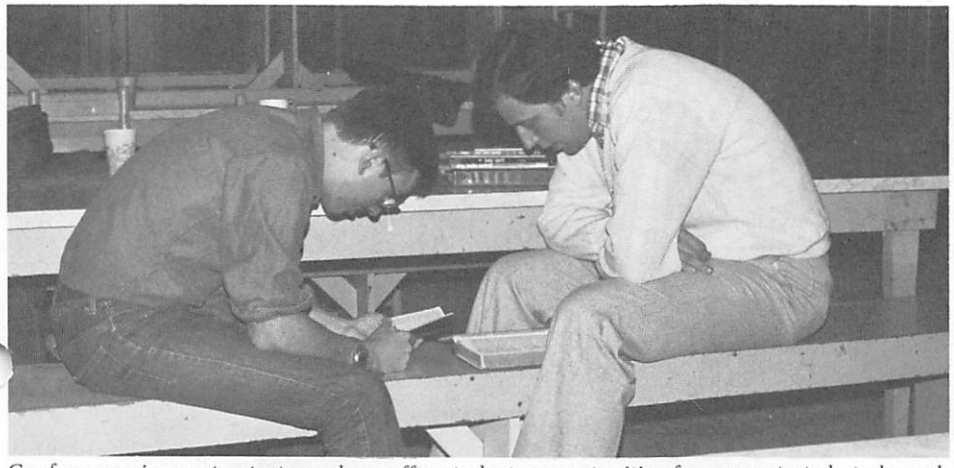
There are also "local" conferences in which the students from a campus go to a retreat facility for a weekend together away from school. RUF has also sponsored group travel to such events as the Philadelphia Conference on Reformed Theology.

RUF has cooperated with other Christian groups on various campuses. At Ole Miss, for instance, RUF took the initiative in presenting the Francis Schaeffer films on campus, with cooperation from the Navigators, Campus Crusade for Christ and other evangelicals.

Not all participants in the program are PCA members or even from any kind of Presbyterian Churches. The ministry is offered to all who will participate. In some instances that has meant students from areas (including non- or anti-Christian countries abroad) where there would be little likelihood that those students would ever get any biblical teaching. The campus ministry thus has become a key element in "foreign" as well as home missions.

One girl whose mother tongue was not English wrote to her campus minister that she only wished she could express to him better what his teaching had meant to her when she came as a stranger to the university.

She reported that she found friends as well as the Friend.



Conferences in a retreat atmosphere offer students opportunities for concentrated study and discipling.



Book tables are used by campus ministries to introduce Christian reading and reference materials to students.

Presbyterian Church in America

OFFICE OF THE MODERATOR

To: All Members of the Presbyterian Church in America

Subject: Call to celebration

Many of our churches in the Presbyterian Church in America have scheduled their quarterly observance of the Lord's Supper on the first Sunday in October. Others, especially some from the Reformed Presbyterian Church, Evangelical Synod, plan their monthly observance of the sacrament on the first Sunday of the month.

Now that we have all joined together in the enlarged PCA it seems most proper to praise God for the enlargement of our fellowship by a special celebration communion on the first Sunday in October. The Grand Rapids General Assembly suggested that all the congregations across the denomination join in common recognition of our enlarged fellowship.

We believe it will be pleasing to the Lord, an encouragement to fellow Christians, and a testimony to the world if we would thus set aside October 3 as a day of thanksgiving to God for the consummation of our joining together in this augmented ministry. We urge our pastors to give further information to our people about the whole denomination and to challenge our people to rise to meet the growing opportunities at home and abroad.

May the Lord Jesus Christ, the Head and King of the Church, bless our new communion together in His name.

Yours in Christ,

R. Laird Harris

R. Laird Harris
Moderator, 1982 Assembly

PCA NEWS

Celebration Urged in All Congregations

All members of the PCA are being asked to observe October 3 as a day commemorating the "joining and receiving" which has enlarged the denomination.

The date was selected by the Committee on Administration, which had been asked by the Tenth General Assembly to plan a special church-wide celebration. The assembly, meeting in Grand Rapids in June, received the Reformed Presbyterian Church — Evangelical Synod and thus increased considerably the PCA's size, geographical coverage, and missionary outreach.

R. Laird Harris, moderator of the assembly, was asked by COA to issue a call for the celebration. (See page 8.)

"We believe it will be pleasing to the Lord, an encouragement to fellow Christians, and a testimony to the world if we would thus set aside October 3 as a day of thanksgiving to God for the consummation of our joining together in this augmented ministry," the moderator stated.

His letter suggested "celebration communion" on that day. Many were already planning quarterly or monthly observances of the sacrament of the Lord's Supper October 3, Harris noted.

The final meeting of the RPCES general synod requested the day of recognition, and the PCA assembly subsequently endorsed the idea. Many of the denomination's members "in the pews" who were not at Grand Rapids do not realize that "a major step has been taken," Donald MacNair wrote to COA. He was chairman of the RPCES fraternal relations committee which recommended that RPCES join PCA.

Smartt Named First Evangelism Coordinator

Kennedy Smartt, best-known member of the Mission to the World staff, has been called by the Mission to North America committee to be the first coordinator of evangelism for the PCA.

When the MTW committee meets this month Smartt is expected to request to be released from his MTW duties. He has been the coordinator of church relations for the overseas agency for five years, and he is known to thousands of PCA members as a speaker at missions conferences.

The post of evangelism coordinator was created by MNA at its late summer meeting, partly in response to an action of the 1982 assembly, giving the committee more responsibility for promoting evangelism. In proposing growth goals to the denomination's highest court this year, the committee had said that the PCA would need to grow at a greater rate than it has in the past. It emphasized that more emphasis would need to be put on evangelism. The assembly accepted the goal of doubling in a decade and underlined its interest in evangelism.

In addition to calling Smartt, the MNA committee also named a sub-committee on evangelism. It will supplement the membership of that panel of its own members with additional personnel "noted for their evangelistic gifts and emphasis." The sub-committee is charged with "developing an assembly-wide evangelistic emphasis and program."

A budget of $50,000 for the panel was approved for the coming year. Special gifts are to be sought to underwrite it.

Before he went to work for MTW in 1977 Smartt was known as a pastor who emphasized evangelism in his congregations. He was the pastor of West End Church of Hopewell, Va., which consistently registered higher than average rates of gains by profession of faith during his 15 years there.

In his first pastorate, in suburban Atlanta, he invited a young Florida minister to conduct a week of meetings for him. During that week visiting Smartt's flock, D. James Kennedy gained confidence in sharing the Gospel under Smartt's guidance. He went back to Coral Ridge Church to teach his own people and then to launch the worldwide "Evangelism Explosion" movement.



Smartt

Smartt, 57, is a native of Lookout Mountain, Tenn. He is a graduate of Davidson College. After two years at Westminster Seminary, he earned his seminary degree at Columbia Seminary.

He is married to the former Mary Van Voorhis, and they are the parents of two sons and two daughters. They live in Avondale Estates, Ga., and he is a member of North Georgia Presbytery.

In his speaking and traveling for MTW, Smartt has been involved not only in the promotion of world evangelization but also in recruitment and fund raising. Earlier, MTW agreed to loan Smartt, part-time, to MNA, then known as Mission to the U.S. He helped in contacts with congregations considering the PCA as an alternative.

Ridge Haven Plans Housing Additions

Planning has begun for still more housing space at the PCA's mountain conference center, Ridge Haven. At its summer meeting the board directed administrator Ed Robeson to make preparations for two major expansions.

The Ridge Haven governing body decided that its next building priority will be a group of duplexes for families. About 20 units are being planned, some with one bedroom, some with two, and some with three.

In addition, the board asked Robeson to investigate the opening of another tract of land for private home development. Two different sections are already subdivided, and more than half of the available lots have been leased, Robeson reported. Of the 79 lots offered, 47 have been committed. Five homes have already been built, and another is being started.

The board heard that the group housing area completed earlier this year was used to capacity for the assembly senior high conference. The new area, which includes dormitories, a motel, and a meeting facility, will be dedicated October 23 after the board's fall meeting.

Robeson reported that all bedrooms were filled for the adult Bible conference, the first event of its kind sponsored exclusively by the board. The number attending conference events averaged about 70.

Gordon Reed, pastor of First Church, Macon, Ga., was re-elected chairman of the board. Royce Waites, ruling elder in Northeast Church, Columbia, S.C., was named vice-chairman. Other officers elected at the summer board meeting are Rhett Sanders, pastor of Northside Church, Burlington, N.C., secretary; and Newton Brooks, ruling elder in the Chattahoochee, Fla., Church, treasurer.

Former RPCES Executives Begin PCA Work

Nine executives who served the Reformed Presbyterian Church — Evangelical Synod have begun work for the PCA agencies which are the counterparts of their former employers.

In the augmented PCA they will assist in carrying forward the work begun by RPCES and which is being continued by PCA. They will also help in the overall operations of their respective agencies.

Transition schedules adopted by the committees vary in the dates when the functions of the former RPCES boards are transferred to PCA offices.

Paul Gilchrist, who was stated clerk of the RPCES synod, has become associate stated clerk of the PCA general assembly. He will continue to handle the duties on a part-time basis, operating from his home, while also teaching at Covenant College.

John W. S. ("Jack") Hudson, president of the Reformed Presbyterian Foundation, will become the director of the PCA Foundation next January. He is expected to do some work this fall for the planned giving agency while working out the transition arrangements. He anticipates moving to the Atlanta area.

Robert E. Edmiston, who has been executive director of Christian Training Inc., the church education arm of RPCES, has joined the staff of the Committee for Christian Education and Publications as a consultant. He will continue to live in Coventry, Conn., during the coming year.

Donald MacNair, formerly with the National Presbyterian Missions, has become a consultant on the staff of the Mission to North America committee. He will continue to work from an office in the St. Louis area. He will work with presbyteries and particular churches as well as with other members of the MNA team.

Paul W. Taylor, former director of church planting for NPM, will also remain in St. Louis. His new assignment is that of minister at large for the Upper Midwest.

Richard H. Tilton, who was an NPM regional representative supervising church planting efforts, will continue in that capacity. The ruling elder will work in Eastern Pennsylvania and contiguous areas as area representative, the equivalent of minister at large.

Before the RPCES joined PCA another NPM staff member, Richard Aeschliman, joined the MNA staff to lead the new church building campaign.

Earl Witmer, who was executive director of the Board of Home Ministries, has become director of financial development for MNA, with offices in Decatur. He has closed the BHM office in Grand Rapids. He will supervise MNA communications and funding operations.

Nelson Malkus, who was executive secretary of World Presbyterian Missions, has become associate coordinator of Mission to the World. He will continue to supervise the WPM office in Wilmington, Delaware, as it functions are gradually transferred to the MTW Decatur office. Candidate processing will begin in Decatur this month, for instance, but itineration of former RPCES personnel will be directed from Wilmington until into 1983. Finances will also be supervised from Wilmington through at least several months of next year.

Werner Mietling, associate executive director of WPM, will be in charge of missionary support services in the Wilmington office.

In addition to these executives, all the PCA committees also have advisory subcommittees composed of former RPCES members who will assist in the transition process.


Gilchrist


Hudson


Edmiston


MacNair


Malkus


Taylor


Mietling


Tilton


Witmer

Studies in Romans Offered on Cassette

A new guide for study of the Book of Romans is now being offered by the PCA's Committee for Christian Education and Publications. Included in the package, appropriate for small group study, are 15 30-minute recorded lectures (on 8 cassette tapes) and a workbook.

"The Power of God Unto Salvation" package, the first of its type offered by the committee, was prepared by O. Palmer Robertson. He is chairman of the Old Testament department at Covenant Seminary.

Robertson's messages were recorded live as he delivered them to the congregation of Immanuel Church, West Chester, Pa. He was the organizing pastor of that PCA church while also serving as a professor at Westminster Seminary.

The accompanying workbook not only gives questions for discussion, but it also contains suggestions for prayer and application as well as between-lesson assignments. The material covers the entire Book of Romans.

CE/P Coordinator Charles Dunahoo said the cassette-workbook package is being made available to determine whether the churches of the PCA want study guides in this form. Romans was chosen as the first book because it is foundational for the church's beliefs, he explained.

Women's Yearbook Is on Philippians

Publication of the 1982-83 Women in the Church Bible study guide, "Today's Woman Looks at Philippians," has been announced. The author is Jeanne (Mrs. Donald B.) Patterson of Jackson, Miss. She is the wife of the pastor of Jackson's First Church.

The twelve-lesson, verse-by-verse workbook on the letter to the Philippians is intended primarily for use in WIC circle studies. Publisher is the PCA Committee for Christian Education and Publications.

Mrs. Patterson prepared the material originally for women at First Church, Jackson. While the guide was also used in 1974 by a number of other WIC groups, the assembly's WIC advisory sub-committee suggested re-publication of an enlarged and expanded version this year. New artwork has been included in this version, and a leader's guide prepared by the CE/P staff is also available.

In projecting a three-year cycle of studies, the WIC advisory panel thought that a book of the Bible, with particular implications for today's women would be helpful this year. Among the subjects covered in the workbook are joyous living, self-discipline, worry, fellowship, glorifying God, and effective witnessing.

$1.79 a Week Covers '83 PCA Askings

For less than the price of a soft drink every day, members of the PCA can support all of the ministries of their denomination next year. Just over 25 cents per day, or $1.79 per week, from every communicant member in 1983 will provide the "askings" of the four major assembly committees as well as those of Covenant College and Covenant Seminary.

A letter was sent last month to the session of every church by the denomination's stewardship office, explaining the 1983 budget and requesting a response to the askings. The assembly, meeting in Grand Rapids in June, asked for $93.30 per member in 1983 to fund its missions and service programs.

If the churches respond with that record amount while also continuing their pattern of giving to local, presbytery, and other causes, the PCA will continue to maintain a lead in giving among American and Canadian denominations. A listing of 40 major denominations in the 1982 Yearbook of American and Canadian Churches indicated that the PCA was sixth among the 40 in per capita giving to benevolences and eighth in giving to all causes. (The statistics for the PCA and most of the other denominations in the latest Yearbook are for 1980 and thus they reflect the ranking of the PCA before it was enlarged by reception of the Reformed Presbyterian Church — Evangelical Synod.)

Roy Gamble Jr., assistant director of the PCA stewardship office, noted in a letter to presbytery stewardship "key men" that the PCA's standing in the Yearbook listing "should serve as an encouragement." He said the figures "indicate a depth of commitment of the local PCA church member to the work of the church."

Response to the assembly askings is strictly voluntary, but each year more of the churches respond, Gamble added. In addition, an increasing number of congregations are using the materials prepared by the office and participating in the seminars which it sponsors.

For 1983, the askings are: Committee on Administration, $4.70 (per capita); Christian Education and Publications, $7.06; Mission to North America, $12.67; Mission to the World, $56.37; Covenant College, $7.26; and Covenant Seminary $5.24.

Benevolent giving in 1981 increased 8.6 percent over 1980 in the PCA, Gamble said in his letter to key men. The 1980 per capita benevolence figure quoted in the new Yearbook is $145.37 for PCA. The average amount given by each PCA member through his church for all causes that year was $542.43.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to ANDREA McNICOLL of Westminster Church, Webster, Texas.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to JONATHAN MATTOX of Carrollton Church, Carrollton, Miss., LAURA PIERCE of Perimeter West Church, Marietta, Ga., and SAMUEL B. SNAPP of Salem Church, Gaffney, S.C.

CORRECTION: MARY ELIZABETH RUSS of Pear Orchard Church, Ridgeland, Miss., recited the Westminster Shorter Catechism, not the Child's Catechism as reported here previously.

New Terms Voted For MNA Officers

All of the officers of the Committee on Mission to North America were re-elected at the panel's first full post-assembly meeting.

Fred Marsh, a member of the pastoral staff of First Church, Jackson, Miss., was re-elected chairman.

Also named to additional terms were Steve Fox, ruling elder in Trinity Church, Montgomery, Ala., vice-chairman, and R. C. Cannada Jr., pastor of Covenant Church, Little Rock, Ark., secretary.

The committee agreed to a restructuring of its sub-committees. Each member, alternate, and advisor was named to one "general service" sub-committee and to one "specialized service" group.

Under the "general service" category are three panels. They are church development, ethnic church planting, and one covering the areas of administration, finance, and long range planning.

The five areas of specialized interest are evangelism, campus, Five Million Fund, chaplaincy, and works of mercy.

Chairing church development is P. David Nicholas, Boca Raton, Fla. The chairman for ethnic church planting is Robert Taylor, Sylmar, Calif. James M. Baird, Coral Gables, Fla., is chairman for administration, finance, and long range planning.

Chairing the specialized interest groups are: Frank Barker, Birmingham, Ala., evangelism; Carl H. Derk, Willow Grove, Pa., campus; DeWitt Watson, Cincinnati, Five Million Fund; Robert Palmer, St. Louis, Mo., chaplaincy; and Nicholas Barker, Lookout Mountain, Tenn., works of mercy.

Two executives formerly known as assistant coordinators were given new titles at the meeting. Dwight Linton will be coordinator of special ministries, and Terry Gyger will be coordinator of church development.

Let Us Pray

September 1982

1 Frederick S. Carr, Army chaplain, Fort Sill, Okla.

2 Michael Smith, Philadelphia, Pa., managing editor for Great Commission Publications.

3 Mrs. Elizabeth Hipple, teacher for Christ's College in Taipei, Taiwan.

4 Mr. and Mrs. James H. Stewart, members of the church planting team, Taipei, Taiwan.

5 Ed Bertalan, organizing pastor, Corpus Christi, Texas.

6 Mr. and Mrs. Timothy A. McKeown, members of the church planting team, Quito, Ecuador.

7 Miss Virginia Roberts, Decatur, Ga., administrative assistant, Mission to the World.

8 Mr. and Mrs. David A. Cook, teachers for Servants in Missions Abroad in Ukarumpa, Papua New Guinea.

9 Earl W. Witmer, director of financial development for Mission to North America.

10 Mr. and Mrs. David C. White, administrative workers for Christ's College, Taipei, Taiwan.

11 Mr. and Mrs. F. Sanders Campbell, members of the church planting team, Nairobi, Kenya.

12 Paul W. Taylor III, minister-at-large in the upper Midwest area.

13 Mr. and Mrs. Thomas L. Hutson, aviation workers, Cochabamba, Bolivia.

14 Roy Gamble Jr., Montgomery, Ala., assistant director of Stewardship Ministries.

15 Mrs. Helene Spears, Decatur, Ga., candidate secretary for Mission to the World.

16 Noel K. Toler III, church planting assistant for Servants in Missions Abroad at Acapulco, Mexico.

17 William F. Joseph III, campus ministries at the University of Alabama, Tuscaloosa, Ala.

18 Mr. and Mrs. Peter R. Jones, Reformed Seminary staff members, Aix-en-Provence, France.

Continued overleaf

Let Us Pray

19 David E. Crocker, Air Force chaplain, Ellsworth, S. Dak.

20 Mr. and Mrs. J. William Goodman, members of the church planting team, Acapulco, Mexico (on furlough).

21 Charles H. Dunahoo, Decatur, Ga., coordinator of Christian Education and Publications.

22 Mr. and Mrs. James Akovenko, aviation workers, Jayapura, Indonesia (on furlough).

23 Paul M. Doriani, organizing pastor, Erie, Pa.

24 Miss Darlene Kyle, teacher for missionary children, Manila, Philippines.



Hunt

25 Mr. and Mrs. John Hunt, members of the church planting team, Australia.

26 Leroy H. Ferguson III, campus ministries at the University of South Carolina, Columbia, S.C.

27 Miss Sandra M. Self, teacher for Christ's College under Servants in Missions Abroad, Taipei, Taiwan.

28 J. Philip Clark, Decatur, Ga., coordinator of Mission to North America.

29 Mr. and Mrs. Sidney B. Anderson, teachers for Reformed Theological College, Jos, Nigeria.

30 Mrs. Shirley McLean, Decatur, Ga., administrative assistant for Servants in Missions Abroad.

Borchert Takes New Education Position

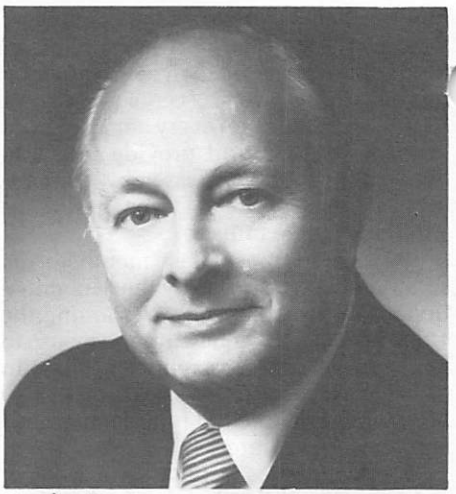
Veteran pastor and missionary Harold Borchert will join the staff of the PCA's Committee for Christian Education and Publications this month. He will be the committee's first church relations director.

Borchert, who retired from the pastorate of New Bethel Church, Hampton, Va., in August, moved to the Atlanta area to take the part-time post. His appointment was announced by Charles Dunahoo, coordinator of the committee.

"We now have a full Christian education program for an enlarged denomination," Dunahoo explained, "and we want all of our churches to know what is available."

As the PCA has grown, the coordinator added, it has been increasingly difficult for the existing CE/P staff to travel to new churches and presbyteries to advise them of available educational resources. Reception of the Reformed Presbyterian Church — Evangelical Synod by the PCA made the addition of another staff person an urgent matter, he noted.

Dunahoo said he was thankful that a man of Borchert's interests and abilities had been provided at this particular time.



Borchert

"We must keep our needs as well as our resources before the church for prayer and support," the coordinator declared, "and Harold Borchert is well qualified to represent our committee and its work."

Borchert was active in the movement to bring the PCA into existence. He was chairman of the arrangements committee for the Asheville advisory convention of August 1973 which called the First General Assembly. That assembly elected him to the permanent Committee for Christian Education and Publications and he served subsequently as its chairman. He was on the first PCA delegation named to the board of the joint venture, Great Commission Publications. GCP, operated by the PCA and the Orthodox Presbyterian Church, is the primary supplier of Sunday School and Vacation Bible School materials for the denominations.

The new member of the committee staff is a native of Holland, Mich. He is a graduate of Louisiana College and Columbia Seminary. He is 64.

He and his wife, the former Lois Wilson, are the parents of three daughters. They went to Japan as missionaries of the Presbyterian Church US in 1952 and worked there until 1967. Upon returning to the United States he was evangelist for Central Mississippi Presbytery before going into the pastorate. He was a pastor in Asheville and Waynesville, N.C., and Miami, Fla., before going to Hampton, Va., to be the organizing pastor of New Bethel Church for Mid-Atlantic Presbytery. The congregation is now self-supporting and has purchased property for expansion.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
MRS. BERNICE ACTON
By: Mr. & Mrs. David Johnston Jr.
CLIFTON G. ALLEN SR.
By: Ellen L. Hay
JAMES S. BILLINGS
By: Dr. & Mrs. D. F. Rentz
Mr. & Mrs. C. C. Morris
MRS. J. F. ECKLES
By: Mrs. James W. Newman III
JAKE HOLLAWAY
By: The Milton Williams Family
DAVID F. LEONARD
By: Rev. & Mrs. David M. Frierson
FRANK E. McGOUGH
By: Mrs. Gordon A. Clements
THOMAS MORAN
By: Dr. & Mrs. D. F. Rentz
MRS. GERTRUDE PURCELL
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.
MRS. SARA WILLIAMSON RAMBO
By: Dr. & Mrs. D. F. Rentz
JIM SANDERS
By: The Milton Williams Family
McCLELAN TAYLOR
By: Mr. & Mrs. L. Van Rusling
MRS. ELSIE WILLIAMS
By: Alton Courtney

LIVING MEMORIAL IN HONOR OF:
MR. & MRS. OTHO S. JOHNSON JR.
By: Mr. & Mrs. L. Van Rusling

Administration Re-Elects

Two Florida ruling elders have been re-elected to lead the assembly's permanent Committee on Administration during the coming year. They are John Culver of Pensacola, chairman, and Mike Hodgkinson of Ocala, secretary.

12-3-82

October 1982
Volume 6, Number 9

The PCA Messenger

New Administrator, New Office for COA

(See p. 9)





Across our Church

MOVING MINISTERS:

MICHAEL J. AHLBERG has been ordained by Covenant Presbytery as associate pastor of Carrollton Church, Carrollton, Miss.

LONNIE W. BARNES to Westminster Church, Roanoke, Va., as pastor.

ROBERT BRAWLEY has been received by Central Carolina Presbytery as pastor of Faith Church, Mooresville, N.C.

W. MARION CANFIELD to Covenant Church, Waynesville, N.C., as pastor.

TIM DHIEL has been received by Siouxlands Presbytery and has permission to labor outside the bounds at Hinckley Community Church (unaffiliated), Hinckley, Iowa.

DAVID DUPEE has permission of Siouxlands Presbytery to labor outside the bounds as principal of Cono Christian School, Walker, Iowa.

CLYDE GODWIN to the Winston-Salem, N.C., area as organizing pastor.

FRANK E. HAMILTON has been ordained by Covenant Presbytery as pastor of First Church, Water Valley, Miss.

DAN HENDLEY has been ordained by Central Florida Presbytery as pastor of Covenant Church, Melbourne, Fla.

STEPHEN A. JAKES has been ordained by Grace Presbytery as pastor of Collins Church, Collins, Miss.

WILLIS D. KERLEY has been divested without censure at his request by Central Carolina Presbytery.

SUNG MAN KIM has been received by Texas Presbytery as organizing pastor of a Korean church, Houston, Texas.

K. DALE LINTON has been ordained by Covenant Presbytery as pastor of Sardis Church, Sardis, Miss.

JAMES T. PANCOAST continues on the rolls of Texas Presbytery without call.

JOHN PYLES to Lakewood Church, Dallas, Texas, as stated supply.

JAMES L. RANSOM to Presbyterian Church of Coatesville (Pa.), as minister of evangelism and discipleship.

STEPHEN L. SANFORD has been ordained by Covenant Presbytery as assistant pastor of Covenant Church, Little Rock, Ark.

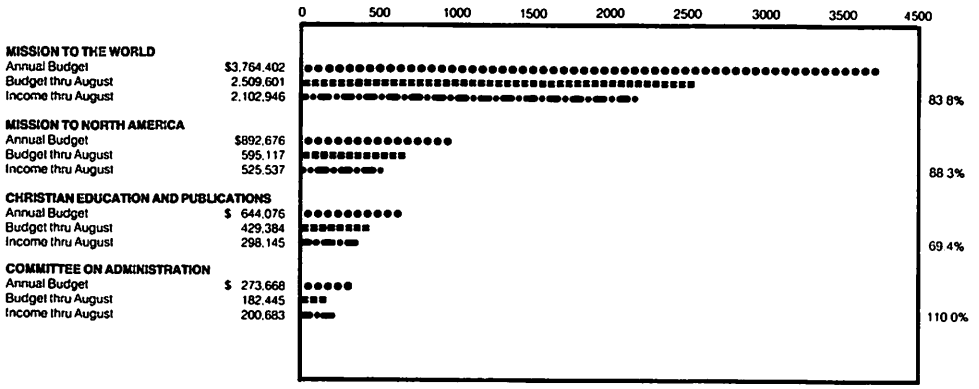
DAN L. SEMONES to First Church, Clarendon, Ark., as pastor.

WALTER E. THOMPSON has been ordained by Central Carolina Presbytery as pastor of South Point Church, Gastonia, N.C.

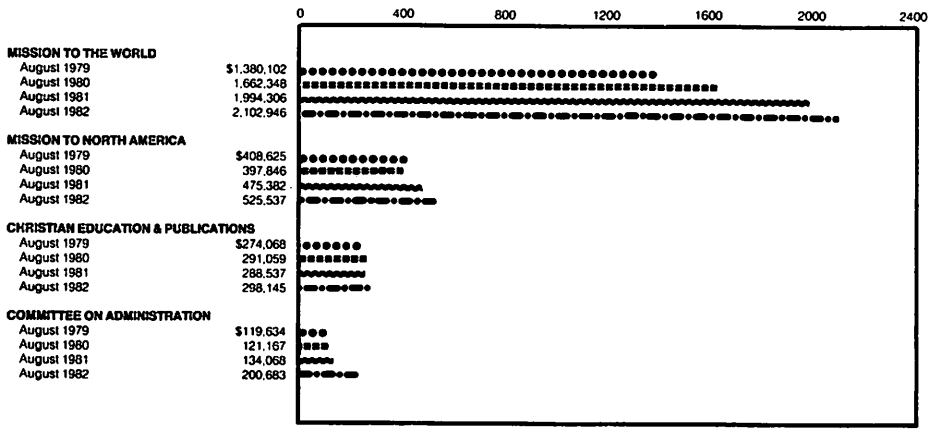
(Continued on page 12)

NOTE: Figures supplied by the Committee on Administration for the August 31 financial report in the adjacent columns are not adjusted for the effects of "joining and receiving." It is expected that transitions of agencies will progress enough in the next month so that the report in the November magazine will reflect contributions to the enlarged PCA program from congregations formerly in the Reformed Presbyterian Church — Evangelical Synod.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



Photos: Page 1, Craig Holloway; p. 3, American Bible Society.

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THE PCA MESSENGER
October 1982 Vol. 6, No. 9

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Speaking The Truth In *Spanish*



Does God speak Spanish? Increasingly, in the PCA, the Word of God is being heard and read in Spanish.

Congregations, presbyteries, and the assembly's Committee on Mission to North America are taking note of the rapidly growing Hispanic population and doing something about it. The Spanish-speaking segment of the U.S. population is expected to be the nation's largest minority group by the middle of the decade, and it may also be the most responsive missionary opportunity.

More Spanish speaking people live in the United States than in all the Central American countries combined. If the people in the U.S. who use that language were to be considered a nation, they would be the fifth largest Spanish speaking country in the world.

In some quarters, the 1980s are being called the decade of the Hispanics. Already, they number around 20 million. In the 1970s the growth rate of that segment of the population was around 60 percent. No slowdown is in sight. A very small proportion of U.S. Hispanics are evangelical Christians.

The PCA has been slow to respond to this challenge, but the coming year may see maturing of a denominational strategy to evangelize. Data from the 1980 census, with the evidence of increasing concentrations of opportunity, are just beginning to become available. After months of planning, recruiting of a team of church planters for South Texas has begun. Development of a strategy for Southern California has started.

These regional efforts by the MNA committee, in cooperation with area presbyteries, will be the main thrust of the denomination's program. Still other work by congregations and other presbyteries will complement the overall effort. Some of the impetus for stepping up work among Hispanics is coming to the PCA this year through the reception of the Reformed Presbyterian Church — Evangelical Synod. That denomination had Spanish ministries in the Philadelphia and Washington metropolitan areas.

How to approach this ever-changing population is something of a puzzle since it is not one bloc in a single area with one kind of background. Take the Cuban immigrants, for instance. Some families have been in the United States for three or more generations, and their immigration pre-dated the Castro takeover by many years. Then there are the anti-Castro exiles who have been in the country for two decades, many of them now prominent in the professions and business. Finally, there are the "freedom flotilla" people of the 1980 exodus, largely uneducated and unskilled. Large parts of all three groups are in Southern Florida, but there are concentrations in Washington and other cities as well. Different needs are felt more deeply by some of the groups than by others. Thus, the strategies will be different in various communities.

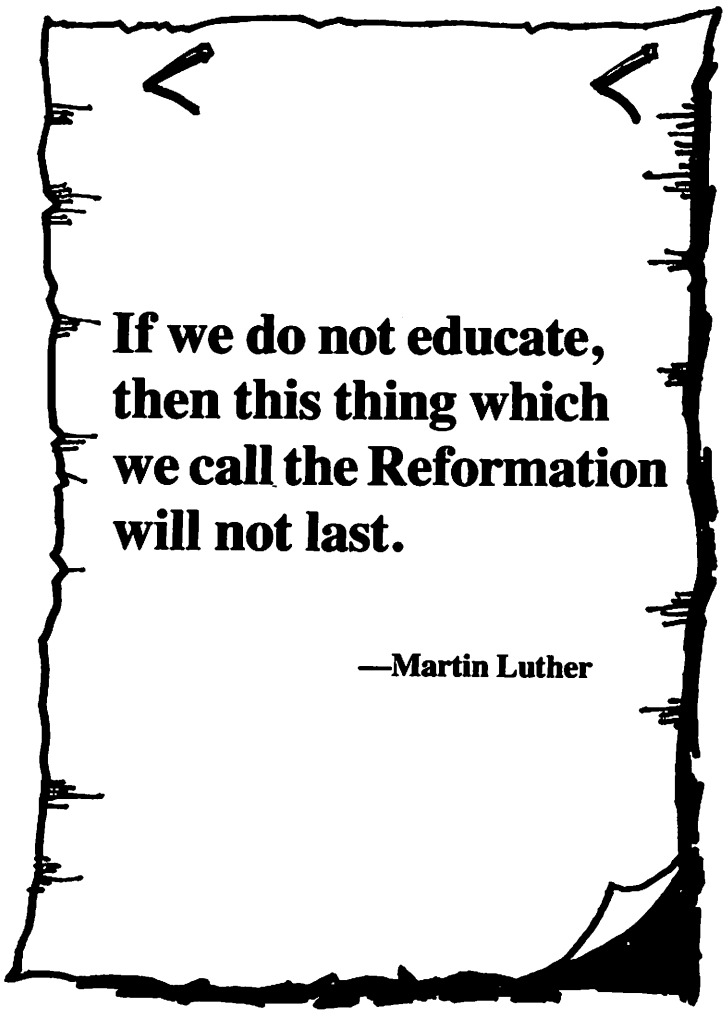
The Cubans will not always respond to ministries which might be effective with Puerto Ricans or Mexicans. Evangelization and discipling efforts which work with immigrants from Colombia or Argentina may not work with Mexicans. For this reason, MNA is studying the situation carefully and consulting a number of experts before launching a large scale program.

MNA's initial efforts were in Florida. El Redentor Church, initially subsidized by the denominational agency, is now well organized and about to start its own building in Miami. Manuel F. Salabarria is pastor of this congregation, added to the denomination in 1979.

In 1981 the committee sent Henry Fernandez to Tampa to begin a work encouraged by that city's Seminole Church. The first anniversary of the initial worship service was celebrated last month. About 15 families are involved, and they are looking for a place to meet. They also hope for more outreach in the coming months through the arts and what Fernandez describes as "more culturally relevant activities."

Another MNA attempt to penetrate the Spanish community has been in Houston, where Oaklawn Church found itself in a community that quickly changed from 100 percent Anglo to 90 percent Hispanic. The congregation, which was the PCA's first in metropolitan Houston, chose to re-orient the thrust of its ministry, using the

(Continued on page 8)



Martin Luther started something. The Presbyterian Church in America is continuing it.

As the PCA observes Reformation Sunday this year it will emphasize a subject close to the heart of Luther, who sparked the Protestant Reformation by nailing his theses on the Wittenberg church door October 31, 1517. This year Reformation Sunday, usually celebrated on the last Sunday of October, also falls on October 31.

For the first time this year, the day is designated by the PCA general assembly as Christian Education Sunday. Why emphasize that department of the church's work on Reformation Sunday?

Luther, whose 500th birthday will be observed next year, had the answer:

"Gentlemen," he told some colleagues, "if we do not educate, then this thing which we call the Reformation will not last."

That quotation from the Reformer was used in an address to the 1982 assembly by Paul Kooistra, a member of the denomination's Committee for Christian Education and Publications and a member of the education faculty at Reformed Theological Seminary.

"I say to you," Kooistra told the denomination's highest court, "if we do not educate, then this dream which started nine years ago, the Presbyterian Church in America . . . cannot expect to last."

He reminded commissioners that the PCA was formed with the hope that a national Presbyterian denomination would emerge which would love the Lord and be faithful to the Bible and the Reformed faith. Its founders were concerned, he noted, "to see people come to faith in Jesus Christ . . . to see institutions changed . . . and Reformation in our land."

The denomination's growth has brought its growing pains and a tendency to scramble priorities, Kooistra suggested to the commissioners.

"We need to see that we not only have to win souls for the Lord," he declared, "but we need to gain the hearts of men. We need somehow to capture the very minds, the very hearts, the very lives. We have a narrow view of salvation, often. We seek after their souls, but we fail to realize that salvation is concerned about all of life. We fail to realize in fact that the Great Commission is a convenantal commission. It's to touch every area of life. . . .

"That is what we long for and that cannot happen unless Christian education is at the heart of what we do in the church. We need to see people raised up in our congregations who know how to give a ready answer for the faith that lies within them. We need people who can stand in the market place and challenge the college mind. We need businessmen who can carry on their practice in business as Christians. We need biblical leaders in every area of government and law. We need men and women who are committed to the Scriptures, who know them, who are saturated in them, who have been taught!"

Designation of Reformation Sunday for an emphasis on education in the PCA was seen as an opportunity to restore a necessary priority.

Pastors are being asked to prepare sermons for Oct. 31 which stress the importance of education. Luther's main complaint against the Roman church was its neglect of the Bible. He made the Scriptures available in the language of the people and encouraged them to study the Word of God on their own and with other believers.

That same need to study the "whole counsel of God"

today will be pointed up in literature prepared for the PCA's Oct. 31 observance. A bulletin insert for the day is being made available, and all of the denomination's congregations are being asked to take a special offering for the Committee for Christian Education and Publications.

The assembly's decision to celebrate Reformation Sunday with a denomination-wide emphasis on Christian education comes at a time when the CE/P committee is better prepared than ever to assist congregations and presbyteries with their responsibility for nurture. With reception of the Reformed Presbyterian Church — Evangelical Synod, CE/P is continuing the work of that denomination's educational arm, Christian Training, Inc.

Charles H. Dunahoo, CE/P coordinator, pointed out that Robert Edmiston, who was director of CTI, is now a consultant on the committee staff and will be available to help in a variety of ministries. Two specialized publications developed by CTI under Edmiston's leadership will become a part of the regular offerings of CE/P. They are Ideas, a quarterly digest for ministers, and Follow Me, a quarterly resource for congregational education leaders. The latter periodical will be sent to local chairmen of Christian education, Sunday School superintendents, pastors, and individuals who have attended seminars conducted by the CE/P staff.

These publications aimed at helping the church in its teaching ministry are only one facet of the overall program of the denomination's educational agency. It offers other publications (including the Messenger) as well, and many training opportunities.

Curriculum production is one of the principal activities of the committee. While a few courses are conceived and published in-house for PCA needs, most of the curriculum is developed through the joint venture known as Great Commission Publications. GCP, headquartered in Philadelphia, is jointly owned by PCA and the Orthodox Presbyterian Church. For Sunday School, GCP has a complete line of materials serving all ages from four up. ("Fours and Fives Alive," a new pre-school curriculum, is now in its second year.)

GCP continues to get favorable reviews on its courses, and sales continue to increase. When PCA joined the partnership, sales revenues provided less than 40 percent of GCP income. The situation has turned around, and sales now provide 60 percent. Subsidy is still needed, however, to cover the development of new and revised materials. That additional revenue is provided from the PCA through benevolence giving to CE/P.

One of the most popular GCP offerings is its senior high curriculum. An unsolicited endorsement of the material was recently sent to the publishers by Margaret M. (Mrs. Phil) Walpole, who taught the seniors in Northeast Church, a young congregation in Columbia, South Carolina. Mrs. Walpole, a professional educator, wrote, "It is a joy to use! I am a secondary certified English teacher and appreciate so much the well organized, professional, but most of all Godly material you produce. It is the best I have ever used and we Sunday School teachers appreciate it. We have no trouble recruiting high school teachers since using your material from our church's beginning, and plus, the students are so blessed and so responsive. Thanks!"

Similar acclaim has come for GCP materials for other age groups, including the pre-school course. Evangelism-through-teaching is emphasized as the overall curriculum attempts to teach the Bible in perspective. A kindergarten teacher in Maryland wrote to the editors of Fours and Fives Alive: "I can't tell you how grateful to God I am for this series. I thought it was too much for my group when I first began to use it last fall, but I have been thrilled with the response that I get from the children to the lessons. This past Sunday when we went to the cross with the Lord Jesus, it was just a thrill to see the hurt in their faces and to pray a prayer of thanks with them that the Lord Jesus was willing to be our Saviour."

CE/P has also received reports of the effectiveness of its varied training activities. Jean (Mrs. Gordon) Shaw, active in the educational program of her St. Louis church, told Edmiston after a teacher training seminar that the event had been "especially useful in confirming our gift of teaching." She said that teachers commented on "how helpful it was to share their problems with other teachers. 'Quick fix' solutions were not always available, but it was reassuring to know that others were coping too. We all like to know that we are neither unique in our consternation, nor alone."

Mary Ellen Drushal, Christian education coordinator at the 1,000 member Christ Church of Nashville, Tenn., told the CE/P staff: "Our leadership training seminar helped us accomplish two things: (1) establish our purpose, and (2) identify our priorities for ministry. Mr. Dunahoo is particularly skilled in guiding a group through this process. The advantage of knowing the purpose and priorities in an organization is keenly felt each time a new ministry opportunity is presented. The leadership can always ask, 'Is it consistent with our purpose?' and 'How will it change our priorities?' "

She added, "The Christian Education office of the PCA is always helpful and knowledgeable in assisting our church in meeting any need." The congregation was organized in 1981 as a PCA church.

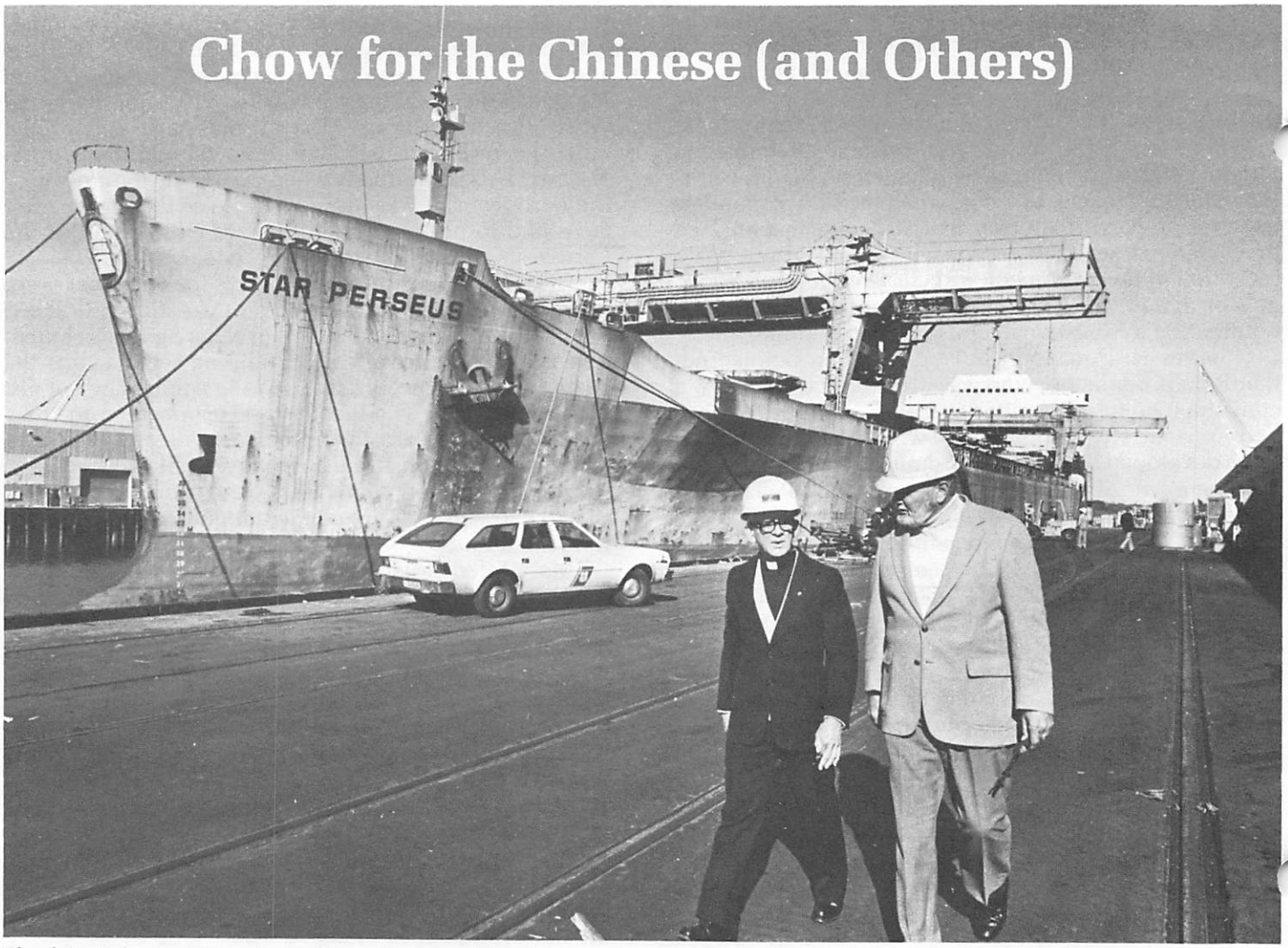
Thomas Barnes, pastor of Trinity Church, Opelika, Ala., has been a regular participant in the annual continuing education conferences for ministers organized by CE/P. "I personally appreciate the annual ministers conferences," he volunteered. "The Holy Spirit has brought them at just the right time for me, topics and presentations being fitted to needs in my ministry. I urge all ministers to participate in this benefit provided by the Christian Education and Publications Committee."

The Alabama minister also commended the two seminars in which members of his congregation participated. He said, "We first had the seminar on Christian education. To a great degree from this grew our Christian day school, which has developed into one of our most productive ministries. We later had the leadership training seminar. These are professionally developed and presented, and we highly recommend them to all churches."

This role of catalyst and encourager is one that the committee and its staff has been assigned in several areas. With the Women in the Church program, for instance, CE/P helps with training of leaders and production of materials. The denomination's plan for supervision of theological education also is administered through CE/P. Forms and materials are supplied. Official documents are distributed. Other services are performed for sessions, presbyteries, and the assembly.

Whatever the PCA needs for education in the "continuing Reformation" its Committee for Christian Education and Publications tries to supply.

Chow for the Chinese (and Others)



Chaplain Umbreit (right) and Catholic counterpart at dockside.

China is changing. Even more rapid change may be just ahead, as suggested by the purge of some doctrinaire hard-liners at last month's party congress on the mainland (the "People's Republic").

Things aren't changing so much that the PCA's Committee on Mission to the World is recruiting a church planting team for Shanghai yet. It may still be decades (if ever) before conventional missionaries can enter Red China.

Despite continued restrictions on religious activity of many kinds, the PCA does have some witness among Red Chinese. That outreach is small, tentative, and largely unofficial. It is confined mostly to sowing a few seeds of Gospel truth as there are opportunities for contact with the Chinese.

Some PCA members have given Scripture portions to people they have encountered while on tours to the mainland. Others have been able to witness briefly with students or other Chinese abroad on official business.

One PCA minister this year had the unexpected privilege of speaking to a "captive audience" of mainlanders. The unlikely setting for this opportunity was Savannah, Georgia. Giving 16 Chinese sailors perhaps their first exposure to Christianity was Dale Umbreit, Port of Savannah chaplain and a member of Central Georgia Presbytery.

The incident may be explained in terms of China's hunger. The officially atheistic government may be unwilling to acknowledge that its people are spiritually hungry, but through current trade policies the authorities are reaching out for physical food.

Wheat is a relatively new commodity for the expanding port of Savannah. Since the large-scale export of that commodity began, ships flying the People's Republic of China flag have started calling regularly.

No matter what the flag, Umbreit seeks to minister to the crewmen of every vessel in port. Predictably, some give him more access than others. The chaplain, whose work is supported partially through his presbytery's Mission to the World committee, keeps trying despite many rebuffs.

"The story is always the same aboard a Communist ship," Umbreit explained. "Polite refusal."

It was the same ("I could have written the script before I went aboard"), that is, until the recent breakthrough.

Umbreit continues the story:

"It was Tuesday. The men were casually fishing off the pier and sitting around talking. They seemed afraid to take the little card that I hand to every seaman, inviting them to the International Seamen's House.

"When I went up the gangplank, they escorted me to the chief officer of the day. He thanked me for coming aboard and said that the men were 'very busy.' This is the usual excuse that I hear from a 'curtain country' whether it is the Iron Curtain or the Bamboo Curtain.

"Here were men who had come from the opposite side

of the world, yet they were not allowed to go ashore unless the political officer permitted it. They were not allowed to come to the Seamen's House.

"Sunday. Five days later. Should I go aboard? What's the use? They certainly weren't rude, but they are so restricted! And it is so frustrating!

"But I went. I never knew why there was such a different atmosphere. I found it hard to believe that I was on the same ship. The same chief officer asked me how many men our van would hold. He told the men to get ready.

"He then served me fish and rice. Next he introduced me to the captain of the ship — a man who learned English at a school established in Shanghai by the China Inland Mission perhaps 40 years ago!

"This was something new and different for me. Sixteen men from Red China piled into the van. I was surprised and delighted. I had given a very clear testimony to the chief officer aboard the ship.

"Bonnie (my wife) and I did everything that we could to show them Christian hospitality. We served them brownies and chocolate chip cookies and Coca Cola. The captain did not seem free to talk about his relationship to the Lord Jesus Christ. I wanted to ask him, but I felt that it was not fair of me to put him, his life, his family, or his career into jeopardy.

"This and even more recent experiences illustrate the fact that we can take the name of Christ and show the love of Christ to those who live behind the Bamboo Curtain. Things are happening so fast! There are more amazing developments every day."

That small breakthrough is a part of history now, but the Savannah chaplain considers it a bona fide penetration of the Bamboo Curtain.

He also had a recent exposure to a Soviet officer. Umbreit's explanation:

"There are fewer Russian ships coming to U.S. ports since the International Longshoremen's Association boycotted them in response to the invasion of Afghanistan. Still the huge ammonia tankers come. They fly the Russian flag and are manned by completely Russian crews.

"Even though they politely refuse our services, I still go aboard. One night, in a surprising show of directness the chief officer of a Soviet tanker asked me, 'Do you know what flag this ship is flying?'

"After I answered, 'Russian,' he went on, 'Don't you know that we are all atheists?' My brief reply was 'yes,' and he proceeded to nail me to the wall with, 'Then why did you come aboard?'



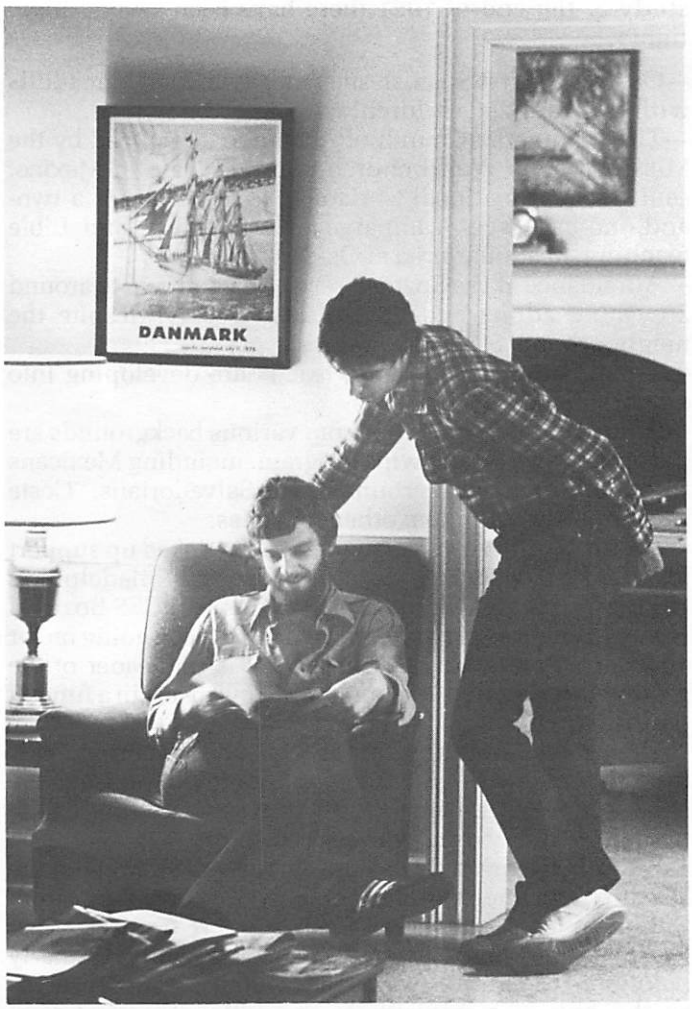
Seamen's House is Umbreit's headquarters.

"My reply was as direct as his question: 'It is my responsibility to offer Christ to you, and what you do with Him is your responsibility.' He terminated the conversation abruptly."

Umbreit believes it is possible to speak in port to men in authority with a boldness that would not be possible



Recreation is available to men from the ships.



Crewmen can relax in "home away from home."

"on their home turf." That is the case not only with seafaring men from Communist lands but also with some from countries that are even more ancient foes of Christianity. In particular, there are openings with crewmen of ships from Islamic nations.

"Islam's sudden wealth has turned economics upside down," the chaplain noted. "Petro-dollars mean newly acquired power and prestige. Ships flying the flags of Kuwait and Saudi Arabia regularly call at the port of Savannah and other U.S. ports. While U.S. citizens (working or tourist) are not allowed to carry their own personal Bibles with them into some Muslim countries, I have given out hundreds of New Testaments in Arabic to Egyptians, in Uurdu to Pakistanis, in Bengali to men from Bangladesh, in Turkish to Turks, etc."

Umbreit is interested in seeing the PCA expand this "mission to the world" at home.

"Each presbytery should explore the possibility of supporting a full (or part-time) port chaplain to capitalize on this ready-made mission field right in our midst," he suggested. "The work is exciting and the field is unlimited."

SPANISH — *from page 3*

bi-lingual and bi-cultural model. With help from MNA, its pastor, David Moran, was trained to speak Spanish. Now, Oaklawn programs are available in both languages.

Since Moran returned to the congregation from his study at the end of 1981 there have been several highlights:

—Oaklawn's first Spanish speaking members (four adults with two baptized children) were received in June.
—The Maranatha Church of Acapulco, organized by the Mission to the World church planting team in Mexico, sent Mexican national Christians to Houston for a two-and-one-half week campaign of evangelism and Bible teaching, headquartered at Oaklawn.
—Attendance at the Spanish services has grown to around 25 young adults and 25 children weekly, despite the neighborhood's transient nature.
—Three Latin men "able to teach" are developing into elder material.
—A national mix of Latins from various backgrounds are participating in Oaklawn's program, including Mexicans from different backgrounds, El Salvadorians, Costa Ricans and people from other countries.

With "joining and receiving" MNA picked up support for a Spanish church planting effort in Philadelphia's Hunting Park area. Formerly a part of the RPCES Board of Home Ministries program, the work has been going on for about four years. Colin W. Marshall is the leader of the group which started in a home and now meets in a funeral parlor.

"Now on Sunday mornings," Marshall reported, "this funeral parlor is filled with people and with praise to the Lord, and it has proven to be an ideal spot for bringing life to the spiritually dead who enter there."

Another work that was developed in RPCES is in the Washington metropolitan area. With oversight from Delmarva Presbytery and some support from National Presbyterian Missions, a Spanish congregation formerly belonging to the United Presbyterian Church USA serves as the hub of a ministry in the national capital area. Octavio Lopez was called by the presbytery to be the evangelist a year ago, and several Bible study groups have been established in the city's suburbs in addition to the mission church meeting in the District of Columbia. Temporary facilities are still being used.

Another presbytery effort is in Southern Florida. That court of the church, through its MNA committee, has just called Eric Tucker to a church planting work among Spanish speaking people in populous Dade County. The 1982 seminary graduate and his wife of Cuban background are settling into their quarters and beginning to survey the community.

MNA's special ministries coordinator, Dwight Linton, has studied the growing Hispanic population of the Rio Grande Valley in South Texas and has targeted the area as a prime mission opportunity for PCA. The first member of the team to arrive was Terry Traylor, who is assigned to McAllen. He will work in the English speaking community but as a part of the overall effort to plant the PCA in the lower valley.

Linton is hoping that an experienced pastor from Mexico will be the next member. A call is being extended for this "missions in reverse" attempt. If the Mexican currency crisis eases, there may even be the possibility of some funding from South of the Border for the work in Texas.

A major effort is planned in the Greater Los Angeles area. This metropolis includes 4 million or more Latins. David Hamilton, former PCA missionary in Ecuador, estimates that Los Angeles is now the fourth largest Spanish speaking city in the world.

Hamilton, who also worked earlier in Mexico, is now a part-time consultant to MNA while completing doctoral studies in missiology at Fuller Seminary's School of World Mission. He is charged with recommending a strategy for planting churches among the Southern California Hispanics.

In his initial report, Hamilton suggests that by 1985 a PCA team could communicate the Gospel to 200 Hispanics, with at least 20 of them developing into "discipled, tithing members." This core group would be encouraged to lead in the location of others to develop still more churches throughout the region.

While the LA area has a number of Protestant works among the Latins (with as many as 15 percent of the Hispanics in evangelical congregations), the numbers continue to swell as "the mission field moves north."



Tampa group poses beside Spanish sign.

PCA NEWS

Earl Witmer Named Coordinator for Administration

Earl Warren Witmer has been named by the Committee on Administration of the PCA as its second coordinator, succeeding Dan Moore. Moore left the post during the summer to return to teaching.

Witmer, 54, is a ruling elder in Christ Church of Grand Rapids and was executive director of the Board of Home Ministries of the Reformed Presbyterian Church — Evangelical Synod until that denomination joined the PCA in June. After the reception of RPCES he became director of financial development for the PCA's Committee on Mission to North America.

He is thus the first former member of RPCES to be named to one of the top staff positions in the PCA.

The COA search committee reported that it had considered more than 25 names and had interviewed many of the nominees. The three finalists were presented to the full committee, which made the selection.

"The search for a new coordinator has ended happily with the selection of Earl Witmer," declared COA chairman John Culver. "His commitment to the work of the church and his experience in secular and religious administration are a rare combination. He is an able leader with a servant attitude, and that is what we need."

The chairman added, "While the PCA's First General Assembly expressed a preference for a ruling elder in this position, there is no constitutional requirement for this, and we did not limit our search to ruling elders. We are happy, however, that we were led finally to a lay member of our church with considerable experience in the eldership. Not only has he served actively in his congregation's session, but he has also worked as a ruling elder at presbytery and assembly levels on various boards and committees.

"Earl Witmer's record as a businessman and his accomplishments as the executive director of the RPCES Board of Home Ministries are outstanding. He is well acquainted with the PCA, and we believe that his leadership in the Committee on Administration will strengthen the whole denomination."

COA handles arrangements for the denomination's annual general assembly as well as for the meetings of a number of the assembly committees. It also serves as the treasurer of the denomination, distributing funds that are not sent directly to the program agencies. In addition, the office supervises the PCA's central computer and provides other general services to the church.

New coordinator's photo on p. 1.

In giving COA members his own philosophy of administration, Witmer said he believed that coordination of support services for the program committees of PCA "is a priority need toward the goal of biblical stewardship."

Witmer has directed the RPCES Board of Home Ministries since 1979. For 12 years prior to that he was a stock broker in Grand Rapids (the last six years of that time he was a partner in the firm). Prior to that he was associated with Valley Forge Films, Word Incorporated, and Child Evangelism Fellowship.

The native of Lancaster, Pennsylvania, grew up in a Mennonite home. He received an A.B. degree from Grace College and the M.Div. from Grace Seminary, both in Winona Lake, Indiana.

After coming to a Reformed theological position, Witmer helped to organize the congregation that is today Grand Rapids' Christ Church (PCA). In addition to being one of its elders, he has been elected by the RPCES General Synod as its vice-moderator and to these denominational posts: Member of the Board of Pensions, trustee of Covenant College, and trustee of the Reformed Presbyterian Foundation.

He was appointed to the BHM post in 1976 but was unable to accept the full-time work until 1979. The agency, which promoted diaconal work and ethnic ministries, became one of the most popular causes in RPCES under his leadership.

Witmer and his wife, the former Marguerite Carper, are the parents of one college age son and three married daughters. They expect to move to the Atlanta area next year.

The new coordinator's first task was to establish the COA office near other PCA agencies in the Atlanta suburbs. The office in Columbus, Ga., was closed during the summer. COA is taking over space formerly occupied by Mission to North America in Executive Square. The mailing address is Post Office Box 1428, Decatur, Ga. 30031. The location is 4325-N Memorial Drive (Executive Square), Decatur. Phone number is 404-292-4035.

MNA has moved to another suite in the same building.

COA's move to the Atlanta area brings all four of the major committees to the same city. One of the assignments given COA by the last assembly is to recommend a particular metropolitan area for permanent offices. All the agencies are currently renting space, awaiting an assembly decision on purchase of property.

Witmer was expected to be on the job full-time this month after a transition period in which he completed MNA assignments.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to SARAH ARMSTRONG of First Church, Hazlehurst, Miss.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to LIN ADAMS of Bethel Church, Clover, S.C., SCOTT R. FLETCHER of New Life Church, Munford, Tenn., ANGIE GRAY and JACKIE MOORE of Pulaski Church, Pulaski, Va., and JERRI ANN WHITNER and STEVE WHITNER of Sandlick Church, Haysi, Va.

Ridge Haven Plans Collegiate Event

Ridge Haven Conference Center will sponsor a weekend conference for collegians Nov. 5-7, board president Gordon Reed has announced.

Co-directors of the event are two former campus workers who are now on the staff of PCA Georgia congregations. They are Bill Douglas of First Church, Macon, and Walter Wood of Perimeter Church, Chamblee.

The gathering will begin with the Friday evening meal and conclude with lunch on Sunday. Earlier this year Ridge Haven co-sponsored a college and career retreat with the Committee for Christian Education and Publications.

Yearbook Supply For '81 Exhausted

Despite a larger printing than usual, the supply of copies of the 1981 PCA Yearbook has been exhausted. No more orders for the annual directory and compilation of statistics are being filled, according to Robert B. Logan, administrative manager of the Committee for Christian Education and Publications.

"We printed more than the usual order," he noted, "but we still ran out."

The 1981 edition includes statistics compiled as of last December 31.

Deadlines Listed For Pension Plan

Church officers and members of PCA assembly committees are being asked to decide by the end of this month what kind of pensions they are going to provide for their employees. A new pension program, adopted by the general assembly in June, will go into effect in January.

The Insurance, Annuities and Relief office of the PCA sent a letter last month to all ministers, reminding them that their employers need to officially adopt one of the options in the new program.

Director James L. Hughes said that the necessary agreements should be received in his office "by October 31, so that the payment coupons can be sent before the end of the year."

The actual deadline for receiving the documents is December 31, but the earlier deadline was set so that the administrative workload involved in conversion to the new system can be spread out to hold down costs.

The open enrollment period for entering the new PCA "money purchase pension" plan for all eligible but previously non-participating employees is Sept. 1 through Dec. 31. That same time frame has also been established as the open enrollment period for the death and disability coverage offered to ministers, missionaries, administrative and professional personnel. Other church employees are ineligible for that coverage, Hughes said.

To enroll its employees in the money purchase option, each employer (whether a particular church or a denominational agency) must file a completed adoption agreement. With the exception of formerly eligible employees who opt out at the beginning of the program, all eligible employees must be listed. Contributions for all must be at the same percentage of salary (with the employer being allowed to set the rate between 6 and 25 percent). Eligibility can begin as late as the 36th month of employment, as long as all employees are treated alike.

The other major plan, a tax sheltered annuity, can be used by churches to supplement the pension provisions of some of its personnel or it may be the sole pension arrangement. Each individual covered under one of these annuities will be required to file with the insurance office a salary reduction agreement. All employees are eligible.

Neither the money purchase nor the tax sheltered annuity plan carries with it death and disability benefits. Such coverage was a part of the old annuity program. However, the separate "D & D" coverage now available for ministers, missionaries, administrative and professional personnel can be purchased even by those who are not enrolled in one of the pension plans.

Forms for applying for all the different offerings were included in the letter from Hughes to ministers. Also enclosed was a sample worksheet to show how to work out the cost of the new coverage.

In his letter, the director again emphasized for ministers the value of participation in a church pension plan. Substantial tax benefits are available through the denominational program which cannot be realized through contracts with private firms, he explained. Hughes pointed to Internal Revenue Service provisions for excluding from gross taxable income clergy housing allowances — both at the point of figuring total compensation during active service and at the point of figuring taxes during retirement.

The old annuity plans, being phased out at the end of this year, were based on the "defined benefit" concept. The new plans are "defined contribution" pension arrangements.

Trinity Hymnal In 14th Printing

Completion of a new printing of the Trinity Hymnal has been announced by Great Commission Publications, which has already sold the popular book to more than 800 churches and institutions.

With this printing, the 14th, the hymnal's price structure has been unified, and an improved binding for the organist's edition has been provided.

The selection of hymns remains unchanged, and other contents are the same as in the last printing (1980). In that year's minor revision, the Westminster Shorter Catechism was added in the section of readings. The Confession of Faith has been included since Trinity was first published.

"Sales of Trinity Hymnal have continued to be steady throughout its 21-year history," Thomas R. Patete, executive director of GCP, reported. "About 650 hymnals are distributed each month."

Patete, a PCA minister, said that Great Commission has sold about 125,000 copies of the book. GCP is a joint venture of PCA and the Orthodox Presbyterian Church.

The publishing house director said that the new pricing policy "actually eliminates the higher prices for small quantities and will streamline ordering procedures." Regardless of the number ordered, the regular (pew) edition with blue linen cloth binding will cost $6.95 each. Protective covers are available for $1.35. A leather pulpit or presentation edition is available for $19.95.

The organist's edition, with an upgraded metal spiral binding, is priced at $15.95. Stronger and more durable, it is divided into two separately bound sections to provide ease of handling for accompanists. It is covered in black leather-look vinyl.

Orders for the hymnals may be placed through the Committee for Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031.

Building Is Begun On Taiwan Campus

Construction has started on a major addition to the facilities of Christ's College in Taiwan. The multi-purpose building will house a gymnasium which can also be used for assemblies and dramatic presentations.

The new structure will cost the equivalent of $350,000, more than half of which has been raised in Taiwan. About $140,000 remains to be contributed for the project.

Mission to the World, under whose supervision the college operates, authorized a loan to enable the institution to start construction when a building permit was available. A special committee was named to assist in fund raising.

MTW sees the new building as another step in the process of developing the college to the point where it will be self governing and self sustaining.

President David White, an MTW missionary, reported that construction "is moving along very well." He anticipates that the new facility will be ready for use by the second semester of this academic year.

Overall dimensions of the building are about 75 by 150 feet. A memorial room at the front will be a special feature. It will be used to display the trophies and other awards received by college founder James R. Graham and by the college. Graham, who died in June, was an athlete in his youth, and planning the new building was his last major project. Some building fund gifts have been received in his memory.

A stage is a feature at the opposite end of the main room.

Actions of RPCES Available in Book

A reduced price of $7.95 has been announced for Documents of Synod, a book including significant actions of the general synod of the Reformed Presbyterian Church — Evangelical Synod. Paul R. Gilchrist, who was stated clerk of the RPCES synod and who is now the PCA's associate stated clerk, said the pre-publication price will apply on orders filed through Oct. 31. Payment must accompany such orders.

After Oct. 31, the price for the volume will be $9.95.

The book includes major actions of the denomination's top court from the time of its formation in 1965 until the 1982 decision to join PCA. Orders should be sent to Gilchrist at 107 Hardy Road, Lookout Mountain, Tenn. 37350.

Among the topics covered by the synod actions are abortion, apostasy and ecclesiastical separation, deacons, dispensationalism, homosexuality, and pictures of Christ.

'Five Million Fund' Continues Church Aid

A new name and new procedures are now in place for the fund designed to help PCA congregations get their first property.

"The Five Million Fund" has been announced as the replacement for "Five Million in Five Years" (or 5-in-5) by the supervising Committee on Mission to North America. The original name was chosen in 1977 when the general assembly authorized a five year drive to raise $5 million for a revolving loan fund. The 1982 assembly approved extension of the campaign, which so far has raised about $1.25 million.

"Failure to raise the $5 million in five years does not lessen the need for those funds," declared Richard Aeschliman, MNA's assistant director for financial development.

Requests for loans in the amount of $212,000 were facing the committee last month, but only about $25,000 was available. Since the general assembly met in June, 12 churches have requested loan applications.

"MNA is expecting the demand for church building money to increase dramatically over the next six months," Aeschliman explained. "The high priority need over the next decade for newly organized churches to have permanent facilities will be a natural result of the master plan for church development that calls for the doubling of the size of the PCA in that time."

Since the program began, 47 congregations have borrowed $1.225 million. Repayment usually starts a year after the loan is closed, so some of the early borrowers are now putting money back into the fund and thus making cash available to other congregations. Of the churches that have begun repayment, 12 are ahead of schedule. Another 12 are behind schedule, however.

So far this year about $250,000 has been loaned. Included in the latest transactions (previously not announced in the Messenger) are funds for churches in Florida, New York, North Carolina, and Vermont.

In its post-assembly meeting the MNA committee decided to handle future applications itself, acting on recommendations from a subcommittee made up of its own members and advisory members. Formerly, the loans were approved (or denied) by a special committee appointed by MNA but made up of non-members of MNA. The 1978 assembly had specified that the loan panel be composed of a teaching elder and two ruling elders.

Most recently, the loan committee had been centered in the Jackson, Mississippi, area. Previously, it was in Miami.

The new subcommittee screening the applications will report to the quarterly meetings of MNA, at which time the full committee will consider approval. Aeschliman suggested that potential borrowers "should take note of the dates of the MNA committee meetings and plan their applications with supporting information accordingly." The next meeting is scheduled Nov. 18-19.

Chairman of the new Five Million Fund sub-committee is DeWitt Watson, an advisory member of MNA who is a former president of the board of National Presbyterian Missions of the Reformed Presbyterian Church — Evangelical Synod. He is a pastor in Cincinnati. Another advisory member appointed to the panel is Gordon Shaw of St. Louis, who was NPM treasurer. Completing the screening group are these MNA members: John T. Bailie Jr., Augusta, Ga.; Frederick T. Marsh, Jackson, Miss.; and Murdock M. Campbell, Pensacola, Fla.

Another change in the program makes mission congregations eligible for loans. Before the 1982 assembly approved this amendment to the guidelines, only formally-organized churches were supposed to get loans. While missions may apply before they become official ecclesiastical entities, they must have civil charters from their states. The presbytery of jurisdiction for an unorganized group must "enthusiastically recommend" their application and must agree to take responsibility for repayment should the mission fail to do so.

Newly announced loans to five churches total $84,000. The largest, for $25,000, has gone to the PCA's first congregation in Vermont. Community Covenant Church of St. Albans, received by Philadelphia Presbytery in June, borrowed to build a multi-purpose structure. A 4.8 acre on the southern edge of the city is located on a thoroughfare.

Community Covenant Church was organized in 1975 as an independent congregation, composed initially of members leaving a Congregational church for theological reasons. After becoming increasingly Reformed in its convictions, the church allowed its pastor, Gerald E. Yost, to join the PCA last year. It applied for admission to presbytery as a church this spring. There are now 53 adult communicant members. Worship attendance aver-

(Continued on page 12)

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
MRS. GERTRUDE PURCELL
By: Mrs. Newton Brooks
MRS. SUDIE STENHOUSE
By: Mr. & Mrs. H. W. McMillan
Mrs. Curry R. Harris

Let Us Pray

October 1982

1 John Chiou, evangelist and church planter for Chinese speaking people in Falls Church, Va.

2 Mr. and Mrs. Thomas Hudson, members of the church planting team, Lisbon, Portugal.

3 Michael A. Rogers, organizing pastor, Williamsville, N.Y.

4 Bill Simon, Philadelphia, Pa., copy editor for Great Commission Publications.

5 Mr. and Mrs. Glenn Fearnow, hospital staff at Annoor Sanatorium, Mafraq, Jordan.

6 Carl Blackston, superintendent of buildings and grounds for Ridge Haven conference center, Rosman, N.C.

7 Miss Corrie Van Galen, medical team at Mwingi, Kenya.

8 Daniel Perrin, organizing pastor, Hudson, Mass.



Miss Henley

9 Miss Holly Henley, teacher for Servants in Missions Abroad, Kijabe, Kenya.

10 Christopher Bennett, Navy chaplain, Alameda, Calif.

11 Mr. and Mrs. Robert Schorr, members of the church planting team, Taipei, Taiwan.

Continued overleaf

Let Us Pray

12 Werner G. Mietling, Wilmington, Dela., Mission to the World missionary support services.

13 Mr. and Mrs. John E. Kyle, administrative workers for Mission to the World, Madison, Wis.

14 Donald C. Taylor Jr., organizing pastor, Sunnymeade, Calif.

15 Mr. and Mrs. Richard B. Strom, seminary staff workers, Dehra Dun, India.

16 John Cochrane, teacher for Servants in Missions Abroad in Tokyo, Japan.

17 Harry Long, organizing pastor, Richmond, Va.

18 Miss Carol Weeber, nurse and teacher in Roorkee, India.

19 Octavio Lopez, evangelist and church planter for Spanish speaking people in the Washington, D.C. area.

20 Mr. and Mrs. James T. Patterson, administrative workers, Bogota, Colombia.

21 Mr. and Mrs. Randy Smith in language study at Montpellier, France.

22 Mr. and Mrs. George Omerly, members of the church planting team, Lima, Peru.

23 Miss Lois J. Ooms, youth worker in Mwingi, Kenya.

24 Richard Tilton, Chalfont, Pa., minister at large in the North Atlantic area.

25 Mr. and Mrs. Stephen Thrasher, educators in Seoul, Korea.

26 Robert E. Edmiston, Coventry, Conn., consultant for Christian Education and Publications.

27 Mr. and Mrs. Homer Emerson, Bible translators, Lima, Peru.

28 Richard Aeschliman, Decatur, Ga., assistant director of financial development for Mission to North America.

29 Mrs. Nicles A. Cochran, consultant to Radio Amauta, Huanta, Peru.

30 Mr. and Mrs. Alvin R. Sneller, members of the church planting team, Daejon, Korea.

31 Hubert R. Baker, Army chaplain, Tooele, Utah.

ages over 80, and the initial building is being designed to seat about 175. The church serves an area with a population of about 30,000, and the nearest Reformed body is about 30 miles away.

A $20,000 loan was approved for Church of the Savior, the PCA's only congregation in Western New York. The Buffalo area church, pastored by Michael A. Rogers, borrowed to help buy a 1.7 acre property including an older home. It is located in the center of Amherst, the only major town in Erie County which showed a population increase in the last decade.

The PCA work in metropolitan Buffalo began in 1980 when the assembly's Mission to the U.S. (now MNA) committee sent Rogers as an organizing pastor. Services began in October of that year in borrowed quarters with a core of 12 supportive adults. A total of 26 signed the petition for organization this March, and Ascension Presbytery sent a commission to receive the group in April.

Cross Creek Church of Fayetteville, N.C., borrowed $15,000 to help pay off a debt on the acreage where it plans to build. The four acre site in a growing residential area was purchased in 1980. Clearing the indebtedness will help the congregation move ahead to construction of its first permanent meeting place.

Robert C. Wilson was organizing pastor of Cross Creek Church, serving there from 1977 until he accepted another call earlier this year. The congregation was formally organized with 41 members in 1980. Much of the economy of Fayetteville is dependent upon the military establishment at nearby Fort Bragg, and therefore much of the population is highly mobile. In applying to MNA, the church mentioned its contribution to PCA in terms of 85 "come throughs" who were members of Cross Creek and then went on to become active in PCA congregations elsewhere.

Another North Carolina church getting a loan, its second from the fund, was Peace Church of Cary. This congregation in the Raleigh suburbs borrowed $9,000 to help pay for its building site. Receipt of the funds enabled the church to go ahead with payments to its architect for initial planning. James Workman is pastor.

Also getting a second loan was Orangewood Church of Orlando, Florida. It borrowed $15,000 to help pay for construction of its first building, now under construction. H. Charles Green Jr. is pastor of Orangewood, organizing in 1977. It had about 60 members then and now has 175.

'College Sunday' Planned Oct. 10

"Covenant College Sunday" will be observed throughout the PCA October 10. The day has been designated by the general assembly as a time for special recognition of the denomination's liberal arts college.

Plans for the day have been explained in a letter sent to all pastors by Martin Essenburg, president of the institution.

"It is now our responsibility to report to you and to each PCA congregation," he wrote. "One of the implications of 'joining and receiving' is taking steps to inform church members about Covenant College. We are committed to serving Christ by serving educational needs of youth in a troubled time."

Stewardship Theme, Season Announced

With "Stewardship . . . a Matter of the Heart!" as its theme, the PCA's stewardship season is scheduled October 17-November 7 this year.

Samples of materials on that theme have been sent to churches throughout the denomination by the Committee for Stewardship Ministries. Available on order are a poster, bulletin inserts for four Sundays, a theme tract, a commitment card, and other materials.

"The essence of Christian stewardship is to do God's will in every area of our lives," the theme tract declares. "Biblical stewardship is not a fund raising process to meet the church budget. It is our accountability to God for all that he has entrusted to us. This includes our lives, our time, our money and our talents. . . ."

In addition to offering seasonal materials each year, the denominational stewardship office helps congregations by presenting seminars and by consulting with their officers on stewardship problems. It also makes available audio-visual programs and other materials to promote stewardship.

ACROSS — *from page 2*

TERRY TRAYLOR has been received by Texas Presbytery as organizing pastor in the McAllen, Texas, area.

CRAIG VICK has been ordained by Pacific Presbytery as assistant pastor of Valley Church, Sepulveda, Calif.

BARRY WAUGH has been ordained by Covenant Presbytery as pastor of Eastland Church, Memphis, Tenn.

WALTER W. WOOD JR., has been ordained by North Georgia Presbytery as associate pastor of Perimeter Church, Chamblee, Ga.

ASSEMBLY AGENDA:

Sub-Committee on Stewardship Ministries, October 1-2.

Interchurch Relations (in conjunction with North American Presbyterian and Reformed Council), Pittsburgh, Pa., October 21-22.

Ridge Haven board, October 22-23.

Covenant College board, Lookout Mountain, Tenn., October 28-29.

12-3-82

November 1982
Volume 6, Number 10

The PCA Messenger



Planting New PCA Churches

The Presbyterian Church in America's Mission to North America is in the spotlight in the Thanksgiving Season, with a special offering for church extension authorized throughout the denomination. MNA this year is emphasizing the new assembly-approved plan for planting churches in 'radiating centers' of population. In the photo above two new ruling elders are ordained by the laying on of hands of members of a commission of Gulf Coast Presbytery when it organized Ridgewood Church in Mobile, Ala. See page 3 for a report on plans for church planting in another key area.

MNA Thanksgiving Insert (See p. 7)



Across our Church

MOVING MINISTERS:

DAVID R. BREWER has been removed from the rolls of Ascension Presbytery.

PETER J. CANNON has been ordained by Calvary Presbytery as associate pastor of McGregor Church, Irmo, S.C.

WALTER L. DeHART to Village Seven Church, Colorado Springs, Colo., as assistant pastor.

WILLIAM C. GREENWALT, Ft. Dix, N.J., to New Jersey Presbytery.

THOMAS M. GREGORY has been received by Ascension Presbytery with permission to labor outside the bounds as professor of Westminster College, New Wilmington, Pa.

RICHARD KNEASKERN has been received by James River Presbytery as assistant pastor of Calvary Church, Norfolk, Va.

ROGER LAMBERT to Covenant College, Lookout Mountain, Tenn., as professor of missions.

DAVID Y. LINTON has been divested by Calvary Presbytery.

PHILLIP L. LINTON has been ordained by Calvary Presbytery as a Mission to the World missionary, presently in France doing language study.

DAVID G. McKAY to First Reformed Church, Indianapolis, Ind., as pastor.

BRIAN H. NICHOLSON has been ordained by Evangel Presbytery as pastor of Oak Park Church, Montgomery, Ala.

G. DEWEY ROBERTS to First Church, Florala, Ala., as pastor.

SAMUEL S. WARD, N. Huntingdon, Pa., has been honorably retired by Ascension Presbytery.

WILLIAM E. WOOD has been ordained by Southwest Presbytery as organizing pastor of a work in Denver, Colo.

CHURCHES ADDED:

COVENANT CHURCH, Myrtle Beach, S.C., has been organized by Calvary Presbytery. Vaughn Shoemaker is pastor.

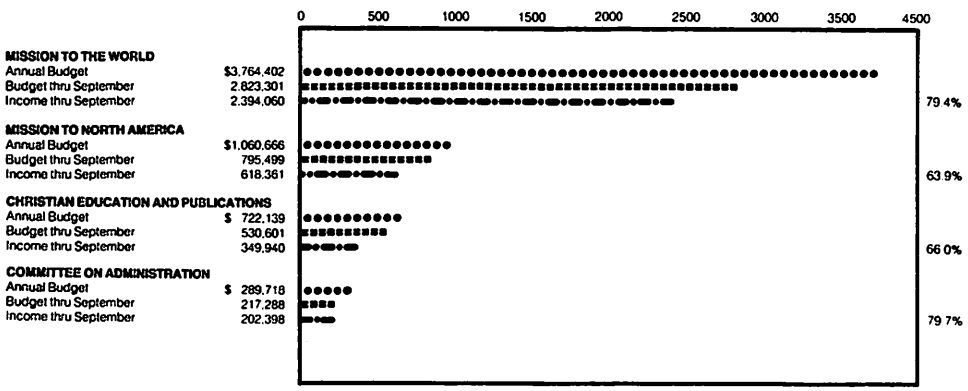
HILTON HEAD CHURCH, Hilton Head, S.C., has been organized by Calvary Presbytery. Charles M. Colclasure is pastor.

PINE STREET CHURCH, Hammond, Ind., has been received by Northern Illinois Presbytery. Douglas B. Tilley is pastor.

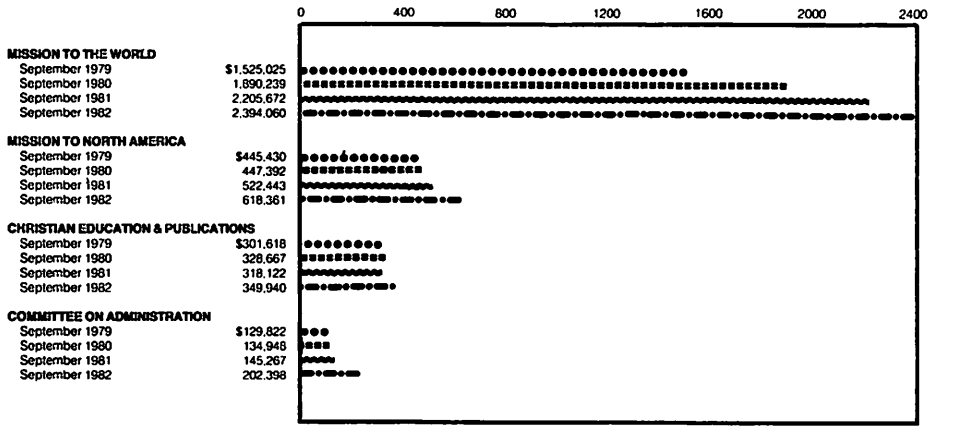
SURFSIDE BEACH CHURCH, Surfside Beach, S.C., has been organized by Calvary Presbytery.

(Continued on page 15)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



NOTE: Figures supplied by the Committee on Administration for the September 30 financial report in the adjacent columns reflect for Mission to the World the committed program budget without the "joining and receiving increment" and receipts of the Decatur office but not of the Wilmington office. For the other three agencies, the figures are for all contributions by living donors through September and for the committed budgets with the assembly-approved increment for "joining and receiving."

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THE PCA MESSENGER
November 1982 Vol. 6, No. 10

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Lexington: Example Of Planting by Plan

If the Presbyterian Church in America is to double in the next decade, as its general assembly has committed it to do, it needs a plan for getting that done.

The recommendation to the 1982 assembly to increase the size of the church by 100 percent in 10 years was backed up with a document that explained how the goal could be achieved. At the heart of the strategy was the concept of "radiating centers" from which new churches would develop. There were 50 across the southern tier of states and 50 across the northern tier.

According to the plan submitted by Mission to the United States (now Mission to North America), a "flagship church" would be established in each of those population centers. These PCA congregations, in turn, would plant daughter churches in the vicinity until enough strong churches were established to comprise a presbytery.

The "MNA 2000" plan suggests that since all of the centers are not of equal importance and since work cannot start in all at once, priorities must be assigned. Among the criteria to be considered are these: a population of at least 100,000, a healthy record of population growth, a center of a large market district, a positive index of employment opportunities, and a regional center for transportation or communications or government or education and culture.

Since the general assembly in June MNA has targeted one city for immediate attention. The choice of Lexington, Kentucky, was made, not only because it meets the criteria in the plan, but there have been other factors as well.

One of those factors is a study of the area done by a group of students from Reformed Theological Seminary in January of this year. Their work, supervised by Wayne Herring, a PCA minister, indicated a situation ripe for planting a "church that offers systematic Bible teaching and . . . reaching out to the community."

Another factor is the location of Lexington, about equidistant from Louisville and Cincinnati. Each of those cities has two PCA congregations, but Lexington has none. It is seen as the "third leg of a stool," and a strong congregation there would reinforce the denomination's work in that important triangle. This fertile territory, formerly in Tennessee Valley Presbytery, became the southern part of Great Lakes Presbytery in June.

An unusual development leading to the choice of Lexington for immediate attention was receipt of a bequest which will provide some seed money for the church planting effort. The will of an Indiana man who was not a member of the PCA left funds "to be used to further the objects and purposes of the Presbyterian Church in America" in four counties in the bluegrass region of Kentucky. One of the counties named was Fayette, of which Lexington is the seat. (See related article, p. 11.)

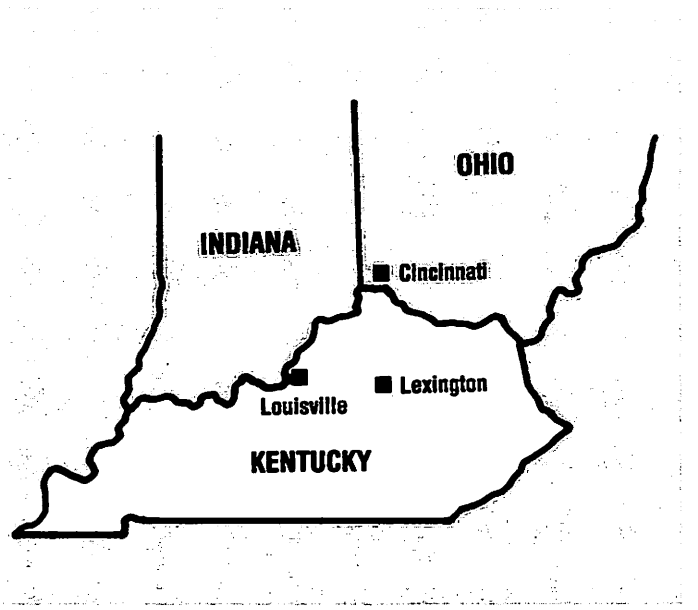
Terry Gyger, MNA's coordinator of church development, also cited the fact that the area is "wide open" as far as evangelical and conservative Presbyterianism is concerned even though it is thought of as typical "Presbyterian territory." He said none of the denominations in the North American Presbyterian and Reformed Council (NAPARC) is represented there.

Other factors include the availability of property for a building site and the identification of a few individuals that are interested in helping. Some, according to Gyger, "have been waiting patiently for a PCA church for a long time."

The church development officer also cited the "God-given provision of an expanded staff at MNA to lay the strategy for a strong church in Lexington and to give on-site guidance to this effort." Since July Gyger has been working full-time in his current role. In addition, E. C. Cooley, MNA's minister-at-large in the North Central region, has been to Lexington with Gyger and will be spending more time there in the coming months.

"Now," Gyger added, "we look to God for His man to serve as the organizing pastor. We want to have the faith in the Lord of the harvest that He will bring a dynamic, capable pastor who can do aggressive evangelism as well

(Continued on page 11)



Lexington anchors key triangle.

Giving With a Plan:

(Editor's note: Jack Hudson, who served as director of the Reformed Presbyterian Foundation until the Reformed Presbyterian Church — Evangelical Synod became a part of the PCA, opened the new offices of the PCA Foundation in Decatur, Ga., last month after moving his family from St. Louis. Functions formerly handled in the PCA Foundation offices in Montgomery, Ala., are being transferred to Decatur, as are those handled formerly by the RP Foundation in St. Louis. He was interviewed by the Messenger about his expanded responsibility.)

Question What difference will it make that the PCA Foundation now has its first full-time director?

Answer Not only is there a full-time director, but for the first time there is an adequate Foundation budget. The combination will enable us to provide a service to the PCA that is needed but often neglected. I believe the effect will be very positive.

Q In what way?

A The Foundation is strictly a service organization, and we now have the capacity to provide more service. The Foundation doesn't do anything for itself. It doesn't raise funds for itself. It serves the church.

Q What kind of service is available?

A Our major contribution to the local congregation is the wills seminar. We not only help people see the need to "put their house in order," but in the seminars we also try to show what the Bible really says about stewardship.

Q Do you actually draw up wills for people?

A No, I'm not an attorney. I see my job as that of a facilitator. We sit down with the individuals concerned and help them to think in terms of what they want to do and what materials they will need to gather to accomplish that. Then we put them in touch with competent legal counsel so that the necessary documents can be drawn up and legally executed.

Q What lawyers do you recommend?



Jack Hudson (left) counsels on wills.

A The Foundation is affiliated with the Christian Legal Society, and one of the benefits is that we get a directory of all the members of CLS. Our first concern, however, is to make sure that the people we help have competent counsel. When we can find a Christian in the community who is professionally qualified, then that is great!

Q Do you advise getting a lawyer from a person's own community?

A Absolutely. To be legal, wills need to be drawn to conform to the provisions of the law where one lives.

Q And one of your services is to help people find such help in their own towns?

A Yes. We have discovered that many people don't have their own attorneys. People tend to mistrust what they do not understand, and many have little acquaintance with the legal profession. I was in the life insurance business 16 years before I became a Christian, and I know that insurance agents, likewise, are looked upon with less than great trust. One way we help is by introducing people to attorneys who understand what has to be done and who are willing to work with our members to accomplish their goals.

Q Don't you work primarily with the church's wealthier members, and don't they usually have their own lawyers?

A No. It is a popular misconception that you need a will only if you have a big estate. That's really not true. For instance, all parents of minor children should have wills, no matter what their assets are. The will provides guardianship arrangements for those children. Otherwise, the legal system of the state of residence will determine who's going to be the guardian. My wife and I, for example, were not Christians when we prepared our first wills, but when we became Christians one of the first things we did was to change the guardianship arrangements for the children.

Q Is it expensive to get this legal work done?

A That's another fallacy. I have found that the going rate for a simple single will is somewhere between $35 and $100. Simple two-party wills (for both husband and wife) involve a second document that is almost a carbon copy of the first, and together they cost somewhere between $75 and $150. You don't have to be rich to handle that.

Q Do many people think you have to be old to need a will?

A Right. The statistics available to us say that 70 percent of those who die in our country do not have wills. Furthermore, of those who do have them, 80 percent have not set them up to be of maximum benefit to their families. Many of those who don't have them seem to be waiting until they get older, or they are just not getting around to doing anything at all. Those who have out-of-date wills seem to think they are permanent things which never need revision.

Q Would changes in the tax law be one of the main reasons for revising?

For Life, Not Death

A Yes, that is an important reason right now in view of the major revision of the tax law in 1981. People who had certain types of arrangements two years ago to take maximum advantage of the tax laws need to examine the situation now to see what changes are needed. For example, a 1976 law dealing with federal estate tax said I could give to my spouse one half of my estate or $250,000, whichever was greater. The new law says that I can give my spouse unlimited assets with no federal estate tax. For most people, federal estate tax is a thing of the past. A will that was set up before 1981 to minimize the effects of federal estate tax may now be doing some other things with undesirable implications. The tax savings were good then, but now there may be no tax savings, and the wills may need to be changed.

Q Why else should a will be revised?

A What I call a change in the "cast of characters" in life is an important one. When people important to us die, a revision is needed, particularly if they have been named as beneficiaries. Marital changes must be taken into account. When children are no longer dependent, changes may be indicated. Changes in older people or health problems could be a reason for revision. The mother of a lady that I knew became senile, but I doubt that the father has changed his will to take care of that. He should set up a trustee or guardian or make some other provision for his wife in case he dies before she does.

Q What about change of residence?

A Especially in the case of a move from one state to another is that a reason for revision. For example, moving to Florida from another state to retire, many people find that the laws there are quite different from those in their former home.

Q Do most people that you help leave money to the denomination?

A We really don't know. A will is a very private thing. After we complete a seminar in a church we have no way of knowing how many people follow up our suggestions. Sometimes the people who ask for individual counsel do tell us what they have done. In the Reformed Presbyterian Foundation we heard from about 20 people who took the trouble to write letters to say that the seminar had been helpful to them. Those 20 went on to tell us what they had done in their wills. In every one, some bequest was made to their congregation, but not all made bequests at the denominational level. Many of the 20 did leave something for one of the agencies or institutions of the denomination.

Q So from the purely practical monetary standpoint it is to the advantage of the congregation to have a wills seminar and your counsel for members?

A Absolutely.

Q Do you also cover insurance and other ways of deferred giving?

A When we are requested to do so, we do. In my own insurance career I did more estate planning than selling individual policies. The whole field has changed quite a bit lately, and we don't discuss insurance much in the seminars. However, when asked for a personal review of an estate plan, I will counsel on insurance. This is, after all, a part of the overall stewardship picture and provision

(Continued on page 6)

'Ministries Do Not Have To Die'

Newburgh, New York, is an old town on the Hudson River in one of America's earliest settled areas. Since Dutch and British colonists first came into the Hudson Valley Newburgh has seen some extraordinary history and experienced many ups and downs.

The area's PCA congregation, Westminster Church, has a history going back to 1854. It, too, has had its good times and bad times.

John Vance, the pastor, has been there nine years.

"When I came to Newburgh I knew I was coming to a church that was down," he wrote recently to Jack Hudson of the PCA Foundation, "mainly because the City of Newburgh was down. What I did not expect was the continued downward trend after I arrived. Three years later it was clear that our church faced the possibility of dying."

At that point, the congregation considered the options of either closing or relocating.

Vance said the decision to relocate "seemed more a sentimental hope than a practical reality. We were behind

(Continued on page 6)



Planned giving gave life to Westminster.

FOUNDATION — *from page 5*

for one's family. One thing we try to do is to help our members see how adequate planning can make them better stewards of all they have.

Q Your presentations seem to have more than technical information. Are you trying to inspire and motivate as well?

A A year or so ago I was on the West Coast, setting up one afternoon in a church for an evening seminar. A lady came into the church, and I asked her if she was coming back for the program that night. She said "no," and I asked why not. She responded that her husband was a retired fireman and that his fire department puts on an annual wills seminar which they had attended. She added that they did not feel they needed to attend another one at the church. That caused me to think about how ours are different. About half our time is spent trying to establish in the minds of the listeners the biblical principle of stewardship. I try to show that we have a responsibility and are going to be held accountable. The parable of the talents shows this clearly. From there, I try to show how adequate planning can make them better stewards. They can provide better for their families and for the Lord's work through wills. I might add that one thing we are not trying to do is to recommend to people that they leave everything to the Presbyterian Church in America. We say to people that their primary responsibility, scripturally, is to their family. We certainly want people to be motivated, on the basis of the teaching of the Word of God, to make proper preparations.

Q Do you find much resistance to this teaching?

A What I do find is that many Christians are fairly naive in this area. They think that if the Lord takes them home He will take care of their families. That is true, but oftentimes the way He takes care of the families is through insurance, wills, and the other things that need to be arranged. One of the problems we have is helping Christians to look at all of the tax and legal matters from the perspective of Scripture and not solely from the perspective of the law. They oftentimes look at money matters or legal matters through one set of spectacles, but they change to another set of spectacles to look at what they would consider "church" or "religious" matters. We need to look at everything through the Bible with the same pair of spectacles.

Q Are you available to advise people who do not attend the seminars or who are in churches that do not have the seminars?

A Yes, we go where we are invited. We also keep a stock of literature that we can send out in response to questions.

Q Do you go to certain people because you know of their need?

A We do not initiate the visits. If someone asks us for counsel, then we will try to schedule a visit when we are in their area. Sometimes a pastor or other person suggests that we call on someone, but we ask them to recommend an invitation. We do not call on people "cold," nor do we make direct solicitations.

Q Don't you sell annuities?

A The Foundation does offer gift annuities, but we are not promoting them. In my opinion they are rapidly becoming a thing of the past, mostly because of changes in the tax law. Another reason we are not doing much with them is that they are irrevocable gifts. The purchaser gets the interest on the money for life but cannot get the capital back if there is a need. I believe revocable gifts are much better. I met a lady the other day who was living solely on social security. Her husband had died after being in a nursing home for a couple of years, and his expenses there had eaten up all their savings. If those savings had been put in some kind of irrevocable gift she would have been unable to pay those bills. The gift annuity is still a good way to help with the tax situation for some people, but because of the law we must consider it irrevocable even though we would like to give the money back when there is a genuine need.

Q What about the whole tax angle to giving?

A Most Christians do not give to the work of the church for tax reasons anyway. Most give because they realize their need to do so. Tax implications are important to consider, however, and proper planning often enables the contributor to give more than they would have been able to otherwise.

Q What if the political situation changes to the point that there are no tax advantages at all in charitable giving? Would the Foundation still have a role to play?

A Absolutely. We still have a large job to do in our role of encouraging members of the church to write wills and otherwise to plan their estates from a biblical perspective. Another function we perform that has no tax implications at all is our handling of property for the denomination. We are set up as a separate corporation in the state of Georgia. Someone called the other day and asked about giving some investment property to the PCA. Our assembly committees are not set up to own something like that, but the Foundation is. They could give us the property and instruct us as to the distribution of the proceeds.

Q If someone wants help in planning their giving, how do they contact you?

A The Foundation address is Post Office Box 1428, Decatur, Ga. 30031. Our telephone number is 404/292-4035.

NEWBURGH — *from page 5*

on the budget, our savings all but gone, and we owned a building we could probably give away but not sell."

Almost immediately, encouragement began to appear from several directions. Planned giving by several people was a key element. First came a gift of land eight miles away. Then came a bequest for $25,000. These special gifts, together with building fund contributions from members, former members, and friends, provided confirmation for the decision.

Then the church was sold, and later the manse was also sold. A mortgage of $100,000 was promised.

It has been five years since the new facilities were built. A sanctuary seating 300 was provided, as well as an educational and activities wing. A special one-time gift furnished the sanctuary and built a twelve rank pipe organ. Another bequest of $10,000 was used to complete the kitchen.

Other significant gifts received since construction of the building will provide for other improvements. These include a 30 acre parcel of land, a house deeded under a special arrangement that will allow the donor to live there until death, and a $70,000 bequest.

"Our church has a bright future," Vance told the Foundation executive. "We have grown in membership and attendance, thanks to the gifts of God's people. Moreover the gifts we received through bequests and imaginative estate planning were crucial in our situation. If we

MNA DAY of PRAYER and FASTING, Sunday, November 21, 1982

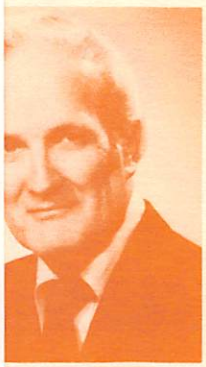
A SEASON FOR THANKSGIVING

BY THE PRESBYTERIAN CHURCH IN AMERICA

HANKS BE TO GOD FOR HIS INDESCRIBABLE GIFT!" II Corinthians 9:15

to Show What We Are

erriding concern is that yterian Church in



Clark
tor

America be a fruitful branch of the vine. Christ's teaching is clear; the branch is expected to produce a large amount of fruit. To that end the church is to abide in Christ; the Word of Christ is to abide in the church and pruning should be expected.

The means whereby the church glorifies its head is to bear much fruit. We prove that our church is a part of the vine, that we are His disciples, by bearing much fruit. We are sometimes asked to apply other tests of discipleship, except this. Fruit *can* be counted. We have very imprecise ways of evaluating other things of which we may be justly proud. A harvest is measured in bushels, pounds or boxes. In the church we use such terms as communicants or baptisms.

The harvest to which we are committed is 120,000 souls in ten years, a doubling of the denomination. We will achieve this in several ways, but these are most important. At least 44 new churches will be organized in each of the next ten years. Established churches will average 4% growth by professions of faith. We will prove what we really are by the harvest we bring to Him.

TER PLAN

sion to North America — 2000! Understand God's Strategy and Become rt of it



William R. Read
Minister-at-Large
Southwest

Mission to North America 2000 is an effort to formulate a Master Plan that will claim hundreds of thousands for Jesus Christ and carefully fold them into vigorous, healthy churches by the year 2000! Let us attempt to do this by doing everything we can to: (1) Discover the strengths and weaknesses that exist in our growing church and carefully analyze at the presbytery level the force for evangelism and church planting each presbytery can claim, train, and send forth, (2) Analyze at the presbytery level what we feel God is doing and saying to us in light of the opportunities and obstacles that exist for evangelism and church planting, (3) Find every possible way and means of sharing in our presbyteries the "force for evangelism" that has been discovered, in the confidence that the Holy Spirit will use these things to permit the PCA to see its role in God's plan, and then act accordingly.

Cont. on page 2

A Spiritual Building

The church of Jesus Christ is amazing and beautiful — in spite of its human deficiencies. It is becoming a holy temple. It is believers, arranged together by the Spirit. It grows and *builds itself up* in love, as each part does its work. Mission to North America is charged to help it grow.

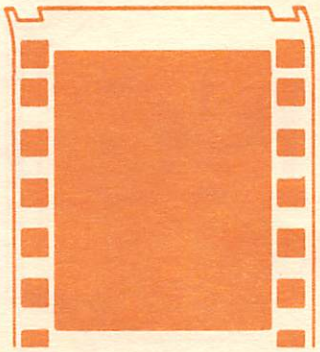
The Tenth General Assembly has called us to a day of prayer, fasting, and thanksgiving to undergird this charge. This is a challenge as well as a necessity.

David believed fasting would make petitions for his dying child more effective (II Samuel 12:16-23). The Israelites fasted as a part of repentance while confessing their sins (Nehemiah 9:1-2). Nehemiah fasted in his preparation for praying (Nehemiah 1:4-11). David's and Nehemiah's examples

Cont. on page 2



Donald J. MacNair
MNA Consultant



AN AUDIOVISUAL PROGRAM

GOD'S STRATEGY AND OUR MISSION TO NORTH AMERICA

MNA
MISSION to NORTH AMERICA

The 10th General Assembly of the Presbyterian Church in America adopted a plan for the growth of the church in this decade. The plan was visualized on the screen before the Assembly voted its approval. The plan must now be understood and "owned" by our presbyteries, churches and individual members. For this to happen, every member should see this exciting visualization of "God's Strategy . . ." and agree to be a part of it.

All that is needed is a carousel projector and a tape recorder. More sophisticated equipment used by MNA staff will make this program the highlight of a missionary conference.

Make a date for this 25-minute, color presentation, promptly. No charge.

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SPIRITUAL BLDG.

demonstrate the value of fasting in conjunction with prayer and thanksgiving.

Paul is willing to endure *everything* (prison-death) that the elect may obtain salvation (II Timothy 2:10). Yet — Paul pleads for prayer support that the message of the Lord may spread rapidly (II Thessalonians 3:1). Paul asks for specific prayer help. MNA is asking for just such prayer. Without it, all its ministries are nothing but empty methodology.

But Paul isn't satisfied with just "asking". He instructs us that in everything, by prayer and petition, *with thanksgiving,* to ask (Philippians 4:6). Thanksgiving should naturally be joined to your prayers for MNA.

As MNA develops its Flagship Church program, its evangelism and special ministry outreach, it must have your prayers.

MASTER PLAN

Mission to North America 2000 can be an instrument that will stimulate our thinking about the new horizons of evangelistic opportunity and give all of us in the PCA new insights and a greater understanding of the social dynamics involved in the emergence of new, ripe harvest fields for evangelism and church planting in North America.

In recent studies made by the Gallup Institute of Social Studies (The Gallup Poll), and educated estimates by C. Peter Wagner, and others in the American Institute of Church Growth, based on a study tool that is called the "church involvement axis", there are almost 100 million adults in the United States in 1982 that can accurately be classified as *functionally unchurched.* This, on a percentage basis comes close to 65 percent of the present population, or two out of three adults in the nation!

But, there are signs of hope in our nation, and for such a day as this, the PCA has come upon the scene and is beginning to move and stand tall as God's David against a secular-humanist Goliath.

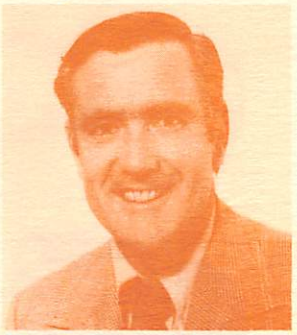
Challenge of Church Planting

Do we need new churches in North America or do we live on a Gospel saturated continent? Well consider this fact: "There are 80 million people in the United States alone who do not claim to have an allegiance to any Christian group. There are *only* six other nations that have a total population larger than 80 million." (*Church Planting at the End of the Twentieth Century,* Page 40)

The church through its General Assembly adopted a bold plan for expansion over the next ten years. Its goal is reachable because God's immutable purpose is to build His church. He demands obedient co-laborers. Where do we start? Where Paul started, in the cities. What do we need? Pioneers. Pioneer missionaries who can move into the Thessalonicas of our day, and build strong churches.

If we are to reach our goals the whole church must see itself involved in this home mission enterprise. Every part of the church must think "church planting". The Committee on MNA must concentrate on establishing "beachheads" in the new population areas of the country. Presbyteries must think of a *saturation* strategy within their borders. At the "grass roots", every single congregation ought to *intensify* its efforts to "mother" a new church.

The Faith Presbyterian Church in Vancouver, British Columbia, Canada, was organized last month. Already they have started a new mission group in Surrey, one of the growing suburbs with a population of over 100,000. They see greater Vancouver with its one and a half million people as a mission field in need of not just one congregation but many. Like the Macedonians they are generous, they are visionary, and they are action motivated.



Terry Gyger
Coordinator of
Church Development

To a young church like the PCA, this day of rapid change and pending crisis whispers a warning. There has to be a wide-awake recognition of the signs of our times. These "signs" reveal the need of a new urgency in the church, to be insightful and imaginative, careful and courageous, in the way we plan our work. The zeal for fulfilling the mandate that Jesus Christ has given us must not falter but be clothed with knowledge and a renewed sense of urgency to match the times.

We in the PCA are somewhat like those ancient cartographers seeking to map our way into the next century with bold conceptions of a Master Plan to take us through unchartered waters where we have never been before; but by faith we move ahead with it and with Him!

If we can begin to see with greater understanding what God's strategy is in our day and in the days that are left to us, and become co-workers with Him, we will have the good pleasure of working in a land of unmeasured opportunities. The future will surprise us, offering us an even more exciting challenge. If we can *see the opportunity, formulate a reasonable plan* to reap the harvest, and *work the plan assiduously* until results are achieved, then goals of MNA 2000 will be a possibility!

It is the hope that eventually every communicant member in our newly constituted church will, in some way, begin to share an enthusiastic commitment to this plan. If this could happen, it could be the beginning of the fulfillment of a vision that the PCA will truly be a national church.

The Spiritual Harvest

The continent of North America is inhabited by widely diverse ethnic populations including many of us. God has shown us multiplied mission fields. He has given us the Gospel to sow among the varied ethnic peoples of North America. He has promised that if we sow in faith, we will reap a great harvest for Him. The challenge is to sow the seed using effective strategies. We will surely reap a spiritual harvest!

We must, in obedience to the Gospel, demonstrate God's love in service to our neighbors. Communication of the Gospel is by both word and deed, and the richness of the harvest will be related to how closely we follow our Lord who came not to be served but to serve.

Our future harvests relate to how well we plant the seed among the young people of our land, particularly to the university student population. The sowing of the seed is producing a harvest of dedicated leaders who will carry on the work we are now doing.



Dwight Linton
Coordinator of
Special Ministries

Fruit from Campus Ministry

The importance of MNA's Special Ministries is demonstrated here by the testimony of a University of Mississippi graduate who came to personal faith in Jesus Christ through Reformed University Ministries.

"I don't think words can faithfully express my appreciation for what the Lord has done for me and for so many others through the fellowship and teaching of Reformed University Fellowship. When I came here four years ago I did not even know that the "fellowship" existed, and even less did I know the wonderful experience that exists in having a personal relationship with God. Not knowing these two vital aspects of a Christian's life, I still thought I was a Christian.

"When I came to RUF, it really blew my mind. Here I was thinking I was such a good person (morally) and thinking that that was all I needed to be a good Christian. Through the teaching and fellowship of RUF, I discovered that only through the Word of God, the guidance of the Holy Spirit, and prayer can I walk in the Lord and experience the peace and joy that comes through Christ. I learned that only through this constant reading, relying, and praying will I be able to trust and know God and as a result really love Him and feel the need to depend on Him. I was raised where all these things are not emphasized in a Christian's life. And, oh, was I missing it all! The Lord has really blessed me in a very amazing way through RUF. This ministry changed my attitudes toward life. Praise the Lord!"

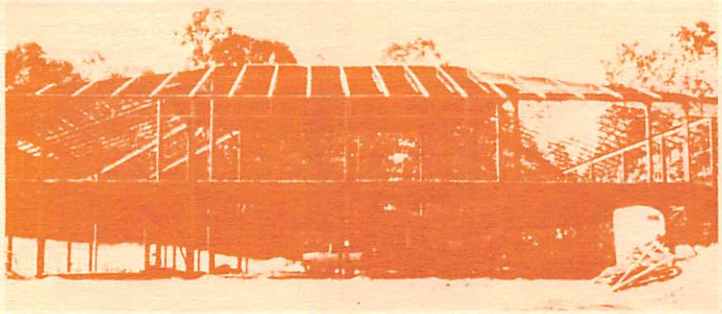
Buildings for New Churches

The Five Million Fund has as its stated purpose to raise five million dollars for capital funds that can be loaned interest free to new churches being organized by the PCA. The fund will help churches in their initial building programs and acquisition of land. As loans are repaid the funds are in turn loaned again to other new congregations. A gift to the Five Million Fund is one that keeps on giving in perpetuity.

The fruit of this harvest of giving already has been a blessing from the Lord to 47 newly organized churches in the PCA. The funds have provided much needed aid to young congregations at a critical period in their growth and development. During this Thanksgiving season give thanks to the Lord for over $1.2 million and pray that the remaining $3.8 million will quickly come in so that newly planted churches may receive encouraging help from well established congregations.



Richard Aeschliman
Director
Five Million Fund



Perimeter Presbyterian Church, Atlanta, Georgia. Recipient of Five Million Fund Loan.

Making Evangelism a High Priority

Some churches in the PCA are having the joy of seeing adults profess faith in Jesus Christ and join the church through baptism. Other churches, equally zealous and committed, see very little of this kind of result of their ministry. This is where the Coordinator of Evangelism fits into the picture. His job will be to help the churches seeking answers to get fresh insights from those who seem to have found some.



Kennedy Smartt
Coordinator of Evangelism

The purpose of evangelism in the PCA, as understood by the Coordinator, will be to confront as many people as possible, by every means possible, with the good news of Jesus Christ with the view of bringing them to repentance and faith according to God's will. Intense efforts will be made to acquaint the churches with new and diverse ways to discover prospects and candidates for evangelism. Strategies will be perfected for sharing the Gospel. These include preaching, personal witnessing, Sunday School or youth groups, friendship and life-style evangelism, listening and counseling, pastoral visiting, surveying neighborhoods, open-air and park evangelism, discipleship techniques, lay witness, evangelistic Bible studies, vocational, special event, para-church and institutional evangelism. This list will probably be only the beginning of new ways God is providing for the sharing of His love with others.

A Day for Rejoicing
Thanksgiving Offering for MNA's Ministry

God's providence, His gracious blessing on the Presbyterian Church in America, now with nearly eight hundred congregations (including those being organized) is a clear modern-day example of His covenant. He has blessed us who have confessed and obeyed His Word as truth, who exalt Jesus Christ as Savior and Lord.

The General Assembly, on behalf of its Committee on Mission to North America, wants individuals and families of this church to recognize God's faithfulness with a time of THANKSGIVING.

Giving ourselves in renewed commitment to Jesus Christ, head of the church, is the first call of gratitude. Giving of our money and prayers for evangelism, and new church planting in the cities and towns of our nation is another act of thankfulness. Using our gifts of time and money for loving, compassionate service also honors Christ and brings growth to His body.

Supporting the MNA family of 67 people, expanding their ministry onto campuses, beginning churches in ethnic communities, reaching out to those in spiritual and physical need, training in evangelism, supporting organizing pastors and developing regional churches in our major cities is the purpose of the Thanksgiving Offering. Reaching the goal of $130,000 at this time will give MNA needed encouragement in implementing its strategy for a spiritual harvest in North America.

An envelope is provided for you to use in making a special Thanksgiving Offering. Remove it from **The Messenger** and after sealing in your check, place in the church offering plate or mail directly to MNA. It will be receipted and acknowledged. More information on MNA's growth and development will be sent periodically with prayer requests and items for added thankfulness.

Let us truly give thanks to God for His indescribable gift by a new commitment to the growth of His church!

BOX SCORE

As of October 1, 1982

84 Mission Churches in the PCA

30 Missions have been organized into particular churches.



TE Robert C. Schoof, Chairman, MNA, James River Presbytery; TE Edwin S. Wallace, Organizing Pastor, Norfolk, VA; TE Stephen K. Schoof, New Life Presbyterian Church, Virginia Beach, VA, planted by MNA.



TE Robert MacPherson, Kitchener, Ont., MNA Chairman and Moderator, Presbytery of Eastern Canada.



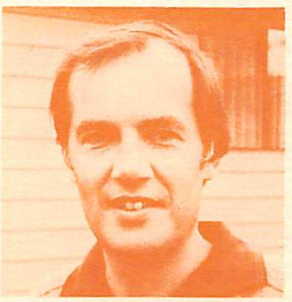
TE Paul T. McHenry III, Pastor, Ridgewood Presbyterian Church (organized Oct. 1982), Mobile, Alabama



Site of Community Covenant Church, St. Albans, VT; Rev. Gerald Yost, Pastor. 5 Million Fund is participating in this initial church building project.



First MNA Staff Meeting after Joining and Receiving of the RPCES into the PCA.



TE Ron Harris, Licentiate and Organizing Pastor, Timmins, Ont., Canada

APPRECIATION

The Committee on Mission to North America is grateful to **The Messenger Staff** for including this special THANKSGIVING insert. Coming to you through **The Messenger** has saved MNA more than $4,500 over the cost of individually mailed letters.



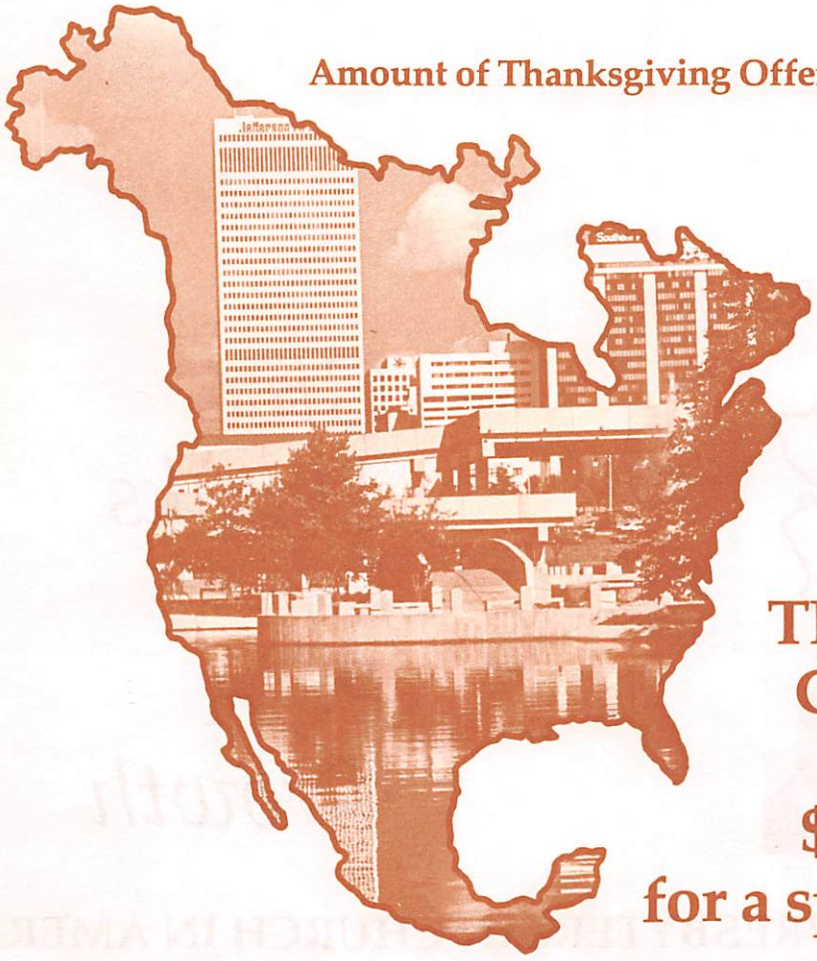
MNA THANKSGIVING GOAL $130,000 for a spiritual Harvest

COMMITMENT ENVELOPE

TEAR OUT AND FOLD IN HALF TO SEAL. PLACE IN YOUR LOCAL CHURCH OFFERING OR DROP IN MAIL.

☐ For the PCA Day of Prayer and Fasting on Sunday, November 21, 1982, I commit to a special time of prayer and fasting on behalf of the ministry and staff of the Committee on Mission to North America.

☐ In the interest of church growth and a spiritual harvest, I commit the enclosed gift toward the Thanksgiving goal of the Committee on Mission to North America.



Amount of Thanksgiving Offering to MNA $_____

Name _____

Address _____

City _____ Zip _____

Home Church _____

MNA

THANKS-GIVING GOAL $130,000 for a spiritual harvest

MISSION to NORTH AMERICA
P.O. Box 1703
Decatur, Georgia 30031

POSTAGE WILL BE PAID BY ADDRESSEE

BUSINESS REPLY MAIL
FIRST CLASS PERMIT NO. 1263 DECATUR, GA

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

MNA's MINISTERS-AT-LARGE

Give Thanks for PCA Growth

PRESBYTERIAN CHURCH IN AMERICA

had not gotten those gifts our decision to relocate would only have been a sentimental hope.

"The Lord of the Church has raised up enough people to insure the future of this local ministry. The gates of hell have not prevailed against us. Westminster Presbyterian Church might just make it, intact, all the way to the consummation. You and I must die; our churches and ministries do not have to die. They will not if we give them life through our giving."

LEXINGTON — *from page 3*

as nurturing of God's people. A number of prospects are being considered at this time."

Whoever goes there will find plenty of opportunity. A national study released recently showed that only 51 percent of Fayette County's people were related to any kind of church. This is not only below the state average but far below the more than 90 percent church connection found in a number of Kentucky counties.

The key county recorded a 16.5 percent population increase in the last decade, up to 204,165 in 1980. Local planners project 300,000 by the year 2000.

During the decade of the 70s Lexington-Fayette churches did not grow enough to keep up with the population growth. The recorded increase in all religious bodies was 16 percent. Existing Presbyterian congregations, according to the RTS study, experienced minimal expansion and are "generally stagnant."

The approximately 5,000 Presbyterians in the county (2.5 percent of the population) are related to the larger, liberal denominations. Baptists are the largest group (17 percent in Fayette, with both liberal and conservative elements represented. Methodists have both liberal and conservative (due largely to the proximity of Asbury College and Seminary) elements.

Possibilities of church planting are enhanced by the fact that a segment of the population is mobile. Such companies as International Business Machines are transferring personnel in and out. The largest employer is the University of Kentucky, which experiences a certain amount of faculty and staff turnover as well as the predictable student body changes year by year.

A comprehensive plan seeks to regulate the city's growth. One part of that plan, adopted in 1980, protects the horse farms which encircle the northern half of the city. New construction, therefore, is concentrated south of town. Building permits issued in 1980 added up to $114 million.

That Lexington is the urban center of Central Kentucky is seen in its role as a transportation hub. Two interstate highways intersect there. Five airlines operate scheduled service from its airport. Three railroads serve the area.

Modern Lexington, growing and vigorous, traces its history to a cabin built on a creek in 1775. When Kentucky became a state 190 years ago Lexington was its largest city. Early in the last century it was dubbed the "Athens of the West" because it was considered the most elegant and fashionable city west of the Alleghenies, complete with a university, library, and public buildings. The municipality was incorporated 150 years ago.

It is no boom town, the RTS students wrote, even though it is recording steady growth. They concluded "It represents a significant foothold for the PCA in Mid-America. A growing church in Lexington/Fayette County will have a significant impact on Kentucky and Mid-America for the Kingdom of God."

Bequest Seeds Bluegrass Project

Why would a non-member of the PCA leave his estate to the PCA for its "objects and purposes" in an area where it had little work?

Denominational leaders are still wondering about all of the reasons, but they are thankful for the bequest of James C. Lewis. The Martinsville, Indiana, artist and art dealer died in 1980. His will, leaving everything to the PCA Foundation, was finally settled this year.

The best clue available to Foundation personnel and others who met with Lewis and his wife, Edna Mae (who died a year before he did), point to a godly aunt who had a burden for the bluegrass region of Kentucky. She had apparently spoken to her nephew many times of her love of the area and of her desire to see evangelical Presbyterian work there. When she died, she left her estate to him.

Early in the life of the PCA, Lewis and his wife were put in touch with the Mission to the United States committee, of which Larry Mills was then coordinator. Mills and his associate, Thomas E. Hughes, visited the childless couple and talked with them about the denomination's history, doctrine, and goals. They discussed the possibility of starting work in Kentucky.

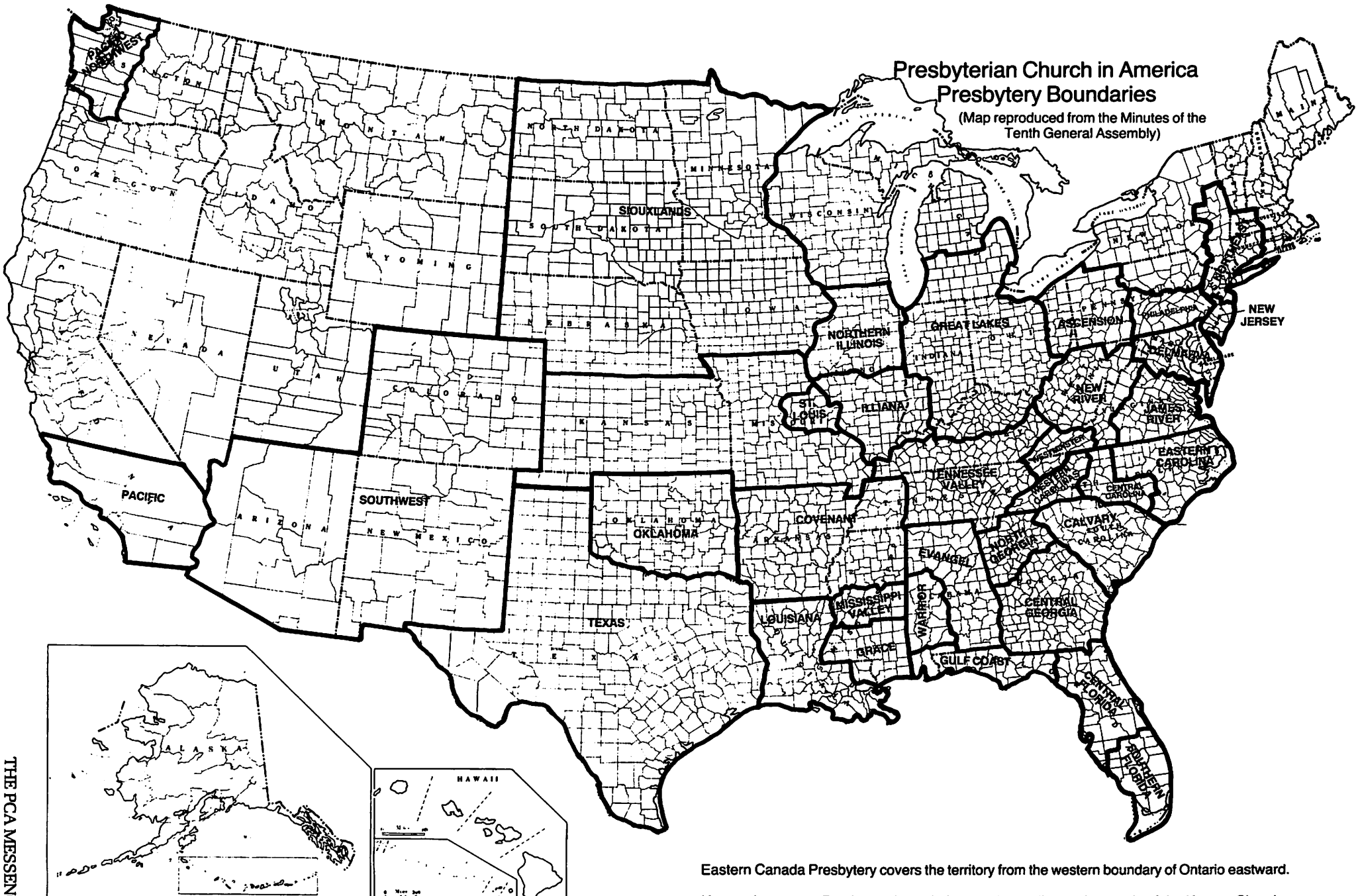
The MUS personnel, in turn, recommended that PCA Foundation Director M. E. Howland visit the Lewises. He had numerous contacts with the couple. His ministry included introducing the Lewises to a PCA minister in nearby Indianapolis. He also suggested legal counsel to draw wills to accomplish the purposes expressed by the couple.

Both made wills, each leaving to the other the relatively modest estate. Each specified that if the other should die first their funds should go to the PCA.

Mrs. Lewis wrote often to the Foundation, expressing appreciation for the visits and suggestions. She cooperated actively in the process of listing assets for the wills and otherwise "putting the house in order." In her will she left the residue of the estate, in case she survived her husband, to Vanguard Presbytery. That court was the first to be organized for the "continuing church" movement and was one of the PCA's original presbyteries.

After Mrs. Lewis's death in 1979, the widower wrote another will. In it, he specified that after all expenses were paid the residue of his estate would go to the Foundation "to be used to further the objects and purposes of the Presbyterian Church in America in the counties of Fayette, Clark, Montgomery, and Harrison in the state of Kentucky."

He revised the document in February 1980, just four months before his death. Converting his assets into cash and handling other duties connected with settlement of the estate has taken two years. With only a few final details remaining, the bulk of the proceeds were sent from the Foundation to the Mission to North America committee in September "to further the objects and purposes of the PCA" in the Kentucky bluegrass country.



Eastern Canada Presbytery covers the territory from the western boundary of Ontario eastward.

Korean Language Presbytery boundaries are "according to the needs of the Korean Churches and will be superimposed on existing boundaries."

Realignment of Two Produces Two

(Editor's note: On the opposite page is a map showing the boundaries of all but two of the PCA's presbyteries. The lines were approved at the 1982 general assembly, and the assembly's clerk is publishing this map in the minutes of that historic meeting at which the number of lower courts increased from 25 to 36. The territory of most of the presbyteries is essentially the same as it was in either PCA or the Reformed Presbyterian Church — Evangelical Synod before "joining and receiving." The most dramatic change is in the area formerly covered by Delmarva Presbytery of RPCES and Mid-Atlantic Presbytery of PCA. The following report by Celeste McFarland of Lexington, Va., tells how two courts were combined and divided into two.)

An expanded denomination means opportunities to learn new names and new faces, but it also means that members of the PCA have some new presbytery names and boundaries to learn.

With the reception of the Reformed Presbyterian Church — Evangelical Synod, the number of presbyteries increased from 25 to 34. Before June's general assembly adjourned an additional two intermediate courts (one in Northern Illinois and one non-geographical for Korean language churches) were authorized, bringing the total to 36.

Though most of the boundaries now in place follow the lines shown on a map approved by the 1981 assembly and subsequently by the presbyteries, a few adjustments have been made with the concurrence of the affected courts.

One big adjustment, which was in the works before the positive joining and receiving vote, has taken place within the boundaries of the former RPCES Delmarva Presbytery and the PCA's former Mid-Atlantic Presbytery.

The word "former" might be confusing to some in terms of the name Delmarva because it lives on. The difference is that the new PCA Delmarva contains within its boundaries some of the former RPCES Delmarva churches (29) and some of the PCA's former Mid-Atlantic churches (9), for a total of 38 churches and 84 ministers on the roll. The other 13 PCA Mid-Atlantic churches and four RPCES Delmarva churches went into a new presbytery now named the James River Presbytery with 17 churches and 29 ministers as members. Four former Delmarva churches in the Shenandoah Valley are now in the New River Presbytery.

What are the boundaries of the new presbyteries and why was it necessary to undergo this sort of "fruit basket turnover"?

The why is easy to answer. Sheer numbers. A presbytery containing all of the old Delmarva and old Mid-Atlantic "would have been the biggest in the denomination," said Navy Chaplain Don Clements of Virginia Beach, stated clerk of the new James River. But it would have been "too big, with too much area," he continued, so the decision was made to divide somehow.

Since the old Mid-Atlantic presbytery had extended to the crest of the Blue Ridge Mountains in Virginia, that boundary was chosen to remain as the new presbytery's western boundary. The northern line begins above Cape Henry at the Atlantic Ocean and follows the Poto-

(Continued on page 16)

Addresses Listed for 36 Clerks

All 36 of the PCA's presbyteries have organized at least to the point of naming stated clerks. Following is an alphabetical list of the courts, with the name, address, and telephone numbers of their clerks:

Ascension Frank D. Moser, 398 Hochberg Rd., Monroeville, Pa. 15146. 412/327-8370.

Calvary W. C. Plowden Jr., P.O. Box 1755, Columbia, S.C. 29202. 803/758-3654.

Central Carolina Stephen Stout, Route 7, Box 659-P, Charlotte, N.C. 28214. 704/875-1242.

Central Florida Charles W. Ambler Jr., Rt. 2, Box 222, Wauchula, Fla. 33873. 813/773-6697.

Central Georgia Donald D. Comer, 4815 Brittany Dr., Macon, Ga. 31210. 912/477-3790.

Covenant Paul O. Honomichl, 221 West Washington, Houston, Miss. 38851. 601/456-4167.

Delmarva Thomas G. Webb, 9905 Carrigan Dr., Ellicott City, Md. 21043. 301/465-1581.

Eastern Canada Tom Aicken, 14 Donald Ct., Dartmouth, Nova Scotia B2W 4A3. 902/435-4581.

Eastern Carolina C. Gene Parks, 2232 Wilkins St., Burlington, N.C. 27215. 919/226-5534.

Evangel Hubert C. Stewart, P.O. Box 2308, Gadsden, Ala. 35903. 205/492-3390.

Grace Norman Bagby, P.O. Box 81, Biloxi, Miss. 39530. 601/765-4578.

Great Lakes William A. Shell, 833 Iroquois Dr., SE, Grand Rapids, Mich. 49506. 616/245-1334.

Gulf Coast Henry J. Mueller, 853 Wildwood Ave., Mobile, Ala. 36609. 205/343-1414.

Illiana Thomas Waldecker, Locust St., Box 411, Coulterville, Ill. 62237. 618/758-2432.

James River Don K. Clements, 433 Powhatan St., Norfolk, Va. 23511. 804/423-1323.

Korean Henry Koh, 6388 Overbrook Ave., Philadelphia, Pa. 19151. 215/879-4252.

Louisiana Baker S. Smith, 2220 City Park Blvd., Alexandria, La. 71301. 318-442-3285.

Mississippi Valley Thomas A. Cook, P.O. Box 61, Louisville, Miss. 39339. 601/773-3146.

New Jersey James A. Smith, 410 Raleigh Rd., Brick Town, N.J. 08723. 201/477-6170.

New River Norman Evans, 5129 Noyes, Charleston, W. Va. 25304. 313/345-0282.

New River Norman Evans, 5129 Noyes, Charleston, W. Va. 25304. 313/345-0282.

North Georgia Robert G. Valentine, 2663 Davidson Dr., Lithonia, Ga. 30058. 404/482-1539.

Northeast William S. Henderson, 11 Burning Pines Dr., Ballston Spa, N.Y. 12020. 518/584-5926.

Northern Illinois Barry A. Bostrom, 6709 Arizona Ave., Hammond, Ind. 46323. 219/844-7028.

Oklahoma Paul Delong, 2209 S. Louisville, Tulsa, Okla. 74105. 918/744-9599.

Pacific William F. Woodhall, 22396 Tanager St., Grand Terrace, Calif. 92324. 714/824-5399.

Pacific Northwest Robert A. Bonner, 626 N. 63rd, Seattle, Wash. 98103. 206/789-7320.

Philadelphia Howard Perry, RD 1, Trail Rd., Hershey, Pa. 17033. 717/948-2296.

St. Louis Albert F. Moginot Jr., 610 Edna Ave., Kirkwood, Mo. 63122. 314/965-2241.

Siouxlands Jack A. Mayfield, Route 1, Box 143, Chancellor, S. Dak. 57015. 605/647-5758.

Southern Florida Ralph Mittendorff, 6678 Tiburon Cir., Boca Raton, Fla. 33433. 305/368-5449.

Southwest Charles E. Turner, 137 North Marina St., Prescott, Ariz. 86301. 602/778-2538.

Tennessee Valley Richard Harris, 2502 Fairmount Rd., Signal Mountain, Tenn. 37377. 615/886-1181.

Texas Glen Milham, 2027 Faulkner, Tyler, Tex. 75701. 214/592-0401.

Warrior Marvin L. Harris, Box 361, Greensboro, Ala. 36744. 205/624-3657.

Western Carolinas Tom Weaver, Box 67, Hazelwood, N.C. 28738. 704/456-3912.

Westminster Larry E. Ball, 5101 Memorial Blvd., Kingsport, Tenn. 37664. 615/288-6664.



New Mission-Church Study Planned

In its first meeting since the general assembly, at which it became the largest Presbyterian missionary-sending organization, Mission to the World decided to study again its policy on relating to denominations overseas.

Included in the deliberations for the first time as voting members were former Reformed Presbyterian Church — Evangelical Synod missions leaders who were elected to MTW at the Grand Rapids assembly. Also present were staff members from the RPCES overseas arm, World Presbyterian Missions, which is being phased into MTW. Prior to the meeting, the WPM advisory sub-committee met to make recommendations to MTW.

Among the actions taken by MTW was ratification of minutes of a called meeting of the committee at Grand Rapids. One of the Grand Rapids decisions was to prepare a recommendation to submit to the 1983 assembly on church-mission relations. The PCA and MTW from the beginning have declined to enter into formal relations with any overseas denominations. The question has arisen again because of a request that the PCA establish ties with one of the Korean Presbyterian churches and also because of the different RPCES-WPM policy on the question.

The committee also heard reports on operation of the WPM office in Wilmington, Delaware, and on the transition of various functions being transferred to the MTW office. It was reported that income through Wilmington was up over the same period last year. Anticipating the termination of employment for six clerical workers at WPM headquarters for whom other arrangements have not been made, the committee decided to make a lump sum contribution of more than $6,000 to the denominational pension plan as deferred compensation.

Field coordinators for the fields opened by WPM were named for a year, as follows: Japan, John Young; India, Bruce Fiol; Kenya, Sanders Campbell; Jordan, Wesley Ulrich; Peru, Robert Woodson; Chile, John Crane; and Australia, Larry Billiter.

Also approved was a proposal from Coordinator Paul McKaughan that he be authorized to implement, on an experimental basis in 1983, a plan for use of field consultants for major regions of the world. Three have been named to work next summer, visiting the overseas personnel and assisting them in planning, evaluation, and team development. All three are former missionaries with doctorates in missiology. They are Roger Lambert of the Covenant College faculty (assigned to Asia), Paul Long of the Reformed Seminary faculty (assigned to Africa and Europe), and William Read of the Mission to North America staff (assigned to Latin America).

The MTW committee also:

—Added to the committee supervising the Servants in Missions Abroad (SIMA) short term program the following: George Long, pastor of the Lookout Mountain (Tenn.) Church; Thomas McCallie, ruling elder in First Church, Chattanooga; and T. A. Saunders, ruling elder in Briarwood Church, Birmingham.

—Accepted the new denominational pension plan for its employees.

—Re-elected as chairman L. B. Austin III of First Church, Chattanooga, and elected these other officers: W. Jack Williamson of Greenville, Ala., vice-chairman; Charles R. Young of Athens, Ga., secretary; and Loyd Strickland of Chestnut Mountain, Ga., treasurer.

—Agreed to send the chairman and his wife to visit MTW work in France, Germany and Austria with the coordinator and his wife, who will also include Portugal in their itinerary.

—Sent a message to the PCA's Committee on Administration and to the sub-committee on stewardship ministries expressing "prayerful concern for the potential impact on Mission to the Word" resulting from the assembly decisions on financing the stewardship office.

—Authorized the chairman to appoint a task force to consider ways of meeting the goal of having 60 percent of the overseas personnel engaged in church planting.

—Appointed 17 new missionaries (with pictures and data scheduled for publication in the next issue of the Messenger).

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to MARGARET MINOR, VAL SURGIS, RICHARD YATES of First Church, Jackson, Miss., to TIMOTHY J. SMITH of First Church, Prattville, Ala., and to MARY PARCELL of Westminster Church, Roanoke, Va.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to ELIZABETH AUSTELL, SUSAN HILL, LARRY HORNSBY, TONY JEWETT, JOHN MEADOWS, SLOAN OLIVER, JENNA THOMAS of First Church, Augusta, Ga., MARY JANE FRERICHS, JUDSON HILBURN, JOHN NOWELL, JULIE PAYNE, JENNIFER SMITH, JOHN D. SMITH, JONATHAN STOCKETT of First Church, Jackson, Miss., JAMES D. JONES III, ANNA E. SMITH of First Church, Prattville, Ala., TERRY A MITCHELL of Hickory Withe Church, Hickory Withe, Tenn., STEPHANIE CLEMENTS and SUSANNAH CLEMENTS of New Covenant Church, Virginia Beach, Va.

Covenant Names Center for Hughes

Covenant College has named its new computer center for H. Harrison Hughes, a member of the institution's faculty for eight years before his death in 1970.

Completion of the center this year enabled the PCA college to offer a major in computer science for the first time this fall. Three rooms in the physical education building were renovated to provide the necessary facilities, including a VAX 11/750 computer system with 12 video display terminals and a 300-line-per-minute printer.

Dedication of the new campus feature was scheduled during the October meeting of the Covenant board. The speaker at a special chapel service was to be board chairman Richard Chewning.

At the board meeting, trustees were to receive a report on enrollment at the college. The total registered in all categories this fall is 542, the largest number since the fall of 1977 when 553 were enrolled. The full time equivalent registration is 510.

Just over half of the students — 274 — are connected with the PCA. Last fall the number from the PCA and from the Reformed Presbyterian Church — Evangelical Synod combined was 248. RPCES, which started the college, joined the PCA this June.

Students from other Presbyterian and Reformed bodies total 93 this year. This brings to 67 percent the part of the student body from all Presbyterian and Reformed bodies. With a total of 58 registrants, the next largest group is Baptist.

Among the 40 states represented, Georgia has the largest group (93), followed by Florida (56), Pennsylvania (45) and Tennessee (45). There are 34 students from overseas.

Living in college housing are 429.

The campus is on Lookout Mountain in Georgia, overlooking Chattanooga, Tenn.

Stewardship Plans Structure Studies

A schedule of work for the coming year was established at the first meeting of the assembly's permanent sub-committee on stewardship ministries. A major item will be consideration of new organizational relationships among the denominational agencies.

At the initial meeting the panel elected as chairman James D. Hatch, pastor of Faith Church, Montgomery, Ala. Re-elected vice-chairman was Steve Fox, ruling elder in Trinity Church of Montgomery. Named secretary was Richard Chewning, ruling elder in Stony Point Church of Richmond, Va.

Each of the three represents a different permanent committee on the panel: Hatch from Christian Education and Publications, Fox from Mission to North America, and Chewning from Administration. Each of the four permanent committees names two of its current members, one a ruling elder and one a teaching elder, to stewardship.

Completing the panel are: William A. Huffman, Burlington, N.C., CE/P; Fred Marsh, Jackson, Miss., MNA; George Knight, St. Louis, COA; Thomas Cheely, Manning, S.C., and W. Jack Williamson, Greenville, Ala., Mission to the World.

The major budget review meeting of the committee was scheduled for February 4 with a possible follow-up session March 4. The panel also plans to meet this December 10 to consider some of the other assignments handed to it by the assembly.

At this meeting, the committee heard a report by an ad hoc group named by the former stewardship sub-committee to begin work on proposals for improving the structure of the denomination's agencies. The panel approved in principle the direction of the report, which was to put all agencies back under the four major committees, as envisioned by the PCA's First General Assembly.

Four of the members were named to refine the recommendation for further discussion at the December meeting. The four are Chewning, Hatch, Marsh, and Williamson. Chewning was the last moderator of the RPCES general synod, and Williamson was moderator of the PCA's First General Assembly.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:
EDITH BOCKSBERGER
By: Mr. & Mrs. David Johnston Jr.
FRED CAMPBELL
By: Adult Women's Sunday Sch. Class
First P.C.
Indianola, Miss.
SARAH R. MEDLIN
By: Mr. & Mrs. Bradford Coker
Mr. & Mrs. Earl Whitley
BESSIE M. REAVES
By: Mrs. Gordon A. Clements

CE/P Panel Elects Pipa and Huffman

Joseph A. Pipa Jr., pastor of Covenant Church, Houston, Texas, was elected chairman of the Committee for Christian Education and Publications at its post-assembly reorganizational meeting.

William Huffman, a ruling elder in Northside Church, Burlington, N.C., was named secretary.

Two other committee members were chosen to represent the PCA on the board of Great Commission Publications. Named to three-year terms were Paul Kooistra, teaching elder from Warrior Presbytery, and Denis Stager, ruling elder in Trinity Church, Johnstown, Pa.

Chairman of Board Re-elected at CTS

Covenant Seminary's board will be led again this academic year by Lanny Moore, a ruling elder from Greenville, South Carolina. He was re-elected at the fall meeting of the trustees of the PCA seminary in St. Louis.

The other three offices on the board were also filled by ruling elders. They are: Arthur C. Stoll of Elgin, Ill., vice-chairman; Harold Van Kley, Chicago, secretary; and Clark Breeding, Dallas, treasurer.

Seminary President William S. Barker reported that a new recruiting strategy is being planned in light of a lower enrollment this fall and a generally smaller pool of graduate students at institutions around the country. The fall total is 140, about 20 short of the number on which the budget was based. Enrollment has been as high as 180, and the goal for the immediate future is 200.

The entering class this fall totals 43, with 19 of that number coming from the PCA.

ACROSS — *from page 2*

CHURCH DISMISSED:
ZION CHURCH, Columbia, Tenn., has been dismissed at its request to independency by Tennessee Valley Presbytery.

ASSEMBLY AGENDA:
Insurance Annuities, and Relief trustees, November 5-6.

Mission to North America, November 18-19.

Mission to the World, November 18-20.

PCA Foundation, November 20.

Let Us Pray

November 1982

1 Miss Chelsea Gaunt, nurse in Madang, Papua New Guinea.

2 Mario Rivera, Spanish worker in the Philadelphia area.

3 Miss Leigh Anne Maggard, teacher of missionary children for Servants in Missions Abroad in Manila, Philippines.

4 Robert B. Needham, Navy chaplain, Charleston, S.C.

5 Mr. and Mrs. John T. Rollo III, administrative workers in Manila, Philippines.

6 Mr. and Mrs. Mark A. Wilson in language study in San Jose, Costa Rica.

7 Richard R. Smith, organizing pastor in Sierra Vista, Ariz.

8 Mrs. Dorothy Anderson, project editor for Great Commission Publications, Philadelphia, Pa.

9 Mr. and Mrs. Bruce Fiol, seminary staff workers in Dehra Dun, India.

10 Arthur H. Matthews, editor of PCA Messenger, Decatur, Ga.

11 Mr. and Mrs. Randy Nabors, members of the church planting team, Nairobi, Kenya.

12 Robert A. Wildeman Sr., Army chaplain, Ft. Monmouth, N.J.

13 Mr. and Mrs. Tracy Dager, builders and maintenance specialists in Mafraq, Jordan.

14 Terry Traylor, organizing pastor in McAllen, Texas.

15 Lester Gates, maintenance worker for Annoor Sanatorium, Mafraq, Jordan.

16 Mr. and Mrs. Larry Billiter, members of the church planting team, Jamboree Heights, Australia.

17 Miss Judith A. Johnston, teacher of missionary children, Manila, Philippines.

18 Thomas A. Sidebotham, Navy chaplain, Miami, Fla.

Continued overleaf

Let Us Pray

19 Miss Caroline Fleming, Bible translator, Ukarumpa, Papua New Guinea.

20 Mr. and Mrs. James W. Young in language study, Grenoble, France.

21 Thomas G. Cross, organizing pastor in Columbia, S.C.

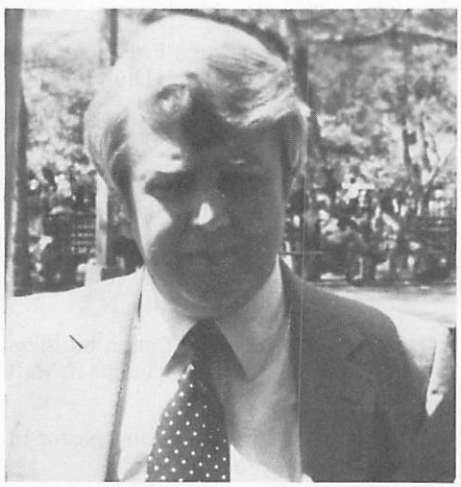
22 Miss Tenny DeRuiter, nurse in Muruu, Kenya.

23 Jayson D. Kyle, Servants in Missions Abroad coordinator, Decatur, Ga.

24 Mr. and Mrs. Harry G. Marshall, preaching and teaching in the Huanta, Peru area (on furlough).

25 Donald W. Aven, Navy chaplain, San Diego, Calif.

26 Mrs. Leoma Gilley, Bible translator, Omdurman, Sudan.



Jamison

27 Wayne F. Jamison, organizing pastor, New York, N.Y.

28 David Dare, Army chaplain, Heilbroun, Germany.

29 Wayne Newsome, church planting assistant for Servants in Missions Abroad, Yokkaichi, Japan.

30 Mr. and Mrs. Samuel Mateer, members of the church planting team, Quito, Ecuador.

PRESBYTERIES — *from page 13*

mac River to Quantico, Va., and then cuts across to Front Royal, Va. The southern boundary is the North Carolina line. A small portion of Virginia, most notably the Washington, D.C., suburbs, is in the new Delmarva presbytery. Virginia counties on the state's Eastern Shore are also in Delmarva. Completing Delmarva are the states of Maryland (except the western "panhandle" counties) and Delaware.

The new presbyteries were official as of mid-September when the new groups-to-be met in Baltimore and Richmond.

Originally, both presbyteries had planned to meet together at McLean, Va., make the official move to divide, and then to do so. Tom Webb, ruling elder in Chapelgate Church in Ellicott City, Md., and stated clerk of the new Delmarva, explained that for some time there had been working a transitional and nominating committee made up of five men from the RPCES Delmarva and five men from the PCA Mid-Atlantic. "We meant to meet jointly to hear the committee's report and then divide," he said, "but the group met at general assembly and there seemed to be no great problems to be solved. We had decided who would go where and how to divide the treasury." After further committee work, "it seemed there was no reason to meet together as a whole . . . so by mutual consent we decided to meet in our new groups."

Richmond's Stony Point Church became the site for the meeting of the presbytery that would be called James River and the new Delmarva was invited to meet at Abbott Memorial Church in Baltimore.

"Abbott (a Northern Presbyterian church before joining the RPCES last year) was anxious to have us come there," related Russell Doig, stated clerk of the old RPCES Delmarva, "because they are celebrating their 100th anniversary this year."

The unanimous opinion of those queried is that the initial meetings of the two new groups went "smoothly."

In Richmond, after electing a moderator (Leon Wardell, pastor of Calvary Church in Norfolk) the first official order of business was to pick a name for the presbytery. That task took an hour and a half. "Things went smoothly," said Frank Crane, pastor of Stony Point, "that is, they did after we got over the major hassle about the name."

First there was a motion, clerk Clements noted, to retain the name Mid-Atlantic. "But Mid-Atlantic doesn't really describe the area, so we rejected that." Other suggestions were Old Dominion, Commonwealth, Mid-Virginia and James River. James River eventually won the contest as an appropriate label, chosen because the James River runs through the center of the territory.

Name was not a problem in the new Delmarva since the original PCA churches, in the minority, had decided early on to drop the Mid-Atlantic designation and take on the name of the existing RPCES presbytery.

Said William Jones, pastor of Baltimore's Inverness Church and moderator for the Delmarva meeting, "We were the ones swallowed up by the big fish, but after a few meetings we will have no problems. It will take a while to get the ideas of the Book of Church Order down, but our first meeting was smooth."

By-laws and committee structures were to be the main points of business for the two presbyteries in the first meeting.

In the James River group the members adopted new by-laws on Friday night and then set out to structure the committees "to reflect more of the RP tradition," according to Clements. For instance, he explained, "we set up a church relations committee separate from the candidates committee, something the RPs have always had."

Termed "maybe a first" and done with "much discussion" was the establishment of only one missions committee for both home and foreign missions to reflect the idea that "mission is one word," said Clements.

Crane credits Clements and the groundwork done by him as clerk for the relatively easy beginning in the James River Presbytery. "Of course," Crane pointed out, "working things out on paper is one thing and actually getting together is another. But considering many of us were thrust into leadership positions without knowing much about what we were doing, I was impressed with how we worked together."

In Delmarva there were more people to get organized and the pieces are not entirely in place yet. A temporary committee is working on the new by-laws that the presbytery needs to adopt. Other committees are not complete but will be by the November meeting. The candidates and ministerial relations committee had met before the meeting, Doig said, because there were people who wanted to come in, but other committees had only recommended slates of members. Since some people could not serve, some committees were left with only partial slates. Those committees are to come to the November meeting with a further roster of members.

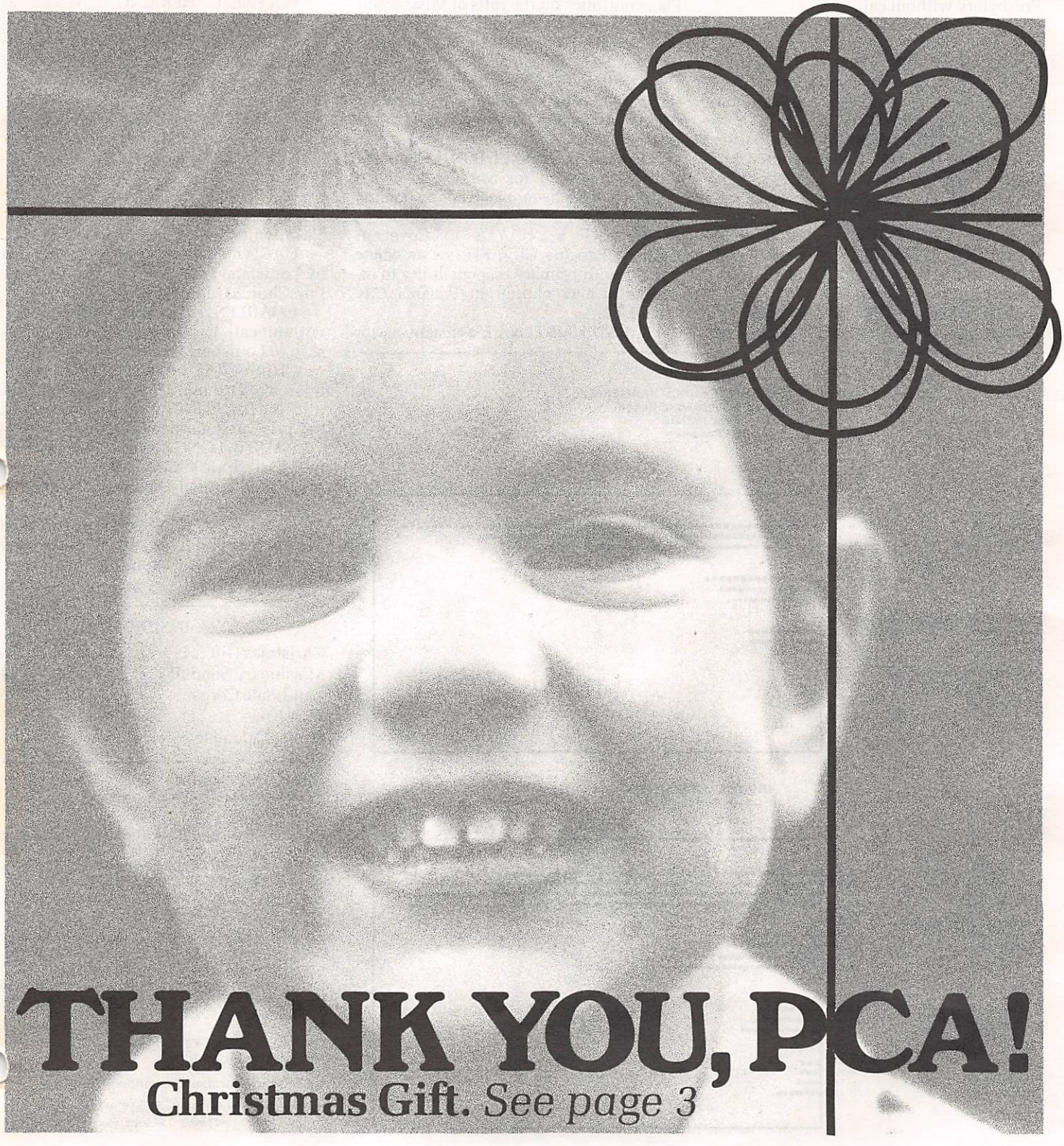
The Delmarva committees are: candidates and ministerial relations, Christian education, administration and stewardship, Mission to North America, and Mission to the World.

"Too big, too much area" was the description of what would have been, had the division not taken place. In Frank Crane's words, "a tolerant attitude" has produced groups that soon will be working, in these men's opinions, as smoothly as any presbytery anywhere. After all, said Delmarva moderator Jones, "We have the same confession and practically the same government. After a few meetings everything will be fine."

12-3-82

December 1982
Volume 6, Number 11

The PCA Messenger



THANK YOU, PCA!

Christmas Gift. *See page 3*



Across our Church

MOVING MINISTERS:

DANIEL E. ARCIAGA, Manila, Philippines, continues on the rolls of Gulf Coast Presbytery without call.

GEREN M. BAIRD III to First Church, Raymond, Miss., as pastor.

GEORGE BIRCHLER to Siouxlands Presbytery with permission to labor outside the bounds on the faculty of Cono Christian School, Walker, Iowa.

C. DOUG BREWER, organizing pastor in Kansas City, Mo., has transferred his membership to St. Louis Presbytery.

ROBERT A. CARGO has been ordained by Covenant Presbytery as organizing pastor in the Oxford, Miss., area.

CARL D. CHAPLIN has been ordained by Covenant Presbytery as pastor of Grace Church, Jackson, Tenn.

EDWARD S. CROOK has been ordained by Eastern Carolina Presbytery as pastor of White Oak Church, Fremont, N.C.

M. TIMOTHY ELDER, Port St. Joe, Fla., continues on the rolls of Mississippi Valley Presbytery without call.

ROBERT H. FITLER to Faith Church, Cheraw, S.C., as pastor.

EDWIN P. GRAY has been ordained by Central Carolina Presbytery as assistant pastor of Second Street Church, Albemarle, N.C.

DAVID E. HAMILTON, Glendale, Calif., consultant for Mission to North America, has been received by Pacific Presbytery.

ROBERT S. HAYES to Covenant Church, Panama City, Fla., as associate pastor, with primary responsibility to organize a new church in Panama City Beach, Fla.

E. LAD HEISTEN III, assistant pastor of Memorial Church, St. Louis, Mo., has transferred his membership to St. Louis Presbytery.

WAYNE C. HERRING to Woodland Church, Hattiesburg, Miss., as pastor.

ROBERT E. HOBSON JR., has been ordained by Mississippi Valley Presbytery as pastor of First Church, Rolling Fork, Miss.

ROBERT D. HOPPER has been received by Ascension Presbytery as pastor of Pioneer Church (unaffiliated), Ligonier, Pa.

PETER C. JENSEN has entered the Navy chaplaincy at Marine Air Base, Twentynine Palms Marine Base, Calif.

DARWIN JORDAN has been ordained by Louisiana Presbytery as pastor of New Life Church, Monroe, La.

CHARLES F. KUKAL, Monroe, La., without call, has transferred his membership to Louisiana Presbytery.

CHESTER H. LANIOUS has been dismissed to Orthodox Presbyterian Church.

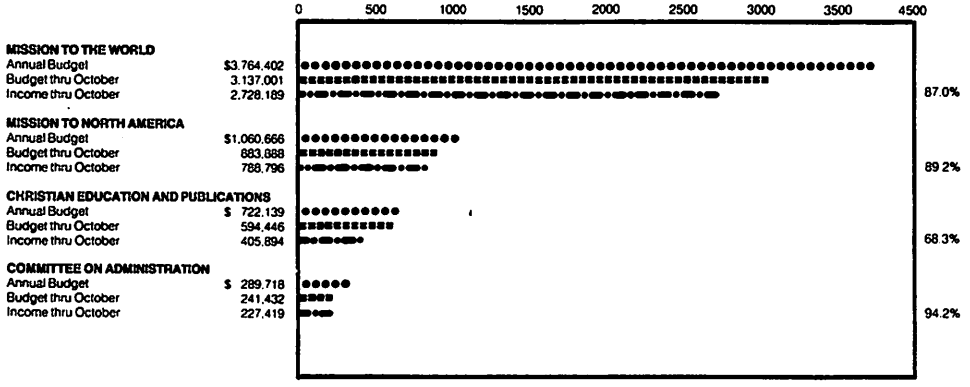
RAY B. LANNING has been dismissed to Christian Reformed Church.

PAUL B. LONG SR., has been received by Mississippi Valley Presbytery as professor at Reformed Theological Seminary, Jackson, Miss.

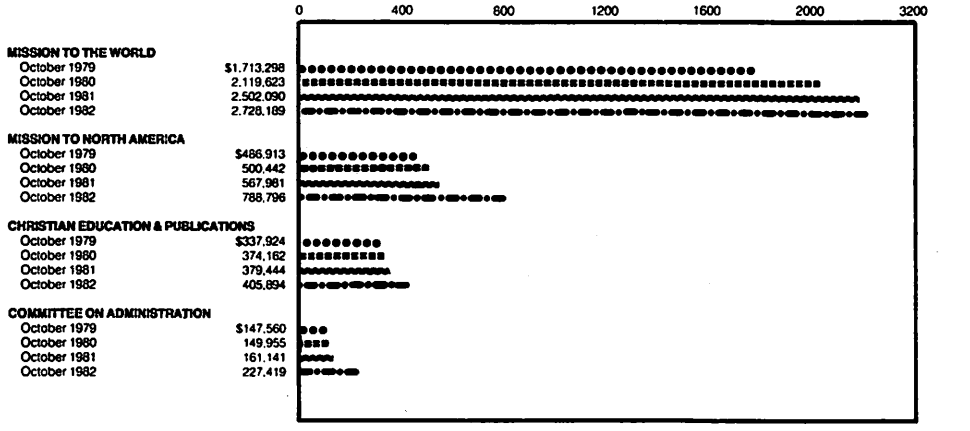
KURT H. LUTJENS has been ordained by Ascension Presbytery as organizing pastor of Garfield Chapel, Pittsburgh, Pa.

(Continued on page 12)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date
(In Thousands)



INCOME COMPARISON
(In Thousands)



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THE PCA MESSENGER
December 1982 Vol. 6, No. 11

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Saying Thanks At Christmas

Thank you, PCA! Thanks for the Christmas Gift.

What gift? What has the Presbyterian Church in America given at Christmas, and to whom?

It has been an annual gift of love from many members of the church in remembrance of God's own great gift at Christmas. The denomination-wide offering at this season also recognizes the sacrificial service of those who have worked in the church.

Exactly what is it, and who gets it?

The PCA's "Christmas Gift" is a designated fund for just one purpose. It helps servants of the church who have special needs, particularly retired and disabled pastors and their families.

For people like the Wilsons of Matthews, North Carolina, it has been a virtual lifeline. Represented in the page one picture by daughter Martha, the Wilsons are among those saying, "Thank you, PCA," for the gift.

Martha's father, Charles, is a PCA minister. He was an organizing pastor in suburban Charlotte until a heart problem necessitated bypass surgery in 1980. The operation was unsuccessful. The doctors declared him disabled. Another delicate bypass operation was performed in 1981. Then his gallbladder required surgery.

Unable to do the work he was called and trained to do, the pastor and his wife faced huge bills as they tried to keep the family together. Martha has four sisters and a brother.

Their congregation and presbytery rallied to help them, but that was not enough. No one knew how long the young minister would be disabled, nor how many operations would be required. Some special provision was needed to take care of the medical expenses as well as the household expenses for the family of eight.

That special provision was provided by the denomination through its Christmas Gift administered by the trustees of the insurance, annuity and relief funds. He was a member of the PCA pension system, and a major portion of his income has been supplied through disability benefits from the annuity fund, along with Social Security. When a question arose about eligibility for Social Security disability benefits, the trustees assisted in getting adequate representation before federal authorities.

The disability payments provided by the annuity fund and by Social Security still were under the minimum prescribed by the trustees for aid, so the board paid the Wilsons' medical insurance premiums from the relief fund. Additional payments were made to supplement family income.

In a message taped for the general assembly earlier this year, Wilson declared, "During all this time, God was very gracious to us. It does now appear that this second bypass surgery is a complete success."

His wife added, "In October of 1981 when Charles had his second bypass surgery in Milwaukee, the relief fund provided transportation assistance for my mother to stay with the children so that I could go to be with Charles during his surgery. It meant an awful lot for me to be with him at that time. I thank and praise the Lord for the sensitivity of the trustees, not only to our financial need but also sensing my need to be with Charles, and their upholding us in prayer."

Wilson's physicians determined only in recent weeks that the surgery was a success. While there is now no medical reason why he cannot return to work, he has been counseled to exercise common sense in resuming normal duties. He is supplying a small church near his home and open to a call to a pastorate.

The Central Carolina family is but one of many who have already benefited from the PCA's Christmas Gift. In 1982 the fund paid the premiums on health insurance for 40 retired church workers, as well as for eight widows and three disabled workers. Supplementary income payments were provided for four families.

Money to pay these bills comes only from the Christmas Gift. This voluntary offering at this season each year has grown year by year. Demands on the fund thus far in the brief history of the denomination have not been as great as some might have expected, but the average age of the PCA ministers is younger than in most denominations. To get a better idea of future needs, the trustees are now conducting a survey of former Reformed Presbyterian Church — Evangelical Synod ministers who joined the PCA this year. Some of them have adequate pension plans, but some of the older men may need special assistance in a few years.

Last year 243 (or about half) of the PCA's congregations responded to the appeal for Christmas Gift contribu-

(Continued on page 5)

Going With Gifts



New hometown: Buenavista

(Editor's note: Donald B. Patterson, pastor of First Church, Jackson, Mississippi, and former chairman of the Mission to the World Committee visited missionaries in Colombia with his wife this year. They participated in a historic event recounted in the following article.)

There will be plenty of trees this Christmas for the Ron Michael family from Houston, Texas, but they probably won't be your traditional varieties of Northern hemisphere evergreens.

Ron and Mary Jane and their sons David and Luke are spending this Christmas near the Equator in Colombia, sent there by the PCA as missionaries. They are working under a joint agreement between Mission to the World and Wycliffe Bible Translators. When they moved into the rugged Andean territory of the Chami tribe this year they made history. They are the first MTW family to move out into actual WBT translation work in South America.

We were there when they left the Wycliffe base! It seems almost like a dream now, but we had the privilege of being present when the Michaels left the translation center at Lomalinda to head for their assignment among the Chami Indians on the West Coast of Colombia.

We were there to say goodbye. Now the preparation was behind them. They had completed language school, linguistic training, field training, examination by their session and by Mission to the World, itineration, orientation in Colombia, and a survey of their tribal area. Now they were leaving their associates at the Lomalinda in Colombia's interior and beginning a new life in the "unknown."

They had been looking forward to this day for a long time. Mary Jane comes from a family of translators, and her parents had begun such an adventure 27 years earlier, putting her in a basket for their journey to the village where they worked as translators. She was reared in Mexico, and now she as well as two brothers and a sister and her parents are deeply involved in Bible translation. She and Ron are members of Oaklawn Church of Houston. Ron was planning to be a civil engineer when he came to faith in Jesus Christ. He dropped his engineering studies at the University of Houston to prepare himself in the areas of Bible and theology. He and Mary Jane were accepted as members of Wycliffe Bible Translators in 1978.

Their preparation was now coming to a conclusion, and we were able to visit with them as they prepared to go to their village. I had the privilege of baptizing their infant son, Luke, while we were in Lomalinda.

As my wife, Jeanne, and I sat with the Michaels in their home at Lomalinda, we were impressed by several factors. We noted the eagerness with which this young family faced the coming event.

They knew it would take two hours of flying, another two hours in a rented Jeep, and another six hours of walking over a tortuous mountain trail to reach the community of Buenavista. They knew they had no house in which to live. They knew there was no electricity there, nor was there any running water. They knew that it would be more than a month before they would see a familiar face.

They also knew that deep within their hearts was the conviction that God had guided to this moment. This was the hour toward which they had been working, planning, and praying for more than four years.

Unknown? Sure, but so much was known!

Their living room was cluttered with those last-minute items to be packed in the duffle bag for the exhausting trip to Buenavista, but there was no clutter in the minds and hearts of the Michaels. They were excited. The day was finally here. There was an air of expectancy as we talked and prayed together.

We were impressed with their commitment. They knew the power of God's Word in their own lives, and it was important to them that the 4,500 Chami Indians have the opportunity to "hear God speak" in their own language. No one has ever taken the time to reduce their language to writing. No one has ever taken the time to teach them to read and write. The Chami Indians were in this same area when the Spanish conquistadors came in the 16th Century, but time has passed them by. No one has told them about Jesus.

We were impressed with Ron and Mary Jane's love. How else could one explain it? Love for God and for those for whom Christ died. When the Chami life expectancy is something less than 40 years and when the infant mortality rate is very high it is obvious that many now living will not be alive when the Chami New Testament will be

Into the Village



Lumber for the new home

finished. Even so, God's love in the hearts of this couple is compelling them to get on about "the Father's business."

As we stood in the hangar area waiting for the final items to be put aboard the airplane that was to carry them, we bowed our heads and hearts before our God who calls us to love Him and serve Him before anyone else. We thanked God for a willing couple and for friends in America who made their going possible. We asked God to protect them and to guard them. We prayed that He would be pleased to bless their labor and to raise up His children from among that tribe. After committing them all to our heavenly Father, we thanked Him in faith for answering our prayer.

It was an exciting experience to join with fellow Christians as we sang the stirring hymn that has become the trademark of Wycliffe Bible Translators now working in 33 other countries on six continents:

Faith, mighty faith the promise sees
And looks to God alone.
Laughs at impossibilities
And shouts, "It shall be done."

As that little plane roared into the sky with its precious cargo, my mind raced around the world where the ever-growing PCA family is firmly planted. Ron and Mary Jane represent so many more who have made the same act of dedication and are carrying through in translation, in support, in church-planting, in teaching and in various other ways. I was proud of the fact that God in His providence was allowing us to be a part of His great program of redemption.

Now, as I write, I am in the comparative security and comfort of my study, but Ron and Mary Jane Michael are exploring ways to reach the Chami Indians. Already God has answered prayer in giving them language helpers. Their house is under construction, and there is interest among the people in health care.

We are thankful that they have been able to do so much on that first stay in the village. We are thankful that they were able to travel safely back to Lomalinda to continue work there with Chami language helpers until it is time to return to the village.

There is only one "old" man in the tribe, and Ron estimates his age at between 65 and 70. As Ron shared with him regarding the Creator God and Jesus Christ and the "free gift" of eternal life made possible by God's Son, the old man prayed to receive Christ and then said: "These are very good words. I want to come to your house and talk more later."

Disappointments have been many at Buenavista — the children have been sick, the stove broke, the two-way radio would not work, it rained almost constantly, and yet God's faithfulness is seen. Prayer is needed: for health, for language acquisition, for the assurance of God's presence, and for Don Marcos, a 70-year-old "babe in Christ," that God will send the message home to his heart and that he will understand.

RELIEF FUND — *from page 3*

tions. The total was $72,883. The smallest congregational gift was $7; the largest was $4,283.

With more than 700 churches in the enlarged denomination now and with the prospect of more needs in the near future, the trustees have set a goal of $110,000 this year. That is less than $1 per communicant member.

Insurance, annuity, and relief funds Director James L. Hughs explained, "A number of our ministers and other church workers who have retired on what was thought to be adequate income just a few years ago are now facing the reality of living in a time when inflation has seriously eroded their purchasing power."

Based upon available resources, the trustees establish the minimum income standards for needy church workers. Currently the amount is $7,500 (all income considered) for couples and $5,700 for singles.

When family income is below $15,000 per year, eligible families may apply for free health insurance.

In addition, the trustees help surviving spouses and dependent children who have demonstrated needs. Similar benefits are available to disabled church workers and their families.

Bulletin inserts and special Christmas Gift envelopes have been prepared for use this season in all congregations of the denomination.

On behalf of those who have been helped through the relief fund and those who will be helped in the future, the trustees have a message: "Thank you, PCA!"

Reinforcements Prepare for Overseas

An achievement announced at the 1982 "joining and receiving" general assembly by Mission to the World is being maintained. With 40 candidates for overseas missionary service now approved and itinerating, the total number under appointment as MTW missionaries now stands at 331.

This is the largest Presbyterian overseas missionary force in the world. Combining the personnel of MTW and World Presbyterian Missions of the Reformed Presbyterian Church — Evangelical Synod made the group the largest working under a single denomination.

Included in the total of 331 are 252 who are now serving abroad or who are now on furlough after foreign service, 39 working through Servants in Missions Abroad, MTW's short term program, and the 40 candidates.

Candidates approved at MTW May and September meetings total 31. They are:

Mr. and Mrs. K. Robert Black, appointed to long-term service in North Africa under MTW's cooperative agreement with North Africa Mission. They are members of Berith Church, Bryn Mawr, Pa. Both are graduates of Indiana University of Pennsylvania.

Mr. and Mrs. Carl R. Campbell, appointed to long-term service in Papua New Guinea as Bible translators under MTW's cooperative agreement with Wycliffe Bible Translators. They are members of Wallace Memorial Church of Hyattsville, Maryland. He earned a bachelor's degree at the University of Maryland and a master's at the University of Texas at Arlington. She holds a bachelor's degree from William Paterson College.

Mr. and Mrs. Lee DeHoog, appointed to long-term service as church planters in North Africa under MTW's cooperative agreement with North Africa Mission. They are members of Trinity Church of Scottsdale, Ariz. Both earned bachelor's degrees from Reformed Bible College, and he expects to graduate at Reformed Seminary next May.

Mr. and Mrs. Gerardo L. Gutierrez, appointed to long-term service with the team being formed to plant churches in Venezuela. They are members of Westminster Church of Ballwin, Mo. He is a graduate of the University of San Cristobal de Huamanga in Peru and of Covenant Seminary. She holds a bachelor's degree from Columbia Bible College.

Leslie B. Heyward, appointed to long-term service as a Bible translator under MTW's cooperative agreement with Wycliffe Bible Translators. The country is to be decided. He is a member of the Smyrna (Ga.) Church. He is a graduate of Covenant College.

Eileen Hicks, appointed to long-term service as a nurse-midwife on the MTW medical team in rural Kenya. She is a member of Church Creek Church of Charleston, South Carolina. She has a bachelor's degree from Dumbarton College and a master's from New York Medical College.

Mr. and Mrs. John Moore Johnston III, appointed to long-term service under MTW's cooperative agreement with Wycliffe Bible Translators. He is a pilot/mechanic, and the field is to be decided. They are members of First Church, Chattanooga. He is a graduate of the University of Tennessee at Chattanooga and earned the M. Div. degree at Columbia

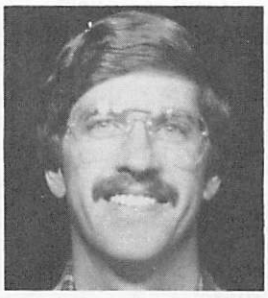

Black


Mrs. Black


Campbell


Mrs. Campbell


DeHoog


Johnston


Mrs. Johnston


Jones


Mrs. Jones


Mailloux


Seldal


Mrs. Seldal


Spooner


Mrs. Spooner


Miss Strom


Thomas

Graduate School of Bible and Missions. She earned a bachelor's degree at Florida Southern College.

Mr. and Mrs. David Jones, appointed for long-term service in India. He is a member of Faith Church, Charlotte, N.C., and she is a member of First Church, Hattiesburg, Miss. He is a graduate of Florida State University and of Covenant Seminary. She also earned a bachelor's degree at Florida State.

Mr. and Mrs. Marc Mailloux, appointed initially for two years in France under a cooperative agreement between MTW and Campus Crusade for Christ. The members of Second Church, Greenville, South Carolina, are to be involved in a campus ministry. Both have earned the theological "license" of the Reformed Seminary at Aix-en-Provence, France.

Mr. and Mrs. Verne Marshall, appointed for long-term service as church planters in Peru. He is a member of Evangel Presbytery, and she is a member of First Church (independent) of Tuscumbia, Ala. He is a graduate of Columbia Bible College and Covenant Seminary. She also earned a bachelor's degree at CBC.

Mr. and Mrs. John S. Mason, appointed to long-term service in Kenya under MTW's cooperative agreement with Daystar Communications. The assignment at Daystar is in the area of theological education. He is a graduate of Princeton University and earned two degrees at Westminster Seminary. He is a member of Tennessee Valley Presbytery. She is a member of Edgemont Church of Bristol, Tenn., and earned degrees at Covenant College and Emory University.

Mr. and Mrs. Kent Seldal, appointed for long-term service in Latin America at a place to be decided. They are members of the Fellowship of the Lamb, University City, Mo. He is a graduate of Western Washington State College and of Covenant Seminary.

Mr. and Mrs. Arthur J. Spooner, appointed to long-term service as school administrators in West Germany under MTW's cooperative agreement with North Africa Mission. They are members of New Covenant Church, Virginia Beach, Va. He has earned a bachelor's degree at Gordon College, a master's at Boston University, and a doctorate at Pennsylvania State University. She has earned a bachelor's degree at Gordon and a master's at Penn State.

Priscilla R. Strom, appointed to long-term service as a medical doctor in India at the Herbertpur Christian Hospital of the Emmanuel Hospital Association. She is a member of the Redeemer (Orthodox Presbyterian) Church of Doraville, Ga.

Mr. and Mrs. Robert W. Thomas Jr., appointed to long-term service in Indonesia under MTW's cooperative agreement with Wycliffe Bible Translators. They are members of Memorial Church, Elizabethton, Tenn. He is a graduate of East Tennessee State University.

Mr. and Mrs. Kenneth A. Thompson, appointed to long-term service at a place to be determined in Latin America under MTW's cooperative agreement with Logoi. They are members of the Key Biscayne (Fla.) Church. He is a graduate of Trinity College of Deerfield, Ill., and expects to graduate at Reformed Seminary this month. He is to be an area director for Logoi.

Mr. and Mrs. J. Andrew Warren, appointed to long-term service in Kenya under MTW's cooperative agreement with Daystar Communications. They are members of New City Fellowship, Chattanooga. Both earned bachelor's degrees at Trevecca Nazarene College, and he earned a master's at CBN University, Virginia Beach. He is assigned to teach journalism.

Several of the candidates with RPCES backgrounds were processed by the World Presbyterian Missions office and advisory committee, and their appointments were ratified by the full MTW committee.


Mrs. DeHoog

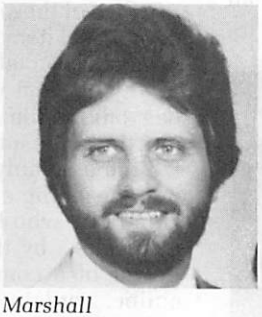

Gutierrez


Mrs. Gutierrez


Heyward


Miss Hicks


Mrs. Mailloux


Marshall


Mrs. Marshall


Mason


Mrs. Mason




Mrs. Thomas


Thompson


Mrs. Thompson


Warren


Mrs. Warren

PCA NEWS

Ridge Haven Trustees Plan Camp Program

Another major development phase for the PCA conference center in the Western North Carolina mountains was approved at the fall meeting of the Ridge Haven board.

The center's governing body authorized administrator Ed Robeson to proceed with planning for a camp on the property. He subsequently announced appointment of John D. Love as part-time director of resident camping.

Robeson explained, "John Love had been asked by a group of supporters to start a private camp. He and his supporters have offered to develop the camp for the PCA as a part of Ridge Haven. The conference center's master plan includes a resident camp, and Ridge Haven will provide the land. All funds for developing the resident camp and for operating it will come from outside the budgeted Ridge Haven funds."

The youth camping facilities will be on a tract removed from the conference facilities already developed. Ridge Haven's property includes more than 800 forested acres.

Love, 52, is a certified camp director with more than 12 years experience, Robeson pointed out. Before joining the PCA he was a camp and conference director for a presbytery in the Presbyterian Church US. He is a graduate of Presbyterian College and Columbia Seminary. Currently he is pastor of the Center Point Church of Moore, South Carolina.

He will begin immediately planning for construction of the new facilities, dividing his time between the Ridge Haven duties and those at Center Point Church. It is hoped that the new camp will be available for the 1984 season.

Ridge Haven board members also put their approval on the site for construction of the conference center's first apartment building. It is near the tennis courts which have just been completed. Foundation work on the apartment building was started immediately after the board met. Funds committed to the project will complete two two-bedroom apartments. Additional contributions will be needed to finish two one-bedroom apartments in the same structure.

Board members and more than 100 guests inspected the group housing area occupied for the first time this year. Principal speaker at a dedication program was G. Aiken Taylor, editor of the Presbyterian Journal. The meeting/dining hall of the group housing area was named for the Journal, one of the four conservative organizations which worked together to bring the PCA into existence.

Three dormitories nearby were named for the other three organizations: Concerned Presbyterians, Presbyterian Churchmen United, and Presbyterian Evangelistic Fellowship. Responding for the four groups during the program were: C. Gregg Singer, Concerned Presbyterians; Gordon K. Reed, Presbyterian Churchmen United; John Neville, Presbyterian Journal; and Ben Wilkinson, Presbyterian Evangelistic Fellowship.



Among the recent contributions to Ridge Haven was a passenger van. Accepting the keys on behalf of the conference center board is Kenneth Keyes (left). Making the presentation are Ridge Haven homeowner J. W. Posey and his son, David.

In other action, the board:

— Approved a variety of appeals to churches and individuals for support for both capital expenditure plans and for operating funds.

— Authorized the administrator to supervise all programming.

— Agreed to enter the new PCA pension plan for its employees.

Presbyteries Start Amendment Voting

Presbyteries of the PCA have begun voting on three Book of Church Order amendments proposed by the 1982 general assembly. Only six of the 36 presbyteries had reported their decisions before this issue of the Messenger went to press, but they were giving the proposed changes in the Form of Government a favorable vote.

Approved by five of the six courts voting so far was the first proposal, which would allow presbyteries to elect moderators for terms of up to one year.

The second item, also approved by five of the six, amends BCO section 23-1 to the effect that a minister may not move from his field until his relationship there is dissolved by presbytery.

Four of the six presbyteries reporting votes so far have favored the third item, which has two parts. One would require annual reports on their work by teaching elders on presbytery rolls. The other would require presbyteries to divest teaching elders who were on presbytery rolls for a prolonged period without a call.

Five of the six presbyteries have voted on the final item, and not a single negative vote has been tallied against the proposal in any of them yet. The sixth presbytery has tabled the matter until its winter meeting. The amendment would authorize the assembly to "commit to three or more teaching elders in one foreign mission field, who have been empowered as evangelists by their presbyteries . . . the power of a commission to instruct, examine, ordain, and install teaching elders."

Central Georgia debated the final item and then voted to delay its vote until January. That presbytery also voted down the first three items.

The other negative vote against the third item was cast by Central Carolina.

Approving all the proposals were Eastern Carolina, Mississippi Valley, Southern Florida, and Westminster.

Before the amendments can be enacted by a subsequent assembly, two-thirds of the presbyteries must approve.

First PCA Chaplain For Vets Appointed

For the first time since it was organized in 1978, the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel has endorsed a chaplain for service in the Veterans Administration.

Appointment by the VA of Lyle R. Graff to serve part-time in that agency's hospital at Sioux Falls, South Dakota, was announced at the annual meeting of the commission. He also serves part-time as an organizing pastor in Sioux Falls.

The commission is the endorsing agency for the PCA and the Orthodox Presbyterian Church. It is made up of five representatives from the PCA and three from OPC.

William B. Leonard, executive director, reported at the meeting that the total number of men endorsed for all types of chaplaincies by the commission passed the 100 mark for the first time this year. The number on active duty now totals 29, with the remainder serving reserve or Civil Air Patrol units or in the seminarian program.

Leonard, who came directly to the Atlanta meeting from a Washington gathering of endorsement agents from all denominations, briefed commission members on a suit which seeks to eliminate the chaplaincy from the armed forces. It has already reached the federal circuit court of appeals and appears to be headed for the U.S. Supreme Court. He urged prayer for all those involved in the judicial process in this key case. At issue is the constitutionality of the federally-funded work of ministers, priests, rabbis, and other religious professionals in the armed services.

Speaks on Missions

Featured during Covenant Seminary's sixth annual world mission lecture series was Tite Tienou, an African evangelical leader. The executive secretary of the theological commission of the Association of Evangelicals of Africa and Madagascar (AEAM) gave five lectures in the seminary chapel last month. He is an ordained minister of the Christian and Missionary Alliance in Upper Volta and is working on a doctorate at Fuller Seminary's School of World Mission.

Gilchrist Handling Ministerial Files

Churches looking for ministers and ministers looking for churches should now turn to a new source of help in the PCA.

Stated Clerk Morton H. Smith, who has been maintaining a file of ministerial records in his office, has announced that he is assigning this function of the clerk's office to his new associate stated clerk, Paul R. Gilchrist. Gilchrist was stated clerk of the Reformed Presbyterian Church — Evangelical Synod before that body joined the PCA in June.

From the beginning of the denomination, congregations have been free to look wherever they wish to find pastors, with the presbytery reserving the right to examine potential candidates. The general assembly's role in the process of calling a minister has been that of simply providing a file of data for those who needed suggestions.

Gilchrist, who noted that he plans to continue a low profile approach to the task, said that all inquiries should be addressed to him at 107 Hardy Road, Lookout Mountain, Tenn. 37350. His telephone number is 404-820-1919.

The associate stated clerk is also a faculty member at Covenant College. He said that when he is away from his office messages will be recorded for his attention when he returns.

Gilchrist reported that about 100 of the denomination's more than 700 congregations are without pastors.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to DEBBIE MITCHELL, JAMIE MITCHELL and LISA MITCHELL of First Church, Stanley, N.C.

Ryskamp Elected To Chair Council

Kenneth L. Ryskamp of Miami, moderator of the PCA's Ninth General Assembly, is the new chairman of the North American Presbyterian and Reformed Council (NAPARC). He was elected to lead the six-denomination body at its annual meeting in Pittsburgh.

Morton H. Smith, the PCA's stated clerk, was re-elected secretary of NAPARC.

The 1982 meeting was the first at which representatives of two new member churches participated. Added this year were the Associate Reformed Presbyterian Church and the Korean-American Presbyterian Church. Until June of this year NAPARC included five denominations, but that number was reduced to four when the Reformed Presbyterian Church — Evangelical Synod joined PCA.

Assemblies of all the NAPARC churches met concurrently at Grand Rapids in June, and the proposal to add the ARP and KAPC was approved then by the necessary majorities. The simultaneous meetings of the highest courts on the same campus this June was the second gathering of its type in NAPARC history. The first was in 1978.

Still another in the series of concurrent assemblies was proposed for 1986 by the council. No location was specified in the initial action.

Also elected to office by NAPARC were John Bratt of the Christian Reformed Church, vice-chairman, and Albert Bel, also of CRC, treasurer.

The NAPARC interim committee will include the officers and the following additional members from the other member denominations: Gregg Slater, Concord, N.C., ARP; Samuel Chang, Torrence, Calif., KAPC; John Galbraith, Philadelphia, OPC; and Paul M. Martin, Phoenix, Reformed Presbyterian Church of North America.

In other actions, NAPARC:

— Authorized a compilation of all the study papers produced by member denominations.

— Requested NAPARC home missions

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representatives to draft a comity agreement at their next meeting for consideration by the churches.

— Went on record in favor of an updating of the "Directory of Reformed Churches" originally published by PCA and urged that a new edition list institutions of mercy operated by the member denominations.

— Agreed to meet next year Oct. 21 in Pittsburgh with the RPCNA as host.

Senior Personnel Advised of Rules

Two changes in federal regulations will affect some senior ministers and PCA employees who are enrolled in PCA annuity or health plans.

James L. Hughes, director of the denomination's insurance, annuity, and relief funds, has announced that the changes will take effect January 1.

Actively employed persons between the ages of 65 and 70 will be ineligible for Medicare as their primary health insurance provider, Hughes said. The employer will be the primary provider for the workers in this category, with Medicare as the secondary provider.

"This means," Hughes wrote in a letter to some of the denomination's older ministers and other workers, "that your employer will need to begin paying premiums toward your insurance coverage with the PCA on the same basis as those who are under 65." He also noted that the costs of coverage will increase.

Persons already drawing pension payments will be affected by the other change. Hughes said that income taxes are to be automatically withheld from annuity payments of over $5,400 per year starting January 1 unless annuitants file written requests to be exempted from withholding. Those who file requests at the annuity fund office before January will not have taxes withheld.

Letters about the changes in the regulations have been sent by Hughes to all those identified in his records as being affected by the new rules.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."
John 11:25

IN MEMORY OF:

RUDOLPH BAXTER
By: Milton Williams Family

JAMES H. COOPER
By: Westminster P.C.
Meridian, Miss.

ROSA B. ELARBEE
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

REMO ROMANI
By: Rev. & Mrs. Nick Protos

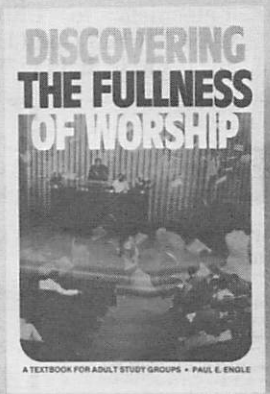
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DISCOVERING THE FULLNESS OF WORSHIP has 12 chapters, each with pertinent discussion questions. It is useful for Sunday school classes, Bible study groups or personal reading.



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Premiums Dropping On Health Coverage

Group health insurance rates for PCA ministers and church employees will go down January 1. Trustees of the insurance, annuity, and relief funds, at their November meeting, authorized the signing of a contract with a new carrier. They had been searching for another company to handle the coverage since increased premiums were announced at the general assembly.

While some details are still being worked out, benefits under the new contract will be essentially the same as under the current policy, according to James L. Hughes, director of the insurance office.

The monthly premiums will be $160 for a family of three or more, $130 for two, and $63 for a single. For the family of three, the new rate represents a $15 a month reduction.

December Concludes Enrollment Period

Ministers and lay employees formerly serving in the Reformed Presbyterian Church — Evangelical Synod have been advised of their opportunity to join the group health insurance plan of the PCA. December is the last month of an open enrollment period for eligible employees who have come from the RPCES.

The mailing to the new PCA personnel, explaining the health plan, was the third major mailing from the denomination's insurance, annuities, and relief office since the June general assembly. In the letter welcoming the ministers and employees from RPCES, director James L. Hughes indicated that enrollment could be effective next January 1 or earlier at the request of the applicant.

If as many as 75 percent of those currently enrolled in the RPCES synod hospitalization plan sign up for the PCA insurance by the January 1 deadline, the limitations on pre-existing conditions will not apply. Those who join before January must do so with that limitation in effect, but it will later be waived if the 75 percent join by January.

In addition to medical costs, the basic health coverage includes $10,000 group term life insurance. Supplementary term life insurance is also available through the carrier.

The director's mailing also included a questionnaire to seek information on former RPCES ministers' retirement plans. The trustees of the insurance, annuity, and relief funds are seeking data on a confidential basis to help in their long-term planning.

Hughes said the letter about the options open to former RPCES personnel were mailed to all for whom he could get addresses. Any not receiving the correspondence can request copies.

Publications Body Announces Election

Continuing its pattern of alternating the presidency between members of the Presbyterian Church in America and the Orthodox Presbyterian Church, the board of Great Commission Publications has elected James L. Bosgraf as its president. The pastor from Oostburg, Wisconsin, succeeds PCA minister David L. Bryson, who served during the past year.

The new vice-chairman of the joint venture is Joseph A. Pipa Jr., a PCA pastor in Houston. A PCA ruling elder from Augusta, Ga., Donald R. Kimsey, was re-elected board secretary. They are two of the six PCA representatives on the body.

Re-elected treasurer was Peyton Gardner, an OPC ruling elder from Wilmington, Delaware.

At the Philadelphia meeting the trustees also decided to establish a development committee to assist the staff in planning for the organization's growth. GCP produces Sunday School and Vacation Bible School literature as well as a variety of other materials for churches and for personal study.

The board also adopted a recommendation that sample packets of materials be sent in the future to all newly organized churches and to all newly ordained ministers in the two denominations.

Interchurch Panel Soliciting Views

Carrying forward its assignment to handle "future relations" with the Orthodox Presbyterian Church, the PCA's sub-committee on interchurch relations is seeking information on PCA attitudes about the OPC.

The OPC was one of the denominations invited to join the PCA by the 1980 and 1981 general assemblies. However, when the invitation reached the presbytery stage last year, the necessary three-fourths of the PCA district governing bodies did not confirm it.

At the fall meeting of interchurch relations in Pittsburgh the panel decided on a two part approach to learning more about PCA-OPC relations. Individuals named by the committee will make personal contact with certain key individuals who opposed reception of the OPC by the PCA to determine the basis of their opposition and to get their opinions about future relations.

The other approach will be to ask members throughout the denomination to submit written statements to the committee. Donald E. Boerema, new chairman of the interchurch relations panel, said it would "appreciate written, constructive comments in some detail expressing opinions with regard to possible union of the PCA and the OPC."

Boerema's address, to which the comments should be sent, is 5331 Selton Ave., Jacksonville, Fla. 32211. He is a ruling elder. Serving with him this year as secretary of the committee is Robert Valentine, pastor of Wee Kirk Church, Lithonia, Ga.

The committee also began work at its fall meeting on the assembly assignment to look further into PCA relations with the Christian Reformed Church in light of doctrinal debates in that body.

Witmer Announces New Staff of COA

Staffing of the new office of the Committee on Administration in Decatur, Ga., has been completed. Earl Witmer, COA coordinator, announced that five positions have been filled.

COA, formerly housed in Columbus, Ga., has taken over space formerly occupied by Mission to North America at 4325-N Memorial Drive. Also located in the suite is Jack Hudson, director of the PCA Foundation. COA personnel will provide accounting and secretarial services for the foundation.

Responsible for both accounting and for management of the computer center is John P. Jerguson, a business administration graduate of Georgia State University. He is a former deacon in Atlanta's Emmanuel Church and is now a member of the Smyrna (Ga.) Church.

Office administrator is Kelly Jeanne Nottingham, a graduate of Auburn University. She is from Macon, Ga., where she is a member of First Church.

Laurel J. (Mrs. Lawrence) DeBert is project coordinator. She moved to the Atlanta area recently when her husband was employed by a firm in the area. She is a member of Covenant Church, Fayetteville, Ga.

Word processing typist is Laura Marie Curl, the first person to be employed by COA in the transition from Columbus to Decatur. She attends First Alliance Church of Atlanta.

David E. Bolton is computer operator. He is a graduate of Georgia State University and is a member of Covenant Church of Fayetteville.

Copies of Annuals Sought for Offices

Some out-of-print PCA publications are needed by denominational staff members in Decatur.

Currently needed are copies of the 1975 Minutes of the General Assembly and yearbooks dated 1976, 1977, 1978, and 1981.

Persons willing to donate copies of the annuals to assembly offices should send them to Earl W. Witmer, Committee on Administration, PO Box 1428, Decatur, Ga. 30031.

Let Us Pray

December 1982

1 Miss Aileen Coleman, director of nurses at the Annoor Sanatorium in Mafraq, Jordan.

2 Miss Jane Zimmerman, teacher of missionary children for Servants in Missions Abroad in Lisbon, Portugal.

3 Mr. and Mrs. Charles F. Sledge, teachers at Christ College in Taipei, Taiwan.

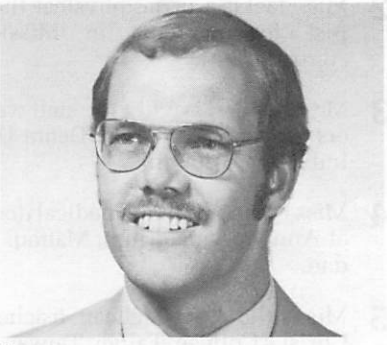
4 Mr. and Mrs. Karl Dortzbach, members of the church planting team, Nairobi, Kenya.

5 B. C. Greenwalt, Army chaplain, Ft. Dix, N.J.

6 Mr. and Mrs. Benson Cain, seminary workers in Tokyo, Japan.

7 Miss Virginia Strom, teacher in Mussoorie, India (on furlough).

8 Nelson K. Malkus, associate coordinator for Mission to the World, Wilmington, Del.



Ramsay

9 Richard Ramsay, seminary teacher and writer, Quillota, Chile.

10 John Tolsma, art director for Great Commission Publications, Philadelphia, Pa.

11 Eric Popp, church planting assistant for Servants in Missions Abroad, Yokkaichi, Japan.

12 David P. Peterson, Army chaplain, Ft. Riley, Kans.

13 Mr. and Mrs. John G. Armes, members of the church planting team, Mwingi, Kenya.

14 Richard E. Fisher, organizing pastor, Stilwell, Okla.

Continued overleaf

Let Us Pray

15 Miss Sandra Pierce, secretary for Servants in Missions Abroad, Reading Berks, England.

16 John Jerguson, accountant and data processing manager of Committee on Administration, Decatur, Ga.

17 Mr. and Mrs. Phillip Linton, in language study at Montpellier, France.

18 Mr. and Mrs. Patrick McCurdy, evangelistic workers and teachers for Servants in Missions Abroad, Dae Jeon, Korea.

19 Beryl T. Hubbard, Air Force chaplain, Maxwell Air Force Base, Montgomery, Ala.

20 Mr. and Mrs. Oliver Claassen, members of the church planting team, Redbank Plains, Australia.

21 Mr. and Mrs. W. G. Cross III, members of the church planting team, Santiago, Chile.

22 Miss Jackie Currie, physical therapist for Servants in Missions Abroad, Haiti.

23 Mr. and Mrs. David Fiol, staff workers at Home Academy, Dehra Dun, India (on furlough).

24 Miss Eleanor Soltau, medical doctor at Annoor Sanatorium, Mafraq, Jordan.

25 Miss Julia Anne McLean, teacher at Christ's College, Taipei, Taiwan.

26 L. M. Harleman, Army chaplain, Ft. Polk, La.

27 Mr. and Mrs. Gary Waldecker, in language study, San Jose, Costa Rica.

28 Mr. and Mrs. Homer Emerson, Bible translators, Lima, Peru.

29 Avery W. Smith, church planting assistant for Servants in Mission Abroad, Quito, Ecuador.

30 Mr. and Mrs. John M. L. Young, administrative workers at the mission in Tokyo, Japan.

31 Mr. and Mrs. Joseph N. Farlow, members of the church planting team, Taipei, Taiwan.

College Trustees Confront Crowding

Meeting for the first time as a board of the Presbyterian Church in America, Covenant College trustees at their fall meeting confronted some problems that other private colleges do not have.

The board members heard that Covenant is "bucking the trend" of downward enrollment totals being experienced by similar institutions. This fall's 542 at the PCA school is just short of a record (553 in 1977), but the 429 living in college housing is an all-time high number in that category. Administration officials reported that classroom facilities are also being taxed and that some rooms in the library now being used for classes are needed for library purposes.

In partial response to the growth, the board authorized the administration to do feasibility studies which might lead to the college's first major capital funds drive.

Study for Women Published Abroad

The best selling product of the PCA's Committee for Christian Education and Publications is now selling in Germany.

The Women in the Church Bible study guide, "A Woman That Feareth the Lord" by Emalyn (Mrs. John) Spencer, has just been published by Schulte and Gerth in Asslar, West Germany. It is a study of Proverbs 31:10-31.

Mrs. Spencer, a member of Briarwood Church in Birmingham, is currently serving on the WIC advisory sub-committee. She is also author of another WIC Bible study, "With My Whole Heart."

Translating the Proverbs book into German was Inge (Mrs. Werner) Burklin, who had met Mrs. Spencer while participating in a missions conference at Briarwood. She currently lives in Amsterdam, where her husband is director of next year's International Conference for Itinerant Evangelists.

ACROSS — *from page 2*

JERRY I. MAGUIRE has been ordained by Ascension Presbytery as pastor of Living Word Church, Volant, Pa.

BRUCE C. MAWHINNEY has been received by Ascension Presbytery as pastor of New Hope Church (unaffiliated), Monroeville, Pa.

GEORGE W. MILLER JR., has been ordained by Covenant Presbytery as assistant campus minister at the University of Mississippi, Oxford, Miss.

HARRY N. MILLER JR., to Reformed Church, Huntsville, Ala., as assistant pastor and principal of Westminster Christian Academy.

WILLIAM RAE has been received by Eastern Canada Presbytery as pastor of Westminster Church, Sydney, Nova Scotia.

THOMAS H. RAYSIDE to Smyrna Church, Smyrna, Ga., as pastor.

HARRY L. REEDER III has been ordained by Southern Florida Presbytery as pastor of Pinelands Church, Miami, Fla.

LARRY D. SHARP, Hendersonville, Tenn., has been reinstated by Tennessee Valley Presbytery.

KIRBY SMITH to Millbrook Church, Millbrook, Ala., as pastor.

LARRY SPARGIMINO has been received by Westminster Presbytery with permission to labor outside the bounds as a teacher at Graham Bible College, Bristol, Tenn.

L. ROY TAYLOR to First Church, Hattiesburg, Miss., as pastor.

DAVID G. TICKNER has been received by Pacific Presbytery as associate pastor of Calvary Church, Glendale, Calif.

JEFF WEIR has been ordained by Evangel Presbytery as assistant pastor of First Church, Montgomery, Ala.

DEATH:

JOHN P. SEERY, 64, died October 4 at Wayne, N.J.

CHURCHES ADDED:

COVENANT CHURCH, Hammond, Ind., has been received by Northern Illinois Presbytery.

COVENANT CHURCH, Lafayette, La., has been organized by Louisiana Presbytery.

MEMORIAL CHURCH, St. Louis, Mo., has been received by St. Louis Presbytery.

NEW COVENANT CHURCH, Hickory, N.C., has been organized by Central Carolina Presbytery.

NEW LIFE CHURCH, Winder, Ga., has been organized by North Georgia Presbytery. Warren Gardner is pastor.

REDEEMER CHURCH, Winston Salem, N.C., has been organized by Central Carolina Presbytery.

RIDGEWOOD CHURCH, Mobile, Ala., has been organized by Gulf Coast Presbytery. Paul T. McHenry III is pastor.

TAMPA BAY CHURCH, Temple Terrace, Fla., has been organized by Central Florida Presbytery. James Saxon is pastor.

WESTMINSTER REFORMED CHURCH, Boonville, Mo., has been received by St. Louis Presbytery, Franklin Knowles is pastor.

CHURCH WITHDRAWN:

LAFAYETTE CHURCH, Lafayette, Ala., has withdrawn from the rolls of Evangel Presbytery.

ASSEMBLY AGENDA:

Christian Education and Publications, December 3-4.

Subcommittee on Judicial Business, December 3-4.

Subcommittee on Stewardship, December 10.

Committee on Administration, December 10-11.