

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

**Part I
DIRECTORY
Of General Assembly
Committees and Officers**

**Part II
JOURNAL**

**Part III
APPENDICES**

**Part IV
CORRECTIONS OF
PREVIOUS MINUTES**

**JUNE 15-19, 1987
GRAND RAPIDS, MICHIGAN**

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

**The week of June 6, 1988
Knoxville, Tennessee**

MINUTES

of the

FIFTEENTH GENERAL ASSEMBLY

PRESBYTERIAN CHURCH IN AMERICA

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Assembly	Year	Name	Place of Assembly
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3rd	1975	Judge Leon F. Hendrick	Jackson, MS
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6th	1978	Rev. G. Aiken Taylor	Grand Rapids, MI
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9th	1981	Hon. Kenneth L. Ryskamp	Ft. Lauderdale, FL
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12th	1984	Rev. James M. Baird, Jr.	Baton Rouge, LA
13th	1985	Hon. Richard C. Chewning	St. Louis, MO
14th	1986	Rev. Frank M. Barker, Jr.	Philadelphia, PA
15th	1987	Hon. Gerald Sovereign	Grand Rapids, MI

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AD INTERIM COMMITTEE ON COMMUNION

Not appointed at the time the *Minutes* were printed.

PART II

JOURNAL MINUTES--MONDAY AFTERNOON

June 15, 1987

First Session

15-1 Assembly Called to Order and Opening Worship.

The Fifteenth General Assembly of the Presbyterian Church in America was declared in session by TE Frank Barker, moderator, at 1:00 p.m. on Monday, June 15, 1987, in the fieldhouse of Calvin College, Grand Rapids, Michigan. The Assembly worshiped together according to the following order of service.

Prelude

Praise to the Lord, the Almighty

Shaw

TE Lawrence C. Roff, Organist
O for a thousand tongues to sing

Hymn

Unison Prayer

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ our Lord. Amen.

Choral Anthem - Create in Me a Clean Heart, O God

Mueller

Covenant College Singers

Reading of I Corinthians 1:4-17

Hymn

The Church's One Foundation

IS CHRIST DIVIDED?

TE Frank M. Barker

Is Christ divided? Was Paul crucified for you?

1986 Moderator

Were you baptized into the name of Paul?

Corinthians 1:13

A Time of Prayer

An Affirmation of Faith - The Apostles' Creed

An Invitation to the Sacrament

A time of meditation in preparation for the Sacrament.

Hymn

There Is a Fountain Filled with Blood

The Sacrament

The Words of Institution

The Sharing of the Elements

Solo - What Wondrous Love Is This?

American Song

Kathleen Kuyk, Tyrone Covenant Church

Prayers of Thanksgiving - Alleluias

The Commandments - Gloria

Closing Thoughts

Solo - He Made Me Over Again

Campbell/DeCou

Bill Kuyk, Tyrone Covenant Church

The Prayer of God's Family

Psalm 133

Benediction

Postlude

Now Thank We All Our God

Bach

TE Lawrence C. Roff, Organist

Following worship, recess was declared until 3:10 p.m., at which time the Assembly reconvened for business.

15-2 Quorum and Enrollment.

Moderator Barker declared a quorum present. The final roll of commissioners was formulated as follows:

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

City	Church	Teaching Elder	Ruling Elder
Akron, OH	Faith	Carl W. Bogue, Jr. Peter Stazen II Stephen A. Pribble Robert W. Bradbury Larry R. Elenbaum Earl F. Fair Warren W. West	George Caler John Miller Ed Wehr
Aliquippa	Racoon	Dale B. Welden	
Beaver Falls	Christ	William H. Albany	Nelson M. Kennedy
Butler	Middlesex	Nick E. Protos	
	Westminster	Bruce J. Gardner	
		Richard L. Raines	
Carmichaels	Green Valley	E. Scott Johnston	
Darlington	Darlington	Donald K. Remillard	
Eighty Four	View Crest	Arthur C. Broadwick	Charles LeSuer
Ellwood City	Berean	Daryl R. Davis	
Industry	Fairview Reformed	Bailey C. Cadman	Leroy Mahan
Leechburn	Kiski Valley	Frank D. Moser	Walter Comin
Ligonier	Pioneer	Charles L. Winkler	
McKees Rocks	Providence	Charles B. Holliday	Robert Ashbaugh
		John W. Wilson	
Middlesex	Gospel Fellowship	Arnold L. Frank	
Monroeville	Sovereign Grace	William R. Voorhis	David E. Errick
Murrysville	Reformed	Jerry I. Maguire	Steven Morley
Pittsburgh	First Reformed	James L. Ransom	
		Robert P. Eickelberg	Jean Pressau
Port Allegany	South Hills	Michael A. Rogers	
Volant	Grace	Paul M. Doriani	
Wellsville	Hillcrest	William Edgar III	
Wexford	Wellsville	Thomas M. Gregory	
Williamsville, NY	Covenant	Ralph B. McAuley	
	Church of Savior	Samuel A. Mateer	
		Robert C. Peterson	
		William R. Saadeh	
		James F. Snyder	
		Carl A. Stewart	

CALVARY PRESBYTERY (All towns are in South Carolina)

City	Church	Teaching Elder	Ruling Elder
Abbeville	New Hope	Charles E. Champion	Owen Uldrick
Clemson	Clemson	John Q. Hall	
Clinton	Westminster	Jayme Sickert	
Clover	Bethel	John A. Gess	Don Johnson
		James R. Simoneau	Lyle Baker
Conestee	Reedy River	Kenneth L. Gentry, Jr.	Ron Brown
Cross Hill	Liberty Spring	William G. Walsh	
Greenville	Calvary	Victor A. Jones, Jr.	

Greenville	Second	Paul G. Settle	Charles Allen Earl Russell, Jr.
Laurens	Friendship	T. Mark Duncan	Robert McAbee
Moore	Center Point	J. Gaynor Phillips	John C. Anderson
Newberry	Smyrna	John Love	Frank Limerick
Reidville	Reidville	John R. Dodd	Dale Springs
Rock Hill	Hopewell	Shelton P. Sanford II	T. Mack Carlton
	Westminster	John Barnes	John Q. Hall
Roebuck	Mount Calvary	David Alexander	
	Roebuck	Billy C. Hux	
Simpsonville	Woodruff Road	Thomas G. Cross	
Spartanburg	Powell	Jack Giddings	
Woodruff	Antioch	Wallace Tinsley	
York	Filbert	Henry Hope	
		Loren Watson	

CENTRAL CAROLINA PRESBYTERY (All towns are in North Carolina)

City	Church	Teaching Elder	Ruling Elder
Albemarle	Second Street	David M. Frierson	J. E. Thompson
Burlington	Northside	J. Andrew White	William W. Haynes, Jr.
Charlotte	Cowan's Ford	Richard Shaw	
	Freedom	C. Eugene Craven	
	Prosperity	Stephen O. Stout	
	Unity	Ross Miller	
Denver	Lakeshore	Robert A. Yost	James W. Elliott
Lexington	Meadowville	Dewey Dwight Murphy	Tom Owen, Jr.
Locust	Carolina	L. Kenneth Hash	Wilson J. Barbee
Matthews	Christ Covenant	Harry L. Reeder II	Barrett Mosbacher
		Thomas F. Henry	
Stanley	First	W. Ted Smith, Jr.	
		John T. Ottinger, Jr.	
		Robert D. Wilcox	

CENTRAL FLORIDA PRESBYTERY (All towns are in Florida)

City	Church	Teaching Elder	Ruling Elder
Bradenton	Hope	Randall R. Greenwald	
Clearwater	Community	Kenneth A. Matlack	
Crystal River	Seven Rivers	Raymond Cortese	Sam Miller
Deland	Immanuel Reformed	David S. Boxerman	David Shaw
Gainesville	Faith	G. Dale Linder	
	Reformed Univ.	Rodney A. Culbertson	
Jacksonville	Northshore	Thomas T. Ellis	David L. Nederveld
Lakeland	Covenant	Wyatt H. Folds, Jr.	
Maitland	Orangewood	Carl E. Smith	
		Joseph Creech	
Middleburg	Pinewood	Rodney Whited	
North Port	First	Thomas McClelland	
Palm Bay	Covenant	Dan Hendley	
Pinellas Park	Grace	Robert N. Burrige, Jr.	
Spring Hill	Oak Hill	James L. Smith, Jr.	
Tampa	Seminole	John W. Buswell	Willard Armstrong

Temple Terrace	Tampa Bay	James Saxon	
Wauchula	Faith	James E. Barr	John Edwards
Winter Haven	Covenant	Leonard H. Bullock	Roger Scholten
		A. Carlton Heil	
		Russell D. Toms	

CENTRAL GEORGIA PRESBYTERY (All towns are in Georgia)

City	Church	Teaching Elder	Ruling Elder
Albany	Northgate		Todd Wilson
Augusta	First	Randy Q. Smith	
		Guy L. Richardson	
	Lakemont	John C. Jagoditsch, Jr.	Wendell Hofman
Columbus	Westminster	Douglas B. Tilley	
Macon	First	Robert C. Cannada, Jr.	John Clark
			James D. Lawhon
			Jerome Strickland
	Vineville	M. Wilson Smith	Neal Ham
Martinez	Westminster	James A. Moore, Jr.	Julian H. Davis
Perry	Perry	James E. Shipley	John Blythe
Savannah	Eastern Heights	W. Sam Martin, Jr.	Howard Hansen
	Hull Memorial	Ronald H. Parrish	
	Providence	Scott L. Reiber	James G. Luce
Statesboro	Trinity	Roland S. Barnes	Charles H. Davis
Valdosta	Westminster	P. Kenneth Webb	Carlton Crenshaw
Waynesboro	First	James P. Knight	
		Terry Johnson	
		Gordon K. Reed	
		A. Dale Umbreit	

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

City	Church	Teaching Elder	Ruling Elder
Carrollton	Carrollton	Joseph C. Grider	
Clarksdale	First	Thomas G. Kay, Jr.	Robert G. Traylor
Cleveland	Covenant	Timothy Starnes	
Columbus	The Presbyterian	Robert L. Penny	
	Westminster	David H. Tart III	
Germantown, TN	Riveroaks Reformed	William Spink, Jr.	
Greenwood	Westminster	George Coxhead, Jr.	
Grenada	Grenada	Henry Poole	John W. Martin
Indianola	First	Carl D. Brannan, Jr.	David Kilby
Jackson, TN	Grace		Earl E. Jaggars
Little Rock, AR	Covenant	Delbert L. Farris	
Marks	Marks	Laurie V. Jones	
Memphis, TN	Eastland	Barry G. Waugh	
Osceola, AR	First		Arthur Rogers, Jr.
Sherwood	Northside	Stephen Sanford	
Vaiden	Blackmonton	Alfred Mersman	
Water Valley	First	John C. Wingard	J.B. Caulfield, Sr.
		H. Richard Cannon	
		W. Hal Farnsworth	
		Howard C. Oakley	
		John P. Sartelle	

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

City	Church	Teaching Elder	Ruling Elder
Alexandria, VA	Alexandria	Robert C. Schoof	
Arlington, VA	Christ	James M. Hutchens	
Baltimore	Abbott Memorial	Robert E. Lynn	
	Evangelical	Philip Lambooy	
	Forest Park	Thomas Nicholas	
		Walter Menges, Jr.	
		Carl F. Ellis, Jr.	
	Inverness	William Jones	Thomas Shannahan
	Reformed	Robert LaMay	
Bowie	Reformed	Michael L. Coleman	David Coffin
Dover, DE	Grace	Jonathan P. Seda	J. Schermerhorn
Elkton	Evangelical	Walter L. Gienapp	
Ellicott City	Chapelgate	Jon C. Adams	
Falls Church, VA	Chinese Christian	John Chiou	John Tam
Frederick	Faith Reformed	George A. Miller	
Gainesville, VA	Gainesville	Glenn MacNaughton	
		John E. Lash	
		William Bales	
Gaithersburg	Shady Grove	Gary Yagel	
Hochessin, DE	Berea	Linden Stewart	
Hyattsville	Wallace Memorial	O. Palmer Robertson	Robert Lukens
		Stanley Gale	Richard Larson
Lutherville	Valley	Ronald C. Harding	William H. Moore, IV
Martinsburg, VA	Pilgrim	Harry E. Grimes	Edward E. Grove
McLean, VA	McLean	Stephen E. Smallman	
		Rod S. Mays	
New Castle, DE	Bethany	Kenneth Hines	
Newark, DE	Evangelical	Robert F. Auffarth	
		Calvin F. Frett	
Owings Mill	Liberty Reformed	David Bryson	
Pasadena	Severna Park	Thomas L. Wenger	
Reisterstown	Covenant of Grace	Herbert E. Ruby III	Russell Doig
Springfield, VA	Harvester	Ronald L. Bossom	Larry Pratt
Timonium	Timonium	K. Eric Perrin	
Warrenton, VA	Heritage	Timothy G. Habbershon	
Wilmington, DE	Covenant Reformed	Bruce B. Howes	
	Faith	James O. Brown, Jr.	William Crawley
Woodbridge, VA	Grace Reformed	Daniel G. Osborne	Lloyd B. Moore
	Lakeridge Fellowship	Maurice K. Sikes	
		Richard Crane	
		R. Laird Harris	
		Beryl T. Hubbard	
		John E. Johnston	

EASTERN CANADA PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Halifax, NS	Grace Reformed	Donald A. Codling	
Unionville, ONT	First	Michael Goheen	
Waterloo, ONT	Grace	Guenther Haas	Robert Martin

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

City	Church	Teaching Elder	Ruling Elder
Cary	Peace	Byron G. Curtis	
Fremont	White Oak	G. Bruce Robinson	
Greensboro	Harvester	Walton Kendall	
New Bern	Village Chapel	James A. Routszong	Don Stark
Raleigh	New Covenant		James O'Brien
		Jonas Shepherd	

EVANGEL PRESBYTERY (All towns are in Alabama)

City	Church	Teaching Elder	Ruling Elder
Alabaster	Evangel	Edgar D. Johnson	
Anniston	Faith		Gilbert Lane
Birmingham	Briarwood	Frank M. Barker, Jr.	Douglas Haskew
		R. Thomas Cheely	Thomas F. Leopard
		Ron Steel	John E. Spencer
			John M. Gunn, Sr.
			Lane F. Thigpen
			Vernon A. Betsch
	Covenant	William G. Hay	
	Faith	J. Alan Carter	
	Third	Richard C. Trucks	B. R. Hezlep
		Joe L. Ellis	
Courtland	Courtland	Harry N. Miller	
Gadsden	First		Robert H. King
	Rainbow	J. Stephen Jussely	
Huntsville	Westminster	Paul H. Alexander	
Leeds	Community	Craig Childs	
Russellville	First	Joel E. Breezley	
		Jimmy Lyons	
		Taylor McGown	
		George W. Mitchell III	
		Grady Simpson, Jr.	

GRACE PRESBYTERY (All towns are in Mississippi)

City	Church	Teaching Elder	Ruling Elder
Bay Springs	Bay Springs	Philip E. McRae	
Brookhaven	Faith	Andrew W. Homeyer	Julian Cameron
Centreville	Thomson Memorial	Richard Burguet	
Collins	Collins	Stephen Rarig	
Crystal Springs	First	Henry G. Bishop, Jr.	Julius L. Lotterhos
Gloster	Bethany	Eugene Case	
Gulfport	First		Harry M. Simpkins III
Hattiesburg	First	L. Roy Taylor	
	Woodland	David H. Jussely	
Hazlehurst	First	Daniel K. Thompson	Jerry Long
Heidelberg	Heidelberg	K. Allen Counts	
Magee	Magee	George A. Crocker	John Hansbrough
	Sharon	Timothy D. Dye	
Mt. Olive	Hopewell	Richard W. Markert	
Picayune	First	L. Stanley Hartman	

Prentiss
Waynesboro

Prentiss
Waynesboro

French W. Tripp
Vaughn E. Hathaway, Jr.

William J. Stanway

GREAT LAKES PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Bad Axe, MI	First	David R. Dively	Howard Lane
Cincinnati, OH	Church of Covenant Faith	Mark L. Dalbey	Thomas J. Stein
Cynthiana, KY	Covenant	Daniel H. Perrin	John Purcell
Fenton, MI	Tyrone Covenant	H. Stanley Johnson	A. Kenneth Kuyk
Grand Rapids, MI	Christ	Robert L. Berkey	John Bullock
Indianapolis, IN	Grace	David Stockment	David G. McKay
Lexington, KY	Rawles Avenue	Paul E. Engle	Robert G. Hamilton
Medina, OH	Tates Creek	Al Lutz	Michael Van Arsdale
Muncie, IN	Harvest	Michael Van Arsdale	Petros Roukas
Owensboro, KY	Westminster	L. William Hesterberg	Gerald Kaney
Richmond, IN	Christ	Michael N. Malone	
Valparaiso, IN	Good Shepherd	L. Corbett Heimburger	
Wyoming, MI	Great Lakes	Donald J. Brandt	
Zanesville, OH	Zanesville	Harold V. Kuhn	

F. Seth Dyrness, Jr.

John F. Peoples, Jr.
William A. Shell
Addison P. Soltau
Donald R. Wilson

GULF COAST PRESBYTERY (All towns are in Florida.)

City	Church	Teaching Elder	Ruling Elder
Cantonment	Pinewoods	John B. Findlay, Jr.	Tom C. Roberson
Chattahoochee	Chattahoochee	Edward L. James	Wilbur D. Hill
Fort Walton Beach	Westminster	Robert C. Wilson	
Fort Myers	Korean	Joseph W. Clark	
Gulf Breeze	Concord	Jae Seak	
Madison	Grace	William A. Fox, Jr.	G. W. Sovereign
Milton	Westminster	Alton Phillips	Wilbur Howell
Panama City	First	Lawrence C. Young	
Pensacola	Fairfield	Thomas Irby	
	McIlwain Memorial		Walter J. Hearn
	Warrington		William M. Harris IV
Quincy	New Philadelphia	Randy Wilding	Eugene E. Smith
Tallahassee	Westminster	James G. Craft	Jim Gilbert
			C. W. Browning Jr.

Donald A. Dunkerley
Donald C. Graham
Nathaniel S. Heath
Harold V. Kuhn

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

City	Church	Teaching Elder	Ruling Elder
Belleville	Immanuel Reformed	Thomas F. Jones	Jerry Korngay
Coulterville	Grandcote Reformed	Thomas Waldecker	
Owensboro, KY	Christ	L. William Hesterberg	
Sparta	Bethel	Paul T. McHenry III	
Waterloo	Covenant	Daniel E. Dermyer	
		Bryan Chapell	

JAMES RIVER PRESBYTERY (All towns are in Virginia.)

City	Church	Teaching Elder	Ruling Elder
Charlottesville	Trinity	Joseph F. Ryan, Jr. Edmund P. Clowney	Eugene Friedline
Chester	Centralia	John D. Holmes	
Hampton	Calvary	Kerry W. Hurst	
Hopewell	West End		William Mitchell Leland L. Nichols
	West Hopewell	Lawrence C. Roff	
Midlothian	Sycamore	Harry D. Long	
Norfolk	Calvary	Leon F. Wardell	
	Immanuel	William W. Harrell, Jr.	Earl Sykes
Richmond	All Saints Ref.	Howard Griffith	
	Stony Point Ref.	Steven Shelby	Robert A. Ranson
Virginia Beach	New Covenant	Joseph A. Mullen III	John Ramirez
	New Life	Wallace Sherbon	
Williamsburg	Grace Covenant	Robert D. Hopper	William Potter
		Harold Borchert	

KOREAN CENTRAL PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Chicago, IL	Sungmin	Joseph C. J. Kim	
Maryland Hgts, MO	Korean	Young Kim	
Skokie, IL	Holy Nation	Kee Soo Song	
Springfield, MO	First Korean	Sang Ho Nam	

KOREAN EASTERN PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Flushing, NY	Korean Canaan	Yoo-Kwang Ahn	
Newport News, VA	Union Korean	Duk Soo Yoon	
Philadelphia, PA	Emmanuel	Kwang Yul Yum	
Woodside, NY	Korean	Chi Soon Park	
		Samuel S. Park	

KOREAN SOUTHEASTERN PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Burke, VA	Korean	Paul T. Kim	Chiwhan Kim
Vienna, VA	Korean Central	Won Sang Lee	

KOREAN SOUTHWEST PRESBYTERY

City	Church	Teaching Elder	Ruling Elder
Bryan, TX	A & M	Hywan Song	
Los Angeles, CA	Western	Samuel Kim	
Orange, CA	Orange	David D. Dim	
Reseda, CA	West Valley	Hui Chu Chong	
San Jose, CA	Korean Bethany	Jae Deok Jang	
San Leandro, CA	Eden Korean	Kyung Chun Lee	
Sunnyvale, CA	Hosanna	Young Soo Shin	

LOUISIANA PRESBYTERY (All towns are in Louisiana)

City	Church	Teaching Elder	Ruling Elder
Alexandria	Jackson Street	Robert B. Vincent	Lewis Peacock
Kenner	Trinity		James R. Wilkins, Jr.
Lafayette	Covenant	James A. Meek	
Monroe	Auburn Avenue	L. Darwin Jordan	
Ruston	John Knox	Robert E. Bell	
Shreveport	Grace	Eric McQuitty	
Zachary	Plains		John Day

MID-AMERICA PRESBYTERY (All towns in Oklahoma, except as indicated.)

City	Church	Teaching Elder	Ruling Elder
Olathe, KS	Olathe	Steve Reese	Charles Meador
Overland Park, KS	Christ	Robert Dunn	Stan Wells

MISSISSIPPI VALLEY PRESBYTERY (All towns in Mississippi.)

City	Church	Teaching Elder	Ruling Elder
Bailey	Bailey	Steve E. Jones	
Brandon	Brandon	Robert C. Duhs	
Carthage	Carthage	Daniel Gilchrist IV	
Chesapeake	Evangelical	Jack K. Unangst, Jr	
Clinton	Clinton	Paul E. Zetterholm	
	Mt. Salus	Basil P. Albert	
Forest	Covenant	J. Steven Wilkins	
Jackson	Alta Woods	Randy C. Stringer	Gabe C. Green
	First	James M. Baird, Jr.	Tom Sanford
		William C. Hughes	George Gillespie
		Brister H. Ware	William A. Long, Jr.
		John Caden	J. Edmunds Johnston
	Grace	Roger G. Collins	Robert Cannada
	North Park	James L. Shull	Roy Lawrence
	St. Paul		Lonn Oswalt
	Westminster	John K. Reeves	Stewart Valadie
Kosciusko	First	James H. Barnes	
Louisville	Covenant	William H. Smith	
	First	Robert Schwanebeck	J. Niles McNeel
Macon	Macon	Jeffrey E. Lowman	
Pearl	Pearl	Douglas E. Murphy	
Ridgeland	Pear Orchard	D. Charles Frost, Jr.	Jack Treloar, Jr.
Rolling Fork	Rolling Fork	Robert E. Hobson	
Tchula	Tchula	John Owen Bulter	

MINUTES OF THE GENERAL ASSEMBLY

Union	First	Michael J. Ahlberg	
Vicksburg	Westminster	John T. Allen	Lawrence D. Johnson
Yazoo City	Second	Michael Howell	Robert H. Cato
		Bertil I. Anderson	
		Donald K. Caviness	
		Douglas F. Kelly	
		John Kyle	
		Ronald W. Lively	
		Frederick T. Marsh	
		Clayton E. Quarterman	
		Donald Patterson	
		James P. Poynor III	
		Jack B. Scott	

MISSOURI PRESBYTERY (All towns are in Missouri)

City	Church	Teaching Elder	Ruling Elder
Ballwin	Westminster	Stephen M. Preg, Jr. Melvin H. Farrar	Gordon D. Shaw
Columbia	Redeemer	Donald L. Jefferson	
Crestwood	Providence	Eric R. Dye	Louis Schuler
Hazelwood	Hazelwood Ref	Richard D. Tevebaugh	
Kansas City	Ascension	Lawrence N. Lunceford	Jack Carran
Springfield	Immanuel Ref.	Mark Vigil	
St. Louis	Grace & Peace	Egon A. Middelmann	
Town & Country	Covenant	Rodney D. Stortz	
		Michael E. Osborne	
Webster Groves	Old Orchard	Ronald G. Lutgens	Mark Belz
		Phillip B. Binnie	
		Phillip D. Douglas	
		Roger W. Hunt	
		Donald J. MacNair	
		Albert F. Moginot, Jr.	
		Robert G. Rayburn	

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

City	Church	Teaching Elder	Ruling Elder
Brick	Calvary		Richard Springer
Cherry Hill	Covenant	James W. Truitt	John Lane
Fairton	Fairfield	F. Allan Story, Jr.	
Princeton	Princeton	D. Worth Carson	
		Kenneth A. Smith	
Short Hills	Covenant	Michael E. Conord	E. Andrews Grinstead
		Bill C. Greenwalt	
		James A. Smith	

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

City	Church	Teaching Elder	Ruling Elder
Barboursville	Providence	Donald H. Post, Jr.	Virgil Roberts
Blacksburg, VA	Grace Covenant	Donald K. Clements	Robert H. Miller
Charleston	Faith	Wayne Good	James Miller
	Rebecca Littlepage	Michael Hall	John P. Jenkins

Cloverdale, VA	Valley Reformed	Victor W. Wolf, Jr.	Ralph D. Harris
Malden	Kanawha Salines	John Smith, Jr.	
Narrows, VA	Valley	Charles C. Miller	
Roanoke, VA	Westminster	Lonnie W. Barnes	
		Charles W. McNutt	
		Kenneth Robinson	
		William C. Traub	

NORTH GEORGIA PRESBYTERY (All towns are in Georgia.)

City	Church	Teaching Elder	Ruling Elder
Atlanta	Emmanuel	Clifford H. Brewton	John White
	New Covenant	Mitchell Hall, Jr.	
	Westminster	W. Douglas Griffith	
Cedartown	Grace	Steven B. Shuman	Dwight Allen
Douglasville	Harvester	Donald L. Mountan	
Duluth	Bethel	James W. Fletcher, III	
Fayetteville	Covenant	R. Eugene Hunt	Gene Rankin
Gainesville	Westminster	William J. Beall	
Lawrenceville	Oakland Road	James A. Jones, Jr.	
Lithonia	Wee Kirk	Joseph W. Crumbley	J. Marvin Sims
Mableton	West Cobb	David F. Osborne	
Marietta	Christ	Allen M. Baker III	
	Hope	James H. Powell	Raymond R. Williams
	Perimeter	Randall P. Pope	
		James D. Hatch	
		Robert A. Cargo	Neil Nelson
		Donald H. Ward, Jr.	
		R. Grady Love	
Powder Springs	Midway	Billy T. Davies	Ross L. Jerguson
Smyrna	Smyrna		
Stone Mountain	Grace		
Trion	First	Warren Gardner	Tom Nolen
Winder	New Life	James Ted Lester, Jr.	
Woodstock	Cherokee		
		Jerry Currin	
		Charles H. Dunahoo	
		Terry L. Gyger	
		Dae Gee Kim	
		Dwight Linton	
		Mark Lowry	
		John Parrish	
		Kennedy Smartt	
		Henry Thigpen	
		Robert G. Valentine	

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

City	Church	Teaching Elder	Ruling Elder
Ballston Spa	Hope	William S. Henderson	Jack P. Merry
Bedford Hills	Affirmation	Frank E. Smith	Gary Flye
		Frank J. Smith	
Binghamton	Covenant of Grace	W. Thomas Farr	Jeff Young
Braintree, MA	Grace	J. Curtis Lovelace	
Groton, CT	Faith Reformed		
New York	Manhattan	James M. Pickett	

Stanley B. Armes
Robert E. Edmiston
Samuel D. Ling
Wai-Choon Tan

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

City	Church	Teaching Elder	Ruling Elder
Downers Grove Elgin	Christ Westminster	Edward W. Powers Charles Holliday III Larry C. Hoop	Richard Nay
Hammond, IN	Covenant	John H. Eastwood E. Crowell Cooley	
Macomb Merrill, WI Naperville	Covenant Bible Naperville	Peter R. Vaughn Robert Smallman Michael R. Marcey	Morris Vos James Wilhoit
		Bruce Stanek Paul W. Taylor III	

PACIFIC PRESBYTERY (All towns are in California.)

City	Church	Teaching Elder	Ruling Elder
Calabasas Glendale Rancho Cucamonga San Bernardino Sepulveda Union City Walnut Creek	Calabasas Calvary Inland Korean Knox Valley Community Christ Community	James E. Singleton Kenneth Orr Won Dae Lee Guillaume Odendaal P. Robert Palmer Cortez A. Cooper, Jr.	Robert Taylor Gregory Mott
		J. Philip Clark Robert M. Ferguson Philip Foxwell David E. Hamilton Jeffrey R. Weir	

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

City	Church	Teaching Elder	Ruling Elder
Bellevue Everett Lake Stevens Seattle	Bellewood Westminster Lake Stevens Highline Ref. Hillcrest	William D. McColley John P. Hoogstrate John C. Pickett Linleigh Roberts	Richard Herbert
Tacoma Vancouver, BC	Faith Faith Reformed	Robert S. Rayburn	Dana DeVol Douglas Hopper Maurie McPhee

PALMETTO PRESBYTERY (All towns are in South Carolina.)

City	Church	Teaching Elder	Ruling Elder
Aiken	Grace New Covenant	James L. Moss James W. Serio	
Ballentine Blair Charleston	Faith Salem Church Creek	Bruce E. Davis Richard Hodges	Wesley W. Pontier

Cheraw	Faith	Robert D. Fidler	Claude Vernon
Chester	Trinity	John R. Tinsley	James Watts, Jr.
Columbia	Covenant	J. Gary Aitken	Phillip Johnson
	Eau Claire	Harold R. Patteson	John G. Farmer, Sr.
	Northeast	George D. Crow III	Clarence O. Little
	St. Andrews	Whaley S. Barton	Jay Chenault
		Emory O. Watson	David Koon
Kingstree	Kingstree	Joseph Sullivan	
	Mouzon	Paul J. Hill	
Lexington	Lexington	Joseph V. Novenson	John Thompson
Ridgeway	Longtown	Grover B. Timms	
St. Matthews	St. Matthews	Charles C. Tyler	
Sumter	Westminster	John C. Ropp	
Winnsboro	Union Memorial	James M. Hope	
		LeRoy H. Ferguson III	
		Jack Spears	

PHILADELPHIA PRESBYTERY (All towns are in Pennsylvania.)

City	Church	Teaching Elder	Ruling Elder
Allentown	Lehigh Valley	Donald S. Stone	
Dresher	Covenant	Erwin Morrison	George Harris
Exton	Immanuel	Richard Tyson	Thomas Albrecht
Glen Mills	Covenant	Harold D. Hight	
Harleysville	Covenant	David J. Brewer	
Lansdale	Lansdale	John P. Clark, Sr.	Kenneth Rush
Levittown	Evangelical	Eugene Potoka	Donald MacKenzie
		Stephen R. Christian	
Media	Calvary Reformed	Ernest Breen	George Deibert
Norristown	Victory	James E. Bordwine II	
Oreland	Christ Reformed	Harold Burkhart	
Philadelphia	Korean United	Young Il Seu	
	Tenth	Linward A. Crowe	Eugene Betts
			Manfred Garibotti
Phoenixville	Church Without Walls	Anees Zaka	
Upper Darby	Elim	Kyu Myeong Whang	
West Grove	Gethsemane	Chris Tindall	
Willow Grove	Calvary	George W. Smith	David Lachman
		Carl H. Derk	
	Korean Saints	Sung Kyun Na	
		Timothy J. Keller	
		Thomas R. Patete	

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

City	Church	Teaching Elder	Ruling Elder
Chancellor	Germantown	Stanley Sundberg	Kenneth Nogelmeier
Hinckley, MN	First	S. Edd Cathey	
Holland, IA	Colfax Center	Arthur G. Ames	
Lennox	Lennox Ebenezer	Dennis Eide	Robert Steadman
Lincoln, NE	Covenant	Marlin Wismer	E. Glen Wismer
Rochester, MN	Trinity		Karl Pasch
Underwood, ND	Alexander	Richard G. Dark	
Walker, IA	Bible	W. Kent Seldal	Donald Donaldson

SOUTH TEXAS PRESBYTERY (All towns are in Texas.)

City	Church	Teaching Elder	Ruling Elder
Austin	P. Ch of Hills	Frank Boswell	
Beaumont	Covenant	William Willisford	
Bryan	Westminster	John S. Ragland	Lane Joffrion
Houston	Covenant	Joseph A. Pipa, Jr.	Robert Stewart
Spring	Spring Cypress	Kent T. Hinkson	
Sugar Land	Providence	Alan McCall	

SOUTHEAST ALABAMA (All towns are in Alabama.)

City	Church	Teaching Elder	Ruling Elder
Auburn	Covenant	Gary Spooner	Lavern Brown
Benton	Good Hope	William H. Mason	
Clanton	Clanton	Lamar Davis	
Clayton	Clayton	John M. McArthur	
Dothan	First	Charles E. McGowan	Sam J. Hall III
		Oscar J. Carlton II	
Eufala	Friendship	Ronald W. Clegg	
Floral	First	John C. Kinser	Rupert Greene
Greenville	First	L. Milton Cutchen	W. Jack Williamson
Montgomery	Covenant	William H. Bell, Jr.	Mac Gardner
	Eastwood		Tom Kotouc
	First	Edward Johnson	Joseph H. White
	Trinity	H. Curtis McDaniel	Roy Gamble, Jr.
			William J. Gordy
			Allen L. Knox, Jr.
			Stephen M. Fox
Opelika	Trinity	Thomas F. Barnes	Richard W. Teague
			John Langford
Prattville	First	Henry L. Smith	
Troy	First	William Dever, Jr.	Osbourne A. Griffin

SOUTHERN FLORIDA (All towns are in Florida.)

City	Church	Teaching Elder	Ruling Elder
Boca Raton	Spanish River	David Nicholas	Judd VanDuzee
			Frank Finrock
Coral Gables	Granada	Danny C. Levi	Charles A. Kimbrell
		Lee Mashburn	
Coral Springs	First	Joseph Scharer	David Hoffman
Fort Lauderdale	Bethany	Wayne Zaepfel	
	Calvary	Timothy B. Dobbins	Lindsey Sampson
	Coral Ridge	D. James Kennedy	John Canfield
		Collins D. Weeber	
		James Richwine	
Hollywood	St. Andrews	Ronald Kilpatrick	
Jupiter	Jupiter	Denny Hieber	
Key Biscayne	Key Biscayne	Richard L. Gillen	Steven Huggins
Lake Worth	Lake Osborne	Stephen W. Brown	William Campbell
Miami	Immanuel	Lynn Downing	
	Kendall	Joseph A. La Cour III	Donald Voss
		John S. McNicoll	James De Ruiter
	Old Cutler	James Hayes	
	Pinelands	George B. Brengle	John Hann

Stuart	Shenandoah	Ronald Brady
West Palm Beach	Trinity	Werner G. Miedling
Wilton Manors	Grace	James M. Bowen, Jr.
	Wellington	George C. Polacek
	Covenant	Dan E. Wren
		Cecil A. Brooks
		Howard A. Eyrich
		Donald H. Gahagen, Jr.
		James H. Stewart
		Luder Whitlock

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

City	Church	Teaching Elder	Ruling Elder
Alamogordo, NM	Westminster	Henry J. Mueller	Robert Smith
Colorado Springs, CO	Forest Gate	Dominic A. Aquila	
	Village Seven	A. Bernhard Kuiper	
		Gerald G. Morgan	
		Ronald L. Shaw	
Gilbert	Hope	Frederick S. McFarland	
Lander, WY	Covenant	James Urish	
Los Alamos, NM	Bryce Avenue	L. LaVerne Donaldson	
Montrose, CO	Trinity Reformed	Dennis McDonough	
Phoenix	Calvin		William J. Montgomery
	Trinity	Gerrit DeYoung	
Prescott	Prescott	Charles E. Turner	
Sun City West	Covenant		Bruce D. Mateer
		Rodney King	
		William B. Leonard	
		William R. Read	

SUSQUEHANA VALLEY PRESBYTERY (All towns are in Pennsylvania)

City	Church	Teaching Elder	Ruling Elder
Cochranville	Faggs Manor	Charles H. Cummings	Norman Ankney
Harrisburg	Trinity	Stuart Perrin	
Lancaster	Westminster		George DeLong
Quarryville	Faith Reformed	John MacRae	Gregory Donovan
State College	State College	David M. Lee	

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

City	Church	Teaching Elder	Ruling Elder
Chattanooga	East Ridge	J. Render Caines	Bob Frederick
	First	Pete Austin	Jack Austin
			Roger Ingvalson
			William Hartshorn
			Wendell Jones
	Red Bank	G. Everett Gossett	
Dalton, GA	Grace	G. Mark Cushman	
Flintstone, GA	Chattanooga	David Trimmer	
Franklin	Christ Comm	Scott W. Smith	
Ft. Oglethorpe, GA	First	James P. Campbell	
Harriman	West Hills	Craig Boden	Howard Lueking

MINUTES OF THE GENERAL ASSEMBLY

Hixson Knoxville	Hixson Cedar Springs	F. Sanders Campbell Herbert Broadwater, Jr. Donald E. Hoke Vernon F. Holstad David A. Martin, Sr.	Doug Jones Ray Elder Warner M. Sells Howard Bankus Monty Montgomery Stephen Cook
Lookout Mtn.	Ebenezer West Hills Lookout Mtn. Reformed Christ	David G. K. Howe Frederick C. Fowler Sanders L. Willson	Fred Schumpert Martin Essenburg
Nashville		Peter Doyle Richard Jennings David W. Hall H. Randall Davis	Ron Taylor
Oak Ridge Pigeon Forge	Covenant Evergreen	Paul Gilchrist George W. Long V. Philips Long	

WARRIOR PRESBYTERY (All towns are in Alabama)

City	Church	Teaching Elder	Ruling Elder
Aliceville Eutaw	First First Pleasant Ridge	Charles E. Spencer, Jr.	Horace Hammett R. Sebron Colson Richard Owens
Linden Marion Selma Tuscaloosa	Linden Marion Woodland Heights Riverwood	James D. Reedy Bruce D. Garriss William H. Rose, Jr. William F. Joseph III John W. Robertson	
York	Covenant	James Brown Paul D. Kooistra James Perry	

WESTERN CAROLINA PRESBYTERY (All towns are in North Carolina)

City	Church	Teaching Elder	Ruling Elder
Arden	Arden	Edwin P. Graham John R. Furman	Jim Warren Balus Chastain
Asheville	Malvern Hills Trinity	Glen A. McClung William P. Laxton	
Barnardsville Black Mountain Brevard Cashiers Hazelwood Hendersonville Morganton Murphy Newland Swannanoa Valley	Dillingham Lakey Gap Grace Covenant Whitesides Hazelwood Covenant Faith Providence Fellowship Swannanoa Valley	William R. Clay James G. Edwards John L. Graham Thomas A. Weaver II John C. Neville, Jr. Charles M. Wingard Larry Wilson J. Phillip Stogner, Jr. Daniel D. Sulc	Ed Robeson Roy F. Morgan, Jr. Oliver Penland
		William S. Barker II David B. Calhoun Richard H. Dye Frank E. Hamilton	

Morton H. Smith
Robert G. Sweet

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

City	Church	Teaching Elder	Ruling Elder
Abingdon, VA	Abingdon	Tom Holliday	
Birchleaf, VA	Sandlick	Daniel J. Foreman	
Bristol	Edgemont		Charles Davidson Charles Lowry
Cedar Bluff, VA	Covenant	Byron Snapp Carl C. Howell, Jr.	
Coeburn, VA	Coeburn	John Otis	
Elizabethton	Memorial	Robert C. Lucking, Jr.	
Glade Spring, VA	Seven Springs	Tom B. Sullivan	
Glade Valley, NC	Alleghany	Greg Green	
Greenville	Meadow Creek	James E. Richter	
Haysi, VA	Dickenson First	Ross Lindley	
Johnson City	Princeton	John A. Myers	
Jonesborough	Midway	Alfred W. Bennett, Jr.	Ed Meeks
Kingsport	Bridwell Heights	Larry E. Ball	
	Harmony	Bert Edwards	John Phillips
	Westminster	G. Brent Bradley	
Pulaski, VA	Pulaski	Donald A. Broadwater	
Tazewell, VA	Trinity	Henry E. Johnson	

George T. Wingard

Commissioners Requesting Excuse for not Attending

Hickory Withe Presbyterian Church	Covenant
TE Charles Gwin	Gulf Coast
TE Robert S. Hornick	Gulf Coast
First Presbyterian Church, Panama City	Gulf Coast
TE Richard Fraser	Illiana
First Presbyterian Church, Yazoo City	Mississippi Valley
TE David F. Roberts	North Texas
TE Edward T. Noe	Philadelphia
RE, Seven Springs Presbyterian Church	Westminster

Totals:	Teaching Elders	632
	Ruling Elders	241
	Total Enrollment	873
	Churches represented	492

15-3 Adoption of Docket and Business before the Assembly.

The docket was on motion adopted as amended. The order of the docket is seen in the order of the business handled by the Assembly.

A. COMMUNICATIONS TO THE FIFTEENTH GENERAL ASSEMBLY**Communication #1:**

Office of the Vice President
Washington

August 12, 1986

Mr. Morton H. Smith
Stated Clerk of the Assembly
P.O. Box 1428
Decatur, GA 30031

Dear Mr. Smith:

Vice President Bush asked that I acknowledge and thank you for your letter, the copy of the resolution passed by the General Assembly of the Presbyterian Church, and the positions taken by the Sixth and Eighth General Assemblies.

I have passed this information to the Senate Parliamentarian for insertion into the Congressional Record.

Sincerely,
Jennifer A. Fitzgerald
Assistant to the Vice President
for Legislative Affairs

B. OVERTURES TO THE FIFTEENTH GENERAL ASSEMBLY**TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION****Overture 21: From the Presbytery of the Southwest**

Whereas Members of the Presbytery are expected to fulfill their responsibilities to that body, and
Whereas The PCA is a National Church and should have broad representation from Presbyteries throughout the country, and

Whereas The Permanent Committees are servants of the entire Church and need to be represented to the various Presbyteries,

Therefore The Presbytery of the Southwest overtures the 15th General Assembly meeting in Grand Rapids, June 1987 to direct its Committees and Agencies to allow time for and provide the expenses for travel and lodging necessary for both Teaching and Ruling Elders who are employees of said Committees and Agencies to attend their respective Presbyteries at least once each calendar year.

By action of Presbytery January 23, 1987 meeting in Stated Session at the Calvin Church in Phoenix.

Attest: Charles E. Turner, Stated Clerk

Not handled, carried over to the Sixteenth General Assembly.

TO THE COMMITTEE OF COMMISSIONERS ON BILLS AND OVERTURES**Overture 2: From Calvary Presbytery**

Whereas it appears that a great deal of confusion has arisen in various parts of the Church about the proper definition and uses of such biblical/theological terms as "Revelation," "Prophecy," and other related terms, and

Whereas the biblical meaning of such terms determines their use in the Church and is directly connected with issues related to the cessation of revelation, the close of the canon, and the cessation of the extraordinary gifts of the Spirit, and

Whereas confusion or disagreement in the Church regarding the definition and use of such important terms is bound to result in an uncertain "sounding of the trumpet" as the Church seeks to proclaim the authoritative and infallible Word of God, and

Whereas confusion and disagreement in the Church regarding the definition and use of such terms may lead to division in the Body of Christ,

Therefore be it resolved that Calvary Presbytery does hereby respectfully overture the Fifteenth General Assembly of the Presbyterian Church in America to appoint a special Ad Hoc Theological Study Committee to study such terms as "Revelation," "Inspiration," "Illumination," "Mystery," and "Prophecy," in order to compose biblical and Reformed definitions of the same which will guide pastors and teachers as they proclaim the whole Truth of God, and to report its findings to the Sixteenth General Assembly, and

Be it further resolved that the Committee's recommendations, if adopted by the General Assembly, be properly composed and incorporated into the *Book of Church Order* at Chapter 7.

Adopted by Calvary Presbytery at its October 24, 1985 stated meeting.

Attest: R. Grady Love, Acting Stated Clerk

Answered in the negative. See 15-95, III, 2, p. 197.

Overture 28: From New Jersey Presbytery

Whereas: 1. The Review and Control Committee of GA has taken a position which in effect is to outlaw the use of the title, "Reverend";

2. GA has in effect approved this position by adopting the exceptions taken by the R&C Committee;

3. We believe this GA approval is not well thought out because there is abundant ongoing inconsistency of practice in the PCA in re. the use of "Reverend";

4. The error intended to be avoided in the Biblical reference cited in *BCO* is more a matter of the heart than the outward practice;

5. The Scripture by giving warning of the dangers of that error is more concerned by the heart attitude than the actual practice (it does not itself display full consistency of application);

6. For many, perhaps even most, the usage is just an attempt to define an acceptable role distinction;

7. "Reverend" is no less susceptible to the scripturally proscribed abuse than is the widely used distinction "TE" and "RE" which also do not have scriptural authority;

8. To encourage this kind of approach could well lead to a seemingly endless list of rules or laws all of which foster a legalistic view of salvation thus endangering (humanly speaking) the souls of men and embroiling churches, Presbyteries and GA in all sorts of judicial processes (note the PCA record to date) which consume time, energy and resources perhaps better focused on the positive ministries of the Church;

Therefore: The New Jersey Presbytery respectfully overtures the General Assembly of the Presbyterian Church in America, meeting in Grand Rapids, June 15-19, 1987 to instruct its Review and Control Committee to stop taking exception to the title, "Reverend".

Adopted by the Presbytery of New Jersey, meeting in Short Hills, New Jersey on Saturday March 21, 1987.

Attest: James A. Smith, Stated Clerk

Answered in the affirmative. See 15-95, III, 3, p. 197 and 15-96, V, B, 4, p. 219.

Overture 31: From Westminster Presbytery

Whereas, the Lord has promised to be the Provider for His people (Matthew 7:25-34, Deuteronomy 11:13ff, 28:1ff); and

Whereas, the Bible instructs us that the ordinary means by which God provides for His people is through their obedience to the creation mandate of diligence and hard work in exercising dominion (Genesis 1:28-30); and

Whereas, included in this mandate is the necessity of planning on the part of individuals and families, and of charity on the part of the Lord's Church toward those who undergo the hardships of life (Proverbs 6:6ff, 12:11, 13:11, II Corinthians 8:1-8, I Timothy 5:8-18); and

Whereas, the Social Security System of the United States of America diverts the trust of its people from the provision of the Almighty God, to the provision of the State, which is to lean on a broken reed; and

Whereas, such trust in men is forbidden by the Lord (Isaiah 57:9-13, 30:1-5, 31:1ff); and

Whereas, such a false faith leads inevitably to the neglect of the promises and commandments of the Living God; and

Whereas, the Social Security System, in addition to being rooted in the unbiblical view of the function of the State, is also based on unsound economic principles; and

Whereas, the Committee on Insurance and Annuities has very properly identified the looming expense of medical care in the future and warned the ministers of the PCA to take note of such expenses; and

Whereas, the Committee on Insurance and Annuities, on the basis of past action by the General Assembly, advised ministers in the PCA to refrain from taking the option of staying out of Social Security, or, if already out, to take the opportunity afforded by the new tax law to re-enter the program; and

Whereas, this advice appears to be contrary to the teaching of the Lord of the Church, and an expression of unbelief in the Lord's promises; and

Whereas, such unbelief brings reproach to the name of Christ, contributes to the escalating idolatry of statism among ministers and congregations, and thus damages the reputation of the Presbyterian Church in America;

Therefore be it resolved that:

1. The Presbyterian Church in America lay hold of the promises of Christ to be the provider of His people, and in demonstration of this confidence advise her ministers to remain out of the Social Security Program for the sake of conscience and concern for the glory of God.
2. That the Committee on Insurance, Annuities, and Relief begin to study and develop practical instruction and methods for ministers and churches to prepare for the future.
3. That the General Assembly communicate with the seminaries providing ministers to the PCA our desire to see each graduate fully informed of his option of non-participation and his responsibilities in order to take advantage of that option.
4. That the General Assembly humbly petition the Congress of the United States to open the way for those who entered the program in ignorance of either the biblical principles which apply or to the provision allowing their non-participation to opt out of the Social Security Program and put their trust in the Lord according to conscience.

Adopted at the Spring Stated Meeting of Westminster Presbytery, April 18, 1987.

Attest: Larry E. Ball, Stated Clerk

Answered in the negative. See 15-95, III, 5, p. 197.

Overture 32: From Southeast Alabama Presbytery

Whereas, all of our work in the denomination is to glorify our Lord Jesus; and

Whereas, because we are sinful men and are easily led by self-centeredness and worldly wisdom; and

Whereas, if we are to conduct the business of Christ, the Head of the Church, we must realize our complete dependence of His guidance and leading; and

Whereas, this work is to be done in humility, trusting in Him alone; and

Whereas, there exists a tendency towards factions and divisions currently within our denomination; and

Whereas, He has commanded us to do this work in unity and not in factions, disputes, and divisions which are hated by Him; and

Whereas, a need exists for us to have a time to humble ourselves before God in prayer and worship to properly prepare for this work of God;

Therefore be it resolved that Southeast Alabama Presbytery does call upon the General Assembly to set aside the first day of business for worship and prayer for the preparation of doing the work of Christ's Church.

Adopted at the Spring Stated Meeting of Southeast Alabama Presbytery, April 28, 1987.

Attest: Randy H. Kimbrough, Stated Clerk

Answered in the negative with the adoption of the docket, 15-3, p. 35.

Overture 33: From Northeast Presbytery

Whereas, the present *Book of Church Order* is contradictory at many points, and is difficult to follow, particularly with regard to candidacy, licensure, internship, and ordination of ministers: and

Whereas, the present *Book of Church Order* includes matters that more properly are dealt with in By-laws of the Assembly which are not a part of the Constitution to which we take ordination vows;
Therefore, Northeast Presbytery hereby overtures the 15th General Assembly to establish a committee to revise the *Book of Church Order*.

Adopted at the January 9-10, 1987 Stated Meeting.

Attest: Philip J. Adams, Stated Clerk

Answered in the negative, 15-95, III, 6, p. 197.

Overture 34: From Northeast Presbytery

That Northeast Presbytery overture the General Assembly to express our strong disapproval of the view of church authority set forth by the Majority Report of the Ad-Interim Committee to Study and Make Recommendations as to Structure and Procedure, and to urge the General Assembly to reject that concept.

Therefore, Northeast Presbytery hereby overtures the 15th General Assembly of the Presbyterian Church in America to

1. express our strong disapproval of the view of church authority set forth by the Majority Report of the Ad-Interim Committee to Study and Make Recommendations as to Structure and Procedure, and
2. to urge the General Assembly to reject that concept.

Adopted at the May 8-9, 1987 Stated Meeting.

Attest: Philip J. Adams, Stated Clerk

Answered by reference to action on the Ad Interim Committee on General Assembly, 15-95, III, 7, p. 197.

Overture 36: From Delmarva Presbytery

Whereas, Chapters 56, 57, and 58 of "The Directory For the Worship of God" have been given full constitutional authority by the 1981 General Assembly after being submitted to the Presbyteries and receiving the necessary two-thirds approval of the Presbyteries, and

Whereas, Chapter 58, "The Administration of the Lord's Supper," in section 58-4, teaches and requires that,

"Since, by our Lord's appointment, this sacrament sets forth the communion of saints, the Minister, at the discretion of the Session, before the observance begins, may either invite all those who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance; or may invite those who have been approved by the Session, after having given indication of the desire to participate," and

Whereas, the Fourteenth General Assembly had before it a Constitutional Inquiry #2 from the Westminster Presbyterian Church which asked, "May the Session approve an individual to participate in the Lord's table *who is not a member in good standing in an evangelical church?*" (M14GA, p. 330, emphasis added), and

Whereas, the Fourteenth General Assembly answered this question by saying, "This *matter* should be left to the spiritual discernment of the Session." (M14GA, p. 125, emphasis added), and

Whereas, the phrase "This matter" clearly refers to the question posed, that is, whether or not the Session may approve an individual to participate in the Lord's table who is not a member of an Evangelical church, and

Whereas, such an answer *does not give the Assembly's approval to the Session for so doing*, nor does it forbid the session from so doing, but rather refers the matter to the "discretion" of the Session, which is none other than what 58-4 itself already provides, and

Whereas, the above notwithstanding, some in the PCA have taken the Assembly's answer to mean *that it did give its approval* to a session admitting a person not a member of an Evangelical church to the Lord's table, and

Whereas, our Confession of Faith clearly summarizes the teaching of the Scripture that *church membership is necessary* for the partaking of the Lord's supper (CF 29.1, 25.3, 27.1; LC qq. 162, 165, 166, 168), and

Whereas, this understanding of God's Word has long been a part of the faithful witness of American Presbyterians to the truth of God's Word:

Persons professing faith in the Lord Jesus, and obedience to him, are to be received by the Session into the membership of the church, and welcomed to the communion. Members in good and regular standing in other churches are also to be received by the Session, on the presentation of proper certificates of dismissal....It is customary to invite all Christians present to unite in the service who are in good and regular standing in other evangelical churches. But "it is not in accordance with the spirit and usage of the Presbyterian Church to extend such invitations" to persons who are not members of any evangelical Church. [Presbyterian Digest, p. 669.] "The language of the book ("Directory for Worship," ch. viii., sect. iv.) relied upon by some to authorize indiscriminate communion is not correctly interpreted by them. Although in describing the persons there invited to the Lord's table church-membership is not expressed, it is clearly implied." [Minutes G.A. 1876, p. 79]

J. Aspinwall Hodge, *What is Presbyterian Law as Defined by the Church Courts*. Philadelphia: Presbyterian Board of Publication, 1882, p. 91.

Therefore Be It Resolved, that the Delmarva Presbytery respectfully overtures the Fifteenth General Assembly of the Presbyterian Church in America meeting in Grand Rapids, Michigan, June 15-19, 1987, that it declare its conviction that the answer of the Fourteenth General Assembly in Constitutional Inquiry #2 (*M14GA*, p. 330) may not be taken in any sense which would release a Session from the obligation to abide by the requirements of *BCO* 58-4.

Adopted by the Delmarva Presbytery at it's 20th Stated Meeting on 5/12/87.

Attest: Bruce Howes, Stated Clerk

Referred to the Sixteenth General Assembly, 15-95, III, 8, p. 197.

Overture 37: From Delmarva Presbytery

Whereas the coordinators of the committees of the General Assembly are most significant for the life and direction of the denomination; and

Whereas a single coordinator may hold his position for many years despite the necessity of an annual reelection by the General Assembly; and

Whereas the need for a grass-roots, "bottom-up" rather than "top down" decision on this matter would be most healthy for the church; and

Whereas the office of Stated Clerk has a similar significance in the denomination as its coordinators;

Therefore be it resolved that the following procedure be adopted for the selection of any new replacement in the office of General Assembly Coordinator or the Stated Clerk:

- (1) The Nominating Committee of the General Assembly (whose members are elected by the presbyteries) shall be notified of the forthcoming vacancy;
- (2) Members of the Nominating Committee shall propose to the Chairman of the Nominating Committee candidates for a search committee;
- (3) The Nominating Committee shall then elect from these candidates five members to constitute a Search Committee;
- (4) The Search Committee shall present its nomination(s) at the next meeting of the General Assembly.
- (5) The General Assembly's Committee on Administration shall be authorized to select an interim Stated Clerk, and the respective committees of the General Assembly shall be authorized to select an interim Coordinator.
- (6) Annual reelection shall continue under the present arrangement.

Be it further resolved that the above procedure be incorporated in the Rules for Assembly Operations under Article III, section 1 as it relates to the Stated Clerk.

Be it still further resolved that the above procedure be incorporated in the Bylaws of the PCA under Article IV, section 2 as it relates to the Coordinators.

Adopted by the 20th Stated Meeting of Delmarva Presbytery on 5/12/87.

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-18, p. 91.

TO THE COMMITTEE OF COMMISSIONERS ON INSURANCE, ANNUITIES & RELIEF

Overture 17: From TE George Crocker and TE Vaughn Hathaway

Whereas, the Board of Trustees of the Insurance, Annuity and Relief Funds has issued a "Position Paper" on "Social Security and Post-Retirement Medical Coverage"; and

Whereas, the same Board of Trustees did also "sen(d) to all ministers of the PCA . . . a reprint of an article entitled 'Clergy and Social Security'" and "an accompanying letter from the Director and Board Chairman"; and

Whereas, the same Board of Trustees did refer to two actions by previous General Assemblies of the PCA as actions that "encouraged ministers to participate in Social Security (1973, 1974)"; and

Whereas, the Board did state the "That the denomination has made no decisions which would advocate non-participation in the system on theological grounds"; and

Whereas, the fact is that the General Assembly has made no decisions with regard to the Social Security system or participation in the system from a theological position; and

Whereas, the General Assembly has never addressed the question of the biblical legitimacy of government sponsored programs of wealth redistribution such as the Social Security system; and

Whereas, the article "Clergy and Social Security" does argue falsely that a pastor who is presently covered by GI insurance cannot "honestly say that he . . . is opposed to" such "government insurance" programs as social security; and

Whereas, the Board of Trustees have independently taken action which in effect is an amendment of the PCA health plan approved by the General Assembly by changing the rate structure for retired teaching elders who are not eligible for Medicare and who desire to continue in the PCA health plan;

Therefore, be it resolved that Grace Presbytery overture the general Assembly of the PCA to direct the Board of Trustees on Insurance, Annuity and Relief Funds to desist from offering "Position Papers" on matters touching upon theological issues without definite General Assembly action; to withdraw the "Position Paper" on "Social Security and Post-Retirement Medical Coverage" until such time as the General Assembly shall speak to the issue; to rescind the new rate structure for retired teaching elders; to reimburse any retired teaching elder who was charged under the new rate structure; and to develop a policy consistent for all ministers of the PCA, who for conscientious reasons have chosen not to participate in the social security system or who have chosen to participate, so that the rate structure will be non-discriminatory; and

Overture the General Assembly to study amendments of the structure of the Board of Trustees on Insurance, Annuity and Relief Funds to prevent such independent action in the future.

Presented to and rejected by Grace Presbytery, January 13, 1987.

Presented to the General Assembly by TEs George Crocker and Vaughn Hathaway. RAO 5-8

Answered in the negative, 15-68, III, 20, p. 154.

TO THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS

Overture 15: From Northeast Presbytery

Whereas we appreciate the importance of the unity of the body of Christ;

Yet:

Whereas our current affiliation with the National Association of Evangelicals (NAE) constitutes a reduction of the distinctive character of the Reformed faith to an undefined "broad evangelicalism"; and

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

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

Whereas the public generally understands the pronouncements of such large umbrella organizations to be the position of its constituent members; and

Whereas the NAE is an extra-ecclesiastical organization doing work which is properly the function of the church; and

Whereas the possibility exists for individuals and local congregations to join the NAE on an individual basis, which we would encourage for those so inclined; and

Whereas cooperation between church courts and individual members of the PCA and non-PCA groups of many varieties already existed without the need for affirmation of a broad, general Statement of Faith; and

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

Whereas membership in the NAE is a costly matter, in both time and money, each of which is already in short supply in the various committees and agencies of our denomination;

Therefore, be it resolved that the Northeast Presbytery overtures the Fifteenth General Assembly of the Presbyterian Church in America, meeting in Grand Rapids, Michigan, to rescind the action of the Fourteenth General Assembly in this regard and to withdraw immediately from membership in the NAE.

Adopted at the Fall Stated Meeting of Northeast Presbytery, September 12-13, 1986.

Attest: Philip J. Adams, Stated Clerk

Answered in the negative. See 15-80, III, 11, p. 166.

Overture 16: From TE Eugene Case et al.

Whereas, the Fourteenth General Assembly of the Presbyterian Church in America voted to affiliate with the National Association of Evangelicals; and,

Whereas, the National Association of Evangelicals is an extra-ecclesiastical organization, made up of individuals, churches, and denominations of considerable variety, many of them Arminian and pentecostal in their doctrine; and,

Whereas, the Presbyterian Church in America has not, as yet, made a thorough study of the advisability of such extra-ecclesiastical affiliations, nor has it arrived at any set of principles upon which such an affiliation might properly be concluded; and

Whereas, the vote to affiliate with the National Association of Evangelicals was 352 in favor and 274 against; and

Whereas, twenty-three commissioners to the General Assembly felt strongly enough in opposition to such affiliation that they registered their negative votes; and

Whereas, twenty-six commissioners to the General Assembly felt strongly enough in opposition to such affiliation that they signed a solemn protest against the action; and

Whereas, the action of the Assembly has the effect of binding these brethren and others to an association in which they do not wish to have their membership; and

Whereas, their feeling on this matter is quite similar to the feelings of many who, in former ecclesiastical connections, protested membership in the World and National Councils of Churches; and

Whereas, the Presbyterian Church in America does not forbid any individual or congregation from affiliating with the National Association of Evangelicals; and

Whereas, the action of the Fourteenth General Assembly in this matter is an unnecessary affront to the convictions of many of the brethren; and

Whereas, the action of the Fourteenth General Assembly could have a divisive effect and disturb the unity of the Presbyterian Church in America; and

Whereas, it has not been demonstrated that affiliation with the National Association of Evangelicals is consonant with the Word of God and therefore binding upon the consciences of the brethren; and

Whereas, this action is a violation of the "Constitution of the Presbyterian Church in America" (BCO 14-6; 26-5);

Therefore, be it resolved that the session of the First Presbyterian Church of Woodville, Mississippi, in stated meeting on the 6th day of July, 1986, does hereby overture Grace Presbytery to overture the Fifteenth General Assembly of the Presbyterian Church in America to terminate immediately the membership of the Presbyterian Church in America in the National Association of Evangelicals.

Presented to and rejected by Grace Presbytery, October 14, 1986.

Presented to the General Assembly by TEs Eugene Case, George Felton and Vaughn Hathaway; RAO 5-8

Answered in the negative. See 15-80, III, 11, p. 166.

Overture 18: From Warrior Presbytery

Whereas, the 14th General Assembly of the Presbyterian Church in America voted to become a member of the National Association of Evangelicals, and this was the first time that many of the delegates have ever heard of this organization; and

Whereas, our joining this group puts us in ecclesiastical fellowship through the "National Religious Broadcasters" with men who are teaching error or denying Biblical truth, such as the following:

A. In the April 15, 1984, issue of Family Weekly, Norman Vincent Peale stated that the Virgin Birth is "Some theological idea of no importance to Salvation." On the Phil Donahue show on October 23, 1984, in answer to a question, Mr. Peale stated, "I have my own personal relationship with God, you've got yours. I know a Shinto temple in Japan where I found eternal peace one day in my soul."

B. Kenneth Copeland teaches on his tape, "The Force of Love" (BBC-56), "And you impart humanity into a child that's born of you...Because you are a human, you have imparted the nature of humanity into that born child. God is God. He is a Spirit...and He imparted in you when you were born again. Peter said it just as plain, 'We are partakers of the Divine Nature.' That Nature is alive eternally in absolute perfection, and that was imparted, injected into your spirit man, and you have that imparted into you by God just as you imparted into your child the nature of humanity. That Child wasn't a whale. It was born human...Well, now, you don't have a human, do you? No, you are one. You don't have a God in you. You are one."

Therefore, Be It Resolved, that Warrior Presbytery overtures the 15th General Assembly of the Presbyterian Church in America to withdraw from the National Association of Evangelicals immediately.

Approved as an Overture to the Fifteenth General Assembly of the Presbyterian Church in America, at the regular stated meeting of Warrior Presbytery in Linden, Alabama, January 20, 1987.

Attest: Marvin L. Harris, Stated Clerk

Answered in the negative. See 15-80, III, 11, p. 166.

TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS**Overture 1: From Southwest Presbytery**

Whereas many of our small congregations at times do not have sufficient elders to adjudicate discipline cases within the congregation and,

Whereas the former RPCES did have the provision for borrowed elders;

Therefore the Presbytery of the Southwest respectfully overtures the 15th General Assembly to assign to the appropriate committee the responsibility to draft an amendment to our *Book of Church Order* permitting borrowed elders.

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

Attest: Charles E. Turner, Stated Clerk

No action taken.

Overture 4: From the Presbytery of Westminster

Whereas, BCO 58-4 has been variously interpreted in the PCA because of its wording; and

Whereas, our constitutional standards clearly state at other points that church membership is necessary for the partaking of the Lord's Supper (See WCF 29:1, 25:3, 27:1, WLC Q. 162, 165, 166, 168, BCO 6-2, 6-4, and 27-2); and

Whereas, BCO 8-6 provides for the administration of sacraments in areas where there is no organized church;

Therefore be it resolved that BCO 58-4 par. 3 read as follows:

Since, by our Lord's appointment, this sacrament sets forth the communion of the saints, the Minister, at the discretion of the Session, before the observance begins may either invite all those who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance; or may invite *those communicants in good standing in any evangelical church* who have been approved by the Session, after having given indication of their desire to

participate. It is proper also to give a special invitation to non-communicants to remain during the service.

(The words in italics are the addition to the current reading.)

Adopted at the Fall Stated Meeting of Westminster Presbytery, October 18, 1986

Attest: Larry E. Ball, Stated Clerk

Referred to Study Committee, see 15-83, III, 22, p. 176.

Overture 5: From Delmarva Presbytery

Whereas, the PCA *Book of Church Order* says nothing about the *function* of a pulpit committee;

Therefore, be it resolved that the General Assembly of the Presbyterian Church in America amend the PCA *Book of Church Order* Chapter 20-2 by

1. adding the following after "pulpit committee":
"to select a qualified pastoral candidate to recommend to the congregation for vote. The pulpit committee..."
2. eliminating the word "which", which precedes the words "may be composed of members".

Adopted at the 18th Stated Meeting of the Delmarva Presbytery on November 11th, 1986.

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-83, III, 23, p. 176.

Overture 6: From New River Presbytery

Whereas, the office of Elder in the PCA is one of OVERSIGHT (BCO 8-1, 8-3); and

Whereas, the office of Deacon in the PCA is one of SERVICE (BCO 9-1); and

Whereas, the current PCA *Book of Church Order* allows for Deacons to serve as members of committees of Presbytery and General Assembly which are given responsibilities of OVERSIGHT in the church (9-5);

Therefore, be it Resolved that New River Presbytery does respectfully overture the Fifteenth General Assembly to begin process to change the *Book of Church Order*, Section 9-5, to read as follows:

"9-5: Deacons may be appointed by the higher courts to serve as non-voting members, advisors, and or treasurers of their various committees. It may also be helpful..."

The above overture was approved by New River Presbytery at its 38th Stated Meeting, Faith Presbyterian Church, Charleston, WV on November 15, 1986.

Attest: Don Post, Jr., Stated Clerk

Answered in the negative. See 15-83, III, 24, p. 176.

Overture 7: From New River Presbytery

Whereas, there have been an increasing number of Judicial Cases coming before the General Assembly each year, requiring an inordinate number of man-hours of commissioners to be spent off the floor during the General Assembly; and

Whereas, there appears to be no strong consensus at this time in forming any permanent Judicial Commission at the General Assembly level to deal with such cases between assemblies;

Therefore, be it Resolved that New River Presbytery does respectfully overture the Fifteenth General Assembly to change the Rules of Assembly Operation by adding the following new paragraph:

"X.C That prior to the end of each General Assembly, four Standing Judicial Commissions, made up of 15 members each, be elected on the floor of the General Assembly from names nominated by the Committee of Commissioners on Judicial Business (with additional nominations allowed from the floor); and that nominees for these four Standing Judicial Commissions be limited to representatives of Presbyteries of four geographical regions as recommended by the Committee of Commissioners on Judicial Business; that any judicial references arriving to the level of General Assembly between meetings of the General Assembly will be forwarded by the Permanent Committee on Judicial Business to the appropriate Standing Judicial Commission; and that if the Commission finds the reference in

order, will adjudicate the matter and that such adjudication will be binding on all parties immediately, unless 1/3 of the sitting Commission Members vote to suspend action until the case is reviewed by the General Assembly; and that each of the Standing Judicial Commissions will report the results of their work to the next General Assembly in accordance with Sections A and B above. Membership on any Standing Judicial Commission will be limited to three consecutive years."

The above overture was approved by New River Presbytery at its 38th Stated Meeting, Faith Presbyterian Church, Charleston, WV on November 15, 1986.

Attest: Don Post, Jr., Stated Clerk

Answered by action regarding Judicial Commissions. See 15-43, p. 106.

Overture 8: From Delmarva Presbytery

Whereas the Bible clearly specifies the mandatory qualifications of elders in I Timothy 3:1-7 and Titus 1:6-9, and of deacons in I Timothy 3:8-13 and Acts 6:3, and

Whereas the Chapter 24-1 of the *PCA Book of Church Order* does not specify these verses and does not even include Acts 6:3,

Therefore be it resolved that the General Assembly of the Presbyterian Church in America amend the *PCA Book of Church Order* Chapter 24-1 by replacing "I Timothy 3 and Titus 1" with:

"I Timothy 3:1-7 and Titus 1:6-9 (elders), or I Timothy 3:8-13 and Acts 6:3 (deacons)."

Adopted at the 18th Stated Meeting of the Delmarva Presbytery

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-83, III, 28, p. 177.

Overture 9: From Delmarva Presbytery

Whereas, the Bible clearly specifies the mandatory qualifications of elders in I Timothy 3:1-7 and Titus 1:6-9, and

Whereas, the *PCA Book of Church Order* does not specify any vehicle whereby candidates for the ministry are to be evaluated according to these qualifications, and

Whereas, at present some men are not formally evaluated on the basis of the Bible's qualifications either by the Presbytery or by the calling church,

Therefore, be it resolved that the General Assembly of the Presbyterian Church in America amend the *PCA Book of Church Order* Chapter 20-2 by adding the following after "designated by the congregation":

"The pulpit committee may only select a man who, in the committee's opinion, fully satisfies the qualifications of I Timothy 3:1-7 and Titus 1:6-9."

Adopted at the 18th Stated Meeting of the Delmarva Presbytery

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-83, III, 29, p. 177.

Overture 10: From Delmarva Presbytery

Whereas, the Bible clearly specifies the mandatory qualifications of elders in I Timothy 3:1-7 and Titus 1:6-9, and

Whereas, the *PCA Book of Church Order* does not specify any vehicle whereby candidates for the ministry are to be evaluated according to these qualifications, and

Whereas, at present some men are not formally evaluated on the basis of the Bible's qualifications either by the Presbytery or by the calling church,

Therefore, be it resolved that the General Assembly of the Presbyterian Church in America amend the *PCA Book of Church Order* Chapter 21-4 in the following manner:

Add the following to the second paragraph, after "experiential religion":

"his personal character and family management (based on qualifications in I Timothy 3:1-7 and Titus 1:6-9)."

Adopted at the 18th Stated Meeting of the Delmarva Presbytery.

Attest: Bruce B. Howes, Stated Clerk

Answered in the affirmative as amended. See 15-83, III, 27, p. 177.

Overture 11: From Delmarva Presbytery

Whereas, the Bible clearly specifies the mandatory qualifications of elders in I Timothy 3:1-7 and Titus 1:6-9, and

Whereas, the PCA *Book of Church Order* does not specify any vehicle whereby candidates for the ministry are to be evaluated according to these qualifications, and

Whereas, at present some men are not formally evaluated on the basis of these Bible's qualifications either by the Presbytery or by the calling church,

Therefore, be it resolved that the General Assembly of the Presbytery Church in America amend the PCA *Book of Church Order* chapter 19-2 in the following manner:

1. add the following as a new paragraph B:

"Be examined as to his fulfillment of the qualifications for the office in I Timothy 3:1-7 and Titus 1:6-9 concerning personal character, family life, and ability to teach the Scriptures soundly."

2. Reletter the present paragraph B as new paragraph C

3. Reletter the present paragraph C as new paragraph D

4. Reletter the present paragraph D as new paragraph E

Adopted at the 19th Stated meeting of the Delmarva Presbytery on 11/11/86.

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-83, III, 30, p. 177.

Overture 12: From Delmarva Presbytery

Whereas, the Bible clearly specifies the mandatory qualifications of elders in I Timothy 3:1-7 and Titus 1:6-9, and

Whereas, the PCA *Book of Church Order* does not specify any vehicle whereby candidates for the ministry are to be evaluated according to these qualifications, and

Whereas, at present some men are not formally evaluated on the basis of the Bible's qualifications either by the Presbytery or by the calling church,

Therefore, be it resolved that the General Assembly of the Presbyterian Church in America amend the PCA *Book of Church Order* Chapter 20-3 by adding to the end of it:

"In voting, the members of the church should be exhorted to keep in mind that any prospective pastor must meet the qualifications set forth in I Timothy 3:1-7 and Titus 1:6-9."

Adopted at the 18th Stated meeting of the Delmarva Presbytery.

Attest: Bruce B. Howes, Stated Clerk

Answered in the negative. See 15-83, III, 26, p. 177.

Overture 13: From Northeast Presbytery

Whereas, one of the most important functions of the General Assembly is to "decide in all controversies respecting doctrine and discipline" (BCO 14-6), and

Whereas, the General Assembly each year receives complaints and appeals from the lower courts of the church, and

Whereas, the Rules of Assembly Operation X (Judicial Commissions) do not specify how commissions are to be appointed, and

Whereas, the various traditions have developed in the appointment of said judicial commissions without consistency, and

Whereas, at the Fourteenth General Assembly judicial commissions were appointed that did not represent the denomination as a whole geographically nor by a theological cross section of the denomination,

Be it resolved that the Northeast Presbytery overture the Fifteenth General Assembly to direct the permanent committee on Judicial Business to prepare an amendment to RAO X-A-1 which shall:

1. State that the Committee of Commissioners on Judicial Business shall nominate members of judicial commissions on behalf of the General Assembly.
2. That the members so nominated to these commission shall be chosen with highest priority being given to geographical balance on each commission.
3. That in no cases shall a member of a commission be nominated be-cause of his particular theological position.
4. That no member of a Committee of Commissioners or a floor clerk of the Assembly shall be nominated to Judicial Commission because of the time demands of their respective positions.
5. That to enable the Committee of Commissioners on Judicial Business to carry out these responsibilities, the Committee on Administration shall provide to the Committee of Commissioners a list of the actually registered commissioners not later than noon of the opening day of the Assembly. This list shall provide the pool of potential commissioners less those exceptions noted above.
6. That this proposed amendment to RAO be presented as a special order on the opening day of the Fifteenth General Assembly.

Adopted at the September 12-13, 1986 meeting of Northeast Presbytery.

Attest: Philip J. Adams, Stated Clerk

Carried over to the Sixteenth General Assembly. See 15-83, III, 40, p. 182.

Overture 14: From Northeast Presbytery

Whereas the Rules of Discipline note that the censures which may be inflicted by church courts are admonition, suspension, excommunication, and deposition, (30-1), and

Whereas suspension is defined with respect to church officers as "exclusion from their church offices and sealing ordinances (30-3)," and

Whereas there are certain to be instances where a church officer should be suspended from office but should not be denied access to the sealing ordinances, and

Whereas presently the only option given to church courts is to admonish the offender or suspend (whether definite or indefinite)

Therefore be it resolved that the *Book of Church Order* be amended to make it possible to suspend an officer of the church without keeping him from the sealing ordinances.

Adopted at the September 12-13, 1986 meeting of Northeast Presbytery.

Attest: Philip J. Adams, Stated Clerk

Answered in the negative, 15-83, III, 25, p. 177.

Overture 19: From Southeast Alabama Presbytery

Whereas the *Book of Church Order* 24-9 conveys the impression that all elders and deacons who have been granted emeritus status no longer have voting privileges in the courts of the Presbyterian Church in America, and in the case of deacons within the diaconate of the local church, and

Whereas the 12th General Assembly, having taken final action to approve the present language of *Book of Church Order* 24-9, also adopted a personal resolution, presented by a member of that court, which affirmed that it was not the intention of 24-9 when it was approved in 1984 to deprive officers of their voting privileges who had attained emeritus status prior to final ratification of 24-9, and

Whereas the 13th General Assembly answered a Constitutional Inquiry from a Session reaffirming the view that the removal of suffrage did not retroactively apply to Elders and Deacons Emeriti before final ratification of 24-9, and

Whereas these two actions of consecutive General Assemblies do not have the force of Constitutional law or of legal precedent, but rather express the opinion of these Assemblies that 24-9 did not adequately provide for already emeritated officers, and

Whereas *Book of Church Order* 24-9, by a strict construction of its wording, has caused confusion pertaining to the suffrage of certain officers possessing emeritus status, and

Whereas the potential for such confusion among the churches and courts will continue to exist with the present language,

Therefore be it resolved that the 15th General Assembly correct this oversight by amending the *Book of Church Order* by the addition of the following sentence after the last sentence of 24-9:

"Elders and Deacons who have been granted Emeritus status prior to June 22, 1984 shall retain their voting privileges."

Adopted by Southeast Alabama Presbytery at its meeting of January 27, 1987.

Attest: Randy Kimbrough, Stated Clerk

See 15-83, III, 31, p. 177.

Overture 22: From Pacific Presbytery

Whereas more and more gifted men are pursuing the gospel ministry later in life as a second career, **Whereas** some of these men do not have an undergraduate degree,

Whereas some of these men have acquired the equivalent results of an undergraduate degree through their life experience,

Whereas a presbytery should be able to utilize the gifts of these men more fully than it can at present,

Whereas the PCUS and the RPCES both had constitutional provisions for qualified men to enter the ministry without an undergraduate degree, and

Whereas a presbytery has the option to omit any part of the ordination examination and to accept appropriate testimonials in place of a seminary degree (*BCO* 21-4), but a presbytery does not have the option to waive the required undergraduate degree,

Therefore be it resolved that the Presbytery of the Pacific overture the Fifteenth General Assembly of the Presbyterian Church in America to amend *BCO* 21-4 to read:

An intern applying for ordination shall be required to present a diploma of Bachelor or Master from some approved college or university (or be approved by a three-fourths vote of the Presbytery as having given evidence of the academic aptitude, analytic and synthetic thinking skills, the ability to communicate in written and oral form, and an interaction with the history and cultures of the world which are the equivalent of such a degree) and also...

Approved January 17, 1987 by action of Pacific Presbytery.

Attest: J. Robert Vinson, Stated Clerk

Referred to the Sixteenth General Assembly. See 15-83, III, 32, p. 177.

Overture 23: From Central Carolina Presbytery

Whereas the Larger Catechism of the Confession of Faith of the PCA (1983) states in Q. 177 (p. 109):

Q.177 Wherein do the sacraments of baptism and the Lord's Supper differ?

A. The sacraments of baptism and the Lord's Supper differ, in that baptism is to be administered once, with water, to be a sign and seal of our regeneration and ingrafting into Christ ⁴¹, and even to infants ⁴², whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul ⁴³, and to confirm our continuance and growth in Him ⁴⁴, and that only to such as are of years and ability to examine themselves ⁴⁵.

41. Matt 3:11; Tt 3:5; Gal 3:27

42. Gen 17:7 & 9; Acts 2:38-39; I Cor 7:14;

43. I Cor 11:23-26

44. I Cor 10:16.

45. I Cor 11:28-29. "But let a man examine himself, and so let him eat of the bread and drink of that cup..."

Therefore, in order to comply fully with the last phrase of the direction of Q. 177 of the Larger Catechism of the Confession of Faith and Catechism of the Presbyterian Church in America, namely that "only to such as are of years and ability to examine themselves,"

Be it resolved, that the Central Carolina Presbytery overtures the 15th General Assembly of the Presbyterian Church in America to amend the *Book of Church Order* 58-4 to read, "...the Minister, at the

discretion of the Session, before the observance begins, may either invite all who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance; or may invite those who have been approved by the Session, after having given indication of their desire to participate *as those who are of years and ability to examine themselves.*"

Discussion:

Children--or for that matter any person who does not meet the test cited in I Cor. 11:28-29--ought not to be permitted to partake of the Lord's Supper.

Children, born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper.

The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the session.

When persons baptized in infancy are to be admitted to full communion with the Church, they shall be examined as to their knowledge and piety, and shall in ordinary cases, with the approval of the Session, make a public profession of their faith, in the presence of the congregation.

Attest: Stephen O. Stout, Stated Clerk

Carried over to the Sixteenth General Assembly. See 15-83, III, 33, p. 177 and 15-79, p. 163

Overture 25: From Delmarva Presbytery

Whereas the Constitution of the PCA already consists in part of a Directory of Worship; and **Whereas** the current Directory for Worship (DFW) contains only four sections which are obligatory for instruction of the people; and

Whereas the Prefatory Statement (*Minutes of the Fourteenth General Assembly*, p. 338) recognizes the diversity of views of worship within the PCA and the differing conclusions resulting therefrom; and

Whereas the different chapters of the DFW are applications of different chapters of the *Westminster Confession of Faith*, and varying Scriptural references; and

Whereas Delmarva Presbytery has expressed general disapproval of the proposed DFW but with specific exceptions noted by some presbyters, and that a vote on the entirety of the proposed DFW is unfair to the work that the committee has accomplished, and the intent of the original GA charge;

Therefore, the Delmarva Presbytery overtures the Fifteenth General Assembly to direct the presbyteries to take up the proposed DFW one chapter each year in sequential order that each may be examined and approved after appropriate and detailed discussion.

Adopted at the 19th meeting of the Delmarva Presbytery, 2/14/87.

Attest: Bruce B. Howes, Stated Clerk

See 15-83, III, 34, p. 178 & 15, p. 172.

Overture 26: From the Presbytery of Eastern Canada

Whereas, the Presbyterian Church in America attracts more teaching elders than it is presently able to employ; and

Whereas, elders in Christ's church should function as elders only when they are called to that work by a body of Christ's people; and

Whereas, there is a need for ordained teaching elders to relate to the presbytery especially when they are seeking God's calling to a new work, and are not presently employed in our church as a teaching elder; and

Whereas, some presbyterian bodies have solved this dilemma by providing for an appendix to the roll of presbytery;

Therefore, the Presbytery of Eastern Canada overtures the Fifteenth General Assembly of the Presbyterian Church in America to amend the *Book of Church Order*:

1. Amending the first sentence of 13-2 to read: "A teaching Elder shall be required to hold his membership in the Presbytery within whose geographical bounds he resides, unless there are reasons which are satisfactory to his Presbytery why he should not do so."

2. Inserting a new section 13-3: "The Presbytery may establish an appendix to the roll, to allow teaching elders who do not have a call to a particular work to relate to the courts of the church. Continuance on the appendix to the roll shall be reconsidered at least every three years. Only those who show a serious desire to enter a definite ecclesiastical work as a teaching elder shall be continued on the appendix to the roll. If it appears that his continued failure to enter the work of a teaching elder proceeds from his lack of acceptability to the church, Presbytery may divest him of his office without censure under #34-10.

Teaching elders on the appendix to the roll would have all the rights of other members of presbytery, except the right to vote.

Teaching elders on the appendix to the roll are encouraged to become members of a particular congregation. Those who do so are eligible to be elected to the session of that congregation, and to be appointed as ruling elder representatives to Presbytery or General Assembly. They would not thereby cease to be on the appendix to the roll of Presbytery."

3. Renumbering the remaining sections of chapter 13.

Adopted by the Presbytery of Eastern Canada, February 28, 1987

Attest: Howard McPhee, Stated Clerk

Answered by reference to action taken on the Directory For Worship. See 15-83, III, 34, p. 178 and 15, p. 172.

Overture 27: From Covenant Presbytery

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

Whereas, the Ad-Interim Committee on the General Assembly has sought diligently to resolve the delegated Assembly question with various proposals, and

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

Whereas, there is a need to restrict the size of any General Assembly so it may remain small enough to be a deliberative body but also an evenly representative body, and

Whereas, there is a desire to have a near equal number of Teaching Elders and Ruling Elders present at each Assembly,

Therefore, Be it resolved that we overture the Fifteenth General Assembly to amend the *Book of Church Order* to provide for a delegated Assembly with Proposed amendments to the *BCO* as follows:

REPLACE *BCO* 14-2 WITH THE FOLLOWING

14-2

1. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment.
2. Every church shall be able to send at least one commissioner to the General Assembly on the following basis:
 - A. Churches with less than 500 members will be able to send only one commissioner to each General Assembly each year. The commissioner from a church must alternate every year between being a Teaching Elder and a Ruling Elder. Every church of this size will be designated in accordance with paragraph 4 of this chapter as to which years they will be allowed to send a Teaching Elder and to which years they will send a Ruling Elder as a commissioner to General Assembly.
 - B. Churches with 500 members or more and less than 1000 members will be able to send only one Teaching Elder and only one Ruling Elder every year to the General Assembly as commissioners.
 - C. Churches with 1000 members or more and less than 1500 members will be able to send only three commissioners every year to the General Assembly of which one commissioner must be a Teaching Elder and one commissioner must be a Ruling Elder.
 - D. Churches with 1500 members or more and less than 2000 members will be able to send only two Teaching Elders and only two Ruling Elders to the General Assembly each year as Commissioners.
 - E. Churches with 2000 members or more will be able to send only five commissioners to the General Assembly every year, two of which must be Teaching Elders and two of which must be Ruling Elders.

3. All Teaching Elders not on the staff of a particular PCA church will only be able to attend General Assembly every other year as a commissioner. In accordance with paragraph 4 of this chapter, these Teaching Elders will be assigned which years they may attend General Assembly as a commissioner and will only be able to attend as a commissioner in those designated years.
4. The Stated Clerk of each Presbytery shall be responsible under the Presbytery's authority for evenly dividing the distribution of churches with less than 500 members and Teaching Elders not on the staff of a PCA church between even and odd years so there will be as nearly an even distribution between Ruling and Teaching Elders eligible to attend each General Assembly. The Statistical Reports for the year ending prior to the General Assembly of the last reported statistics shall be used to determine the number of commissioners eligible for each church.

Approved by Covenant Presbytery meeting at Greenwood, MS, March 3, 1987.

Attest: Paul O. Honomichl, Stated Clerk

Answered by action on the Ad Interim Committee on General Assembly. See 15-38, p. 105.

Overture 29: From TE Donald Codling

Whereas, the issue of continuing spiritual gifts was raised again before the 14th General Assembly (Judicial Case #1, *M14GA* 224-233); and

Whereas, the Fourteenth General Assembly found that our standards "...negate the idea that any extraordinary ways still continue in addition to Scripture as ways by which God verbally uncovers His will to His people" (*M14GA* 231); and

Whereas, this judgment has been applied as binding upon our officers; and

Whereas, our standards maintain that, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from Scripture..." (*WCF* 1.6); and

Whereas, the scripture nowhere expressly declares that gifts such as tongues and prophecies have ceased; and

Whereas, to our knowledge, every argument that has yet been presented to demonstrate that tongues and prophecies which are in accord with scripture but do not have canonical status have ceased depends upon some premises which are not derived from Scripture; and

Whereas, this failure has been carefully analyzed in a Master's Thesis at Westminster Theological Seminary (Donald A. Codling, *The argument that the revelatory gifts of the Holy Spirit ceased with the closure of the canon of scripture*, 1974); and

Whereas, the reformed and presbyterian churches have historically maintained that if our doctrine is challenged from scripture, we will give the challenger "...satisfaction from the mouth of God, that is from his holy scriptures, or else reformation of that which he shall prove to be amiss" (Scots confession of faith, 1560, preface);

Therefore, the fifteenth General Assembly is overtured to:

1. To appoint a study committee to consider this issue, instructing the committee to consider the aforementioned thesis and either answer its objections from scripture, preparing an argument for the cessation of gifts such as tongues and prophecy from scripture alone, or to bring other recommendations to a future assembly for dealing with this issue in a manner which is properly biblical;
2. To instruct presbyteries and sessions that until the report of the above study committee is dealt with by a future assembly candidates for office who hold to a view which allows for the possibility of continuing revelations which do not conflict with or have the status of additions to Scripture should not on that ground be barred from office. However, they should be warned that if their view continues to be rejected by our church after the study committee reports they will be required either to conform or resign. Rationale: tradition is not sufficient ground for binding officers to a view whose truth has not been demonstrated from scripture alone;
3. To instruct Calvary Presbytery to suspend application of the judgment of the fourteenth General Assembly in the complaint of Gentry *et al.* until the study committee has reported; and
4. To instruct all officers of the PCA that the withholding of judgment at this time does not authorize officers of the PCA either to teach that such gifts continue or to practice them publicly if they consider that they have such gifts.

From TE Donald Codling, not adopted by the Presbytery of Eastern Canada.

Attest: Howard McPhee, Stated Clerk

Answered in the negative, 15-83, III, 35, p. 178..

Overture 30: From Philadelphia Presbytery

It is our recommendation that the phrase, "A person who fails to renew his licensure before its expiration date will be dropped from the rolls of Presbytery" be added as a final sentence in *BCO* 19-6.

Adopted at the March 14, 1987 Stated Meeting of the Philadelphia Presbytery.

Attest: Iain Crichton, Stated Clerk

Adopted as amended. See 15-83, III, 36, p. 178 for amended text.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA**Overture 3: From the Presbytery of Mid-America**

Mid-America Presbytery, formerly known as Oklahoma Presbytery, hereby petitions General Assembly, in its next stated meeting, to change its bounds to include the state of Kansas.

Adopted at the October 11, 1986 meeting of Mid-America Presbytery.

Attest: Robert E. Hays, Stated Clerk

Answered in the negative with a request for a ten year plan to develop the area. See 15-60, III, 15, p. 125.

Overture 20: From Southwest Presbytery

Whereas the state of Wyoming is currently out of bounds of any Presbytery in the Presbyterian Church in America (P.C.A.);

And, whereas, because Wyoming is out of bounds of any Presbytery, the primary responsibility for church planting is our MNA headquarters in Decatur, Georgia;

And, whereas the state of Wyoming is a rural state with no major metropolitan centers,

And, whereas the single church in Wyoming is affiliated with the Presbytery of the Southwest;

Therefore, the Presbytery of the Southwest, meeting in Phoenix, Arizona, on January 22, 23, 1987, respectfully petitions the 15th General Assembly meeting in Grand Rapids, Michigan, in June, 1987, to change the present boundaries of the Presbytery of the Southwest to include the entire state of Wyoming.

By action of the Presbytery of the Southwest meeting in Stated Session January 22-23, 1987 at the Calvin Church in Phoenix.

Attest: Charles E. Turner, Stated Clerk

Postponed until a plan for development of the area can be proposed. See 15-60, III, 17, p. 126.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD**Overture 24: From the Presbytery of Philadelphia**

Whereas the Presbytery of Philadelphia meeting on November 14-15, 1986 discussed the importance of presbytery level mission support policies;

Therefore be it resolved that;

- a. the Philadelphia Presbytery Policy statement on Mission Support be added to the appropriate portion of the General Assembly Mission to the World Committee Policy Manual.
- b. the General Assembly distribute the Policy to the presbyteries for their consideration, adoption and implementation.
- c. the presbyteries report to the 16th General Assembly of the Presbyterian Church in America their actions in this matter.

Adopted at the November 14-15, 1986 Stated Meeting of the Philadelphia Presbytery.

Attest: Iain Crichton, Stated Clerk

Strategic Support for Foreign Missionaries

Introduction: Motivation for this report

The immediate motivation for this report was an informal request by one of our pastors at the May meeting of Presbytery that the MTW Committee prepare some guidelines for missionary support. Such informal requests are not usually taken up by a committee, unless they represent a long-standing issue and/or a need.

The long-standing issue and need in this case has to do with a recommendation made at least ten years ago to WPM (in the old RPCES context) that each missionary be supported by the churches of one presbytery. The idea made a great deal of sense to a lot of people but, to our knowledge, it has never been done. There are three possible reasons why this has not been done:

1. The churches are too independent-minded to work on the issue.
 2. The plan is too idealistic to be implemented.
 3. No plan was ever made to help the churches of a presbytery implement the idea.
- The remainder of this report will deal with these problems.

I. Stewardship - The Foundational Principle of this Plan

The reason for suggesting that each missionary's support should be raised within a presbytery was the principle of exercising good stewardship of both mission funds and the missionary's time.

It is obvious that sending a missionary candidate all over the United States and Canada to raise his support and then again on each furlough to report to the churches is a vast expense. The number of churches actually providing support for any given missionary does not usually exceed the number of churches in the Philadelphia Presbytery, though we have heard of some missionaries supported by as many as fifty or sixty churches. If all those supporting churches were concentrated in one area of the country the expense for travel would diminish greatly.

The missionary's time would also be used more effectively. Being in closer proximity to his supporting churches, the missionary can also spend more time with those churches while on furlough and thereby make a greater impact on the congregation for the cause of missions.

II. The Goal - One Missionary to Twenty Churches

Our goal would be to have each missionary supported by about twenty churches; to limit the travel of missionaries in itineration both initially and on each furlough; to help each church to make the most effective use possible of their missionary support budget.

To accomplish this goal churches need to give approximately five percent of the individual missionary's total support need (e.g. a missionary with a budget of \$3,000.00 per month needs an average of \$150.00 per month from each supporting church).

There are several good reasons for aiming at twenty churches or less:

1. Twenty churches can easily be visited on a furlough. Even a short furlough of three months would allow for one service at each church.
2. Correspondence with supporting churches becomes an overwhelming burden for missionaries with much over twenty churches--not to mention postage costs from the field.
3. Churches know that to maintain the 5% level they must raise support every year to meet inflation and salary adjustments.

In order to average five percent, some churches will have to aim higher than five percent. We suggest that churches with attendance above two hundred aim at six percent and increase that one percent for every increase of one hundred people until reaching ten percent.

III. Action - Steps Toward the Goal

A. Commitment to the Principle

Unless the session of each church is committed to this goal, one or more of the problems considered below will make the plan fail. However, each church that adopts the plan moves the realization of the goal one step closer. The first step is recognition of the value of such an approach and a decision to make the gradual changes necessary for implementation.

B. Review all present missionary support.

1. Which missionaries are supported from the church budget? (Not individual pledges from the congregation.)

2. What percentage of their total support budget are you now giving?

C. Using the above data, place a priority on undersupported missionaries now on the field.

Each time you can increase budgeted support, determine to put a priority on missionaries already supported. Consider:

- a. Which missionaries have a support deficit? (MTW sends out this information regularly.)
- b. Of these, are there any with special ties to your church? Or this Presbytery?
- c. If not are there some from a neighboring presbytery?

When your percentage goal has been reached for every missionary presently supported, begin to take on new missionaries, placing a priority on missionaries from this presbytery.

D. When a presently supported missionary retires or resigns:

Reassign the money in the budget to missionaries on the same priority basis as above.

IV. Problems and Objections

A. The very small church:

Some churches have such a small benevolence budget that they could not support even one missionary at five percent of his budget. That is why we have suggested five percent as an average support figure. Begin where you can and strive to increase the amount as you grow.

B. Does this plan suggest dropping some missionaries?

It does not. It calls for a gradual change. There is no way to suddenly shift from sending missionaries all over North America to "presbytery support." The change must be made very gradually if it is to succeed at all. The process will take as much as ten to fifteen years.

C. What about support from individuals in the church?

This report deals only with *budgeted support*. It makes no recommendation about individuals supporting missionaries. However, gradually much of that support will also be going to missionaries from the presbytery because they are the ones the session will be bringing to the church to speak.

D. Our presbytery is too small to make it work:

It may well be that most of the presbyteries of the PCA are too small to do this effectively. That is why there was mention of checking the needs of missionaries from neighboring presbyteries in III, C, c above. (e.g. Philadelphia Presbytery could cooperate with Northeast, New Jersey, and Delmarva.)

Answered in the negative, 15-29, III, 14, p. 99.

TO THE REVIEW AND CONTROL COMMITTEE

Overture 35: From Delmarva Presbytery

Whereas we believe the use of the word "Reverend" to be an identification used in the same fashion as "minister" or "doctor," and is not a title of spiritual pre-eminence as cited in *BCO* 7-3.,

Therefore, Delmarva Presbytery respectfully overtures the 15th General Assembly of the Presbyterian Church in America, to rescind every and all prohibitions of the use of the word "Reverend" in Presbytery minutes and/or correspondence.

Adopted at the 20th Stated Meeting of the Delmarva Presbytery on 5/12/87.

Attest: Bruce B. Howes, Stated Clerk

See 15-95, III, 3, p. 197 and 15-96, V, B, 4, p. 219.

C. BUSINESS CARRIED OVER FROM PREVIOUS GENERAL ASSEMBLIES

TO THE COMMITTEE ON BILLS AND OVERTURES

14-4, B, p. 44

Overture 5: From Delmarva Presbytery

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

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

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

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

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

Therefore be it resolved that the Thirteenth General Assembly direct the Stated Clerk to prepare for publication a document explaining the convictions and history of the PCA and the RPC,ES. The

document shall be revised under the supervision of the Stated Clerk to include history pertinent to the formation of the PCA and a reflection of PCA governmental standards rather than those of the RPC,ES.

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

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

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

Attest: Thomas G. Webb, Stated Clerk

14-85, III, 3, p. 187

That overture 5, p. 44 from Delmarva be adopted as amended by the Committee of Commissioners, to wit: *add* under the therefore clause, sixth line, after the phrase "shall publish the study" the words "when funds are available."

The Clerk has prepared this material and is waiting for funding. See Appendix A, p. 228.

TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION

13-73, III, 35, p. 139

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

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

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

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

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

Carried over to the next General Assembly due to the fact that there were not 2/3 of the Assembly present.

Answered in the negative. See 15-91, III, A, 1, p. 185.

13-73, III, 39, p. 140

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

Ad-Hoc Personnel Policy Committee to be erected. See 15-91, III, C, 26, p. 190.

14-4, E, p. 80

Personal Resolution #1 to the Committee of Commissioners on Judicial Business

Whereas, there are from time to time changes which require an amendment or suspension of the Rules of General Assembly; and

Whereas, it is almost impossible to amend the Rules of General Assembly because of the necessity to have a two thirds vote of the total enrollment of commissioners;

Therefore, I move to amend the Rules of Assembly Operations, XIV as follows:

"The Rules of the General Assembly may be amended or suspended only by a two thirds vote of those voting which must also be a majority of the total enrollment of commissioners. A motion to amend is debatable. A motion to suspend is not debatable."

Signed,
TE Donald H. Post, Jr., New River
June 24, 1986

14-52, 62, p. 131

That Personal Resolution #1 by Don Post be referred to the Permanent Committee on Administration to report back to the Fifteenth General Assembly and to further instruct the COA to have the matter brought before the Assembly immediately following the election of the moderator at the Fifteenth General Assembly.

Answered in the Affirmative, 15-91, III, A, 2, p. 185.

14-4, B, p. 41

Overture 16: From North Georgia Presbytery

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

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

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

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

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

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

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

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

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

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

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

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

1. What have the expenses and receipts (including the amounts provided by the major committees to defray the actual expenses of each assembly) been for the past five General Assemblies?
2. In light of the Ad-Interim Committee on the Assembly's Structure's recommendation affecting a delegated assembly and the straw vote taken at the 13th General Assembly indicating a desire to have such a delegated assembly, why should individual congregations be "taxed" to pay for the assembly's expenses when they will not be directly represented?
3. What has been the response of the churches to this procedure for the 14th General Assembly? To what extent have churches without commissioners present actually given to the expenses of the Assembly?
4. What do the words, "Subscription donations," "requested," and the phrase "the churches are expected..." actually mean?
5. Does this proposed amendment imply that congregations might pay the registration fee for the Ruling Elder but not the Teaching Elder?
6. What will happen to a commissioner who has been duly elected by his Session to attend the Assembly but whose Session has chosen not to pay the subscription donation and demands to be seated as a commissioner on the basis of the *Book of Church Order* 14-2?

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

Attest: Robert Valentine, Stated Clerk

With the defeat of the amendments to RAO 10-1 through 10-4 this overture has become moot. See 15-91, III, A, 1, p. 185.

14-74, III, 4, p. 170

That the Rules for Assembly Operations be amended as follows:

Insert a new 4-1, and renumber the remaining items under IV:

4-1 There shall be a General Assembly Arrangements Committee, which shall function under the COA. Final approval of all decisions regarding the Assembly shall rest in the COA in accordance with the Rules for Assembly Operations. COA must approve any non-PCA speaker at the Assembly. The Committee shall be constituted as follows:

1. The Chairman of the local arrangements committee, who is appointed by the host presbytery, and serves as chairman of the full committee.
2. The treasurer of the local arrangements committee.
3. One other member of the local arrangements committee.
4. One member from each of the four permanent committees.
5. The Stated Clerk of the General Assembly.
6. The Coordinator of the Committee on Administration.

The Assembly's Committee and the Local Arrangements Committee shall operate under a Manual approved by the GA.

Answered in the affirmative. See 15-91, III, A, 3, p. 185.

14-74, III, 6, p. 170

That RAO 11-1, carried over from the Thirteenth General Assembly, be adopted in the following amended form:

11-1 Each congregation of the denomination shall be *encouraged* each year to make a specific subscription donation to assist in the defraying the expenses of the General Assembly, whether a

commissioner is sent to the Assembly or not. Such subscription donation shall cover the registration for one representative from the congregation. All other commissioners shall be encouraged to make a similar donation. A copy of the *Minutes* and the *Handbook* will be sent to the donors and those paying the subscription donation/ registration fee without additional charge. Churches are encouraged to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the amount of the subscription donation/ registration for the next General Assembly.

Answered in the affirmative. See 15-91, III, A, 4, p. 185.

14-74, III, 16, p. 171

That the recommendation of the COA "that the denomination purchase building or land and build to suit the needs of the PCA" be deferred to the 15th General Assembly and further that requirements of the 12th General Assembly, *M12GA*, p. 164, 12-90, III 13 relating to a series of studies to justify such proposed action be completed and presented to the 15th General Assembly as instructed by the General Assembly.

See action to authorize the purchase of a building, 15-91, III, C, 35, p. 191.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads and the fact that an evaluation has been conducted be reported annually as a part of *their* minutes.

No action reported.

14-74, III, 20, p. 171

That the Assembly adopt the Basic Policy Guidelines for Revolving Building Loans (Appendix C, p. 273) as a portion of the policy manual required by the 13th General Assembly (*M13GA*, p. 115, 17b.(4)) and that the Trustees of the Investors' Fund for Building and Development be directed to complete the policy manual and submit it to the 15th General Assembly.

Manual approved. See 15-91, III, C, 27, p. 190.

TO THE COMMITTEE OF COMMISSIONERS ON CHRISTIAN EDUCATION AND PUBLICATIONS

12-36, III, 17, p. 106

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

The Ad-Hoc Committee was dismissed with thanks. See 15-66, III, 21, p. 149.

12-36, III, 18, p. 106

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

and

14-67, III, 5, p. 146

That the General Assembly receive a progress report from the Ad Hoc Communications Committee's activities, and continue the Committee for at least one more year, as partial fulfillment of the Business Carried Over, p. 146.

The Ad-Hoc Committee was dismissed. For action on the News Office see 15-91, III, 20, p. 190.

14-67, III, 25, p. 147

WHEREAS, the PCA has entered into a contractual relationship with the Orthodox Presbyterian Church in the matter of the incorporation of Great Commission Publications, and,
 WHEREAS, that contractual relationship has accumulated an indebtedness to the PCA in excess of \$600,000, and,
 WHEREAS, that indebtedness is not fully disclosed in the annual audit of the books of the CE/P, since it is not a proper subject of that audit,
 THEREFORE, the 14th General Assembly of the PCA requests that the CE/P include in its audit report for fiscal 1987, at the 15th General Assembly, a summary audit of the Great Commissions Publications Corporation for that same or analogous fiscal year, together with explanatory and interpretive information, and further that the CE/P report on the status of its relationship with GCP, and the status of the contractual agreements including cumulative contribution and cumulative debt liability charts for the past eleven years. The 14th General Assembly also request that GCP audit reports be included with the CE/P audit report for each year thereafter.

See 15-66, III, 22, p. 149.

14-67, III, 28, p. 147

That the Assembly direct the CE/P, through its Theological Certification Committee, to undertake a study of seminaries being used by our presbyteries to determine whether or not their curricula conform to the General Assembly's Uniform Curriculum, and that those findings be made available to the presbyteries to assist them in guiding candidates for the gospel ministry. These findings will also be communicated to those seminaries.

See 15-66, III, 13, p. 149.

14-67, III, 30, p. 148

That the General Assembly approve in principle the concept of a single communications instrument for public relations, solicitations for financial and spiritual support, and news of all PCA Permanent Committees.

See 15-66, III, 9, 17, 21, p. 148 and 15-91, III, 20, p. 190.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads and *the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

See 15-66, III, 19, p. 149.

TO COMMITTEE OF COMMISSIONERS ON COVENANT COLLEGE**14-56, III, 3, p. 135**

That the 14th General Assembly request the Covenant College Board of Trustees to re-examine numbers 3 and 8 of the guidelines on page 10 of the October 24-25, 1985 Board of Trustees minutes, with respect to the issue of the reinstatement of an employee at Covenant College

dismissed on account of putative doctrinal deviation or moral failure who has been exonerated by the courts of the church.

No action reported.

14-56, III, 4, p. 135

That the 14th General Assembly request Covenant College Board of Trustees to further perfect their minutes as previously requested by the GA Committee of Commissioners.

No action reported.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

See 15-92, III, 12, p. 195.

TO THE COMMITTEE OF COMMISSIONERS ON COVENANT THEOLOGICAL SEMINARY

14-57, III, 10, p. 137

That all policies, curriculum revisions, and documents referred to in the Minutes of the Board of Trustees and Executive Committee be appended to their Minutes and supplied to the Committee of Commissioners through the Stated Clerk's Office.

See 15-34, II, 6, p. 102.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

See 15-34, III, 2, p. 103.

TO THE COMMITTEE OF COMMISSIONERS ON INSURANCE, ANNUITIES AND RELIEF

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

See 15-68, II, C, p. 152.

TO THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS

14-38, III, 3, p. 110

That the Assembly ask NAPARC to define the phrase "to refrain from enlisting members" and the words "communicate" and "community" so that the PCA will be better able to act upon the NAPARC request for identical comity agreements.

See 15-80, III, 6, p. 165.

14-38, III, 4, p. 110

That your committee be given permission to seek a joint meeting with the Interchurch Relations Committee of the Reformed Presbyterian Church of North America to discuss mutual relations and areas of cooperation, with the possibility of proposing next year a plan for joining and receiving for consideration by the 1987 General Assembly.

See 15-80, III, 3, p. 165.

14-38, III, 5, p. 110

That the General Assembly instruct the committee to prepare a statement of guiding principles for ecumenical relations.

No report made.

14-38, III, 8, p. 111

8.a. That the Fourteenth General Assembly reissue the invitation of the PCA to the OPC to join and be received on the basis of the joint statement adopted by the Eleventh General Assembly (*M11GA*, p. 127-128).

b. That the Permanent Committee on Interchurch Relations continue to be the appropriate representative of the PCA for any discussion pursuant to Joining and Receiving.

The Stated Clerk was directed to include the vote of the Orthodox Presbyterian Church General Assembly of 78-68 in the communication to the presbyteries regarding this matter.

Reason: The Committee felt that continued discussion of ecumenical relations between the OPC and PCA is warranted. The Committee also feels that the process of Joining and Receiving remains the best vehicle to achieve this.

See 15-25, p. 96.

14-38, III, 9a, p. 111

That the Communication from the Reformed Episcopal Church regarding the development of fraternal relations be referred to the Interchurch Relations Committee for study.

See 15-80, III, 7, p. 166.

TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS**13-3, p. 45****Overture 7: From the Presbytery of the Ascension**

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

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

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

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

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

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

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

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

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

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

Attest: Frank D. Moser, Stated Clerk

14-74, III, 15, p. 171

That Overture #7 (p. 40) be approved and be referred to the Permanent Committee on Judicial Business to draft the language for inclusion in the Rules for Assembly Operation.

See 15-83, III, 15, p. 172.

13-45, III, 13, p. 104

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

See 15-83, III, 15, p. 172.

14-52, 34, p. 127

That the proposed Directory of Worship be referred back to the Presbyteries for study and that the General Assembly direct the Presbyteries to meet and docket for study the Directory of Worship by January 31, 1987 and that the presbyteries submit their evaluations in writing to the Committee on Judicial Business by February 28, 1987.

See 15-83, III, 15, p. 172.

14-4, B, p. 40

Overture 7: From Siouxlands Presbytery

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

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

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

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

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

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

Attest: D. Steven Meyerhoff, Stated Clerk

See 15-83, III, 18, p. 173.

14-4, B, p. 48

Overture 4: From Louisiana Presbytery

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

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

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

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

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

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

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

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

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

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

Attest: Baker S. Smith, Acting Stated Clerk

No action reported.

14-4, B, p. 48

Overture 6: From Northern Illinois Presbytery

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

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

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

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

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

1. Chapter 14. Change the name of the Chapter to "The General Assembly and the General Synod".
2. 14-1. Change the opening paragraph to read "The General Assembly or General Synod is the highest court of this church, and represents in one body all the churches thereof. It bears the title of 'The General Assembly (of The General Synod) of the Presbyterian Church in America', and constitutes the bond of union, peace and correspondence among all its congregations and courts. Wherever this *Book of Church Order* refers to the Synod, it also includes the Assembly, but references to The Assembly or General Assembly apply exclusively to the General Assembly. All powers given to the General Synod shall also apply to the General Assembly, but powers given specifically to the General Assembly shall be exercised only by that body."
3. References to the Assembly in Chapter 14-1 following paragraph 1 would be changed to Synod.
4. Add a new 14-2, as follows:
"The General Synod, which is a permanent court, shall meet annually upon its own adjournment, except that every third year the Synod shall meet as a General Assembly, and the General Synod shall consist of 400 commissioners elected by the Presbyteries in equal numbers of Ruling Elders and Teaching Elders. Each Presbytery shall be entitled to send at least four commissioners, two

Ruling Elders and two Teaching Elders. The remaining Commissioners shall be apportioned among the Presbyteries by pairs in proportion to the size of their communicant church membership, seeking balanced representation as far as possible."

5. Change the present 14-2 to 14-3, and amend it to read:
"The General Assembly shall meet triennially, in coordination with and in lieu of a General Synod meeting every third year, and shall consist of all Teaching Elders in good standing with their Presbyteries, and Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five Ruling Elder commissioners from any one congregation."
6. Change the present 14-3 to 14-4 change the word "Assembly" to "Synod", and change the word "Session" to "Presbytery". The present 14-4 thru 14-7 would be number 14-5 thru 14-8, and the word "Assembly" would be changed to "Synod" wherever it appears.
7. Amend Chapter 26-2 as follows:
Change General Assembly to General Assembly or Synod.
8. Add a section to 26-2: "(4) One of the votes on amendments to the Book of Church Order, either to initiate the amendment or finally enact it, must be at a meeting of the General Assembly."
9. Add to 26-5, a number (4), as follows:
(4) The power to "receive under its jurisdiction...other ecclesiastical bodies" as set forth in 14-7 is reserved to the General Assembly.
10. In paragraph 26-6, the word Assembly shall be changed to Synod.
11. Change all other references to the General Assembly or Assembly in the *Book of Church Order* to General Synod or Synod, such as in chapters 10, 13, 15, 34, 43, etc.

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

Attest: Douglas B. Tilley, Stated Clerk

See 15-38, p. 105.

14-4, B, p. 50

Overture 24: From Northern Illinois Presbytery

Fathers and Brethren:

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

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

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

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

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

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

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

1. to not adopt the proposed amendment to *BCO* 57-7.5 as sent down by the Thirteenth General Assembly even if it receives sufficient support by the Presbyteries for adoption, and
2. to amend the fifth vow of church membership, *BCO* 57-5.5 to read as follows (the proposed changes are underlined.)
"5. Do you submit yourselves to the authority of Scripture as the Word of God; and do you further submit yourselves to the government and discipline of the Church, and promise to promote its purity and peace?" and
3. to submit the reworded vow to the Presbyteries for their advice and consent.

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

Attest: Douglas B. Tilley, Stated Clerk

No action reported.

14-4, B, p. 51

Overture 26: From Pacific Presbytery

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

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

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

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

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

All subsequent paragraphs to renumbered accordingly.

Adopted by the Pacific Presbytery on January 25, 1986.

Attest: James E. Singleton, Stated Clerk

See 15-83, III, 1, p. 167.

14-4, B, p. 51

Overture 28: From the Session of Southeast Presbyterian Church

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

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

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

Therefore, be it resolved that the session of Southeast Presbyterian Church requests the Presbytery of Louisiana to overture the Fourteenth General Assembly to give direction as to the interpretation of the phrase "any evangelical church" in relation to the following questions:

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

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

Attest: Baker S. Smith, Stated Clerk

14-52, 54, p. 129

That Overture 28, p. 51 from the Session of Southeast Presbyterian Church, Baton Rouge, LA, be referred to the Permanent Committee on Judicial Business and be reported back to the Fifteenth General Assembly.

Referred to Judicial Business Committee, 15-83, III, 17, p. 173.

14-4, B, p. 52**Overture 31: From Missouri Presbytery**

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

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

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

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

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

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

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

By order of Presbytery, 17 January 1986.

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

14-52, 55, p. 129

That Overture 31, p. 52 from Missouri Presbytery be referred to the Committee on Judicial Business for study and reported back to the Fifteenth General Assembly.

Answered by action to amend BCO regarding quorum. See 15-83, III, 2, p. 168.

14-4, B, p. 53**Overture 43: From Western Carolina Presbytery**

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

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

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

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

Adopted by Western Carolina Presbytery on April 12, 1986.

Attest: Bill Laxton, Stated Clerk

14-52, 58, p. 130

That Overture 43, p. 53 from Western Carolina Presbytery (See 14-66, p. 144 for report of Judicial Business Committee) be referred to the Committee on Judicial Business for interpretation as to application of extraordinary clause.

Answered by action to amend BCO 21-4, 15-83, III, 3, p. 168.

14-43, III, 11, p. 116

That MNA's recommendation B.4 (Appendix J, p. 352) be referred to the Permanent Committee on Judicial Business.

Grounds: MNA's recommendation was seen to contradict BCO 46-4. The Committee of Commissioners did not have time to consider the constitutional issues adequately.

M14GA, Appendix J, p. 352, B.4

The Joint Commission on Chaplains and Military Personnel has recommended an addition to the *BCO* that would enable chaplains to bring people into the fellowship of the PCA (Attachment H). The addition is most easily placed here: *BCO* Chapter 6, Par. 5

Churches may receive in absentia as Associate Members baptized members of the armed forces and their dependents who are unable to be present to be received into associate membership due to military duty, when personally examined by a chaplain endorsed by our commission on chaplains. It is expected that as soon as military duty permits such associate members will become full members of a local church when examined and admitted by the session.

See 15-83, III, 1, p. 167.

14-52, 9, p. 124

That the following be adopted by the Assembly as the response to Constitutional Inquiry 1 from Gainesville Presbyterian Church, Gainesville, VA, (regarding pastors on church staff) (Appendix I, I.C.1, p. 329).

"The PCA *BCO* 4-3 reads 'Its jurisdiction, being a joint power, is lodged in the church session, which consists of its Pastor, Pastors, its Associate Pastor(s) and its Ruling Elders.' *BCO* 12-1 (4) reads 'The church Session consists of the pastor, associate pastor(s), if there be any, and the Ruling Elders of a church.' Thus the *BCO* is not consistent.

PCA practice has been to recognize one pastor as the 'senior pastor' in churches served by multiple pastors. (See *BCO* 12-1 and 23-1,3)

Since the *BCO* makes no specific provision for co-pastors, various sections which clearly envision a single pastor would cause difficulties for which the *BCO* provides no solution (e.g. the Moderator of the Session, succession to the Senior Pastor).

On the principle of plurality of elders, the concept of co-pastor would not be inimical to presbyterianism. That 'multiple pastors' or 'co-pastors' have historical precedent in presbyterianism is found in *What is Presbyterian Law?*, J.A. Hodge, 1903 ed., p.49. 'What are co-pastors? Ministers associated as pastors over one or more churches, having equal authority.' The *BCO* of the PCUS, 1932, XIV. 64 reads 'In churches where there are 2 or more Pastors, they shall, when present, alternately preside' (at a session meeting).

Therefore, the General Assembly instructs the Committee on Judicial Business to prepare language to clarify the procedures for utilizing co-pastors in a manner consistent with Biblical teaching on the plurality of elders as has been recognized in Presbyterian polity."

Grounds: The recognition of ambiguity in the *BCO* and the absence of specific provisions for the functioning of co-pastors is insufficient reason to advise against the practice of co-pastors which both the majority and minority reports recognize as having Biblical warrant and historical Presbyterian precedent. The *BCO* Chapter 1 specifically addresses the priority of Scripture and the obligation of church courts to uphold the laws of Scripture.

No action reported.

14-52, 52, p. 129

That the Advice of the Permanent Committee to MNA regarding a proposed emendation of *BCO* 6-5 be amended:

"That the proposed amendment be found not in order.

Grounds:

1. *BCO* 46-4 requires that an associate member of a church must hold membership in another church.
2. The proposed amendment does not properly belong in *BCO* 6 but in chapter 12 (as does 46-4).
3. The question revolves around their reception as members, not as associate members.

We recommend that the General Assembly refer it to the Committee on Judicial Business to consider the matter."

14-52, 59, p. 130

That the Judicial Business Committee be instructed to prepare language to clarify the role of Assistant Pastor. (See also Rec. #42 above.)

See 15-83, III, 19, p. 174.

14-53, III, 16, p. 133

That the General Assembly direct its Committee on Judicial Business to prepare wording to allow for a designation of "Medically Disabled" (in BCO 23-2 and 3 and/or elsewhere as appropriate), and to report back to this General Assembly and that the General Assembly direct its Stated Clerk's office to begin using this designation immediately, as appropriate.

No action reported.

14-88, III, C, 1, p. 211

Recommend to refer the North Texas Presbytery minutes which refer to the North Dallas Presbyterian Church matter to the PCJB for thorough investigation, specifically with reference to the alleged congregational meeting which instituted these actions referred to in the minutes.

See 15-83, III, 37, p. 178.

14-88, III, C, 2, p. 211

Recommend that the matter of the Judicial Commission of Southern Florida regarding RE Maddox be referred to the PCJB for proper investigation.

See 15-83, III, 20, p. 174.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA**14-4, B, p. 53****Overture 3: From Northeast Presbytery**

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

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

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

We request that the study would address the following questions:

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

Attest: Philip J. Adams, Stated Clerk

See 15-61, p. 128 and Appendix T, p. 506.

14-4, B, p. 54

Overture 10: From Oklahoma Presbytery

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

Attest: Robert E. Hays,
Stated Clerk

14-43, III, 20, p. 117

That Overture 10, p. 54 dealing with the boundary status of Kansas be referred to the proposed subcommittee on presbytery boundaries.

See 15-60, III, 15, p. 125.

14-4, B, p. 56

Overture 36: From Delmarva Presbytery

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and;

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

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

Whereas, the 13th General Assembly referred this paper to the MNA Committee for review, to be reported to the Fourteenth General Assembly (M14GA, 1985, p. 113), and;

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

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

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

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

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

Attest: Thomas G. Webb, Stated Clerk

APPENDIX

1643 - Debates of the Westminster Divines concerning whether or not the office of Deacon is perpetual:

1. Those opposed to the perpetuity of the office argued on the grounds that their Biblical duty was occasional, i.e., that there might not be poor in a particular congregation: "[Mr. Palmer speaking] 3. That there are many congregations, where is no necessity of it; for they want poor."

This argument was answered by noting that though a particular congregation may not have poor, other congregations would, and thus the need for office: [Mr. Wilson speaking] "That though there be not poor at home, yet must they flow out to other churches. (Journal of the Assembly of Divines, p. 86).

2. Those opposed to the perpetuity of office argued that the care of the poor was a law a nature, and thus would not be regulated by positive institution (office).

Those in favor of perpetuity argued that the law of nature was directed to mankind in general, whereas the office of deacon was for those who belong to Christ: [Mr. Goodwin speaking] "2. The poor in a church require more provision than the law of nature dictates; for, 1. Nature provides for them as men, but they are also to be considered as members of Christ." (Journal of the Assembly of Divines, p. 87)

3. A further argument against the perpetuity of the office was that it was the duty of the civil magistrate to take care for the poor generally, and thus there is no need for a perpetual office in the church.

This argument was answered by arguing that it was more consistent with the nature of Christ's church and the fellowship of believers that their be officer's particularly assigned for the care of the poor of the church: [Mr. Palmer speaking (?)] "4. It is more consonant to Scripture and Christ's institution, that the case of his poor members should be committed rather to officers of their own than others, yea though the magistrate be Christian." (Journal of the Assembly of Divines, p. 88)

Thus on both sides of the question, there was *essential agreement that the office of deacon was to be directed to the poor of the church.*

1644 - Samuel Rutherford, Scottish commissioner to the Westminster Assembly, *Due Right of Presbyteries*.

Deacons have charge of "a treasure of the peoples Evangelike free-will offering for the necessity of the saints." (p. 162)

1645 - The Form of Presbyterial Church-Government...

"Pastors." "The pastor is an...officer in the church...First, it belongs to his office, ...To take care of the poor." The scripture proofs offered for this proposition specify who the poor in question are: "the brethren (Acts 11:29)"; "needy among them (Acts 4:34)"; "the disciples" (Acts 6:1); "the saints" (I Cor. 16:1); "the brethren" (Gal. 2:10, cf. Acts 11:29).

In the discussions concerning this particular duty, the Divines recognized its close relation to the office of the deacon, and thus the scope of the duty likewise applies: [Mr. Goodwin speaking] "1. If there be no deacon, the pastor hath the power of the deacon. 2. If the deacon neglect, he may reprove. 3. He may do it himself; yet may the deacon distribute the alms without the pastor, for that he is the office of Christ, and not of the Pastor." (Journal of the Divines, p. 47).

"Deacons." "The scripture doth hold out deacons as distinct officers in the church...to take special care in distributing to the necessities of the poor." The proof given for this duty is Acts 6:1-4, which text specifies the poor of the body of disciples, not the poor of Jerusalem generally.

"Of the Ordinances in a particular congregation." "The ordinances in a single congregation are, ...collection made for the poor..." See below.

"Of Particular Congregations." "It is lawful and expedient that there be fixed congregations...for the better administration of such ordinances as belong unto them...because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them..." A proof offered for this last clause is Deut. 15:7, 11, wherein the Israelites are commanded to care for their poor brethren. This provides additional evidence that the Divines understood the official administration of the ordinance with respect to the poor by pastors and deacons to be directed to the poor of the congregation.

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

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

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

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

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

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

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

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

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

14-43, III, 2, p. 114

With reference to A.2 (Appendix J, p. 351), Overture 3 (p. 53) and Overture 36 (p. 56) that:

- a. (1) That the General Assembly receive the "Biblical Guidelines for Mercy Ministry in the Presbyterian Church in America" from its permanent Committee on Mission to North America as information for our presbyteries and congregations, so that our people might grow in their informed involvement in this important area of ministry; and (2) That the moderator appoint a study committee to define diaconal responsibilities both within and without the Body of Christ, in the light of Scriptures and of the history of the Reformed family of Churches. This committee shall consist of TE Tim Keller (Philadelphia), TE Fred Marsh (Mississippi Valley), TE Edmund Clowney (James River), TE James Hatch (North Georgia), Deacon Frank Harder (Tenth Presbyterian Church, Philadelphia), RE Hadley Mitchell (Tennessee Valley) and TE Jimmy Lyons (Evangel); and (3) That this study committee report to the Fifteenth General Assembly;
- b. That the study committee is to be funded by MNA with a maximum limit of \$5,000.
- c. That "Love Expressed: Resources for Deacons" not be used as an approved guide to the office of deacon until the work of the study committee is accomplished, but that the Christian Education and Education Committee be allowed to continue to distribute this work.

Grounds:

- a. Overture 36 raises significant questions about the Mercy Ministry guidelines.
- b. The relationship of the diaconate to Mercy Ministries needs to be addressed. The current report does not mention deacons.
- c. It is appropriate that MNA fund this study as a continuation of the study already begun.

See 15-61, p. 128 and Appendix T, p. 506.

14-43, III, 3, p. 115

That the Assembly note the employment of a Disaster Services Coordinator, as ordered, and urge that presbyteries proceed to identify area coordinators and train disaster response teams. That the Administrative policies of the Disaster and Diaconal Fund" (Appendix J, Attachment C, p. 367) be approved provisionally, for the use of MNA in decision-making in the administration of this fund, until those policies are received and reported on by the Study Committee on Diaconal and Mercy Ministry.

Grounds: This deals with some of the same issues as those to be addressed by the study committee.

See 15-60, III, 27, p. 127.

14-4, B, p. 60**Overture 45: From Central Georgia**

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

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

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

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

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

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

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

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

Attest: Donald D. Comer, Stated Clerk

14-43, III, 22, p. 117

That Overture 45, p. 60 regarding policies for division of presbyteries be referred to the proposed subcommittee on presbytery boundaries.

Referred to the Sub-committee on Boundaries for report to the Sixteenth General Assembly. See 15-60, III, 16, p. 126.

14-4, B, p. 60**Overture 50: From Pacific Northwest Presbytery**

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

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

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

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

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

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

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

Attest: Richard A. Herbert, Stated Clerk

14-43, III, 23, p. 118

That Overture 50, p. 60 regarding the extension of presbyteries to include all of geographical U. S. be referred to the proposed subcommittee on presbytery boundaries.

Answered in the negative. See 15-60, III, 14, p. 125.

14-43, III, 15, p. 117

(See MNA Supplemental Report, Appendix J, recommendation No. 2, p. 353) Because of the increasing number of requests for changes in Presbytery boundaries it is recommended that a section be added to the Rules for Assembly Operations, possibly numbered X, moving the subsequent sections back by one number:

10-1 It is the responsibility of the General Assembly to determine presbytery boundaries but only with the concurrence of those existing presbyteries affected and usually as a result of their initiative.

10-2 In order that changes in presbytery boundaries may be made in an orderly way and new presbyteries created after due consideration, the stated clerk shall respond to any request for a change in a *presbytery's* boundaries, or for a new presbytery, by referring the matter to a Subcommittee on Boundaries to be appointed by and under the jurisdiction of the permanent Committee on Mission to North America.

10-3 The subcommittee will report to the permanent Committee on Mission to North America which will report its recommendation, together with all pertinent material, to the General Assembly through the Committee of Commissioners on Mission to North America.

Grounds: A sentence was removed from 10-3 which spoke of developing criteria. This would be out of place in a permanent rule.

See 15-60, III, 18, p. 126.

14-4, B, p. 45**Overture 49: From Siouxlands Presbytery**

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

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

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

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

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

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

Therefore, Be It Resolved,

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

Fund of the Presbytery of Siouxlands, that we might extend emergency aid to those who are in trouble.

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

Attest: D. Steven Meyerhoff, Stated Clerk

14-85, III, 6, p. 187

Overture 49, p. 45 from Siouxlands be answered with the following responses.

2. That part two concerning a specific request for financial aide on the part of Siouxlands Presbytery be referred to the Permanent Committee of the MNA for immediate consideration.

No action reported.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

No action reported.

TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD

14-62, III, 9b, p. 143

That the MTW Committee be directed to ask the Liebenzell Mission to rethink its statement of faith regarding "regeneration through faith."

See 15-29, III, 10, p. 99.

14-62, III, 11, p. 143

- a) That the Committee on Mission to the World endorse and seek approval from the General Assembly in June 1986 to commission the development of a detailed plan that would define factors relevant to the incorporation of a tentmaking program into MTW's strategic plan.
- b) That said approval from the General Assembly would give necessary authority to the Committee on Mission to the World to approve such an experimental plan and administer it for a two-year period; and that such plan would include the possibility of formation of a separate nonprofit corporation or foundation with ultimate control being maintained by Mission to the World. *Such a corporation will place men and women from the PCA and other NAPARC churches who personally subscribe to the Westminster Standards in acceptable service opportunities in countries otherwise inaccessible.*
- c) That the experimental program be brought to the 1989 General Assembly for final approval.

No action reported.

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

No action reported.

TO THE COMMITTEE OF COMMISSIONERS ON THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

No action reported.

TO THE COMMITTEE ON REVIEW AND CONTROL OF PRESBYTERIES

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

Recommend that the General Assembly cite the following presbyteries for failure to respond to exceptions taken by the Thirteenth General Assembly:
Delmarva, James River, Mississippi Valley, North Georgia, Palmetto, South Texas

See 15-96, IV, p. 217.

14-88, III, B, 4, p. 209

Recommend that the General Assembly cite the following presbyteries for inadequate or unsatisfactory response to exceptions taken by the Thirteenth General Assembly:

- a. Covenant: unsatisfactory
 GROUNDS: It is not clear that Presbytery acted on this report: the clerk said, "The response should have been mentioned by the Administration Committee, however was left out of their report on the floor of presbytery and subsequently left out of the minutes."
- b. Siouxlands: inadequate
- c. Southeast Alabama: unsatisfactory in that no specific action to each exception was taken.
- d. Southern Florida: unsatisfactory response to exception taken regarding BCO 21-4

See 15-96, IV, p. 217.

TO THE COMMITTEE OF COMMISSIONERS ON RIDGE HAVEN

14-74, III, 62, p. 175

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

No action reported. See 15-93, III, 1, p. 196.

TO THE CHURCH/STATE SUB-COMMITTEE

12-90, III, 22, p. 187

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

See 15-20, p. 91.

13-3, p. 38

Overture 16: From the Presbytery of Missouri

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

Whereas, the sin of abortion (that is, murder) continues at the evil rate of 1,500,000 per year; and **Whereas**, Christians are called to be salt and light in their society; defending the innocent, the weak, and the orphan (Prov. 24:11, Mk. 12:40, Is. 1:16-20, Ex. 22:22, Mic. 6:8); and

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

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

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

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

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

- A.1. Recommend to the Churches concrete ways to heighten the importance of the pro-life movement in our Churches.
2. Publicize the ministries of Bethany Christian Services, Protestants for Life, Clergy for Life, Christian Action Council and other pro-life groups, in churches and Presbyteries.

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

- B.1. Erect a committee to produce a study paper outlining the history and theology of civil disobedience. This paper should also include exegesis of significant Biblical passages. The study shall focus on civil disobedience as it applies to the abortion issue.
2. Counsel the Churches in the area of civil disobedience, especially as regards the abortion issue. Specifically: should members be urged to engage in civil disobedience? -should churches discipline those who have engaged in civil disobedience?
3. This committee is to report at the Fourteenth General Assembly.

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

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

See 15-20, p. 91 and Appendix Q, p. 459.

13-3, p. 42

Overture 24: From the Presbytery of Oklahoma

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

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

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

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

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

Attest: Craig Weaver, Stated Clerk

13-73, III, 31, p. 139

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

See 15-20, p. 91 and Appendix Q, p. 443.

14-74, III, 55, p. 173

That the Church/State sub-committee report, (Appendix U, p. 493), be received and implemented as outlined below:

(a) that the report be received by the 14th General Assembly as information and for study, (b) that the report be sent to each church by October 1, 1986, by inclusion in the GA Minutes or by special mailing, if time so requires, (c) that churches and/or individuals be requested to study the report and submit questions, suggestions or objections to COA by January 1, 1987, (d) that the Church/State subcommittee prepare its final report to COA by February 15, 1987, (e) that such final report shall be mailed to COA members for study and comment, (f) that COA shall complete the report at its March 1987 meeting, making appropriate recommended answers to the various overtures relating to the subject matter, and (g) that COA submit its recommendations concerning the final report to the 15th GA for action thereon.

See 15-20, p. 91 and Appendix Q, p. 429.

TO THE AD-INTERIM COMMITTEE ON GENERAL ASSEMBLY**11-30, III, 31, p. 82**

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

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

Referred to Ad-Interim Committee on General Assembly, 12-90, III, 32, p. 189.

Carried over to the Fourteenth General Assembly, 13-57, 2, p. 121.

See 15-38, p. 105.

12-90, III, 1, p. 183

That the Moderator appoint a six man Ad-Interim Committee to evaluate and make its recommendations to the Thirteenth General Assembly as to:

- a. The functions and coordination of the four Permanent Committees, the Office of the Stated Clerk, and the other General Assembly Committees, with the exception of any Ad-Hoc Committee.
 - b. The structure or organization of the denomination.
 - c. Judicial Business procedure and structure
- The expense of this Ad-Interim Committee shall be paid by the Committee on Administration.

See 15-36, p. 104, 15-38, p. 105, 15-43, p. 106, 15-46, p. 108, 15-49, p. 109, 15-51, p. 109, and 15-55, p. 111.

12-10, B, p. 51**Overture 20: From the Presbytery of Evangel**

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

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

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

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

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

Attest: Hubert C. Stewart, Stated Clerk

See 15-38, p. 105.

12-10, B, p. 51

Overture 22: From the Presbytery of Western Carolina

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

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

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

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

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

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

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

See 15-38, p. 105.

12-10, B, p. 51

Overture 27: From the Presbytery of Delmarva

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

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

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

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

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

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

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

"14-2 The General Assembly, which is a permanent court shall meet at least annually upon its own adjournment. The total number of commissioners shall be 600. There shall be an equal number of teaching and ruling elder commissioners. Each Presbytery shall be entitled to two teaching elder commissioners and two ruling elder commissioners. The remaining commissioners shall be allotted to the presbyteries based on the proportion of the total number of communicant members of the denomination. Each presbytery's allotment shall be equally divided between teaching and ruling elders. The Assembly's Committee on Administration shall make the allotment to each presbytery within 60 days after each regular annual meeting of General Assembly, based on the last annual statistical report of communicant membership. Each presbytery

shall develop its own method of selecting its allotted commissioners, providing an equal number of teaching and ruling elders are chosen. Presbyteries shall select alternates for each of the four commissioners to which they may be entitled. Each Presbytery shall select its commissioners and notify the Stated Clerk of the General Assembly at least 120 days prior to the beginning of the next stated meeting of the General Assembly. All teaching and ruling elders in the denomination shall be eligible to attend the General Assembly as observers. Such observers may attend all meetings of the Committees of Commissioners and all sessions of the General Assembly, except for those closed by rules of the assembly or by parliamentary order."

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

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

Attest: Thomas G. Webb, Stated Clerk

See 15-38, p. 105.

12-10, B, p. 59

Overture 48: From the Presbytery of Central Georgia

Whereas, the number of Elders attending the General Assembly has increased substantially and to such an extent and manner that the General Assembly is becoming too large for meaningful and orderly discussion; and

Whereas, the vast majority of the Elders attending General Assembly and discussing and voting on issues are Teaching Elders a large proportion of whom are not attached to particular churches in the Presbyterian Church in America; and

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

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

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

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

Attested: Donald D. Comer, Stated Clerk

See 15-38, p. 105.

12-10, B, p. 60

Overture 51: From the Presbytery of Westminster

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

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

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

Attest: Larry E. Ball, Stated Clerk

See 15-38, p. 105.

13-57, p. 120

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

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

A. The proposed new procedure of Judicial Process.

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

On the other hand, the new process, allows:

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

Recommendation:

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

B. The Proposal for a Representative General Assembly

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

Recommendation:

That the Assembly find the proposal in order.

RE W. Jack Williamson continued the Ad Interim Committee's report. A period of general questioning from the floor was followed by the Assembly moving into a committee of the whole. Straw votes were taken indicating 1) overwhelming support for the concept of a representative assembly and 2) a smaller majority of support for the plan presented by the Ad Interim Committee. The Assembly then

moved out of the committee of the whole. Mr. Chewning returned to the chair, and by common consent the Assembly proceeded to the following votes:

Recommendations:

1. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry 11 (Appendix I, I.C.1, p. 245) from the *Ad-Interim* Committee be ratified; that the proposed amendments touching both judicial process and representative assembly (Appendix P, p. 313) be referred back to the *Ad-Interim* Committee; and that it be noted that the proposal of the *Ad-Interim* Committee's report marks a radical departure from the original tenets of the Presbyterian Church in America.

(Clerk's note: By this action the Assembly adopted A and B above.)

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

See 15-38, p. 105, for action on representative assembly and 15-43, p. 106 for action on judicial procedures.

13-3, p. 41

Overture 4: From the Presbytery of the Ascension

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

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

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

Attest: Frank D. Moser, Stated Clerk

13-45, III, 26, p. 105

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

Referred to the Ad Interim Committee on General Assembly, 13-57, 2, p. 121

See 15-38, p. 105.

13-3, p. 46

Overture 14: From the Presbytery of Covenant

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

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

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

The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment. Each church with a membership of 50 to 499 shall submit to Presbytery on or before January 31 of each year the names of a Commissioner and alternate to represent the church at the forthcoming General Assembly. Churches having 500 or more members shall submit names of Commissioners and alternates for each full 500 members on or before the same date. Churches with a membership of 49 or less shall be paired by Presbytery with each church in a pair providing a Commissioner in alternate years. Such commissioner and alternate shall be submitted to Presbytery on or before January 31 of each year.

Upon receipt of the names of the Ruling Elders and alternates, Presbytery shall designate an equal number of Teaching Elders at the Spring Presbytery meeting. Presbytery would determine the method of selection of its Commissioners whether through a rotational system or through an election process each year.

Attest: Paul Honomichl, Stated Clerk

See 15-38, p. 105.

13-45, III, 34, p. 106

That Overture 14 (p. 46) from Covenant Presbytery be referred to the proper committee if the Ad Interim Committee's recommendations on a representative assembly are not approved by this assembly.

See 15-38, p. 105.

13-3, p. 50

Overture 29: From the Presbytery of Covenant

The Presbytery of Covenant overtures that the *Book of Church Order* 14-2 be amended as follows:

The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of Ruling and Teaching Elders from the various Sessions and Presbyteries of the Denomination as set forth below.

1. Each congregation shall be represented by one Teaching Elder or Ruling elder; this shall be alternated year by year between Teaching and Ruling Elders;
2. Any congregation having more than 500 members shall have an additional Ruling elder for each 500 members or fraction thereof, but not to exceed 3 Commissioners;
3. Any congregation not having a Teaching Elder may send a Ruling elder;
4. Any Presbytery having a church or churches within its bounds having more than 500 members shall select a number of Teaching Elders in addition to those selected above in an equal number to the total additional Ruling Elders selected in that Presbytery in accordance with Paragraph 2 above;

5. Any Presbytery having congregations with no Teaching Elder shall select one Teaching Elder for every two Ruling Elders selected in Paragraph 3 above;
6. Each Presbytery shall establish a rotations system for the churches within its bounds to ensure an equal amount of Teaching and Ruling Elder Commissioners for that Presbytery;
7. Each Presbytery shall be authorized to choose one additional Teaching or Ruling Elder from within the bounds of the Presbytery to ensure an equal number of Teaching and Ruling Elder Commissioners from the Presbytery;
8. All Commissioners shall be chosen and their names and addresses submitted by the Presbytery to the Stated Clerk of the Denomination at least two months prior to the date of each General Assembly;
9. The expenses of each Commissioner should be borne by his home church, if that church is a member of the Denomination.

Attest: Paul S. Honomichi, Stated Clerk

13-45, III, 38, p. 106

That Overture 29 (p. 50) be referred to the proper committee for study if the Ad Interim committee's recommendations on a representative assembly are not approved by this assembly.

See 15-38, p. 105.

14-31, 2, p. 106

That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* Section 14-2 as set out in Exhibit "B" of this report (Appendix P, p. 437).

See 15-38, p. 105.

14-4, B, p. 42

Overture 17: From Westminster Presbytery

Whereas, Scripture teaches that final judicial decisions must be made by the church (Matthew 18:17); and

Whereas, the *Westminster Confession of Faith* 31:3 states "It belongeth to synods and councils ministerially to determine controversies of faith and case of conscience,...., to receive complaints in cases of maladministration, and authoritatively to determine the same"; and

Whereas, BCO 43 sets forth a process for complaints to be heard at the lower courts that should alleviate many complaints being brought to the General Assembly; and

Whereas, only one complaint was adjudicated at the Thirteenth General Assembly under these rules;

Therefore be it resolved that the Ad Interim Committee on Structure and Procedure of the General Assembly be instructed to consider no changes in regard to judicial matters that would take away the vote of a church court as allowed in our confessional standards, and no further changes be made in the judicial procedure for three years in order that the Assembly can see the effectiveness of the new procedure as set forth in BCO 43.

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

Attest: Larry E. Ball, Stated Clerk

See 15-43, p. 106.

14-37, p. 107

TE E. Langston Haygood came to the chair at the moderator's request, and the Assembly returned to consideration of the Committee's report. Chairman Williamson led in prayer. The Committee of Commissioners on Judicial Business recommendation to adopt the advice of the Permanent Committee was approved as follows in place of Recommendation 3 of the Ad Interim Committee (see Appendix P, p. 427):

51. That the following report on the Constitutionality of the Report of the Ad-Interim Committee on the General Assembly be received.

Preface

It is the responsibility of the Committee on Judicial Business to examine proposed amendments to the Constitution regarding their 'constitutionality'. This examination is to evaluate the consistency of the proposed amendments with the existing documents as well as with the principles of those documents. It is *not* the responsibility of the Committee to speak to the merits of the proposed changes.

Exhibit B: Proposed Amendment to BCO 14-2

Currently a Ruling Elder is a representative of a congregation to the Presbytery and the General Assembly. In a purely delegated Assembly, the members are delegates of the Presbytery. The proposed 'Other Years Assembly' (III) may be composed of both. This arrangement is internally inconsistent, and does not deal with responsibility for expenses (BCO 10-6).

Exhibit C: Proposed Amendments to BCO 15

1. There is a major constitutional change involved in the election of a commission (which acts on behalf of a court) which may be composed of men not members of that court (New 15-6) elected by a body (bodies) other than that court (New 15-5). Thus decisions may be rendered (to the point of their approval by the Assembly) by a body other than the Assembly.
2. The proposed 15-3 takes the Assembly procedure for commission reports (RAO 12-5) and makes this procedure constitutionally required for presbyteries.
3. Presently BCO 14-1-9 provides a general guide for constitution of committees to include proportional representations of all Presbyteries 'whenever possible'. Proposed 15-4 makes this a constitutional rule in relation to the proposed permanent judicial commission.
4. The proposed "Regional Judicial Commissions" introduce a regional level of judicial authority without corresponding regional courts.

Exhibit A and Minority Report

Since no specific amendments to the Constitution were proposed, the Committee on Judicial Business was unable to evaluate the recommendations of Exhibit A or the Minority Report. (See 14-52, III, 51, p. 129)

A motion to amend the *Rules of Assembly Operations*, X. Judicial Commissions, by adding the following new paragraph (as amended) was *defeated* for lack of the required two-thirds of the registered commissioners (538 in favor).

C. Prior to the end of each General Assembly, four standing judicial commissions made up of fifteen (15) members and four (4) alternates each shall be elected on the floor of the General Assembly from names nominated by the Committee of Commissioners on Judicial Business (with nominations allowed from the floor). Nominees for those standing judicial commissions shall be limited to representatives of presbyteries of four geographical regions as recommended by the Committee of Commissioners on Judicial Business. Any judicial reference arising to the level of General Assembly between meetings of the General Assembly will be assigned to a standing judicial commission and, if found in order by it, will be adjudicated. Each standing judicial commission will operate and report the result of their work to the next General Assembly in accordance with sections "A" and "B" above.

A motion was made and seconded to refer the defeated motion and all matters concerning regional judicial commissions to the Ad Interim Committee on the General Assembly.

4. That the Ad Interim committee be continued for an additional year to report to the 15th General Assembly.

See 15-43, p. 106.

TO THE AD INTERIM COMMITTEE ON HEROIC MEASURES

12-10, II, B, p. 42

Overture 37: From the Presbytery of Illiana

Whereas, medical/technological advancements have made possible the unprecedented prolongation of life through "heroic" measures; and

Whereas, our modern American society presents conflicting views on the value of human life; and

Whereas, Scripture clearly places the power of life and death in our Lord's hands and therefore makes life and death a spiritual-theological issue; and

Whereas, great financial, social, emotional, mental, and spiritual pressures are brought to bear upon families of patients undergoing such "heroic" measures:

Therefore, be it resolved that the Illiana Presbytery overture the Twelfth General Assembly to establish a committee to study such questions as "What constitutes heroic measures?", "At what point do modern medical approaches attempt to usurp the life/death authority of God?", "When may Christians properly refuse heroic attempts to prolong life?", and to provide helpful Scriptural insight and direction for families finding themselves in this dilemma.

Attest: Thomas Waldecker, Stated Clerk

12-31, III, 5, p. 102

That Overture 37, be answered in the affirmative and that such a study include Dr. C. Everett Koop if possible.

Carried over to the Sixteenth General Assembly. See 15-93, p. 196.

14-36, p. 107

The Assembly adopted a procedural motion to postpone until the Fifteenth General Assembly all reports of *ad interim* committees except the one on the General Assembly, and that individuals, churches, and presbyteries be encouraged to continue study of and reflection upon the subjects and be welcomed to forward to the committees their opinions and suggestions.

TO THE AD INTERIM COMMITTEE TO STUDY MASONRY

13-65, III, 4, p. 133

Whereas, several denominations such as the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Christian Reformed Church, and the Lutheran Church Missouri Synod have all officially declared Freemasonry as completely incompatible with Christianity and,

Whereas, these denominations have noted that Freemasonry denies many historic Christian doctrines such as the inerrancy and sole sufficiency of the Bible, the Biblical view of God's attributes, the existence of the Christian Trinity, salvation by grace alone through Jesus Christ, the deity of Jesus Christ, the Biblical teaching of a man's sinful nature, the personal existence of Satan, and

Whereas, Masonry teaches the universal brotherhood of man and that all mankind will be saved eventually, that a man is saved by his own works, and that it (Masonry) also is the one immutable religion upon which all of mankind's religions are built, including Christianity, and

Whereas, it has been noted that Masonry's secrecy and destructive oaths are contrary to Scripture; **Therefore be it resolved** that the Thirteenth General Assembly of the Presbyterian Church in America meeting at St. Louis, Missouri, appoint a study committee to thoroughly research Masonic teachings along with these allegations as noted above by other denominations and bring back its recommendations to the Fourteenth General Assembly.

That this Study Committee consist of four (4) members, the convener to be TE John Otis, and that the remaining three be appointed by the Moderator.

That funding of the Study Committee on Masonry be set at a budget limit of \$4,000, to be paid from specifically designated funds given to COA.

14-36, p. 107

The Assembly adopted a procedural motion to postpone until the Fifteenth General Assembly all reports of *ad interim* committees except the one on the General Assembly, and that individuals, churches, and presbyteries be encouraged to continue study of and reflection upon the subjects and be welcomed to forward to the committees their opinions and suggestions.

14-87, p. 189

TE John Otis, chairman led the Assembly in prayer and presented the report as found in Appendix R, p. 462. The Committee was extended for another year.

See 15-75, p. 162 and Appendix R, p. 464.

TO THE AD INTERIM COMMITTEE ON CHRISTIAN RESPONSIBILITY IN NUCLEAR AGE

12-36, III, 9, p. 105

That, in answer to overture 23 to the 1983 General Assembly, this Assembly direct Christian Education and Publications to establish a study committee to provide a report on the subject of pastoral guidance regarding nuclear armament and nuclear deterrence, and that the Committee be asked to present to the Thirteenth General Assembly any Christian viewpoints consistent with reformed theology.

See 15-30, p. 100.

14-36, p. 107

The Assembly adopted a procedural motion to postpone until the Fifteenth General Assembly all reports of *ad interim* committees except the one on the General Assembly, and that individuals, churches, and presbyteries be encouraged to continue study of and reflection upon the subjects and be welcomed to forward to the committees their opinions and suggestions.

See 15-30, p. 100.

TO THE AD INTERIM COMMITTEE ON PAEDOCOMMUNION

14-4, B, p. 49

Overture 12: From Pacific Northwest Presbytery

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

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

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

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

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

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

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

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

Attest: Richard A. Herbert, Stated Clerk

14-52, 28, p. 127

That the General Assembly refer action on Overture 12, p. 49 from Pacific Northwest Presbytery to the Committee on Paedocommunion to be considered after their study report has been received by

a subsequent General Assembly.

Carried over to the Sixteenth General Assembly, 15-79, p. 163.

D. JUDICIAL CASES

Case #1: Complaint of TE Erwin Morrison *et al.* vs. Philadelphia Presbytery

See 15-73, p. 156 for complaint and action.

E. PERSONAL RESOLUTIONS PRESENTED DURING THE GENERAL ASSEMBLY

Personal Resolution #1 to the Committee of Commissioners on Bills and Overtures

Whereas the business of the General Assembly should be conducted in an efficient and orderly manner; and

Whereas the business of the General Assembly is often slowed unnecessarily in an effort to answer the questions of many individuals, sessions, and presbyteries by erecting various *ad interim* committees; and

Whereas these *ad interim* committees often take years to complete their studies and bring reports back to the General Assembly at great expense to the General Assembly as well as individual presbyteries and churches of the PCA;

Therefore I move to dismiss all *ad interim* committees with thanks and that the General Assembly refrain from establishing further *ad interim* committees when less than two-thirds of enrolled delegates are present and voting.

Signed,
TE Richard Burguet

Answered in the negative. See 15-95, III, 4, p. 197.

Personal Resolution #2 to the Committee of Commissioners on Bills and Overtures

That a committee be appointed by the moderator to plan a celebration of the 200th Anniversary of the Constitution of the Presbyterian Church at the 16th General Assembly.

Signed,
RE David Coffin

Answered in the affirmative as amended. See 15-95, III, 15, p. 198.

Personal Resolution #3 to the Committee of Commissioners on Bills and Overtures

Whereas, since AIDS is the most pressing problem facing not only our Nation's citizens but also the world-wide population from a scriptural, political, economic, health, social, and moral standpoint; and

Whereas, there is evidence that our government is not only dragging their feet in dealing with the problem (U.S. senators admitting they do not know what to do and inadequate funding for research); and **Whereas**, the media has not adequately reported the severity of the problem; and

Whereas, AIDS is already an epidemic and pandemic; and

Whereas, AIDS undermines entire countries; and

Whereas, educational approaches by the government and secular schools could be very inadequate and morally unsound; and

Whereas, churches will soon be confronted with the situation of receiving members with AIDS or having members contract the disease; and

Whereas, it is possible that some of our pastors could possibly be called to minister to isolated groups of AIDS sufferers; and

Whereas, missionaries are serving and being sent into Third World countries where AIDS is devastating to the people, which means that the missionaries and their families will be in serious danger of exposure to the disease; and

Whereas, the multiplication of AIDS victims will virtually deplete the present blood reserves, already inadequate to help with present surgical and day-to-day requirements; and

Whereas, the Nation's employment force could be badly depleted by AIDS; and
Whereas, hospital beds could be filled with AIDS cases which will interfere with other patients' finding space; and
Whereas, a panic could soon occur in the medical field from doctors and nurses leaving their professions; and
Whereas, this panic could extend to the general population as happened during the Black Plague; and
Whereas, Surgeon General Everett Koop has likened the Black Plague as a Sunday School picnic when compared to the AIDS pandemic; and
Whereas, the high cost of AIDS treatment could bankrupt the Social Security system, Medicaid, insurance companies, and other government funds; and
Whereas, hard-core pornographic adult smut shops are breeding places for AIDS; and
Whereas, AIDS has the potential of creating a very serious civil rights issue; and
Whereas, the AIDS threat could cause many people to turn to the churches for guidance; and
Whereas, we as a church must study the AIDS threat from a scriptural and moral approach;
Therefore, I request the Fifteenth General Assembly of the Presbyterian Church in America meeting in Grand Rapids, Michigan, on June 15 through June 19, 1987, to have the moderator appoint a special committee (before the Assembly adjourns) which will begin work immediately to bring specific recommendations to the next General Assembly, which recommendations will serve to give direction and to provide educational guidelines for individuals and churches to use in dealing with the AIDS epidemic and pandemic; also, due to the urgency of the problem, that the special committee follow the proper procedure to call a special meeting of the General Assembly, if necessary. The committee is to be composed of seven persons and the committee is to be funded with \$4,200.

Signed,
 TE Earl Fair

Answered in the affirmative as amended. See 15-95, III, 12, p. 197.

15-4 Election of Moderator and Retiring Moderator's Report.

Moderator Barker opened the floor for nominations for moderator. RE Gerald Sovereign and RE Bruce Ferg were nominated, and Mr. Sovereign was elected by vote of 433 to 248.

During the counting of the ballots Moderator Barker presented a brief report on his year of moderatorial service.

15-5 Presentation to Retiring Moderator.

TE William Fox, chairman of the Committee on Administration, presented a plaque to the retiring moderator on behalf of the Assembly.

15-6 Election of Assistant and Recording Clerks.

TE Morton Smith, stated clerk, nominated RE Walter Lastovica, timing clerk, and TE's Larry Ball and Frank Moser, recording clerks. They were elected. Also, the Assembly elected all the floor clerks nominated by their respective presbyteries.

James Snyder, Ascension; James Smith, Central Florida; Stanley Gale, Delmarva; Donald Stark, Eastern Carolina; King Counts, Grace; David Dively, Great Lakes; Howard Lane, Great Lakes; Steven Jones, Mississippi Valley; Albert Moginot, Jr., Missouri; James Smith, New Jersey; Frank E. Smith, Northeast; Frank J. Smith, Northeast; Steven Shuman, North Georgia; Bruce Stanek, Northern Illinois; Paul Hill, Palmetto; Jeffrey Carlton, South Carolina; Charles Turner, Southwest; James Brown, Warrior; Larry Gilpin, Western Carolina; Charles Davidson, Westminster; Robert LaMay, Delmarva.

15-7 Assistant Parliamentarians.

Moderator Sovereign appointed TE Vaughn Hathaway and RE Jack Williamson to serve as assistant parliamentarians.

15-8 Partial Report of the Committee of Commissioners on Administration - Amendments to Rules for Assembly Operations.

TE Michael Preg, chairman, led in prayer and presented a partial report. Recommendations A1-4 and B were handled at this time. (See 15-91, p. 184 for the text of the report.)

15-9 Partial Report of the Committee of Commissioners on Judicial Business - Judicial Commission Appointed.

RE Julian Davis, chairman, led in prayer and presented a partial report. Recommendation 5 regarding the judicial commission was handled at this time. (See 15-83, p. 167 for the text of the report.)

15-10 Greetings from National Association of Evangelicals.

TE Leon Wardell introduced Dr. Billy Melvin, Executive Director of the NAE, who addressed the Assembly. Recommendation 9 of the Committee of Commissioners on Interchurch Relations Report was handled at this time. (See 15-80, p. 163, for the text of the report.)

15-11 Partial Report of the Committee of Commissioners on Administration - Building.

On motion the order of the day was changed from 5:30 to 6:00 p.m. for recess and from 7:30 to 8:00 p.m. TE Michael Preg, chairman, led in prayer and presented Recommendation 34 and 35 (See 15-91, p. 184 for the text of the report).

15-12 Recess.

The Assembly recessed at 6:00 p.m. with prayer by the moderator.

MINUTES--MONDAY EVENING**June 15, 1987****Second Session****15-13 Assembly Reconvened.**

The Assembly reconvened at 8:05 p.m. with the singing of "Praise to the Lord, the Almighty" and prayer led by TE William Stanway.

15-14 Partial Report of the Committee of Commissioners on Administration - Building.

TE Michael Preg continued the Committee's report, beginning with prayer. Recommendation 36 was handled at this time. (See 15-91, p. 184 for the text of the report.)

15-15 Partial Report of the Committee of Commissioners on Mission to North America - Ammendment to Rules for Assembly Operations.

TE Robert Wilson, chairman, led in prayer and presented a partial report of the Committee. Recommendation 18 was handled at this time. (See 15-60, p. 124 for the text of the report.)

15-16 Partial Report of the Committee of Commissioners on Judicial Business - Amendment to Rules for Assembly Operations.

RE Julian Davis, chairman, led in prayer and presented another item from the Committee. Recommendation 18 was handled at this time. (See 15-83, p. 167 for the text of the report.)

15-17 Partial Report of the Committee on Review and Control of Presbyteries.

TE Lawrence Lunceford, chairman, led in prayer and presented a partial report of the Committee. Recommendations V, B, 1 - 3 were handled at this time. (See 15-96, p. 199 for the text of the report.)

15-18 Overture from Delmarva Presbytery.

TE Palmer Robertson presented Overture 37 (15-3, p. 40) from Delmarva Presbytery. The question was divided and the three resolutions were all defeated.

15-19 Personal Resolution #1.

The Personal Resolution #1 (15-3, p. 88) was received from TE Richard Burguet and referred to the Committee of Commissioners on Bills and Overtures. (See 15-95, III, 4, p. 197.)

15-20 Partial Report of the Committee of Commissioners on Administration - Church/State Report.

TE Michael Preg continued the Committee's report, beginning with prayer. Recommendation 32 was handled at this time. A substitute motion was moved and seconded to receive the report and pass it down to the presbyteries for their consideration. It was subsequently adopted. (See 15-91, p. 184 for the text of the COA report and Appendix Q, p. 429 for the text of the Church/State Report.)

The following protest to the action of the Assembly in receiving and passing down to the presbyteries for their consideration the Church/State Study Committee Report from TE Roland Barnes was judged temperate, received, and ordered spread upon the Minutes in 15-42, p. 106. It is included here for easier reference.

Whereas, the 13th General Assembly of the Presbyterian Church in America directed the moderator to appoint a subcommittee to study issues regarding Church/State relations; and

Whereas, the Church/State Subcommittee which was appointed did seriously and judiciously study the area of Church/State relations in general as well as the specific areas of taxation, education, civil disobedience, and incorporation; and

Whereas the Church/State Subcommittee met for over a period of one year and subsequently unanimously adopted the report submitted to the 15th General Assembly; and

Whereas, the Administration Committee of the Presbyterian Church in America recommended the adoption of the Church/State Subcommittee's report by an overwhelming majority; and

Whereas, approximately nine months ago the report of the Church/State Subcommittee was sent to the sessions of the particular churches of the Presbyterian Church in America in accord with the action taken by the 14th General Assembly

"that churches and/or individuals be requested to study the report and submit questions, suggestions or objections to COA by January 1, 1987"; and

Whereas, it was expected that delegates to the 15th General Assembly would come to the Assembly prepared to debate the report and vote on it; and

Whereas, when a delegate to the Assembly urged the commissioners to debate the report and vote on it because the sessions had already received it and studied it, many on the floor of the Assembly broke out in laughter; and

Whereas, it is the privilege of the General Assembly "to decide in all controversies respecting doctrine and discipline; to give its advice and instruction in conformity with the Constitution, in all cases submitted to it" (*BCO 14-6*);

Be it therefore resolved that the undersigned do humbly and with great disappointment protest the decision of the General Assembly to only "receive" the report of the Subcommittee and in failing to debate the report and proceed to vote on it.

Others concurring in the protest:

TE Mark Dalbey; RE Lawrence Pratt; RE George Caler; TE Harold Hight; TE Scott Reiber; TE Peter Stazen; TE Carl Bogue; TE Seth Skolnitsky; TE Eric Dye; TE David Brewer; TE Joseph Grider; TE David Stone; TE Vaughn Hathaway, Jr; RE James Luce.

15-21 Commission of the 14th General Assembly Adjudicating the Case of TE Carl Bogue *et al* vs. Presbytery of the Ascension.

TE Stephen Smallman led in prayer and began the presentation of the Commission's report (See 15-63, p. 129 for the text). Upon the receipt of two constitutional inquiries which were referred to the Committee on Judicial Business, further consideration of the Commission's report was suspended until a report could be brought back to the floor from the Committee. See 15-62, p. 128 for the text of the constitutional inquiries and the advice

The ruling of the chair that the first inquiry was in order was challenged and then sustained by the Assembly.

15-22 Recess.

On motion the Assembly voted to recess at 10:05 p.m. and RE Richard Chewning led in the closing prayer.

MINUTES--TUESDAY MORNING

June 16, 1987

Third Session

15-23 Assembly Reconvened.

The Assembly reconvened at 8:30 a.m. with the singing of "Be Still, My Soul" and prayer led by TE James Baird.

15-24 Reading of the Minutes.

The Minutes of the previous day's sessions having been printed and made available to commissioners, the Assembly agreed to dispense with the oral reading of the Minutes and to submit corrections, additions, or deletions to the recording clerks.

15-25 Report of the Stated Clerk.

TE Morton Smith, Stated Clerk, led in prayer and presented his report (Appendix A, p. 228). The following list of new churches received or organized since the Fourteenth General Assembly was presented to the Assembly.

Churches Added in 1986-87

Presbytery	Church	Address	Date Rec.	Source
Calvary	Woodruff Road	Simpsonville, SC	06/15/86	Organized
Central Carolina	Bible	Concord, NC	10/12/86	BPC
	Countryside	Cameron, NC	05/03/87	Organized
	Grace	Harrisburg, NC	05/25/87	Organized
	Shearer	Mooresville, NC	10/25/86	PCUSA
	Unity	Charlotte, NC	12/07/86	Ind
Central Florida	Community	Safety Harbor, FL	11/16/86	Organized
Central Georgia	Camden Comm.	St. Marys, GA	02/22/87	Organized
	St. Andrews	Columbus, GA	06/01/86	Organized
Delmarva	Cornerstone	Manassas, VA	06/22/86	Organized
	Glasgow Ref.	Glasgow, DE	05/13/86	Organized
	Heritage	Warrenton, VA	06/22/86	Organized
	Pot Nets	Millsboro, DE	05/10/87	Organized
Eastern Canada	Good Shepherd	Timmons, ON	09/14/86	Organized
Evangel	Grace	Ft. Payne, AL	05/17/87	Organized
	Pres. Ref.	Pleasant Grove, AL	05/24/87	Ind
	Salem	Alpine, AL	03/29/87	PCUSA
Grace	Pine Ridge	Natchez, MS	05/12/87	PCUSA
Gulf Coast	Christ	Mobile, AL	12/07/86	Organized
Korean SE	Korean Zion	Baltimore, MD	04/28/87	Korean
	Korean Riverside	Atlanta, GA	04/28/87	Ind
Korean SW	Eden Korean	San Leandro, CA	04/15/86	
	Korean Ch of A&M	Bryan, TX	04/15/86	
	Korean Young-Nak	Dallas, TX	10/15/86	
Mid-America	Christ	Olathe, KS	10/05/86	Organized
	New Covenant	Bartlesville, OK	08/24/86	Organized
North Georgia	Bethel	Duluth, GA	02/15/87	Organized
	Covenant	Carrollton, GA	03/29/87	Organized
	Trinity Evan.	Covington, GA	09/28/86	Organized
North Texas	Arlington	Arlington, TX	05/24/87	Organized
	Trinity	Plano, TX	05/31/87	Organized
Northeast	Faith Reformed	Groton, CT	03/29/87	Organized
Northern Illinois	Westminster	Paxton, IL	05/31/87	Ind
Pacific	Aliso Creek	Laguna Niguel, CA	12/14/86	Organized
	Knox	San Bernadino, CA	05/10/87	Independent
Palmetto	Trinity	Orangeburg, SC	10/09/86	Organized

Philadelphia	Providence	York, PA	02/09/86	Organized
Siouxlands	Good Shepherd	Twin Cities, MN	05/31/87	Organized
South Texas	Cypress Lake	Houston, TX	11/09/86	Organized
	Evangelical	San Antonio, TX	09/20/86	Organized
	New Life	McAllen, TX	05/03/87	Organized
Southern Florida	Marco Island	Marco Island, FL		Organized
	Providence	W. Palm Beach, FL		Organized
	St. Andrews	Hollywood, FL		PCUSA
Southwest	Metro	Glendale, AZ	02/01/87	Organized
	Word of Life	Gilbert, AZ	06/01/87	Organized
Tennessee Valley	Christ Comm.	Franklin, TN	11/16/86	Organized
	Evergreen	Sevierville, TN	11/02/86	Organized
Warrior	Catherine	Catherine, AL	02/25/86	PCUSA
Western Carolina	Westminster	Boone, NC	05/03/87	Organized

He then presented the proposed amendments to the *Book of Church Order*.
Actions were taken as follows:

Item 1: That *BCO 45* be amended as follows:

- "45-1 Any member of a court who had a right to vote on a question, and is not satisfied with the action taken by that court, is entitled to have a dissent or protest recorded. Written notice of such dissent or protest shall be filed with the clerk of the court no later than the end of the next stated meeting of the court.
- 45-2 A dissent is a declaration on the part of one or more members of a minority, expressing a different opinion from the majority in its action on any issue before the court, and may be accompanied with the reasons on which it is founded.
- 45-3 A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem an improper or erroneous action on any issue before the court, and is generally accompanied with the reasons on which it is founded.
- 45-4 If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed necessary, put an answer to the dissent or protest on the records along with it. Here the matter shall end, unless the parties obtain permission to withdraw their dissent or protest absolutely, or for the sake of amendment.
- 45-5 None can join in dissent or protest against an action of any court except those who had a right to vote in the case."
- Adopted

PRESBYTERY	FOR	AGAINST	ABSTAIN
ASCENSION	45	0	0
CALVARY			
CENTRAL CAROLINA	33	0	0
CENTRAL FLORIDA	51	0	0
CENTRAL GEORGIA	31	7	1
COVENANT	42	4	1
DELMARVA	6	45	25
EASTERN CANADA	12	0	1
EASTERN CAROLINA	17	0	0
EVANGEL	28	0	2
GRACE	48	0	0
GREAT LAKES	30	0	0

GULF COAST	22	0	3
ILLIANA	16	0	0
JAMES RIVER	21	0	0
KOREAN CENTRAL	10	0	0
KOREAN EASTERN			
KOREAN SOUTH	6	2	2
KOREAN SOUTHWEST			
LOUISIANA	24	0	1
MID-AMERICA	18	0	2
MISSISSIPPI VALLEY	57	0	0
MISSOURI	17	0	1
NEW JERSEY	21	0	4
NEW RIVER	22	0	0
NORTH GEORGIA	49	2	0
NORTH TEXAS	1	9	6
NORTHEAST	25	0	0
NORTHERN ILLINOIS	15	0	0
PACIFIC			
PACIFIC NORTHWEST	29	0	3
PALMETTO	66	0	0
PHILADELPHIA	42	0	0
SIOUXLANDS	20	0	2
SOUTH TEXAS	11	0	4
SOUTHEAST ALABAMA	43	0	0
SOUTHERN FLORIDA	59	0	1
SOUTHWEST	36	0	0
TENNESSEE VALLEY	1	50	4
WARRIOR	25	0	1
WESTERN CAROLINA	43	1	0
WESTMINSTER	41	0	2

For 35 Against 3 Abstain

Item 2: That *BCO* Chapters 42 and 43 be amended as follows:

42-4 change "fifteen (15)" to "thirty (30)"

43-2 change "fifteen (15)" to "thirty (30)"

43-3 change "fifteen (15)" to "thirty (30)"

Adopted

PRESBYTERY	FOR	AGAINST	ABSTAIN
ASCENSION	48	0	0
CALVARY			
CENTRAL CAROLINA	33	0	0
CENTRAL FLORIDA	40	14	2
CENTRAL GEORGIA	25	12	1
COVENANT	42	1	0
DELMARVA	62	5	4
EASTERN CANADA	13	0	0
EASTERN CAROLINA	18	0	1
EVANGEL	5	22	0
GRACE	48	0	0
GREAT LAKES	30	0	0
GULF COAST	27	0	0
ILLIANA	15	1	0
JAMES RIVER	21	0	0
KOREAN CENTRAL	10	0	0
KOREAN EASTERN			

KOREAN SOUTH	4	2	4
KOREAN SOUTHWEST			
LOUISIANA	26	0	2
MID-AMERICA	19	0	1
MISSISSIPPI VALLEY	50	0	1
MISSOURI	17	1	0
NEW JERSEY	21	0	4
NEW RIVER	22	0	0
NORTH GEORGIA	49	0	2
NORTH TEXAS	3	14	2
NORTHEAST	25	0	2
NORTHERN ILLINOIS	15	0	0
PACIFIC			
PACIFIC NORTHWEST	30	0	2
PALMETTO	63	1	0
PHILADELPHIA	42	0	0
SIOUXLANDS	17	8	1
SOUTH TEXAS	11	0	4
SOUTHEAST ALABAMA	39	5	0
SOUTHERN FLORIDA	60	0	0
SOUTHWEST	36	1	0
TENNESSEE VALLEY	0	51	1
WARRIOR	26	0	0
WESTERN CAROLINA	43	1	0
WESTMINSTER	41	0	1

For 34 Against 4

The clerk noted that the proposed invitation for joining and receiving to the Orthodox Presbyterian Church had failed to achieve the needed two-thirds vote of the presbyteries.

PRESBYTERY	FOR	AGAINST	ABSTAIN
ASCENSION	35	13	3
CALVARY	30	34	0
CENTRAL CAROLINA	7	25	1
CENTRAL FLORIDA	33	26	1
CENTRAL GEORGIA	8	32	0
COVENANT	25	15	6
DELMARVA	41	37	2
EASTERN CANADA	10	0	3
EASTERN CAROLINA	12	5	0
EVANGEL	8	21	0
GRACE	15	32	0
GREAT LAKES	29	1	0
GULF COAST	4	18	4
ILLIANA	13	4	0
JAMES RIVER	0	21	0
KOREAN CENTRAL	9	1	0
KOREAN EASTERN,			
KOREAN SOUTH	10	0	1
KOREAN SOUTHWEST			
LOUISIANA	25	2	0
MID-AMERICA	0	20	0
MISSISSIPPI VALLEY	13	47	3
MISSOURI	15	4	0

NEW JERSEY	23	0	0
NEW RIVER	12	9	1
NORTH GEORGIA	22	29	1
NORTH TEXAS	10	11	3
NORTHEAST	29	1	0
NORTHERN ILLINOIS	4	12	0
PACIFIC	19	6	6
PACIFIC NORTHWEST	29	2	1
PALMETTO	13	48	7
PHILADELPHIA	42	4	3
SIOUXLANDS	33	1	0
SOUTH TEXAS	4	16	0
SOUTHEAST ALABAMA	3	46	0
SOUTHERN FLORIDA	23	38	2
SOUTHWEST	26	11	1
TENNESSEE VALLEY	17	34	0
WARRIOR	24	4	0
WESTERN CAROLINA	29	9	3
WESTMINSTER	27	10	6

For 24 Against 16

15-26 Assistant Parliamentarian.

TE Vaughn Hathaway being needed for a committee meeting, the Moderator appointed TE Joseph Pipa to serve in his absence.

15-27 Appointment of Committee on Thanks.

The Moderator appointed TE Robert Schoof, RE Howard Bankus, and TE Billy Davies to serve as the Assembly's Committee on Thanks.

15-28 Partial Report of the Committee of Commissioners on Insurance, Annuities, and Relief.

TE John Robertson, chairman, led in prayer and presented two items from the Committee. Recommendations 9, 10, and 11 were handled at this time. (See 15-68, p. 152 for the text of the report.)

15-29 Committee of Commissioners on Mission to the World.

The Moderator called on RE Richard Chewning to assume the chair for a time. TE Charles Cobb, chairman of the Committee, led in prayer and presented the report. On motion the Assembly voted to suspend the reading of the entire report and proceed directly to the recommendations. Recommendation 11 was adopted following brief words to the Assembly by Mr. Kyle, who then led the Assembly in prayer, particularly for Intervarsity Christian Fellowship.

I. Business Referred to the Committee

- A. Reviewing of the minutes of the Permanent Committee of MTW dated September 12, 1986; November 21, 1986; February 13, 1987; May 15, 1987.
- B. Report of the Permanent Committee on MTW to the 15th General Assembly.
- C. Overture #24 from Philadelphia Presbytery to the GA.
- D. Auditor's Report.

II. Major Issues Discussed

All the matters of business referred (A, B, C, and D above) plus a special report on illegal aliens in the United States.

III. Recommendations

1. That the General Assembly express its gratitude to God for the staff, the missionaries and candidates of MTW and that we ask Him to continue to meet their spiritual, physical and emotional needs. *Adopted*
2. That the General Assembly express its appreciation to the presbyteries, churches and individual members who faithfully pray for and financially support the missionary outreach of Mission to the World. *Adopted*
3. That the General Assembly express its appreciation to TE Paul McKaughan for the ten years of diligent service he has given as Coordinator of Mission to the World and for the excellent job he has done. We wish him and his family God's richest blessings as he undertakes his new responsibilities as Associate International Director of the Lausanne Committee for World Evangelization. *Adopted*
4. That the General Assembly express its gratitude to Coordinator of Overseas Operations and Acting Coordinator Carl Wilhelm, to Administrative Director Gerald D. Longe, to Coordinator of Personnel John Rollo, to Pastor-at-Large Donald B. Patterson, to Coordinator of Latin America Operations Donald H. Gahagen, Jr., to Missionary-Evangelist Jimmy Lyons, to SIMA Coordinator Dan Porter, and to the entire MTW staff for exemplary service to our Lord in behalf of our denomination and its missionaries. *Adopted*
5. That the General Assembly urge our churches to obey the words of our Lord to pray the Lord of the harvest that He would send laborers into His harvest fields and that May 15, 1988, be observed as a day of prayer for world evangelization. *Adopted*
6. That seminaries at which PCA candidates study, presbyteries and churches be urged to publish the need for ordained teaching elders to serve on Mission to the World's church-planting teams. *Adopted*
7. That the General Assembly urge the churches to make themselves aware of the suffering peoples of the world and that a special offering for world relief be taken during the Easter season of 1988. *Adopted*
8. That the proposed budgets of MTW and SIMA be approved. *Deferred, See 15-91, III, 12 & 13, p. 189*
- 9.a. That the cooperative agreement with the Lausanne Committee for World Evangelization be approved.
- b. That the cooperative agreement with the Nairobi Evangelical Graduate School of Theology be approved.
- c. That the cooperative agreement with Peninsular Presbytery be approved.
- d. That the cooperative agreement with World Servants be approved.
- e. That the cooperative agreement with the Committee on Foreign Missions of the Orthodox Presbyterian Church be approved.
- f. That the cooperative agreement with English Language Institute/China be approved.
- g. That the cooperative agreement with Church Resource Ministries be approved.

(See Appendix L, p. 373 for copies of the agreements as well as the doctrinal statements and board of directors for each agency.) *Adopted*

10. That the following clarification received from Liebenzell Mission be referred to the Fifteenth General Assembly as information in response to the concerns expressed by the Fourteenth General Assembly and that the cooperative agreement be approved. *Adopted*

Excerpt from letter from Dr. Rufus Jones, executive director of Liebenzell Mission, dated September 12, 1986, to John Rollo:

"I personally agree that the Holy Spirit leads a person to faith in Jesus as the divine Son of God who died on the cross for our sins. Through His death we are reconciled to God! Romans 5:1,2,8-10. 'Much more,' Paul said, 'Having been reconciled we shall be saved by His life.' 'Therefore, we were buried with Him through the baptism into death, that just as Christ was raised from the dead we also should walk in newness of life.' Romans 5:9, 6:4-11. We are born again as a result of the faith implanted within our hearts by the Holy Spirit..."

Although Dr. Jones said, "I personally agree," we have a letter from Adelbert Kuenszel, secretary of Liebenzell Mission U. S. A. as follows:

"It was moved by G. KAISER seconded by W. HOEFFLIN voted by the Board to acknowledge agreement with Dr. Jones' letter to Mr. John Rollo, September 12, 1986, Mission to the World, Decatur, Georgia." (See Appendix L, p. 388)

11. That TE John E. Kyle be elected the next Coordinator of Mission to the World by the Fifteenth General Assembly with service to begin on March 1, 1988. Since TE Kyle underwent a theological examination by General Assembly when appointed first coordinator of MTW and has continued as an official consultant to MTW, and since he has remained in good standing with his presbytery (Mississippi Valley), we believe that no theological re-examination need be required. *Adopted*
12. That RE Carl Wilhelm serve as Acting Coordinator until March 1, 1988. *Adopted*
13. That the Assembly allow Jimmy Lyons to address it for 5 minutes with information about illegal aliens entering our Mexican Border, to explain a potential plan to reach them for Christ through a cooperative ministry between MNA/MTW and to ask the presbyteries and congregations to pray. *Adopted*
14. That Overture #24, p. 54, from Philadelphia Presbytery be answered in the negative. *Adopted*
Grounds: While greatly appreciative of the work of the Philadelphia Presbytery, the MTW staff is already in the midst of preparing a revised itineration plan.
15. That the minutes of 9/12/86, 11/21/86, 2/13/87, and 5/15/87 of MTW permanent committee be approved. *Adopted*
16. That the report as a whole be adopted, pending adoption of the budget. *Adopted*

Commissioners Present:

Presbytery

Covenant
Covenant
Delmarva
Evangel

Commissioner

TE Barry Waugh
TE Steve Sanford
RE Richard Larson
RE Tom Leopard

Grace	TE Richard Burguet
Illiana	TE Paul T. McHenry III
Mississippi Valley	RE John G. Caden
New Jersey	RE E. Andrews Grinstead III
New River	TE Charles W. McNutt
North Georgia	TE James A. Jones, Jr.
North Texas	TE Charles Cobb
Northeast	TE Frank E. Smith
Northern Illinois	TE Peter R. Vaughn
Palmetto	RE Jay Chenault
Philadelphia	RE David Lachman
Siouxlands	TE Kent Seldal
Southeast Alabama	TE Milton Cutchen
Southern Florida	RE William Campbell
Southwest	TE Bernard Kuiper
Tennessee Valley	RE Howard Bankus
Warrior	TE William Rose
Westminster	TE Henry E. Johnson

Respectfully Submitted,
 TE Charles Cobb, Chairman
 TE Peter R. Vaughn, Secretary

Clerk's Note: Recommendation 15 was handled in 15-100, p. 222. It is included here by direction of the Assembly.

The Assembly recessed briefly for refreshment, with RE Russell Doig leading in prayer. The session was reconvened with prayer by TE Frederick Fowler.

15-30 *Ad Interim* Committee on Christian Responsibility in a Nuclear Age.

RE Jack Williamson assumed the chair for the following report. TE [REDACTED] led in prayer and presented the Committee's report (Appendix U, p. 517). See 15-33, p. 101 for actions taken. Discussion was arrested by the order of the day for worship at 11:30 a.m.

15-31 Morning Worship and Recess.

The Assembly worshiped together under the leadership of Tennessee Valley Presbytery. The session was concluded with the benediction of the service.

MINUTES--TUESDAY AFTERNOON

June 16, 1987

Fourth Session

15-32 Assembly Reconvened.

The Assembly reconvened at 1:30 p.m. with the singing of "Guide Me, O Thou Great Jehovah" and prayer led by RE Nelson Kennedy.

15-33 *Ad Interim* Committee on Christian Responsibility in a Nuclear Age.

The Assembly voted to take fifteen minutes to continue this Committee's report from 15-30, p. 100 (See Appendix U, p. 517 for the text). Following the defeat of substitutes and the Minority Report, the Majority Report's recommendation was adopted as follows:

That the Fifteenth General Assembly of the Presbyterian Church in America, meeting in Grand Rapids, Michigan, adopt the report entitled "Christian Responsibility in the Nuclear Age" as a reliable summary of biblical principles for pastoral guidance regarding nuclear armament and nuclear deterrence, and direct the Committee on Christian Education to make copies available to our constituency and other interested parties. *Adopted*

The Committee was dismissed with thanks.

TE Arnold Robertstad requested his negative vote to be recorded.

The following dissent by TE Byron Curtis was found to be in temperate and respectful language and was received (15-82, p. 167) and ordered spread upon the minutes. It is included here for easier reference.

I respectfully submit that the 15th General Assembly erred in *adopting* the Majority Report on Nuclear Warfare. While I agree with the substance of the report and find it to be substantive pastoral advice to those in the military, the chaplaincy, and the defense industry, the Report fails to provide such substantive pastoral advice to Christians at large, and, in effect, fosters an attitude of "nuclear complacency" among us.

I commend to my brothers the following statements in the Minority Report:

- 1) "Arms negotiations that genuinely offer promise of a more secure and just peace should be supported by Christians..."
- 2) "Christians should seek to influence policy that promises to make the world a more secure place to live."
- 3) "The Church's role as intercessor must be taken more seriously."

However, I lament the Report's failure to give Christians substantive pastoral advice in carrying out these goals, and in evaluating the multitude of nuclear-reduction proposals now before the world. How should we evaluate such proposals? What should we do to fulfill our godly responsibility as the citizens of the Peacable Kingdom? This report does not tell us.

Others agreeing in the dissent: RE Howard Lane, TE Bruce Robinson.

The following protest of TE Robert Vincent, Sr., was found to be in temperate and respectful language and was received (15-89, p. 184) and ordered spread upon the minutes. It is included here for easier reference.

The undersigned commissioners to the Fifteenth General Assembly of the Presbyterian Church in America respectfully protest the action of the Assembly in adopting "Christian Responsibility in the Nuclear Age". In making pronouncements on civil matters which depend so heavily on information other than the Bible, the Church compromises her historic position that the Visible Church is a spiritual body. Our "decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word". (*The Confession of Faith*, XXXI, v.)

It is precisely because we are speaking God's Word with God's authority that we "are to handle, or conclude nothing, but that which is ecclesiastical...." (*WCF XXXI*, v.) We are competent to examine what the Bible says on a subject and speak with God's authority on that subject. We have spoken competently on war in Chapter XXIII of our *Confession of Faith*.

"The supreme judge by which *all* controversies of religion are to be determined, and *all* decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence *we are to rest*, can be *no other* but the Holy Spirit speaking in the

Scripture." (WCF I,x, emphases added) When a Church compromises the principle of *Sola Scriptura*, she runs the risk of violating her trust to allow liberty of conscience, for "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men...." (WCF, XX. ii).

Others agreeing in the protest: RE Lewis Peacock, TE Robert Yost, TE William H. Smith, TE James Truitt, Jr., RE Richard Springer, TE Paul Zetterholm, RE John Purcell, TE Robert Hamilton, RE William Harris IV.

RE David Coffin was appointed by the Assembly (15-90, p. 184) to prepare a response which the Assembly received and ordered spread upon the minutes.

The Assembly wishes to thank our protesting brothers for stating so clearly the great doctrines of the Scripture as they are set forth in our *Confession of Faith*. The Assembly is pleased to take this opportunity to re-affirm our commitment to these doctrines. However, the Assembly responds to our protesting brothers by asserting that it is our judgment that the paper in question is, in substance, in conformity with these very doctrines, and is thus worthy of a court of the Church, and the consideration of its members. We believe this paper to be a "reliable summary of biblical principles" both "expressly set down in Scripture, or by good and necessary consequence" deduced from Scripture (WCF 1.6).

Clerks' Note: The name of the Committee was changed by this report.

15-34 Committee of Commissioners on Covenant Theological Seminary.

RE John Barnes, chairman, led in prayer and presented the Committee's report.

I. Items of Business

1. The Administration's Report
2. Minutes of the Board of Trustees
3. Minutes of the Executive Committee
4. The Audit of the year ending June 30, 1986.
5. The 1987-88 Budget.

II. Subjects Discussed

1. The caliber and quality of CTS, its administration, faculty and staff, and its ministry to the PCA. The Committee continued to express great satisfaction with this PCA agency.
2. The need for greater support from more PCA churches for CTS operating expenses, while communicating a sense of the stability of an institution without capital indebtedness.
3. The importance of a strong and concise Statement of Purpose as an expression of the overall vision of the Seminary.
4. The continuing faculty emphasis on improved standards and new programs for preparing graduates for the gospel ministry, evangelism explosion, church planting, biblical counselling and the addition of new curricula for other than candidates for ordination.
5. The new pre-admission assessment centers and a student assessment program for the seminary church planting curriculum.
6. Business carried over from the 14th GA (15-3, p. 60). Item 14-57 was complied with. 14-74 addressed below.
7. Developing programs and goals including promotional efforts, enrollment objectives and student housing. Present enrolling students average 30 years of age.

III. Recommendations

1. That the president of CTS, TE Paul Kooistra, be invited to speak to the GA for five minutes. *Adopted*
2. That Minutes of Board of Trustees of May 16 & 17, 1986; September 26 & 27, 1986; January 30 & 31, 1987 and May 15 & 16, 1987 be approved with notations and the exception that, while adequate evaluation of the President was made, it was not recorded in the minutes as called for by the Fourteenth General Assembly (14-74); and that the Minutes of the Executive Committee of December 12, 1986 be approved with notations. *Adopted*
3. That the Audit of the fiscal year ending June 30, 1986 be approved. *Adopted*
4. That the 1987-88 Budget be approved. *Deferred, 15-91, III, 9, p. 188*
5. That the GA commend CTS for its concise Statement of purpose as a Seminary of the PCA:
 "The purpose of Covenant Theological Seminary is to train servants of the triune God, in walking with God, in interpreting and communicating God's Word, and in leading God's people." *Adopted*
6. That the GA strongly urge PCA churches to acquaint and avail themselves of the resources of CTS. *Adopted*
7. That the GA strongly urge the churches to meet COA's Asksings per communicant member. Reason: even though CTS has seen increased support in the past year, only approximately 40% of the churches in the PCA provide any support to the Seminary. *Adopted*
8. That CTS be commended for broadening the base of their MDiv program to train a larger number of the body of Christ for specialized ministries not requiring ordination while still maintaining their focus on preparing men for ordination to the gospel ministry. *Adopted*
9. That the church be requested to be in prayer for CTS, especially during its review for accreditation in October 11-14, 1987. *Adopted*
10. That CTS be commended for their farsightedness in developing plans for new and expanded student housing. *Adopted*
11. That the 15th GA of the PCA express its deep gratitude to the faculty and staff of CTS for their diligence and faithfulness in serving the church of our Lord Jesus Christ. *Adopted*
12. That the report as a whole be adopted, pending the adoption of the budget. *Adopted*

Commissioners Present:

Presbytery

Ascension
 Calvary
 Central Carolina
 Central Georgia
 Covenant
 Delmarva
 Eastern Carolina
 Evangel
 Grace
 Great Lakes
 Louisiana

Commissioner

TE Thomas M. Gregory
 RE John Barnes
 TE L. Kenneth Hash
 RE Neal Ham
 TE Billy Spink
 RE Russell Doig
 TE G. Bruce Robinson
 RE Robert Hezlep
 TE George Crocker
 RE Gerald Kaney
 RE James Wilkins

Missouri	RE Jack Carran
North Georgia	TE Douglas Griffith
North Texas	TE George Soltau
Northern Illinois	TE Robert Smallman
Pacific Northwest	RE Maurie McPhee
Siouxlands	TE Dennis Eide
Southeast Alabama	TE John M. McArthur, Jr.
Southwest	TE Fred McFarland
Western Carolina	TE William Laxton

Respectfully Submitted,
 RE John Barnes, Chairman
 RE Russell Doig, Secretary

TE Paul Kooistra, president of the Seminary, yielded his time to TE Philip Douglass, who spoke briefly to the Assembly.

15-35 Southwest Presbytery Directed to Meet.

The Assembly adopted the following directive at the request of the commissioners from Southwest Presbytery: "That the General Assembly order the Southwest Presbytery to meet at the Assembly to conduct the business of examining Seung Ho Lim for ordination with the assistance of members of Southwest Korean Presbytery and others at 7:00 p.m. Tuesday; further, request that the General Assembly excuse Southwest Presbytery and other Koreans assisting from the floor from 7:30 to 9:00 p.m. Tuesday in order that they may complete this business."

15-36 *Ad Interim* Committee on the General Assembly - Judicial Business Advice.

RE Jack Williamson, chairman, led in prayer and presented the Committee's report.

RE Julian Davis, chairman of the Committee of Commissioners on Judicial Business, was recognized, led in prayer, and presented a report from his Committee bearing on the matter (See 15-83, III, 6, p. 169). Recommendation 6 was adopted, to the effect that without approval or disapproval the Permanent Committee report directly to the Assembly at this time. TE Rodney King, chairman of the (permanent) Committee on Judicial Business, was recognized, led in prayer, and presented the report of the Committee for information (See Appendix J, II, 6, p. 327).

The following procedural motion for discussing, debating, and voting on the *Ad Interim* Committee's report was then moved:

That the Assembly resolve itself into a "*quasi* committee of the whole" to hear the majority and minority position on each issue, with no motion to amend or vote, but with questions permitted, and with specific time allotted. Upon the expiration of the allotted time the Committee of the Whole shall automatically rise and proceed to debate and vote on each issue. This process shall be repeated for each of these issues (1) Representative Assembly, (2) Judicial Business Procedure, (3) Nominations, and (4) Structure (Exhibits D through L). Time allotted to each in "*quasi* committee of the whole" as follows: Representative Assembly - 15 minutes to the majority and 15 minutes to the minority; Judicial Business - 20 minutes to the majority and 20 minutes to the minority; Nominations - 15 minutes to the majority and 15 minutes to the minority; Structure - 20 minutes to the majority and

20 minutes to the minority. Exhibits M through P of the Committee Report shall be considered without going to "*quasi* committee of the whole". *Adopted*

Report continued in 15-38.

The Assembly recessed for refreshment at 3:07 p.m. and was led in prayer by TE Samuel Park. Business resumed at 3:35 p.m. following prayer by TE Paul Settle.

15-37 Personal Resolution #2.

The Personal Resolution #2 (15-3, p. 88) was received from RE David Coffin and referred to the Committee of Commissioners on Bills and Overtures. (See 15-95, III, 15, p. 198.)

15-38 Ad Interim Committee on the General Assembly - Representative Assembly.

RE Jack Williamson continued the report of the Committee from 15-36, p. 104, the Assembly moving as adopted into a *quasi* committee of the whole and then rising for debate and action. Recommendation 1 of the Majority Report (Appendix S, p. 475) proposing a delegated assembly was defeated by vote of 329 affirmative, 423 negative. Recommendation 1 of the Minority Report was then adopted as follows:

1. That the Committee's proposed ammendment to BCO 14-2, providing for a delegated assembly, be *rejected*, and if the life of the Ad Interim Committee is extended, that the Committee be directed not to pursue the concept of a delegated assembly further. *Adopted*

Report continued in 15-43, p. 106.

15-39 Personal Resolution #3.

The Personal Resolution #3 (15-3, p. 88) was received from TE Earl Fair and referred to the Committee of Commissioners on Bills and Overtures. (See 15-95, III, 12, p. 197)

15-40 Recess.

The Assembly recessed for dinner at 5:30 p.m. with prayer by TE E.C. Cooley.

MINUTES--TUESDAY EVENING

June 16, 1987

Fifth Session

15-41 Assembly Reconvened.

The Assembly reconvened for the program presentation at 7:40 p.m. RE Earl Witmer began with prayer and all joined to sing "O for a Thousand Tongues" and "We Have Heard the Joyful Sound". The Covenant College singers offered two anthems, "Fairest Lord Jesus" and "'Tis So Sweet to Trust in Jesus". TE Paul Kooistra read Psalm 96. TE Terry Gyger and TE Charles Dunahoo exhorted the brethren, with the audio-visual, "Vision 2000" being presented between their remarks. The program concluded with the singing of "To God Be the Glory" and the benediction by TE

Kennedy Smartt. A ten-minute recess was declared at 8:50 and the Assembly returned for business at 9:00 p.m., being led in prayer by TE Leonard Bullock.

15-42 Protest Regarding Church/State Report.

A protest to the action of the Assembly in receiving and passing down to the presbyteries for their consideration the report of the Church/State Study Committee was received from TE Roland Barnes at this time (See 15-20, p. 91, for the text).

15-43 *Ad Interim* Committee on the General Assembly - Judicial Procedures.

RE Jack Williamson, chairman, led in prayer and the Assembly moved again into a *quasi* committee of the whole. He introduced TE Paul Gilchrist to present the "Judicial Business" portion of the Committee's report (continued from 15-38, p. 105). The Assembly subsequently rose for debate and action. Recommendation 2 of the Majority Report was adopted as follows:

2. That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* Chapter 15 as set out in Exhibit "B" to this report.

EXHIBIT "B"

Proposals for Restructuring the Judicial Business of the General Assembly.

- A. Recommend amendments to the *Book of Church Order*, so that they read as follows:

Amended 15-1. A commission differs from an ordinary committee in that while a committee is appointed to examine, consider and report, a commission is authorized to deliberate upon and conclude the business referred to it. It shall keep a full record of its proceedings, which shall be submitted to the court appointing it. If the concluding actions of the commission are approved, it shall become the action of the court and entered on its minutes. There may be no complaint or appeal from a final decision or judgment of the General Assembly. Every commission must be appointed by the court which constitutes it, except the Standing Judicial Commission of the General Assembly which shall be elected as provided in *BCO* 15-4.

Amended 15-3. Presbytery as a whole may try a judicial case within its jurisdiction (including the right to refer any strictly constitutional issue to a study committee with options listed below), or it may of its own motion commit any judicial case to a commission. Such a commission shall be appointed by the presbytery from its members other than members of the session of the church from which the case comes up. The commission shall try the case in the manner presented by the Rules of Discipline and shall submit to the presbytery a full statement of the case and the judgment rendered. The presbytery without debate shall approve or disapprove of the judgment, or may refer, a debatable motion, any strictly constitutional issue(s) to a study committee. In case of referral, the presbytery shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the study committee has been heard and discussed. If presbytery approves, the judgment of the commission shall be final and shall be entered on the minutes of presbytery as the action. If presbytery

disapproves, it shall hear the case as a whole, or appoint a new commission to hear the case again.

New 15-4. The General Assembly shall elect a Standing Judicial Commission to which it shall commit all judicial cases within its jurisdiction. This commission shall consist of twenty-four (24) members divided into four classes of three teaching elders and three ruling elders in each class. Each class shall serve a four year term. Nominations and vacancies shall be according to BCO 14-1 (11), with nominations allowed from the floor. No person may be elected if there is already a member of the commission from the same presbytery; but if a person is elected and changes presbytery, he may continue to serve his full term.

New 15-5. The Standing Judicial Commission shall make a full report of each case directly to the General Assembly, which report shall contain a summary of the facts, a statement of the issues, the written briefs of the parties, any recommended judgment of a judicial panel, the reasoning of the Standing Judicial Commission, and its judgment. No such judgment shall be considered by the General Assembly unless the full report of the Standing Judicial Commission has been mailed to the Clerk of Session of each church at least thirty (30) days prior to the meeting of the General Assembly. The General Assembly shall, without question or debate or discussion, approve or disapprove the judgment, or may refer, a debatable motion, any strictly constitutional issue(s) to a study committee. In case of referral, General Assembly shall either dismiss some or all of the specific charges raised in the case or decide the case only after the report of the study committee has been heard and discussed. If General Assembly approves of the judgment, it shall be the action of the General Assembly and printed in its minutes. If the General Assembly disapproves of the judgment, it must set the case for hearing before the General Assembly or a Special Commission appointed by it, and in either instance the case shall be tried on the record as delivered to the Stated Clerk. Any such Special Commission shall then proceed and shall report its judgment, in like manner, to the General Assembly for its approval or disapproval. In any event, the full record of the case, including testimony of witnesses, all documents, exhibits and papers shall be delivered to the Stated Clerk for permanent preservation.

Current 15-4 becomes 15-6.

Adopted and sent down to presbyteries for advice and consent.

Clerk's Note: See Appendix S, Exhibit B, p. 487, for recommended amendments to the RAO after the BCO has been amended.

TE Rodney King, TE Seth Skolnitsky, TE James Jones, RE Gary Flye and TE Peter Stazen requested their negative votes be recorded.

Report continued in 15-51, p. 109.

Protest

We, the undersigned, do hereby respectfully and regretfully protest the action of the Fifteenth General Assembly in its adoption of Recommendation 2 of the report of the *Ad Interim* Committee

to Study and Make Recommendations as to Structure and Procedure, dealing with judicial case procedures.

In the adoption of the procedural motion proposed by the chairman, we were assured that debate would be allowed. Yet the time allotted for such by the Assembly was used in discussion by the representatives of the majority and minority of the Committee, and only one effort at amendment was allowed. The court effectively denied opportunity for debate on the merits of the basic proposal. We protest this injustice.

At several points in the presentation, the Committee declared that "we are adopting principles, not procedures". The Committee itself, however, identifies Exhibit "B" as "Judicial Business Procedure", and the constitutional amendments are primarily a delineation of procedures. On the basis of the statements of the Committee, questions regarding problems evident in the proposed procedures were set aside as matters to be addressed at a later time in the *Rules of Assembly Operations*. This oft-repeated statement of philosophy inverts the relative authority of the BCO and the RAO. We protest these errors and the documentary contradictions which sprang from them.

Major constitutional issues have been raised in former years on the Judicial Business Procedures which were proposed, and new issues were raised by the report this year. Because of the errors protested above, these issues were neither considered nor resolved. In addition, now apparent practical problems were pushed aside, and there was no evidence that old ones were solved. We protest the lack of wisdom in so doing.

Fathers and brethren, it is with both deep sorrow and great respect that we must protest the action of this Assembly. We desire peace within the Church of our Lord Jesus Christ. It is our fear that seeds of discord and confusion have been sown in the adoption of this new judicial procedure. Though it pains us to record this protest, we love our mutual Lord and Savior, and His Church, too much to remain silent.

Signed: TE Rodney King, RE Stanley Wells, TE Kenneth Gentry, TE James Jones, RE Ronald Brown, RE James Luce, TE Vaughn Hathaway, RE William Montgomery.

Clerk's Note: The above Protest was received on Wednesday Morning, 15-47.

15-44 Recess.

The Assembly recessed at 10:05 p.m. and was concluded with prayer by TE Luder Whitlock.

MINUTES--WEDNESDAY MORNING

June 17, 1987

Sixth Session

15-45 Assembly Reconvened.

The Assembly reconvened at 8:00 a.m. with the singing of "A Hymn of Glory Let Us Sing" and prayer by RE M.C. Culbertson.

15-46 Procedural Motion *re Ad Interim Committee on the General Assembly*.

The following procedural motion was adopted: That the spokesman for the Minority Report of the *Ad Interim Committee* be given opportunity for summary statement prior to the concluding remarks of the Committee chairman, with regards to the motion of the Minority.

15-47 Protest.

A protest against the action regarding judicial procedures was found to be couched in temperate and respectful language and was received and ordered spread upon the minutes. (See 15-43, p. 107, for the text.)

15-48 Personal Recognition *re* Alabama Textbook Case.

RE Thomas Kotouc, personally involved in this case and probably having to leave prior to consideration of the Committee of Commissioners on Administration's recommendation on this matter, was recognized and spoke concerning the case. TE Paul McHenry then led the Assembly in prayer.

15-49 *Ad Interim* Committee on the General Assembly.

RE Jack Williamson, chairman, introduced RE Richard Chewning, who led in prayer and presented the Committee's report (Recommendation 3, 15-51) as the Assembly moved again into a *quasi* committee of the whole. TE [REDACTED] was called to serve as temporary assistant parliamentarian.

15-50 Special Presentation.

The Assembly paused for a special presentation. RE Jack Williamson presented a bouquet of flowers from the Assembly to Ken and Polly Keyes in recognition of Mr. Keyes' 90th birthday and in appreciation of their labors in the formation of the PCA and their long and faithful service to the Lord in and through the PCA.

The Assembly recessed for refreshment at 10:15 a.m. with prayer by TE Frederick Fowler. Business resumed at 10:35 a.m. following prayer by TE Paul Zetterholm.

15-51 *Ad Interim* Committee on the General Assembly - Nominating Procedures.

Consideration continued on this report from 15-49. The Committee of the Whole rose, and Recommendation 3 was adopted with amendments as follows:

3. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 14 as set out in Exhibit "C" to this report.

EXHIBIT "C"

Proposals relating to Nominations

Amend BCO 14-1(9), 14-1(10), and 14-1(11) to read as follows:

- 14-1(9) In choosing men for Assembly's committees and agencies, the objective is to choose the best qualified men from across the denomination to serve. Good leadership should be recognized wherever it is and artificial barriers should not be erected to deny this choice. Although it is desirable that geographic considerations and proportionate representation of all presbyteries be taken into account, they are not mandated unless specified in the *Book of Church Order* or in the Rules of Assembly Operations.
- 14-1(10) The committees are to be constituted on the basis of an equal number between Teaching and Ruling Elders, but agencies may provide for an unequal balance by their by-laws as approved by General Assembly.
- 14-1(11) There shall be a Nominating Committee composed of 16 members divided in four classes of four members each serving four-year terms. Each class shall be composed of two Teaching Elders and two Ruling Elders.

The moderator shall establish a roster of presbyteries from a perspective of an ordered geographical distribution. Any new presbytery shall be added to the roster by the General Assembly (acting upon the recommendation of the

Nominating Committee) at such a place as in its judgment will best suit this ordered geographical perspective. *[Initially the first and third presbyteries on the roster shall each select a Teaching Elder for a one year term, the fifth and seventh presbyteries shall each select a Teaching Elder for a 2 year term, the ninth and eleventh presbyteries shall each select a Teaching Elder for a 3 year term, the thirteenth and fifteenth presbyteries shall each select a Teaching Elder for a 4 year term, the second and fourth presbyteries shall each select a Ruling Elder for a 4 year term, the sixth and eighth presbyteries shall each select a Ruling Elder for a 3 year term, the tenth and twelfth presbyteries shall each select a Ruling Elder for a 2 year term and the fourteenth and sixteenth presbyteries shall each select a Ruling Elder for a 1 year term.] Thereafter (each year) the next four eligible presbyteries on the roster on a rotation basis shall each alternately select a Teaching or Ruling Elder for each year's class. The four presbyteries whose turn it will be each year shall be notified by the Stated Clerk designating whether such presbytery is to select a Teaching or Ruling Elder.

If a member of the Assembly's Nominating Committee dies, resigns, is suspended from office, removed by his presbytery, or moves from his presbytery, his position on the Assembly's Nominating Committee shall become automatically vacant, and the presbytery which selected him may name a replacement to fill his unexpired term.

Each presbytery may present to this Nominating Committee each year the name of one Ruling Elder and one Teaching Elder from that presbytery for each General Assembly Committee and Agency Board. Any Permanent Committee and/or Board of Trustees may submit each year a list of nominees for its Committee or Board (not to exceed the number of vacancies). The list, if submitted, must be certified by letter as being a list selected by the Committee members and/or Board members and not by the staff.

A person shall be limited to two consecutive terms on the same committee or agency and then be off for one year before eligible to serve again.

The Nominating Committee shall present all nominations for which it is responsible to each meeting of the General Assembly from the slate of men presented to it by the Presbyteries, Permanent Committees, and Boards of Agencies. In addition to nominees for expired terms, this Nominating Committee shall nominate for each Permanent Committee one Ruling and one Teaching Elder as alternates to fill any vacancies that may occur during the year. If a vacancy occurs, the alternate of that classification shall automatically become a member to fill the unexpired term. Alternates not assuming any vacancy during the year will be automatically considered by this Nominating Committee as suggested nominees for that Committee for the next year. Each alternate should attend each Committee meeting and may vote when a Committee member of his classification is absent. In the absence of two or more Committee members, both alternates may vote.

*NOTE: Language in brackets [] shall be automatically dropped from *BCO* after its implementation and language in parentheses () shall be substituted.
Adopted and sent down to presbyteries for advice and consent.

Clerk's Note: See Appendix S, Exhibit C, p. 488, for recommended amendments to the RAO after the *BCO* has been amended.

At 10:15 a.m. the Assembly recessed being led in prayer by TE Fred Fowler and reconvened at 10:35 a.m. with prayer by TE Paul Zetterholm.

Consideration began on the structure portion of the Committee's report (Exhibits "D"- "L", 15-55.) and the Assembly moved again into a *quasi* committee of the whole. Discussion was arrested by the order of the day at 11:30 a.m.

15-52 Morning Worship and Recess.

The Assembly worshiped together under the leadership of Western Carolina Presbytery. The session was concluded with the benediction of the service.

MINUTES--WEDNESDAY AFTERNOON

June 17, 1987

Seventh Session

15-53 Assembly Reconvened.

The Assembly reconvened at 1:30 p.m. with the singing of "Crown Him with Many Crowns" and prayer by RE John Spencer.

15-54 Intention to Amend the Church/State Report.

TE Linward Crowe was recognized to announce that an amendment to the Church/State Report, adopted Monday evening (15-20, p. 91), was going to be submitted during the business on Thursday. The effect of the announcement was to make the passage of such an amendment possible by a simple majority, rather than the two-thirds required for reconsideration.

15-55 *Ad Interim* Committee on the General Assembly.

The Assembly returned to consideration of the report, again in a *quasi* committee of the whole. The Committee of the Whole rose and Recommendations 4, 5, 6, 7, 8, 9, 10, 11, and 12 were presented for action.

The Assembly recessed for refreshment at 3:00 p.m. with prayer by TE Palmer Robertson. Business resumed at 3:20 p.m. following prayer by TE Lynn Downing.

A procedural motion was adopted that, if the Recommendations be adopted, they be voted on *ad seriatum* when acted upon by the presbyteries. *Adopted*

Following prayer by TE Frank Barker, the Assembly adopted Recommendations 4, 5, 6, 7, 8, 9, 10, 11, and 12, by vote of 460 affirmative, 288 negative.

Requesting their negative votes be recorded: TE Bruce Gardner, TE Frank J. Smith, TE Stephen Pribble, TE Ronald Kilpatrick, TE James Bordwine, RE David Lachman, RE Robert Miller, TE Michael Coleman, RE James O'Brien, TE Timothy Habbershorn, RE Gary Flye, RE Walter Comin, TE James Fletcher, TE Gregory Green, TE Robert Bell, TE James Bowen, TE David Howe, TE Albert Moginot, Jr., TE Howard Griffith, TE Carl Bogue, TE Michael Goheen, TE Robert Burrige, TE Jerry Maguire, TE James Hope, RE William Montgomery, RE Howard Lane, RE Stanley Wells, TE Bruce Robinson, TE Charles Miller, TE John P. Clark, Sr., TE David Osborne, TE James Lester, Jr., TE Samuel Martin, Jr., TE Randy Wilding, RE Ronald Taylor, TE Philip Lambooy, TE Thomas Ellis, Jr., TE John Hall, Jr., TE Larry Wilson, RE Ernest Hountz, RE Richard Teague, TE Carl Howell, Jr., TE Glenn MacNaughton, TE Kenneth Hash, TE Donald Stone, TE William Smith, TE Erwin Morrison, TE D.L. Smith, TE David Bryson, RE Russell Doig, TE Frank E. Smith, TE E.C. Case, TE Arthur Broadwick, TE Earl Fair, RE John Ramirez, TE Paul Zetterholm, RE Louis Schuler, TE Michael Howell, TE John Butler, TE Joseph Grider, TE Joseph Pipa, RE David Coffin, TE LeRoy Ferguson, TE Petros Roukas, TE James Meek, TE George Crocker, RE Lloyd Moon, TE Robert Valentine, TE Larry Elenbaum, TE William Bales, TE Gary Aitken, TE Byron Snapp, TE Edmund Clowney, TE Henry Johnson, TE Charles Turner, TE Eric Dye, TE William Clark, RE Earl Sykes, Jr., RE Charles Meador, TE Kerry Hurst, TE David Brewer, TE Steven Wilkins, TE Kenneth Hines, TE Bruce Howes, TE Robert Peterson, TE Thomas Winger, TE James Jones, Jr., TE Brent Bradley, TE Scott Reiber, TE Ronald Parrish, TE Rodney King, TE William Rose, Jr., RE Dana DeVol, TE Jack Unangst, TE James Luce, TE Kenneth Gentry, Jr., TE Thomas Barnes, TE Steven Shuman, TE Donald Codling, RE George Caler, TE King Counts, TE John Lash, TE Peter Stazen II, TE Bailey Cadman, TE Joel Beezley, TE Byron Curtis, TE John Otis, TE Seth Skolnitsky, TE Ross Lindley, TE David Dively, TE Thomas Sullivan, TE James Reedy, RE K.W. Rush, TE Scott Johnston, RE Robert Cato, TE Chris Tindall, RE Robert Smith, TE Larry Ball, TE David Hall, TE Joseph Sullivan, TE Robert Dunn.

4. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface as set out in Exhibit "D" to this report.

EXHIBIT "D"

Amend Preface of *BCO* to add new paragraph (9)

- (9) As used herein, the terms "jurisdiction", "authority", "power", "civil power", and "civil action" shall be construed to mean the following:

Jurisdiction is the right to hear and determine the subject matter in controversy.

Original Jurisdiction is the first or initial right to receive, hear, and determine the subject matter in controversy.

Authority is the right to make decisions and the weight to be given such decisions.

Power is the ability to require compliance with such decisions.

Civil Power means any authority or power that would require the use of civil laws or civil courts to enforce any judgment, decision, or order of a congregation, session, presbytery, or the General Assembly if the person or entity to whom the judgment, decision, or order is addressed refuses to accept, abide by, and take such action as may be necessary or appropriate to put into effect, such judgment, decision, or order.

Civil Action means any action that would require the use of civil laws or civil courts to enforce any judgment, decision, or order of a congregation, session, presbytery, or the General Assembly if the person or entity to whom the action, judgment, decision or order is addressed refuses to accept, abide by or take such action as may be necessary or appropriate to put into effect such judgment, decision or order.

Adopted and sent down to presbyteries for advice and consent.

5. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface as set out in Exhibit "E" to this report.

EXHIBIT "E"

Amend Preface of *BCO* to add new paragraphs (10), (11), and (12) as follows:

- (10) No church court, by virtue of its ecclesiastical power herein described, may enforce its actions with regard to the sphere of authority of the lower courts herein described, by appeal to the civil power of the civil courts.
- (11) The church should not be supported by civil power further than may be necessary for protection and security equal and common to all others. The higher courts may not proceed in a way that constitutes civil action on behalf of a lower court or a local congregation without a formal vote of the lower court or congregation. In order to be effective, any such civil action must be with the consent or approval of the congregation, which consent or approval is given in accordance with the civil laws under which the congregation is organized.
- (12) The congregations and courts of the church have a spiritual/moral relationship with one another with regard to their separate authority, responsibilities and accountability; but they have no civil authority, responsibility or accountability toward one another even though each of them does have a civil relationship with the state as to all civil matters.

Adopted and sent down to presbyteries for advice and consent.

6. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 3 as set out in Exhibit "F" to this report.

EXHIBIT "F"

Nature and extent of power of higher courts over lower courts

Chapter III--The Nature and Extent of Church Power be amended by adding the exact language approved by the 14th General Assembly for new Section 3-7, Section 3-8 and Section 3-9 as follows:

- 3-7 A higher court may not "*act for*" a lower court. The term, "*act for*", is defined as a higher court taking and action on a matter over which a lower court had original jurisdiction, which action is as conclusive of the matter as if it had been made by a lower court and is similarly enforceable by a civil court, if necessary.
- 3-8 A higher court may "*act on*" an issue or case properly before it relating to a lower court. In such instance, the lower court (a) ordinarily shall accept the lawful injunction of the higher court and "*act thereon*", or (b) possibly might withdraw from the fellowship under the higher court's censure; or (c) possibly it might do nothing.
- 3-9 In the event the lower court does nothing, by virtue of its ecclesiastical authority the higher court may (a) ignore the failure to act, or (b) counsel, advise, exhort, and urge the lower court to comply, or (c) reprimand or rebuke the lower court, or (d) suspend one or all of the ecclesiastical privileges of the lower court with reference to the higher courts--e.g., to overture or reference a matter to the higher courts, to vote upon amendments to the Standards, to vote at the higher courts, or even to have commissioners at the higher courts, or (e) as a last resort "*act against*" the lower court by dismissing it from the fellowship.

Adopted and sent down to presbyteries for advice and consent.

7. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 11-3 as set out in Exhibit "G" to this report.

EXHIBIT "G"

Nature of Church Courts

Add a new sentence to the present *BCO* 11-3 to read as follows:

- 11-3 The Presbyterian Church in America is a connectional church in ecclesiastical matters but is not connectional in regard to civil matters.

Adopted and sent down to presbyteries for advice and consent.

8. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 12-5 as set out in Exhibit "H" to this report.

EXHIBIT "H"

Session Powers

BCO 12-5 be amended to read as follows:

- 12-5 A. The church session is charged with maintaining the spiritual government of the church, for which purpose it has many ecclesiastical powers. Among these, it has power:

- (1) To inquire into the knowledge, principles and Christian conduct of the members under its care.
- (2) To censure those found delinquent.
- (3) To see that parents do not neglect to present their children for Baptism.
- (4) To receive members into the communion of the church.
- (5) To remove members for just cause.
- (6) To grant letters of dismissal to other churches, which, when given to parents, shall always include the names of their non-communing baptized children.
- (7) To examine, ordain and install Ruling Elders and Deacons on their election by the church, and to require those officers to devote themselves to their work.
- (8) To examine the records of the proceedings of the Deacons.
- (9) To approve and adopt the budget.
- (10) To approve actions of special importance affecting church property.
- (11) To call congregational meetings.
- (12) To establish and control Sunday schools, Bible classes with special reference to the children of the church.
- (13) To establish and control all special groups in the church such as Men in the Church, Women in the Church, special Bible Study groups, and all youth activities.
- (14) To promote evangelism and the spread of the Gospel, both at home and abroad throughout the world.
- (15) To order collections for church use in fulfilling the Great Commission of our Lord Jesus Christ.
- (16) To exercise, in accordance with the Directory of Worship, authority and control over the time and place of the preaching of the Word and the administration of the Sacraments, over all other religious services, over the music in the services, and over the uses to which the church buildings and associated properties may be put.

- (17) To take oversight of the singing in the public worship of God.
- (18) To assemble the people for worship when there is no minister.
- (19) To determine the best measure for promoting the spiritual interests of the church and congregation.
- (20) To observe and carry out the lawful injunctions and instructions of the higher courts.
- (21) To appoint representatives to the higher courts, who shall, on their return, make report of their diligence.
- B. The church session shall have such civil powers as are conferred upon it by the civil laws and/or its congregation.

Adopted and sent down to presbyteries for advice and consent.

- 9. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 13-9 as set out in Exhibit "I" to this report.

EXHIBIT "I"

Presbytery Powers

BCO 13-9 be amended to read as follows:

- 13-9 Since the power of the Church is only spiritual and not civil, declarative and not legislative, and ministerial and not magisterial, the powers of the Presbytery are only spiritual, declarative and ministerial. The Presbytery may not call on civil power to enforce ecclesiastical actions against a Session, local congregation or any member thereof. This does not preclude presbytery from exercising the right to control its own membership by use of civil power as stated in B below.
- A. Among its ecclesiastical and spiritual powers, the Presbytery has power:
 - (1) To receive and determine appeals, complaints, and references brought before it in an orderly manner.
 - (2) To receive under its care candidates for the ministry.
 - (3) To examine and license candidates for the holy ministry.
 - (4) To receive, dismiss, ordain, install, remove and judge ministers.
 - (5) To review the record of church Sessions, point out whatever they may have done contrary to order and instruct them to make whatever corrections are necessary that they observe the Constitution of the Church.
 - (6) To establish the pastoral relation between a minister and a local congregation and to dissolve it at the request of one or both of the parties, or where the interest of religion imperatively demands it.
 - (7) To set apart evangelists to their proper work.
 - (8) To require ministers to devote themselves diligently to their sacred calling and to censure the delinquent.
 - (9) To support the lawful injunctions of the higher courts by exercising its ministerial and declarative powers.
 - (10) To condemn erroneous opinions which injure the purity or peace of the Church.
 - (11) To request the privilege of visiting churches and to visit churches, with the consent or upon the request of the Session or congregation, for the purpose of maintaining good pastoral relationships or of inquiring into any problem that has arisen and ministerially to counsel, advise, exhort and urge a church to make correction and/or to declare its judgment thereon.

- (12) To appoint a commission, with the consent or upon the request of a congregation, to assist the congregation in any proper action it wishes to take and to act as the Session of a local church (with the congregation's consent or upon its request) when the local church has no Session.
 - (13) To assume original jurisdiction (the first or initial right to receive, hear and determine) in a judicial case, whether with or without process, where a Session cannot or will not exercise its original jurisdiction. Before initiating such action, the Session shall be instructed to fulfill its duty; and if after a reasonable time, such Session cannot or will not proceed, then presbytery may act hereunder, subject to the limitations, above set out in the preamble to this section, as to its power to enforce compliance with its decision or judgment.
 - (14) To unite or divide churches at the request of members thereof.
 - (15) To form and receive new churches.
 - (16) To take special oversight of churches without pastors.
 - (17) To dissolve churches with their consent.
 - (18) To dismiss churches.
 - (19) To devise measures for the enlargement of the church within its bounds.
 - (20) In general, to order whatever pertains to the spiritual welfare of the churches under its care.
 - (21) And, finally, to propose to the Assembly such measures as may be of common advantage to the Church at large.
- B. The Presbytery shall have such civil powers as are conferred upon it by the civil laws.

Adopted and sent down to presbyteries for advice and consent.

10. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 14-6 as set out in Exhibit "J" to this report.

EXHIBIT "J"

General Assembly Powers

BCO 14-6 be amended to read as follows:

- 14-6 Since the power of the church is only spiritual and not civil, declarative and not legislative, and ministerial and not magisterial, the powers of the General Assembly are only spiritual, declarative and ministerial. The General Assembly may not call on civil power to enforce ecclesiastical actions against a presbytery, session, local congregation or any members thereof. This does not preclude General Assembly from exercising the right to control its own membership by use of civil power as provided in B below.
- A. Among its ecclesiastical and spiritual powers, the General Assembly has power:
- (1) To receive and determine appeals, references and complaints regularly brought before it from the lower courts.
 - (2) To decide in all controversies respecting doctrine and discipline.
 - (3) To bear testimony against error in doctrine and immorality in practice.
 - (4) To give its advice and instruction, in conformity with the Constitution, in all cases submitted to it.
 - (5) To suppress schismatical contentions and disputations according to the rules and limitations above set out.

- (6) To institute and superintend the agencies necessary to the fulfillment of our Lord Jesus' Great Commission.
 - (7) To appoint ministers to such labors as fall under its jurisdiction.
 - (8) To review the records of presbyteries, point out whatever they have done contrary to order and instruct them to make whatever corrections are necessary that they observe the Constitution of the Church.
 - (9) To erect new presbyteries.
 - (10) To unite and divide presbyteries, with their consent.
 - (11) To dismiss presbyteries.
 - (12) To receive under its jurisdiction, with the consent of three-fourths of the presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church.
 - (13) To authorize presbyteries to exercise similar power in receiving bodies suited to become constituents of those courts and lying within their geographical bounds respectively.
 - (14) To unite with other ecclesiastical bodies whose organization is conformed to the doctrines and order of this Church, such union to be effected by a mode of procedure defined in Chapter 26 hereof.
 - (15) To correspond with other churches.
 - (16) To devise measures for promoting the prosperity and enlargement of the church.
 - (17) To recommend measures for the promotion of charity, truth and holiness through all the churches under its care.
 - (18) To authorize this church becoming a member of other organizations which promote the Christian faith in this world.
- B. The General Assembly shall have such civil powers as are conferred upon it by the civil laws.

Adopted and sent down to presbyteries for advice and consent.

11. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 25 as set out in Exhibit "K" to this report.

EXHIBIT "K"

Local Church Property Protection

Amend BCO 25-11, add 25-12, and renumber present 25-12 to 25-13 and amend as follows:

- 25-11 While a congregation consists of all the communing members of a particular church, and in matters ecclesiastical the action of such local congregation or church shall be in conformity with the provisions of this *Book of Church Order*, nevertheless, in matters pertaining to the subject matters referred to in Paragraphs 8 through 13 of this Chapter 25 ... (remainder as in present *Book of Church Order*).
- 25-12 A higher court may not proceed in a way that constitutes civil action on behalf of a local congregation without a formal vote of the local congregation. Any such civil action must be with the consent or approval of the local congregation, which consent or approval must be given in accordance with the civil laws under which the local congregation is organized and exists.

- 25-13 If a church is dissolved by the Presbytery at the request of the congregation and no disposition has been made of its property by those who hold the title to the property within six months after such dissolution, then those who held the title to the property at the time of such dissolution should, in good faith, deliver, convey and transfer to the Presbytery of which the church was a member, or to the authorized agents of the Presbytery, all property of the church; and the receipt and acquittance of the Presbytery, or its proper representatives, shall be a full and complete discharge of all liabilities of such persons holding the property of the church. The Presbytery receiving such property shall apply the same or the proceeds thereof at its discretion.

Adopted and sent down to presbyteries for advice and consent.

12. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 40 as set out in Exhibit "L" to this report.

EXHIBIT "L"

Amend *BCO* Chapter 40 as follows:

General Review and Ecclesiastical Control

- 40-1 (No change)
 40-2 (No change)
 40-3 It is ordinarily sufficient for the higher court merely to record in its own minutes and in the records reviewed whether it approves, disapproves or corrects the records in any particular; but should any serious irregularity be discovered the higher court may require its review and correction by the lower. Proceedings in judicial cases, however, shall not be dealt with under this Chapter when notice of appeal or complaint has been given the lower court; and no judgment of a lower court in a judicial case shall be reversed except by appeal or complaint.
 40-4 (No change)
 40-5 When any court having appellate jurisdiction shall be advised, either by the records of the court next below or by memorial, either with or without protest, or by any other satisfactory method, of any important delinquency or grossly unconstitutional proceedings of such court, the first step shall be to cite the court alleged to have offended to appear by representative or in writing, at a specified time and place, and to show what it has done or failed to do in the case in question.
 The court thus issuing the citation may exercise any of its moral and spiritual, ministerial and declarative powers. It may "*act on*" the issue or case properly before it relating to the lower court, or it may "*act against*" the lower court on the issue or case properly before it relating to the lower court, but it may not "*act for*" the lower court, all as heretofore defined and set out.
 40-6 (No change)

Amend *BCO* 11-4 to read as follows:

- 11-4 For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. The Session exercises jurisdiction over a single church, the Presbytery over what is common to the ministers, Sessions, and churches within a prescribed district, and the General Assembly over such matters as concern the whole

Church. The jurisdiction of these courts is limited by the express provisions of the Constitution.

Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the Church. Although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the general review and ecclesiastical control of the higher court, in regular gradation. The courts are separate and independent entities as to their civil authorities, actions and powers, but are not separate and independent as to their ecclesiastical authority, action and power and therefore have a mutual ecclesiastical relationship so that every act of ecclesiastical jurisdiction is the act of the whole Church performed by it through the appropriate organ.

Adopted and sent down to presbyteries for advice and consent.

TE Paul Settle led in prayer and presented Recommendations 13, 14 and 16. On motion these Recommendations were adopted as a block, to be sent down to the presbyteries to be voted on individually.

13. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface and 26-1 as set out in Exhibit "M" to this report.

EXHIBIT "M"

Amend Preface Section III - The Constitution defined as follows:

III. THE CONSTITUTION DEFINED

The Constitution of the Presbyterian Church in America, which is subject to and subordinate to the Scriptures of the Old and New Testaments, the inerrant Word of God, 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*, comprising the Form of Government, the Rules of Discipline and the Directory of Worship; all as adopted by the Church.

Amend BCO 26-1 to read as follows:

- 26-1 The Constitution of the Presbyterian Church in America, which is subject to and subordinate to the Scriptures of the Old and New Testaments, the inerrant Word of God, 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*, comprising the Form of Government, the Rules of Discipline and the Directory of Worship; all as adopted by the Church.

Adopted and sent down to presbyteries for advice and consent.

Clerk's Note: These proposals were amended by the addition of "which is subject to and subordinate to the Scriptures of the Old and New Testaments, the inerrant Word of God"

14. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 24-6 as set out in Exhibit "N" to this report.

EXHIBIT "N"**Dissolving Relationship between Officer and Local Church**

The last paragraph of *BCO* 24-6 to be amended to read as follows:

The Ruling Elder or Deacon, though chargeable with neither heresy nor immorality, may become unacceptable in his official capacity to a majority of the church which he serves. In such a case the church may take the initiative by a majority vote at a regularly called congregational meeting, and request the Session to dissolve the official relationship between the church and the officer without censure. The Session, after conference with the Ruling Elder or Deacon, and after careful consideration, may use its discretion as to dissolving the official relationship. In either case the Session shall report its action to the congregation. If the Session fails or refuses to report to the congregation within sixty days from the date of the congregational meeting or if the Session reports to the congregation that it declined to dissolve such relationship, then any member of members in good standing may file a complaint against the Session in accordance with the provisions of *Book of Church Order* Chapter 43.

Adopted and sent down to presbyteries for advice and consent.

16. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 33-1, 34-1, and 31-1 as set out in Exhibit "P" to this report.

EXHIBIT "P"**Jurisdiction of Minister and Members**

Amend sections 33-1, 34-1, and 31-1 of the *BCO* to read as follows:

- 33-1 Process against all Church members, other than ministers of the Gospel, shall be entered before the Session of the church to which such members belong, except in cases of appeal. However, if the Session refuses to act in doctrinal cases or instances of public scandal and two other Sessions of churches in the same presbytery request the presbytery of which the church is a member to initiate proper or appropriate action in a case of process and thus assume jurisdiction and authority, the presbytery shall do so.
- 34-1 Process against a minister shall be entered before the presbytery of which he is a member. However, if the presbytery refuses to act in doctrinal cases or cases of public scandal and two other presbyteries request the General Assembly to assume original jurisdiction (to first receive and initially hear and determine), the General Assembly shall do so.
- 31-1 Original jurisdiction (the right to first or initially hear and determine) in relation to ministers of the Gospel shall be in the presbytery of which the minister is a member, except in cases as provided in *BCO* 34-1. Such original jurisdiction in relations to church members shall be in the session of the church of which he/she is a member, except in cases as provided in *BCO* 33-1.

Adopted and sent down to presbyteries for advice and consent.

RE Jack Williamson presented Recommendation 15. The Recommendation was adopted as amended.

15. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 25-2 as set out in Exhibit "O" to this report.

EXHIBIT "O"

Call of a Congregational Meeting

Book of Church Order 25-2 be amended to read as follows:

25-2 Whenever it may seem for the best interests of the church that a congregational meeting should be held, the Session shall call such meeting and give public notice of at least one week. No business shall be transacted at such meeting except what is stated in the notice. The Session shall always call a congregational meeting when requested in writing to do so by one fourth of the communing members of a church of not more than 100 such members, by one-fifth of the communing members of a church of more than 100 and not more than 300 such members, by one-sixth of the communing members of a church of more than 300 and not more than 500 such members, by one-seventh of the communing members of a church of more than 500 such members but not more than 700 members, by 100 members of a church of more than 700 members. Upon such a proper request, if the Session cannot act, fails to act or refuses to act, to call such a congregational meeting within thirty days from the receipt of such a request, then any member or members in good standing may file a complaint in accordance with the provisions of *BCO* Chapter 43.

Adopted and sent down to presbyteries for advice and consent.

The following protest by TE Edmund Clowney was found to be couched in temperate and respectful language and was received and ordered spread upon the minutes. (Received in 15-67, p. 152 but is included here for easier reference.)

The undersigned commissioners to the Fifteenth General Assembly of the Presbyterian Church in America respectfully protest the action of the Assembly in adopting recommendations 4-12 of the report of the Ad Interim Committee to Study and Make Recommendations as to Structure and Procedure as presented by a majority of that committee. This action of the Assembly approves and sends to the Presbyteries for action the proposed amendments to the *Book of Church Order* presented in Exhibits D, E, F (designated E through a typographical error), G, H, I, J, K, and L. The amendments would alter the Preface and chapters 3, 11, 12, 13, 14, 25 and 40 of the *Book of Church Order*.

We protest this action because we believe the proposed amendments restructure the polity of the Presbyterian Church in America so as to impair the expression of the unity of Christ's church in its government. We further protest a confusion in these amendments on the crucial issue of the right of the church to appeal to the protection of the civil power.

We wish to support this second allegation first. In the amendments regarding the powers of Presbytery and of General Assembly (Exhibits I and J) the amendments declare that "the powers of the Presbytery (General Assembly) are only spiritual, declarative and ministerial. The Presbytery (General Assembly) may not call on civil power to enforce ecclesiastical actions against a (Presbytery) Session, local congregation or any member thereof." In both sections it is then added that this does not preclude the court from exercising the right to control its own membership by use of civil power.

It is clear that three distinct questions are here confused: (1) the right of the church to appeal to the civil power; (2) the purpose of the church in appealing to the civil power; and (3) those against whom civil action may be taken.

If a church court has the right to appeal to the civil power against its own membership, then it cannot be true that the spiritual nature of its authority bars it from seeking the intervention of civil power under some circumstances.

Further, it is one thing to call on civil power to enforce ecclesiastical actions, another to call upon the civil power for the protection of such rights as are common to any organization. It is already clearly affirmed in our Constitution that the church cannot seek civil sanctions to enforce

its discipline (*BCO* 3-2; 3-4). This is equally forbidden whether the discipline be directed toward the membership of a court or to others over whom the court may have jurisdiction. Does the spiritual character of church power and the consequent ban on any appeal to civil sanctions determine the scope of administrative or judicial jurisdiction? The answer is, "No". The amendment, however, suggests that this is the case. We protest this confusion, for we believe that it is misleading. It wrongly implies that the scope of a court's jurisdiction must be limited in order to preserve the spiritual character of its rule.

We also protest the restructuring of our present Presbyterian government sought in the proposed amendments. It is true that Exhibit G propounds the thesis that the PCA is a connectional church in ecclesiastical matters but is not a connectional church in regard to civil matters. Yet the changes proposed in the *BCO* show that the majority report of the committee has not found a way to maintain the authority of a broader Assembly in the spiritual polity of the church while excluding its right to seek of the state the protection to which it is entitled.

The right of the Presbytery to "visit churches for the purpose of inquiring into and redressing evils that may have arisen" is reduced to the right to "request the privilege of visiting" churches.

From the powers of the General Assembly there is omitted (1) "to take care that the lower courts observe the Constitution; to redress whatever they may have done contrary to order"; (2) "to suppress schismatical contentions and disputations, according to the rules provided therefore"; (3) "to superintend the affairs of the whole church". (This last becomes, "to recommend measures for the promotion of charity, truth and holiness through all the churches under its care").

These limitations are summarized by the formulation that the higher courts may act on an issue, act against the lower court by dismissing it, but may not act for a lower court (*Exhibit E*: 3-8 and 3-9; *L*: 40-5). This formulation takes up again a proposed amendment to *BCO* 11-4 approved in the 1984 General Assembly but rejected by the Presbyteries 34-3.

Our present *BCO* in its Form of Church Government and Rules for Discipline contains ample safeguards to protect the original jurisdiction of Presbyteries and Sessions. The right of every congregation to keep title to its own property is also emphatically stated. We would not protest the proposing of particular changes in our *BCO* to clarify the prerogatives of particular courts so as to limit misuse of power. We recognize the revulsion of our brethren against the abuse of power that has been characteristic of certain large Presbyterian denominations.

Yet we respectfully protest changes that so decidedly limit the functioning of Presbyterian government. That government is not democratic nor aristocratic, nor is it a compromise between the two. Rather, it confesses that Jesus Christ is the only King and Head of the Church, and that he has established it as the new people of God in the world. The form of Presbyterian church government uniquely reflects the remarkable fact that the definitive Assembly of the Church is in heaven (*Hebrews* 12:23,24), and that the Church may therefore be gathered on earth in larger or smaller assemblies: in house churches or in city churches (*I Corinthians* 16:19, *Colossians* 4:15, 16) or in gatherings of church elders concerned with the affairs of the church at large (*Acts* 15). A meeting of the teaching elders at Antioch manifests the life of the church there (*Acts* 13:1-3). The apostolic unity of the church appears in Paul's ordaining for all the churches his instructions for worship (*I Corinthians* 7:17) as well as in the decree of the Jerusalem council. Presbyterians have seen the house-church as a local congregation, an assembly included within the larger city-church. The presbytery is the council formed by the elders of the city church. This flexibility grounded in unity undergirds the statement of *BCO* 11-4: "These courts are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction is the act of the whole church performed by it through the appropriate organ."

Our protest expresses our concern that the proposed amendments reduce or remove the effective functioning of the church in its broader assemblies by removing their right to visit and correct the judiciaries under their jurisdiction.

Others joining in the protest: TE Joseph Pipa, Jr., RE Walter Comin, TE Robert Burrige, TE Bailey Cadman, TE Stanley Gale, TE Brent Bradley, TE Gary Yagel, TE Charles Turner, TE Ernest Breen, TE Charles Davidson, TE Theodore Lester, TE Robert G. Rayburn, TE Robert S. Rayburn, TE John Clark, Sr., TE Michael Goheen, TE Kenneth Hash, TE King Counts, TE Larry Elenbaum, RE George Caler, TE Byron Curtis, TE Albert Moginot, Jr., TE David Osborne, TE Robert Bell, TE James Bowen, RE David Shaw, RE John Ramirez, RE Howard Lane, TE William Shell, RE Gary Flye, RE David Coffin, Jr., RE Dana DeVol, TE Jonathan Seda, TE Harold Borchert, TE William Clark, RE Stanley Wells, TE Ross Lindley, TE Joel Beezly, TE Erwin Morrison, RE Robert Miller, TE James Perry, TE James Routsong, RE William Montgomery, RE

Jack Merry, TE Rodney King, TE Donald Jefferson, TE Donald Codling, RE Richard Larson, TE James Jones, Jr., TE Roger Collins, TE Basil Albert, RE Louis Schuler, TE Bruce Howes, RE James O'Brien, TE Robert Hopper, RE Carlton Crenshaw, Jr., TE David Howe, RE Douglas Hopper, TE Herbert Ruby III, TE William Bales, TE James Singleton, RE Thomas Stein, TE Kenneth Hines, TE Stephen Pribble, TE John Reeves, RE Ernest Hountz, RE James Luce, TE Jerry Maguire, TE Peter Stazen II, TE Robert Hobson, TE David Frierson, TE Corbett Heimburger, TE Carl Howell, Jr., TE Larry Wilson, TE David Hall, RE Robert King, TE Dale Smith, TE John Butler, TE William Rose, RE William Potter, RE Richard Springer, TE William Greenwalt, RE John Canfield, TE Frank E. Smith, TE Larry Ball, TE David Brewer, TE Steven Wilkins, TE Thomas Ellis, TE Henry Johnson, TE Gregory Green, TE Byron Snapp, TE Michael Coleman, TE Timothy Habbershon, RE Robert Lukens, TE Loren Watson, TE Timothy Keller, TE LeRoy Ferguson III, TE Gary Aitken, TE John Lash, TE Thomas Farr, TE Michael Howell, RE James Wilkins, Jr., TE Frank J. Smith, TE Guenther Haas, TE Howard Griffith, RE Jeffrey Young, TE David Dively, TE Vaughn Hathaway, Jr., RE Robert Stewart, TE William H. Smith, TE Petros Roukas, TE Chris Tindall, TE John Kinser, TE Harry Miller, TE Robert LaMay, RE Russell Doig, TE Rodney Clay, TE Eric Dye, RE Stewart Valadie, TE Wallace Sherbon, TE Barry Waugh, RE Gerald Kaney, RE K.W. Rush, TE William Dever, TE Carl Bogue, RE Robert Cato, TE E.C. Case, TE John Hall, Jr., TE Palmer Robertson, TE Thomas Wenger, TE Earl Fair, TE Robert Peterson, TE Thomas Sullivan, TE Scott Reiber, TE John Otis, TE Kerry Hurst, TE R.W. Markert, TE David Boxerman, TE William Leonard, TE James Hope, TE Donald Stone, TE Randy Wilding, TE George Crocker, TE Seth Skolnitsky, TE Robert Dunn, TE James Reedy, TE Robert Penny, TE James Bordwine, RE David Lachman, TE Daryl Davis, TE E. C. Cooley, TE Stan Johnson, TE Arthur Broadwick.

17. That the Ad Interim Committee be continued for an additional year to report to the 16th General Assembly. *Adopted*

15-56 Procedural Motion.

During the foregoing discussions, a procedural motion was adopted that the report of the Judicial Commission on the Case of TE Bogue *et al.* vs. Presbytery of the Ascension be docketed to report immediately following the report on Mercy Ministries Thursday morning.

15-57 Recess.

The Assembly recessed at 5:30 p.m. with prayer by TE Jack Scott.

MINUTES--THURSDAY MORNING

June 18, 1987

Eighth Session

15-58 Assembly Reconvened.

The Assembly reconvened at 8:00 a.m. with the singing of "When Peace Like a River Attendeth My Way" and prayer by TE Philip Clark.

15-59 Amendment to the Church/State Report.

The Assembly adopted an amendment to the Committee of Commissioners on Administration's report adding summary positions of the Church/State Report (See 15-91, III, 33, p. 191).

15-60 Committee of Commissioners on Mission to North America.

TE Robert Wilson, chairman, led in prayer and presented the Committee's report. Richard Roeters, Director of Development for Bethany Christian Services, addressed the Assembly briefly and the Assembly joined in prayer for Bethany.

I. Business Referred to the Committee

1. Minutes of 9-4-86, 12-4-86, 3-5-87.
2. Report of Permanent Committee to the Fifteenth GA.
3. Memorandum detailing actions taken on instructions of 14th GA.
4. Audit Report.

II. Issues Discussed

1. Presbytery Boundaries.
2. Plans for church planting and church growth.
3. Disaster response.
4. Audit Report received and the Committee's response approved.

III. Recommendations

1. That Minutes of 9-4-86, 12-4-86, and 3-5-87 be approved with notations. *Adopted*
2. That MNA's response to the instructions of the 14th GA be approved. *Adopted*
3. That the General Assembly with gratitude to God reelect TE Terry Gyger as Coordinator of MNA and commend him for his vision and zeal in the work. *Adopted*
4. That the General Assembly express its gratitude to God for and appreciation to the staff of MNA:
Dwight Linton, Cecil Brooks, Mark Lowrey, Paul Taylor, Kennedy Smartt, Phil Clark, Bill Read, Tom Hawkes, Tim Keller, Bill Rushbrook, Jack Ottinger, Dan Kim, Gerald Austin, Sam Ling, Barbara Green, and Sharon Kraemer. *Adopted*
5. That the General Assembly commend the office personnel of MNA for an outstanding job on minimum resources:
Bobby Franklin, Lois Lazenby, Shirley Covington, Dorinda Malloy, Julie Flanagan, Janice Gussman, and Alice Blackwelder. *Adopted*
6. That the General Assembly express its gratitude to God and commendation to all of our campus ministers and campus interns for an outstanding job, commend the thirteen presbyteries who are already involved in campus work and encourage others to consider its strategic importance. *Adopted*
7. That the General Assembly express its strong support for and encouragement to the forty PCA active duty and seventy reserve chaplains and their families who serve in this country and around the world for Christ and His crown, and that we continually praise God for each one and his wife. (Appendix K, Attachment B, p. 355, PCA Chaplain Roster) *Adopted*
8. That the General Assembly's attention be called to the fact that there are over 52 organizing pastors who need our prayerful and financial support. Some under the GA-MNA, some under their presbyteries, and some under local churches, and that we both praise God for them and regularly make intercession for them. (Appendix K, Attachment C, p. 357, MNA Support List) *Adopted*

9. That the General Assembly praise God for His predetermining love, effectual calling and irresistible grace for sinners and commit itself to the ingathering of all those who are so loved of the Father as to be able to respond, using every Biblical strategy of evangelism available. *Adopted*
10. With God's sovereign, elective love in mind, that the General Assembly approve of MNA's employment of bold strategies of evangelism and church growth in all facets of American and Canadian life and culture; to expect and plan for a bountiful response, and to anticipate that God may very well increase our number of churches to over 2,000 and our membership to over 400,000 by the year 2000 and to give full attention to the need to promote growth in church depth and Christian nurture equally alongside growth in numbers. *Adopted*
11. That the General Assembly call on the Committee on Administration, Covenant College, Covenant Seminary, Ridge Haven, Insurance, Annuities and Relief, Foundation, Christian Education and Publications, The Investor's Fund and Mission to the World to anticipate strong growth in the denomination ("...that the Father may be glorified in the Son") and begin to make faith plans now to be ready to meet the challenge and opportunity this presents. *Adopted*
12. That the General Assembly call on MNA to continue seeking the most experienced, qualified men from among us to be the organizing pastors of the hundreds of new churches that will be started in the next decade. *Adopted*
13. That Presbytery boundaries will continue to be drawn according to policy established by the General Assembly (M12GA, 12-67, III, 8), with the added assurance that the MNA Committee of the General Assembly be expected to continue to work in cooperation and communication with those judicatories that are closest to any new church development project that is outside the boundaries of any presbytery, taking into consideration that regions are formed by such things as economic ties, topography, cultural affinity, traffic patterns, etc. It is also to be recognized that, while the primary responsibility of a presbytery is to develop the church within its own boundaries, a presbytery could feel free to develop works outside their boundaries while working in cooperation and communication with the MNA Committee of the General Assembly. *Adopted*
14. That Overture 50 from Pacific Northwest Presbytery to the Fourteenth General Assembly (15-3, C, p. 73) be answered in the negative. (See Recommendation #13.) *Adopted*
15. That Overture 3, p. 52, and Overture 10 to the Fourteenth General Assembly, p. 69, be answered in the negative and that Oklahoma Presbytery in cooperation and communication with the MNA Committee of the General Assembly convene a regional meeting of the MNA chairmen and other interested parties from the other mid-America presbyteries (ie. Siouxlans & Missouri) in order to formulate and recommend to the Subcommittee on Presbytery Boundaries a 10-year plan for the orderly development and church planting in the entire mid-America region to include future additional presbyteries and presbytery boundaries. This regional approach would be similar in concept to that of the Consultation of MNA Representatives of the three Western Presbyteries. (See Recommendation #13.) *Adopted*

16. That Overture 45 to the Fourteenth General Assembly, p. 73, and the Permanent Committee's recommendation be referred to the subcommittee on Presbytery Boundaries to report to the 16th GA. *Adopted*
17. That a decision on Overture 20, p. 52, from Southwest Presbytery requesting that the State of Wyoming be added to its boundaries be postponed until Southwest Presbytery develops a plan and schedule for the subsequent division of that enlarged presbytery. *Adopted*
18. That the recommendation involving a change in the Rules for Assembly Operation be lifted out of this report and brought before the assembly early in the business of the first day. Because of the increasing number of requests for changes in Presbytery boundaries it is recommended that the following be added to the Rules for Assembly Operations:
5-5 after the first sentence:
Upon receipt the Stated Clerk shall forward all overtures concerning presbytery boundaries or a new presbytery to the Subcommittee on Boundaries appointed by and under the jurisdiction of the Assembly's Permanent Committee on Mission to North America which shall report to the Permanent Committee and shall report to the Assembly through the Committee of Commissioners on Mission to North America. *Adopted*
19. That the General Assembly call the church to prayer on behalf of MNA and set aside the month of November for prayer for revival, renewal, evangelistic outreach, and growth in the PCA, and especially for all organizing pastors, campus workers, chaplains, and missionaries of MNA. *Adopted*
20. That the General Assembly approve a special offering for PCA Mercy Ministries to be taken in the Thanksgiving season. *Adopted*
21. That the General Assembly instruct the MNA staff, working with presbytery chairmen, to conduct regional training seminars on evangelism, church growth, demographics, campus work, church planting, and related topics in preparation for the anticipated growth in the PCA. *Adopted*
22. That the General Assembly express gratitude to God for the ministries of Bethany Christian Services, encourage our churches to increase their support of it, and to invite its representative to speak to the assembly for ten minutes at this time. (See Appendix K, Attachment D, p. 359) *Adopted*
23. That the General Assembly endorse the vision of 300 PCA churches starting daughter congregations in 1990, and instruct the MNA permanent committee and staff to prepare the materials and training for its implementation. It is understood that responsibilities for the actual church planting will be under the session of the local church (the mother) and coordinated by the presbytery. *Adopted*
24. That the General Assembly approve the recommendation from the chaplains' commission that the Reformed Presbyterian Church of North America (RPCNA) be received as a member of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel, and that the three representatives to which the by-laws entitle them be seated on the commission. *Adopted*
25. That the General Assembly urge our churches to "adopt a chaplain" and his family, for prayer support and correspondence and that this be coordinated through the MNA office. *Adopted*

26. That the General Assembly encourage sessions, missions committees, and presbyteries to invite chaplains to speak in their worship services, missions conferences, and before their presbytery meetings. *Adopted*
27. That the Administrative Policies of the Disaster and Diaconal Fund (*M14GA*, Appendix J, Attachment C, p. 367), which were approved provisionally last year, until the study committee could report back to this assembly, now be approved as the guide for MNA in making policy decisions in the administration of this fund. (See Appendix K, Attachment E, p. 361) *Adopted*
28. That the 15th General Assembly adopt the Golden Rule Comity agreement for the NAPARC churches as recommended by our Interchurch Relations Committee on February 17, 1987.
Note: NAPARC defined "enlisting" as "actively recruiting." The text of the agreement is as follows:
 1. We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches and will refrain from enlisting members of these existing ministries.
 2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.
 3. We will provide information on at least an annual basis describing progress in our ministries and future plans.
 4. We will encourage our regional home missions leadership to develop good working relationships. *Adopted*
29. That the General Assembly approve the budget of Mission to North America for fiscal year 1988 and commit itself to support it.

Deferred, See 15-91, III, 5, p. 188

Commissioners Present:

Presbytery

Ascension
Central Florida
Central Georgia
Covenant
Delmarva
Eastern Carolina
Evangel
Grace
Great Lakes
Gulf Coast
Louisiana
New River
Pacific Northwest
Southeast Alabama
Southern Florida
Tennessee Valley

Commissioners

RE Robert K. Ashbaugh
TE Rod A. Culbertson
TE A. Dale Umbreit
RE Tom Rogers
TE Stanley Gale
RE James T. O'Brien
TE George Mitchell
RE Harry M. Simpkins III
TE David McKay
TE Robert C. Wilson
TE James A. Meek
RE Ralph Harris
TE Lindleigh Roberts
RE Sam Hall III
TE Al LaCour
TE Jim Campbell

Respectfully submitted,
TE Robert C. Wilson, Chairman

TE James A. Meek, Clerk

Clerk's Note: Recommendation 18 was handled in 15-15, p. 90, 27 was handled in 15-61, p. 128, and 29 was handled in 15-91, p. 188. They are included here for easier reference.

15-61 *Ad Interim* Committee to Study Mercy Ministries.

TE Fred Marsh, chairman, led in prayer and presented the Committee's report (Appendix T, p. 506). Recommendation #27 of the Mission to North America Report was handled at this time also. (See 15-60, p. 127) Recommendations were acted upon as follows:

1. The attached document to be adopted by the Assembly as the Biblical Guideline for Mercy Ministry in the Presbyterian church in America. *Adopted*
An amendment to delete the words "in the setting of the worship service" (See Appendix T, page 511) was defeated. TE Frank J. Smith and RE David Lachman asked their affirmative votes to be recorded.
2. That the Committee on Mission to North America make the attached document available for distribution to the churches and presbyteries. *Adopted*
3. That the Assembly find the Administration Policies for the Disaster and Diaconal Funds of the Committee on Mission to North America to be in accord with the guidelines in the attached document (See Appendix K, Attachment E, p. 361). *Adopted*
4. That the report, "Love Expressed: Resources for Deacons" be referred to the Christian Education and Publications committee for evaluation and possible revision in the light of our guidelines, on the understanding that its distribution as a resource book be conditioned upon its accord with the guidelines in the judgment of the Christian Education and Publications Committee.
Explanation: The 14th General Assembly determined that the manual "Love Expressed: Resources for Deacons" not be used as an approved guide to the office of deacon until the work of the study committee be accomplished, but that the Christian Education and Publications Committee be allowed to continue to distribute this work (*MI4GA*, 14-43, III, 2C, p. 114). In the light of this action the committee considers that evaluation of this manual is not within the mandate of our committee. *Adopted*
5. That the Ad-Interim Committee to Study Diaconal Responsibilities be dismissed, with expression of special thanks to Committee members TE Keller and TE Clowney for their substantial contributions to the work of the Committee. *Adopted*

TE Howard Griffith and RE David Coffin requested their negative votes on the entire report be recorded.

The Assembly recessed for refreshment at 10:00 and was led in prayer by TE Donald Graham. TE Michael Goheen led in prayer as business resumed at 10:15.

15-62 Permanent Committee on Judicial Business - Constitutional Advice.

TE Rodney King, chairman, led in prayer and presented the Committee's advice to constitutional inquiries raised in 15-21, p. 92.

1. In the report of the Judicial Commission in the case of TE Bogue *et al.* vs. Presbytery of the Ascension:
 - a. Is not the censure of admonition applied to the complainants on p. 139 in the paragraph beginning "In fairness..." contrary to the requirements of *BCO* 27-5 which require due process?

- b. Is not the explanatory opinion of Judgment No. 5 supporting an "in thesi" statement of the Assembly over a judicial decision of the Assembly contrary to *BCO* 14-7? - RE David Coffin

The Committee recommends that the following response be adopted:

Admonition is of two kinds; formal and informal. Informal admonition is that which is part of the daily interaction of true Biblical relationships (Mt. 18). Formal admonition comes after the informal has not produced the fruit of peace in Christ, and after judicial process (*BCO* 27-5, 30-2, 36-3).

The paragraph in question falls within the sphere of informal admonition, and is not contrary to the requirement of *BCO* 27-5. *Adopted*

2. Does the Judgment 5, p. 135 contradict *WCF* 27.1 that a sacrament is intended to "put a visible difference between those that belong to the church and the rest of the world"? - TE Allan Story, Jr.

The Committee recommends that the following response be adopted:

The Committee respectfully declines to answer these inquiries.

Grounds: The questions touch upon fundamental points of the case. For the Committee to respond in any fashion would prejudice the court in its determination. *Adopted*

Respectfully Submitted,
Rodney King, Chairman

15-63 Commission of the 14th General Assembly Adjudicating the Case of TE Carl Bogue *et al.* vs. Presbytery of the Ascension.

TE Stephen Smallman led in prayer and resumed the report begun Monday evening (See 15-21, p. 92). The Assembly voted to approve the full statement of the case and the judgment rendered, thus ordering its being entered on the minutes and its being regarded and treated as the Assembly's action and judgment in the case.

Requesting their negative votes be recorded: TE Howard Griffith, TE Roland Barnes, TE James Bordwine, TE James Jones, Jr., TE Frank J. Smith, TE John Lash, RE David Coffin, TE Brent Bradley, TE Carl Howell, Jr., TE Byron Snapp, TE William Bales, TE James Hope, RE David Lachman, TE Gregory Green, RE James Luce, RE Stanley Wells, TE Rodney King.

TE Carl Bogue *et al.* vs. Presbytery of the Ascension

I. Statement of the Facts

Since the facts which form the background of this judicial case have been the subject of a series of judicial cases extending over a several-year period, and since none of the commissioners to the 11-14th General Assemblies (other than the judicial commission members themselves) who voted on these cases have had the benefit of more than a very abbreviated statement of the facts, we believe that the health of the church at large would best be served by a brief recitation of the entire factual history of the matter.

Mr. Kurt Lutjens was licensed by Pittsburgh Presbytery of the Reformed Presbyterian Church, Evangelical Synod, in January 1982. In September 1982 the Presbytery of the Ascension (successor presbytery to Pittsburgh Presbytery under the Joining and Receiving procedure), hereinafter simply called the Presbytery, processed a call by the Mission to North America Committee for Mr. Lutjens to become an organizing pastor in Pittsburgh and proceeded to examine him for ordination. Despite

certain exceptions taken by the candidate, he was approved for ordination, and he was actually ordained prior to Presbytery's October 1982 meeting.

At its October 1982 meeting Presbytery was informed that a complaint had been received from RE Val H. Barleman, *et al.*, asking that the 11th General Assembly annul Presbytery's action in sustaining the trials for ordination. The complaint specifically set forth five areas of disagreement with the candidate's position which complainants contended were unacceptable as exceptions. These were, in summary:

(1) The candidate's exception to BCO 58-4 "which restricts the invitation given at the Lord's supper to Session-approved persons or professing Christians who are 'communicants in good standing in any evangelical church.'" (Note that the quotation marks are those of the complainants, and it appears that the phrase is quoted from a study paper submitted to the Presbytery by Mr. Lutjens at the time of his examination.)

(2) The candidate's refusal to affirm that he would deny baptism to an allegedly professing adult who would not become a member of the visible church upon baptism.

(3) The candidate's exceptions to the prescriptions of the *Westminster Confession of Faith* as to Sabbath observance.

(4) The candidate's assertion that baptism may be rightly administered by immersion, as well as by sprinkling or pouring.

(5) The candidate's belief that the office of deacon is open to women as well as to men.

At the 11th General Assembly in June 1983, a judicial commission was appointed by the Assembly to hear the case. Specifications (3) and (4) above were not sustained and have not been in issue since that time. Specification (5) was sustained without comment. Specification (2) was sustained with the explanation: "The constitutionality of this is denied."

Of particular significance is the precise phrasing of the commission's response to specification (1) above. The commission used exactly the same terminology as set forth in the complaint and added: "He believes it is illegitimate to include church membership as a requirement for one to participate in the Lord's Supper." The specification was then sustained by a vote of 7-4-0. BCO 58-4 actually reads, as pertinent, "the Minister, at the discretion of the Session, before the observance begins, may either invite all those who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance; or may invite those who have been approved by the Session, after having given indication of their desire to participate."

The Assembly, in approving the commission's judgment, declared Presbytery's action in sustaining Mr. Lutjens' trials for ordination annulled, but did not annul Presbytery's act of ordination. The Moderator of Ascension Presbytery was directed to appoint a Pastoral Committee to work with the candidate, the Presbytery was directed to correct the aspects of the trial for ordination which were "contrary to the Constitutional Standards of the PCA", and the Pastoral Committee was instructed to pursue orderly discipline against Mr. Lutjens "if his views continue to fail to conform with the Word of God, the Standards of this Church, and the *Book of Church Order*, after due pastoral counsel."

The Moderator of Ascension Presbytery appointed the Pastoral Committee in July 1983. The Committee met on November 11, 1983, apparently considered a paper written by Mr. Lutjens regarding the three specifications sustained against him, and requested Mr. Lutjens to seek the tutelage of TE R. C. Sprul for the purpose of reconsidering his views, with a report of progress to be made by Presbytery's January

1984 meeting. At its January meeting Presbytery noted that Mr. Lutjens had complied and docketed the matter for its March meeting. Meanwhile, however, a question was raised as to the constitutionality of the judicial commission appointed at the 11th General Assembly. At its March meeting Presbytery, because of this question and certain other matters related to specification (2), resolved to take no further action as to the Assembly's directives, asking instead that the case be retried by the 12th General Assembly.

On March 21, 1984, the session of Faith Presbyterian Church complained against Presbytery's "unconstitutional and contumacious" action at its March meeting. At its meeting on May 5, 1984, Presbytery then rescinded its action of March 1984 and approved a Reference to the General Assembly, expressing its intention to obey the lawful injunctions of the Assembly, but asking that a Pastoral Committee be appointed in a different manner, and requesting interpretation of the Assembly's ruling as to the belief that women may hold the office of deacon. On May 16, 1984, the Session of Faith Presbyterian Church complained against this action of Presbytery, once against calling it "unconstitutional and contumacious". It should be noted also that during the spring of 1984 Mr. Lutjens issued a further statement regarding his position on the issues in question. In addition to the complaint filed by Faith Presbyterian Church, similar complaints were filed by TE Carl Bogue *et al.*, and TE Robert C. Peterson *et al.*

At the 12th General Assembly in 1984, a judicial commission was appointed to hear the complaints. A charge of continued non-compliance with the directions of the 11th General Assembly was sustained 15-0-0. However, violation of the constitution of our Church in an attempt to retry the case by means of a "Reference" was *not* sustained, and a charge of contumacy was *not* sustained, by votes of 5-8-2 and 0-13-2, respectively.¹ The Assembly directed that the Presbytery erect a new Pastoral Committee to work with Mr. Lutjens and examine him on or before Presbytery's September 7-8, 1984 stated meeting, with an attested transcript of the trials to be made. It was further directed that the Pastoral Committee should pursue, on or before the November 10, 1984 meeting, orderly discipline against Mr. Lutjens "if his views continue to fail to conform with the Word of God, the Standards of this Church, and the *Book of Church Order* after due pastoral counsel." The General Assembly also noted that some of the language in the complaint was unduly strong and intemperate, and the parties were encouraged to devote themselves to the resolution of the problem with love, patience, and humility.

Presbytery duly appointed a Pastoral Committee. At its July 11, 1984 meeting the Committee determined to meet with Mr. Lutjens on July 17, 1984, and at other times if needed, and that if Presbytery sustained him upon its examination the matter would be considered ended, but if not, orderly judicial process of discipline would be instituted. Presbytery approved this procedure in its meeting of July 14, 1984. The committee then met with Mr. Lutjens on July 17, 1984 and discussed his positions with him. It was noted that the 12th General Assembly had adopted a statement to the effect that a position such as that taken by Mr. Lutjens on the subject of women deacons should not in and of itself be deemed sufficient grounds to deny or revoke ordination. Since that time, no further issue has been raised as to Mr. Lutjens' view in this regard (specification (5) in the original complaint).

¹ These were the votes on the Faith Church complaint. The other related complaints, which involved slightly different charges, were decided by similar votes, though not identical.

At the July 17th, 1984, Meeting Mr. Lutjens informed the Committee that he thought his views on baptism were now in conformity with the standards and the Committee agreed, since Mr. Lutjens stated he would administer the sacrament only to those joining the particular church and that he would encourage those not wishing to join the local church to be baptized upon their joining some other local church of their choice. As to the Lord's supper question, Mr. Lutjens continued to hold the view that membership in an evangelical church should not necessarily be a requirement in all circumstances. A further meeting was planned.

On August 30, 1984, the Pastoral Committee met again and discussed Mr. Lutjens' views on baptism and the Lord's supper. Minutes of the Committee reflect that "it was the opinion of the Committee that there had been significant change on the part of Mr. Lutjens in regard to both of these subjects." It was agreed once again that if Presbytery voted to sustain Mr. Lutjens' examination, there would be no need to institute judicial process.

Presbytery met on September 9, 1984, and its subsequently approved minutes of this meeting state: "Mr. Lutjens was examined extensively on his views specifically on these two matters [the Lord's supper and baptism] and related points..." Presbytery then went into executive session, and on motion voted to sustain Mr. Lutjens' reexamination, "believing that his views were now in conformity with the Word of God, the Standards of this Church, and the *Book of Church Order*, excepting his belief on biblical grounds that the office of deacon ought to be open to women as well as men." The vote was 52 affirmative and 16 negative.

The following day, September 10, 1984, the Stated Clerk reported that it had been discovered that the recording system had failed to record the previous day's proceedings. After an initial proposal was made to have the Pastoral Committee reconstruct Mr. Lutjens' examination from the previous day, a substitute motion was passed directing the Pastoral Committee to write a letter of explanation and apology to the General Assembly or appropriate component thereof. At its October 1984 meeting the Presbytery voted to refer the minutes of the September meeting back to the clerk for "clarification" with respect to a portion dealing with the examination of Mr. Lutjens in September.

On November 23, 1984, the Session of Faith Presbyterian Church filed a complaint against Presbytery for having failed to take action against Mr. Lutjens at its November 10th meeting, contending that "Presbytery declared Mr. Lutjens in conformity in spite of his exam to the contrary." At its January 11-12, 1985, meeting the Presbytery ruled this complaint out of order on the ground "that the issue had already been decided by the Presbytery." At the same meeting an overture from another session asking that Presbytery's action at its September meeting with respect to Mr. Lutjens be rescinded was defeated. On January 23, 1985, the Session of Faith Presbyterian Church once again complained to the General Assembly, submitting its November 23, 1984 complaint with additional information and supportive material.

On April 23, 1985, the committee appointed by Presbytery to defend its action at General Assembly wrote to the complainants, asking that the complaint be dropped and the General Assembly be asked to submit the questions at issue to a study committee. By letter of April 29, 1985, the complainants discussed their viewpoint and declined.

At the 13th General Assembly in June 1985 the Moderator ruled that the complaint was out of order. His ruling was challenged but sustained. However, the Committee on Review and Control took exception to Presbytery's minutes of its September 1984 meeting, concluding:

"It is not clear whether the Presbytery's action in sustaining the reexamination of Mr. Kurt Lutjens is indicative of a change in his views or of the Presbytery's intention to accept Mr. Lutjens' views as they are."

This exception was approved by the General Assembly.

At its meeting of November 9, 1985, a report from Presbytery's defense committee was read, proposing that Presbytery respond to the exception thusly:

"The Presbytery respectfully answers in clarification that our minutes in section 84-88 mean that the reexamination revealed (as did the examination of the Pastoral Committee) a change in Mr. Lutjens' views that brought him into agreement with the standards of the PCA and on this basis his examination was sustained."

At Presbytery's meeting of January 10, 1986, after a substitute proposal by the defense committee had been ruled out of order, the original response was essentially approved, with the addition of the words "to the satisfaction of the Presbytery" after the words "standards of the PCA."

On January 16, 1986, the Session of Faith Presbyterian Church complained to the Presbytery against Presbytery's response to the noted exception in the minutes, asserting (1) that the response was contrary to fact, and (2) that the response had the effect of rewriting the minutes long after an action had been taken, making a substantial change via interpretation, "which interpretation the Presbytery specifically refused to make at the time of the action in September 1984." At its February meeting Presbytery directed the complainants to submit a draft of an alternate response which would satisfy their objections, to the March meeting of Presbytery. Complainants presented a response at the March meeting which would have required the Presbytery to change essentially its position on the whole matter. The response was not actually received by the Presbytery by formal motion, and apparently no action was taken thereon. Presbytery adopted a response to the complaint, denying the charge that the response was contrary to fact and stating that it had not erred in adopting its response. The complainants then submitted their complaint to the General Assembly (14th), adding the specifications of error set forth below.

The 14th General Assembly, meeting in Philadelphia, PA., in June 1986, submitted the matter to a judicial commission. Its judgment was first approved, then reconsidered and disapproved. The matter was then referred to this commission for action and report to the next General Assembly.

This judicial commission has met twice in Pittsburgh, PA., October 10-11, 1986, and January 30-31, 1987. Representatives of both complainants and the Presbytery presented their case at considerable length at the October meeting, and voluminous records, including several briefs from the parties, have been considered in detail.

II. Statement of the Issues

- A. Is the response by the Presbytery to General Assembly's noted exception contrary to fact?
- B. Are the Presbytery's stated reasons for denying the complaint in contradiction to the response approved by Presbytery for the General Assembly's noted exception?
- C. Has the answer to the General Assembly's noted exception had the effect of rewriting the minutes of Presbytery for its September 1984 meeting?

- D. Has the answer to the General Assembly's noted exception had the effect of rewriting the said minutes, "which interpretation the Presbytery specifically refused to make" at the time of its action in September 1984?
- E. Has the Presbytery illegitimately interpreted *BCO* 58-4?

III. Judgment of the Case

A. Specifications of error with decisions and specific responses thereto.

1. "The answer to the General Assembly noted exception is contrary to fact." *Denied* (4-12-0). Ascension Presbytery furnished sufficient evidence in the Minutes of March 7-8, 1986 to show that Kurt Lutjens' view on the sacraments and church membership had changed at least to the "Session approval" position. Since the burden of proof must, in Christian charity, fall upon complainants, it is not right to charge that the Presbytery's response is "contrary to fact." (Wording approved 14-1-1.)

2. "The Presbytery's stated reasons for denying the complaint are in contradiction to the response approved by Presbytery for the General Assembly noted exception, and in fact it acknowledges the complainants' contention that Mr. Lutjens' views are substantially the same as those which caused the Eleventh General Assembly to declare Mr. Lutjens' ordination exam annulled." *Denied* (4-11-1). Presbytery understood the allowing of the "Session approval" position as one possible interpretation of *Book of Church Order* 58-4, and Mr. Lutjens' views had changed at least to this extent. The Minutes of March 7-8, 1986 document this change. Since the tape of Mr. Lutjens' reexamination was not available, the Presbytery properly relied on Minutes of the Pastoral Committee and a paper by Mr. Lutjens of Spring 1984. The Eleventh General Assembly's decision on Judicial Case 2 did interpret *BCO* 58-4 as requiring church membership for admission to the Lord's Supper; however, the Fourteenth General Assembly approved a broader interpretation, which appears to this Commission to be consistent with the grammatical construction of *BCO* 58-4. (Wording approved 14-2-0.)

3. "The answer to the General Assembly noted exception has the effect of rewriting the minutes long after an action has been taken, making a substantive change via interpretation, which interpretation the Presbytery specifically refused to make at the time of the action in September of 1984." *Denied* (5-10-1). It is not correct to say that Presbytery "specifically refused" to interpret the action at the time it was taken. It is inherently impossible for a church court later to interpret an action taken at a previous meeting when no explanation was offered at that time. The Thirteenth General Assembly's Review and Control Committee was pursuing a legitimate concern in asking for an interpretation, but the question was asked in a way that was impossible to answer. While it was a mistake to attempt to clarify the minutes, Presbytery sought in good faith to answer. (Wording approved 14-2-0).

4. "The Presbytery did not consider or act upon reason #2 of the complaint (same as reason #3 above)." *Sustained* (11-5-0). Presbytery has acknowledged on page 16 of its October 10-11, 1986 brief that it did not address this point of the complaint to Presbytery. Since the explanation for the handling of the minutes is dealt with in Specification No. 3, no further amends are called for. (Wording approved 13-3-0.)

5. "The Presbytery illegitimately reinterprets the *BCO* 58-4 which requires membership in an evangelical church, declaring its 'intent' is to not require membership in an evangelical church." *Denied* (4-11-1). The Judicial Commission's ruling on Case 2 adopted by the Eleventh General Assembly did indeed interpret *BCO* 58-4 as requiring church membership for participation in the Lord's Supper, and therefore the complainants legitimately pursued their complaint out of concern for due respect for ecclesiastical authority and out of concern for the importance of the relationship of church membership and the sacraments. However, on the basis of the Fourteenth General Assembly's decision allowing a broader interpretation of *BCO* 58-4, the "Session approval" position is now a legitimate basis for Presbytery's acceptance of Mr. Lutjens' views. It is not correct to say that Presbytery declared that *BCO* 58-4's intent is "to not require membership in an evangelical church" since Presbytery recognized that in all but very extraordinary circumstances church membership would be required for admission to the sacraments. (Wording approved 14-2.)

IV. Explanatory Opinion

Our specific responses to the specifications of error have been noted above. During the course of hours of discussion and analysis of the issues in this case, the commission has noted a number of subsidiary and related questions which we feel require some comment. We recognize that an opinion of this length probably should not be required for most judicial commission decisions, but this case has now been before the courts of the church for over four years, and will soon be before its fifth General Assembly. We believe it is imperative for the peace of the church that the matter be fully and finally resolved.

SUBSEQUENT DEVELOPMENTS SINCE THE ORIGINAL COMPLAINT

The original complaint which was presented to the 11th General Assembly contained five (5) points of difference with Mr. Lutjens' views. Briefly stated, they involved (1) invitation to the Lord's supper, (2) baptism and the visible church, (3) Sabbath observance, (4) the mode of baptism, and (5) women deacons. Points (3) and (4) were not sustained by the 11th General Assembly and have never been in issue since. The 12th General Assembly adopted a statement indicating that a position such as that held by Mr. Lutjens as to women deacons should not in and of itself be deemed sufficient grounds for denial of ordination. Thus, point (5) became moot. This left only points (1) and (2) in dispute.

As to point (2), Mr. Lutjens has now stated that he would administer the sacrament of baptism only to those joining the particular church, and that he would encourage those not wishing to join the local church to be baptized upon their joining some other local church of their choice. This change in his views was announced in July 1984 to the Presbytery, and it seems clear to this commission that point (2) is no longer a real issue.

Point (1) remains the only issue concerning which there is still significant debate. However, the record is clear that Mr. Lutjens now has expressed his assent to a "Session control" position, and the 14th General Assembly in June 1986 found, in accordance with what the specific grammar of *BCO* 58-4 plainly allows, that the Session may use its discretion as to whether membership in an evangelical church should be required for one to participate in the Lord's supper. In summary, then, the majority of the commission is persuaded that Mr. Lutjens is in acceptable compliance with the standards of our church.

AUTHORITY OF JUDICIAL CASES V. GENERAL ASSEMBLY ACTIONS

The question is then raised: But did not the 11th General Assembly manifestly hold a different viewpoint as to the meaning of *BCO* 58-4, and was not Presbytery therefore obligated to obey the mandate of the 11th General Assembly? To this question, we would reply: If it is assumed that the General Assembly clearly expressed its judgment as to the meaning of *BCO* 58-4 at the 11th Assembly in 1983, the answer can only be a resounding affirmative. We are committed as a church to a presbyterian system of government, believing it to be that system most consistent with the Word of God. For the directives of our highest court to be disobeyed or ignored with impunity would be to destroy the foundation of our presbyterian church. The principle of ecclesiastical authority must be maintained, and while we do not concur with the complainants as to most of the specific points in this complaint, we believe they are to be commended for their zeal and concern that this principle be maintained.

The general question as to the force of General Assembly judicial commission decisions as compared with other General Assembly actions and deliverances, however, needs further discussion. A commonly repeated statement is that to really resolve a question under our system of government, the appropriate procedure is to make a judicial case of it. This commission is not empowered to resolve such a fundamental question, of course, but we feel that the following should be brought to the attention of the General Assembly and the church.

In a judicial case at the General Assembly level, sixteen (16) voting members render a written decision which is usually very brief. The only alternative before the General Assembly as whole is to vote the entire decision up or down. If there are multiple specifications in the complaint, there is no way to know whether those who vote to approve the entire decision are actually voting in favor of each and every specification. Allowable questions from the floor are basically only as to procedural or technical matters, and substantive questions may not be discussed. No amendments are allowed. It is very doubtful that many commissioners, particularly ruling elders who often do not have the advantage of continuity achieved through annual attendance at the Assembly, have a real understanding of the case, since they have neither heard nor seen any evidence.

On the other hand, compare a General Assembly motion or deliverance, such as that by the 12th General Assembly concluding that a minister or candidate should not be excluded from office merely because he believes that the office of deacon is open to women, as long as he does not practice that view; or that by the 14th General Assembly concluding that whether or not membership in good standing in an evangelical church is required for admission to the Lord's supper is allowed by *BCO* 58-4 to be left to the discretion of the session. In such cases the action is taken by the full body of the Assembly after discussion on the floor as to substantive issues, with opportunities for amendment being available to all voting members.

We must pose the question: Where is the mind of the whole church more likely to be expressed? In the brief, though well considered, opinion of 16 members of a judicial commission or in the deliberative judgment of perhaps 800 or 900 commissioners? If there was indeed a conflict between the opinions of the 11th and 14th General Assemblies on the meaning of *BCO* 58-4, and more will be said about that below, it would seem at least questionable that the decision of a 16-member judicial commission should have controlling weight in such circumstances. We believe the General Assembly should consider the practical outworking of our system for resolving disputes.

We suggest that the actions, including deliverances and judicial decisions, of our General Assemblies should be viewed as the periodic expressions of a dynamic, ongoing organism called the body of Christ, or the church. Steadfastly adhering to the inerrancy of the Word of God and striving to be faithful to our secondary standards, we nevertheless recognize that we are always growing and maturing in our understanding and application of scripture to the life of the church. Therefore, if the body says something in 1984 or 1986 which is somewhat different, or appears to be somewhat different from what it said in 1983, this is not because there are different churches represented by the different General Assemblies. It simply means that the church has made progress in its understanding of God's truth (or in the eyes of the minority, has fallen away from an earlier and better understanding).

The rational outgrowth of this principle would be that Mr. Lutjens and/or the Presbytery should not be condemned in 1987 based on an apparent interpretation by the 11th General Assembly which has since been clarified by the 14th General Assembly. However, it must be emphasized that the inferior courts *were* responsible to obey the rulings of the 11th General Assembly unless and until modification was made by a subsequent Assembly.

THE 11TH GENERAL ASSEMBLY ACTION

We believe it is very regrettable that the judicial commission at the 11th General Assembly chose to utilize a quoted interpretation of *BCO* 58-4 in its response to the first specification of error rather than the actual language of *BCO* 58-4 itself. Subsequent events have shown that there was already a considerable amount of differing opinion within the church as to the correct understanding of this section, and the manner in which the judicial commission phrased it only tended to bring further confusion and disagreement into the body. Many had believed that *BCO* 58-4 required that *any* person participating in the Lord's supper must be a member of a particular evangelical church or congregation, and the phraseology used tended to give further weight to the position that "communicants in good standing in any evangelical church" governed both parts of the subsection. Fuller consideration by the 14th General Assembly, of course, resulted in the conclusion that the grammatical construction of *BCO* 58-4 plainly demonstrated that "Session approved" persons is a separate and distinct category from those who are "communicants in good standing in any evangelical church."

The record indicates that Mr. Lutjens at first was not in agreement even with the view now approved by the 14th General Assembly. A part of his understanding seems to have been related to his view that being a part of the "visible" church does not always or necessarily entail being a member of a "local" or "particular" church. This has certainly been a position accepted by a number of prominent church fathers, but we do not deem it necessary to discuss it further here. What is clear, however, is that Mr. Lutjens did change his position to allow for the "Session control" position of *BCO* 58-4, and this was recognized by the Presbytery's Pastoral Committee in 1984. This was felt by Presbytery to represent a change in his position such as would allow him to be considered as being in conformity with the standards of the PCA.

The entire case of the complainants has rested upon there being only one possible interpretation of *BCO* 58-4--namely, that formal church membership in a local congregation is required for participation in the Lord's supper. This is stated clearly in the complainants' brief which served as opening argument and in the complainants' closing argument. There can be no doubt that the complainants sincerely believed that the 11th General Assembly's adoption of the judicial commission's decision required

this as the only possible interpretation of *BCO* 58-4, and hence there was frustration at the Presbytery's willingness to tolerate another possible interpretation. Yet to rest so much on an illustrative sentence in a judicial ruling that General Assembly had no opportunity to debate has been damaging to the peace and unity of the church, as this case has demonstrated over four General Assembly meetings.

If the purity of the church should require clarification or modification of *BCO* 58-4, or of any similar issue, we would suggest, as a footnote to this case, that it would ordinarily be better to pursue such clarification by means of studied deliberation at Presbytery or General Assembly level rather than by a judicial case, all too often resulting in hardening of positions through personal defensiveness on all sides which does not encourage objective study of issues in the light of Scripture. Further, it needs to be carefully and prayerfully considered as to whether the institution of judicial proceedings in this type of matter may unduly jeopardize an ongoing ministry when other avenues for resolving interpretive issues are available.

THE REVIEW AND CONTROL EXCEPTION

In approving the Review and Control Committee's exception to the Presbytery's September 1984 minutes, the 13th General Assembly in effect asked the Presbytery to *explain* its action sustaining Mr. Lutjens' reexamination, concluding that it was "not clear" whether the Presbytery thought Mr. Lutjens had changed his views or simply that Presbytery chose to accept them as they were. When the Presbytery sought to respond by adopting an explanation which indicated that there had been a change in Mr. Lutjens' views, they were taken to task by the complainants for having rewritten the minutes.

The posture in which this matter was referred back to the Presbytery placed them in an intolerable dilemma. We understand that the Review and Control Committee was pursuing what it felt to be a legitimate concern, but effectively requiring the Presbytery to explain why its members had voted as they did a year earlier was to place it, colloquially speaking, "between a rock and a hard place." On the one hand, Presbytery sought to be compliant to Review and Control (knowing that it previously had been charged with contumacy), but on the other hand, it had been required to do that which was inherently impossible. Manifestly, there was no possible way the minds of those presbyters present at the September 1984 meeting could be discerned by the Presbytery members in January 1986. Further, the exception which Review and Control made was not expressed in such a way as to indicate all of the possibilities. Mr. Lutjens' view (1) may have changed to be in conformity with the constitutional standards, (2) his views may have stayed the same and been interpreted by presbytery as being in conformity, or, in addition to those alternatives posed by Review and Control, (3) his views may have changed and still been out of conformity, or (4) his views, whether the same or changed, may have now been perceived by Presbytery as in conformity because of clearer understanding of his views.

In retrospect, probably it would have been preferable for Presbytery to have pleaded the impossibility of its assignment and requested another solution. But having made a good faith effort, relying upon the report of the Pastoral Committee, it seems unjust to charge the Presbytery with fault for its attempt to be obedient to the General Assembly's directive.

SUBMISSION

Much has been said throughout the history of this case in complaints, answers, briefs, etc., about submission to the ecclesiastical authority of the General Assembly. Because of this, and because many commissioners to the various Assemblies have not

had access to the actual record in the case, we believe there may be a widespread perception that the Presbytery of the Ascension is lacking in the degree of submission to the will of the church at large which ought to be characteristic of the inferior courts of our church. Certainly, the Presbytery has not always acted as wisely as it might have, and the 12th General Assembly found it necessary to order the Presbytery to move forward with the mandate of the preceding Assembly. Also, greater care should have been exercised in the taping procedure in September 1984, since that was a specific part of the Assembly's directive. Further, much controversy could have been avoided by Presbytery's making its intent clearer when it approved Mr. Lutjens following the initial disapproval of his views in 1983. However, it should also be noted that the judicial commission in 1984 specifically did not sustain a charge of contumacy. After lengthy review of the entire record, we have found little to support any perception of a lack of an obedient spirit on the part of Ascension Presbytery. Certainly their efforts have sometimes been flawed, but we are persuaded that they have acted out of a sincere desire to obey the various mandates of the General Assemblies and, hopefully, to bring an end to this controversy which has troubled the peace of the church in their area.

In fairness, too, we must observe that complainants have not always demonstrated a fully submissive spirit. The complainants were dissatisfied when their complaint was ruled out of order by the Moderator of the 13th General Assembly and the full Assembly sustained the Moderator's ruling. Yet in their briefs they have continued to refer to this action as an erroneous one. Without expressing our opinion as to the propriety of that action, we must note that submission by the complainants would have required them to accept the consequences of the General Assembly's action in the same way they have urged that the Presbytery should have done.

INTEMPERATE LANGUAGE

Throughout the history of this case, various judicial commissions have sensed the need for admonitions as to gracious dealing between the parties in view of the vigorous positions maintained. For example, the 11th General Assembly directed that "pastoral concern, care, and prayer be exercised by Presbytery" and that Mr. Lutjens be given "all love and instruction" that he might come into acceptable compliance. At the very next Assembly (12th) the judicial commission thought it necessary to recommend that the parties "be encouraged to devote themselves to the resolution of this problem with love, patience, and humility."

Despite these admonitions, the language of the various briefs has become increasingly sharp and judgmental in tone. As a commission, we have been particularly distressed when, after several commission members cautioned both sides against the use of harsh, condemnatory language, the closing arguments contained language of the very type that should have been avoided. We do not believe it would contribute to a spirit of love and healing within the church for us to spell out specific language in this opinion, but the instances of such language are numerous.

Disagreeing with a brother gives us no cause to treat him with distrust, suspicion, or even thinly-veiled hostility. We strongly urge that the parties to this complaint, including both complainants and respondents, particularly those most involved with the drafting of documents, meet together in a spirit of mutual submission and love, and repentance if needed, and resolve their differences for the glory of Jesus Christ and the advancement of His church.

OUR JUDICIAL PROCESS

As noted at various points in the above discussion, we believe that the General Assembly can profitably direct its attention to possible improvements in our judicial process. We are particularly concerned that our members throughout the PCA become more familiar with the Biblical necessity and pattern for discipline. It is imperative, if the blessing of God's Spirit is to be upon the endeavors of our denomination, that disputes be resolved at the lowest possible level in accordance with scriptural norms, e.g., Matthew 18. We are convinced that although we are a church with many diverse perspectives and differing historical roots, a determination to resolve our differences with a proper balance of zeal for truth, love for the brethren, and insistence upon our unity beneath the umbrella of God's Word and our secondary standards will bring great good to the church and that both the peace and the purity of the body will be promoted to the glory of Jesus Christ our King.

IV. Conclusion

We, the members of your judicial commission, believe that the issues in this case have been more fully explored and considered, with all of the parties present for a long part of our meeting, than has thus far been the case. We concur with the complainants that the purity of the church needs to be carefully guarded. We also agree with the Presbytery of the Ascension that the protracted nature of this disagreement has had a detrimental effect upon the peace and growth of the church in the Presbytery. We are highly desirous that the parties to this case may learn to live and work together in love and harmony as fellow servants of our Lord. In conclusion, then, we strongly plead that this matter be fully and finally resolved by the 15th General Assembly and that no further action be taken.

Respectfully Submitted,
John Van H. Voorhis, Chairman
David Dively, Secretary

ENROLLMENT OF THE COMMISSION

TE Donald Stone, Philadelphia
TE Stephen Smallman, Delmarva
TE James Hope, Palmetto
TE J. Ted Lester, Jr., North Georgia
TE John L. Vance, Northeast
TE William Barker, Western Carolina
TE Donald Post, New River
TE J. Philip Clark, Pacific
TE David R. Dively, Great Lakes
RE John Van Voorhis, Calvary
RE Leonard Buckman, Philadelphia
RE Robert Ransom, James River
RE E. Andrews Grinstead III, New Jersey
RE Rene Schmidt, Southern Florida
RE Harry Jennings, Great Lakes
RE Richard Springer, New Jersey

MINUTES OF COMMISSION

1. On October 10, 1986 at Ramada Inn, Pittsburgh, PA Convener Donald Stone called the commission to order as he led in prayer at 7:40 p.m. and read I Kings 3:5-12, James 1:2-8, and Hebrews 11:6.
 2. The Commission organized itself as follows:
 - A. Motion: to nominate John Van Voorhis as chairman.
Motion: to close nomination and elect by acclamation John Van Voorhis. Seconded, adopted.
 - B. Motion: to nominate David Dively as secretary.
Motion: to close nomination and elect by acclamation David Dively.
Seconded and adopted.
 - C.1. Motion: to seat RE Jennings and Springer as delegates/ commissioners. Seconded, adopted.
 2. Motion: to seat TE Clark and Dively as delegates/commissioners.
Seconded, adopted.
 3. Motion: to establish the enrollment of the commission as follows:

<u>Teaching Elders</u>	<u>Ruling Elders</u>
Donald Stone, Philadelphia,	John Van Voorhis, Calvary
Convener	Leonard Buckman, Philadelphia
Stephen Smallman, Delmarva	Robert Ransom, James River
James Hope, Palmetto	E. Andrews Grinstead III, NJ
J. Ted Lester, Jr., North Georgia	Rene Schmidt, Southern Florida
John L. Vance, Northeast	Harry Jennings, Great Lakes
William Barker, Western Carolina	Richard Springer, New Jersey
Donald Post, New River	
J. Philip Clark, Pacific	
David R. Dively, Great Lakes	Motion: Seconded, adopted.
 4. Motion: to certify a quorum being present according to BCO 15-3.
Seconded, adopted.
 5. Motion: to approve the excuses of RE Chewning, Elam, Reynolds.
Seconded, adopted.
 6. Motion: to not tape the commission's proceedings. Seconded, adopted.
Motion: to recess at 9:20 p.m. for five minutes. Seconded, adopted.
 3. Upon reconvening, the chairman announced that the commission was about to pass to the consideration of the case, TE Carl Bogue *et al.* vs. the Presbytery of Ascension. He enjoined the members to recollect and regard their high character as judges of the court of Jesus Christ, and the solemn duty in which they are about to engage (BCO 32-12). The commissioners unanimously declared, with the raising of their right hands, their ability to hear and adjudicate without prejudice and with an open mind.
- Prayer was offered by Mr. Smallman and Mr. Lester.
4. The following were present as Complainants and Respondents:

<u>Complainants</u>	<u>Respondents</u>
TE Robert Peterson	TE Arnold L. Frank
TE Peter Stazen II	TE Dale B. Welden
TE Carl W. Bogue	TE Bob Eickelberg (Robert P.)
	TE Charles Winkler
	TE Thomas M. Gregory
 5. The Chairman declared that the commission's understanding is that the record of the case include all documents as follows:

A1-32, B1-59, C1-26, D1-40, E1-23, F1-14. (It was noted that D-6 really was D-7 and D-7 was D-6).

The Complainant and Respondent concurred. (See Appendix A.)
 6. The Chairman affirmed that the commissioners are familiar with the record of the case; and that, with the consent of both parties, the oral reading of the record will be waived in light of it's being distributed and studied prior to this meeting. The Respondents requested that pages C-10 and 11 be read. The clerk read these pages.
The Complainants and Respondents waived any further oral reading from the record. They also expressed satisfaction with the record as being accurate and complete.

7. The Complainants (TE Bogue and TE Peterson) presented their opening arguments orally and in writing. (See Appendix G.)
Motion: to recess for five minutes at 11:00 p.m. Seconded, adopted.
Reconvened at 11:05 p.m.
8. Motion: to allow thirty minutes of questions before we recess for the night and after the respondents complete their opening arguments. Seconded, adopted.
9. The Respondents (TE Winkler and TE Gregory) presented their opening argument orally and in writing. (See Appendix H.)
10. Members began their questioning of the complainants and respondents at 12:40 a.m.
Motion: to extend time for questions ten minutes. Seconded, adopted.
Motion: to recess at 1:20 a.m. until 8:30 a.m., with complainants and respondents to appear at 9:00 a.m. Seconded, adopted.
11. Commission reconvened at 8:40 a.m. with prayer by Jim Hope and a reading of Philippians 4:2-9 by Chairman. Further prayer was offered by Don Post and Harry Jennings.
All members of the commission were present, and a Quorum was declared.
The Chairman reviewed the Guidelines for Judicial Commissions to adjudicate Complaints, our present position, and the procedures for the day. Discussion concerning the case ensued.
12. The Complainants and Respondents were summoned at 9:30 a.m. Commission members proceeded to question the complainants and respondents to clarify the case. Seconded, adopted.
Motion: to recess for five minutes at 10:17 a.m. Seconded and adopted.
Commission reconvened at 10:25 a.m. The questioning period continued.
Motion: to recess at 11:50 a.m. until after lunch. Seconded, adopted.
Prayer offered by Donald Stone.
13. Commission reconvened at 1:00 p.m. with prayer by Donald Stone.
Motion: to move to the closing arguments. Seconded, adopted.
14. The Respondents distributed a written closing statement, and presented their statement orally from 1:05 p.m. through 2:25 p.m. (See Appendix J.)
15. The Complainants distributed a written closing statement, and presented their statement orally from 1:25 p.m. through 2:35 p.m. (See Appendix K.)
16. Motion: to go into closed session to discuss and consider the merits of the complaint. Seconded, adopted.
Motion: to adjourn at 4:00 p.m. Seconded, adopted.
Motion: that the decision of the commission will be announced upon completion of the written report. Seconded, adopted.
The Commission proceeded to discussion of the merits of the complaint.
17. Motion: approve minutes to this point as read by the Secretary. Seconded, adopted.
18. Motion: to reconvene in Pittsburgh at a time to be determined by the clerk after consulting with all the members. Seconded and adopted.
The order of the day having arrived, the commission adjourned at 4:10 p.m. with prayer by Philip Clark.
19. The meeting of the Commission reconvened at Quality Inn in Pittsburgh, PA on January 30, 1987 at 7:30 P.M. with Chairman reading from Isaiah 40. A season of prayer followed.
20. Roll was taken with all members present.
21. The court being in closed session, discussion on the case ensued.
Motion: to begin to discuss complaint to General Assembly case 6, 14-69, Exhibit B, as it is found on MINUTES, 14th GENERAL ASSEMBLY, page. 158-59. Seconded, Adopted.
General Discussion continued.
22. Motion: TE Barker be asked to write an answer to specification 1 of complaint, and bring it back in the morning. Seconded, adopted.
Motion: to amend by changing "specification 1" to "the specifications". Adopted
Motion as amended adopted.
23. Motion: to recess at 11:05 p.m. and reconvene at 8:30 a.m. Seconded, adopted. Closed with prayer by Jim Hope.
24. Reconvened at 8:55 a.m. with reading from I Cor. 12, 13 and a season of prayer.
TE Barker presented his working paper for discussion by the Commission.
Discussion continued with brief recess from 10:30 to 10:45.
After further discussion commission recessed at 11:45 for lunch with prayer by Len Buckman.
Commission reconvened at 1:15 p.m. with prayer by John Vance.

25. Each member was given opportunity to express his opinion.
26. The Commission moved, without further debate, to each specification, in this form: "Shall this specification of error be sustained?"

Specification 1	4-12-0
Specification 2	4-11-1
Specification 3	5-10-1
Specification 4	11- 5-0
Specification 5	4-11-1
27. Motion: In light of the fact that specification 4 deals with a procedural inaction of Presbytery, we deem that no action is called for. Seconded, adopted.
28. Motion: to adopt following explanations:

SPECIFICATION NO. 1 is denied (4-12-0). Ascension Presbytery furnished sufficient evidence in the Minutes of March 7-8, 1986 to show that Kurt Lutjens' view on the sacraments and church membership had changed at least to the "Session approval" position. Since the burden of proof must, in Christian charity, fall upon the complainants, it is not right to charge that the Presbytery's response is "contrary to fact." (Wording approved 14-1-1).

SPECIFICATION NO. 2 is denied (4-11-1). Presbytery understood the allowing of the "Session approval" position as one possible interpretation of *Book of Church Order* 58-4, and Mr. Lutjens' views had changed at least to this extent. The Minutes of March 7-8, 1986 document this change. Since the tape of Mr. Lutjens' re-examination was not available, the Presbytery properly relied on Minutes of the Pastoral Committee and a paper by Mr. Lutjens of Spring 1984. The fact that this paper was part of the evidence before the Twelfth General Assembly's Judicial Commission does not necessarily indicate that that General Assembly disapproved of these particular statements. The Eleventh General Assembly's decision on Judicial Case 2 did interpret *BCO* 58-4 as requiring church membership for admission to the Lord's Supper; however, the Fourteenth General Assembly approved a broader interpretation, which appears to this Commission to be consistent with the grammatical construction of *BCO* 58-4. (Wording approved 14-2-0.)

SPECIFICATION NO. 3 is denied (5-10-1). It is not correct to say that Presbytery "specifically refused" to interpret the action at the time it was taken. It is inherently impossible for a church court later to interpret an action taken at a previous meeting when no explanation was offered at that time. The Thirteenth General Assembly's Review and Control Committee was pursuing a legitimate concern in asking for an interpretation, but the question was asked in a way that was impossible to answer. While it was a mistake to attempt to clarify the minutes, Presbytery sought in good faith to answer. (Wording approved 14-2-0.)

SPECIFICATION NO. 4 is sustained (11-5-0). Presbytery has acknowledged on page 16 of its October 10-11, 1986 Brief that it did not address this point of the complaint to Presbytery. Since the explanation for the handling of the minutes is dealt with in Specification No. 3, no further amends are called for. (Wording approved 13-3-0.)

SPECIFICATION NO. 5 is denied (4-11-1). The Judicial Commission's ruling on Case 2 adopted by the Eleventh General Assembly did indeed interpret *BCO* 58-4 as requiring church membership for participation in the Lord's Supper, and therefore the complainants legitimately pursued their complaint out of concern for due respect for ecclesiastical authority and out of concern for the importance of the relationship of church membership and the sacraments. However, on the basis of the Fourteenth General Assembly's decision allowing a broader interpretation of *BCO* 58-4, the "Session approval" position is now a legitimate basis for Presbytery's acceptance of Mr. Lutjens' views. It is not correct to say that Presbytery declared that *BCO* 58-4's intent is "to not require membership in an evangelical church" since Presbytery recognized that in all but very extraordinary circumstances church membership would be required for admission to the sacraments. (Wording approved 14-2-0.)
29. Motion: PARTIES BE NOTIFIED AS DEEMED PROPER, AND THAT STATED CLERK BE INSTRUCTED TO PUBLISH THE REPORT IN PRE-ASSEMBLY MATERIALS. Seconded, adopted.
30. Motion: Chairman be instructed to formulate the commission's report to the Assembly. Seconded, adopted.
31. Motion: TE Steve Smallman and TE Don Post present report to complainants and respondents and Mr. Lutjens as soon as practical. Seconded, adopted.
32. Motion: TE Steve Smallman present report at 15th General Assembly. Seconded, adopted.

33. Motion: to dispense with reading of the minutes and approve minutes as recorded. Seconded, adopted.
34. Motion: to express thanks to Chairman, Secretary and Convener. Seconded, adopted.
35. Motion: adjourn 4:00 p.m. with prayer by RE Harry Jennings. Seconded, adopted.

Respectfully Submitted,
David R. Dively

The following dissent by TE Palmer Robertson was found to be in temperate and respectful language and was received and ordered spread upon the minutes. (It was received in 15-81, p. 167, but is included here for easier reference.)

Out of concern for the peace of the Church, and feeling that a judicial decision on a significant issue that has been based on improper grounds can only lead to confusion and misunderstanding in the Church, the following dissent is offered.

A DISSENT

from the Decision of the 15th General Assembly
on the case of Bogue vs. Presbytery of the Ascension

In the report of the Judicial Commission to the Assembly, the principal and repeated reason given for the decision of the Commission was based on an *ex post facto* decision of the 14th General Assembly. As an appeals court, the Judicial Commission erred in allowing the June, 1986, decision of the 14th General Assembly to be introduced into the case, when the Commission's own record of the history of the case ended in March of 1986.

New evidence or new opinions of church courts might serve as a basis for remanding the case to the court of original jurisdiction. But in no case may new materials become part of the case before an appeals court, which is specifically limited to the record of the case. This principle would apply particularly to materials that come into being after the matters related to the case have been concluded.

Others agreeing in the dissent: TE Stanley Gale, TE Thomas Sullivan, TE Roland Barnes, TE Vaughn Hathaway, Jr., RE James Luce, TE John Lash, TE Timothy Habbershon, TE Howard Griffith, TE Brent Bradley, RE David Coffin, Jr., RE David Lachman, TE David Dively, RE Stanley Wells, TE Kenneth Gentry, Jr., TE Byron Snapp, RE Ronald Brown, RE Gary Flye, RE Richard Larson, TE Ross Lindley, TE Frank J. Smith, TE James Jones, Jr., TE James Hope, RE Ernest Hountz, RE Louis Schuler, TE Eric Dye, TE William H. Smith, TE Rodney King, RE Jeffrey Young, RE Virgil Roberts.

15-63 Worship and Recess

The order of the day having arrived, the Assembly joined in worship under the leadership of Pacific Presbytery. The session then recessed with the benediction of the worship service.

MINUTES--THURSDAY AFTERNOON

June 18, 1987

Ninth Session

15-64 Assembly Reconvened.

The Assembly reconvened at 1:30 p.m. with the singing of "Now Thank We All Our God" and prayer led by RE Steven Fox. TE Frank Barker was invited to serve as temporary moderator.

15-65 Committee on Nominations.

TE Roland Barnes led in prayer and presented the Committee's report.

COMMITTEE ON ADMINISTRATION**Class of 1991**

John Love, Calvary

Robert Liken, Philadelphia

Charles Turner, Southwest

Alternates

David McKay, Great Lakes

Richard Herbert, Pacific Northwest

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS**Class of 1990**

Ralph Mittendorff, Southern Florida

Class of 1991

Glen McClung, Western Carolina

Stanley D. Wells, Mid-America

Lewis Hodge, Tennessee Valley

Alternates

Ronald L. Shaw, Southwest

John Johnson, Evangel

COMMITTEE ON MISSION TO NORTH AMERICA**Class of 1991**

Charles McGowan, Southeast Alabama

Charles McEwen, Evangel

Philip D. Douglass, Missouri

Alternates

William Whitwer, Mississippi Valley

Maurice McPhee, Pacific Northwest

COMMITTEE ON MISSION TO THE WORLD**Class of 1991**

Addison P. Soltau, Great Lakes

J. L. Thompson III, Tennessee Valley

W. Jack Williamson, SE Alabama

Alternates

David L. Cross, Susquehanna Valley

Robert Mifflin, Delmarva

ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE**Class of 1990**

Paul Kooistra, Warrior

Thomas McCallie, Tennessee Valley

Alternates

John DeBardeleben, Philadelphia

Joseph H. Hall, Missouri

COMMITTEE ON INTERCHURCH RELATIONS**Class of 1989**

Charles Gene Parks, Central Carolina

Class of 1990

██████████, Great Lakes

Leland Nichols, James River

Alternates

Kenneth Hash, Central Carolina

George Gulley, Grace

COMMITTEE ON JUDICIAL BUSINESS**Class of 1991**

David R. Dively, Great Lakes

Donald Campbell, Eastern Canada

Alternates

Rod Mays, New River

Grandville Dutton, North Texas

BOARD OF TRUSTEES OF COVENANT COLLEGE**Class of 1991**

Arthur Broadwick, Ascension

Robert Butterfield, Central Florida

Robert S. Rayburn, Pacific Northwest

Myron Dunton, Mid-America

Dale Smith, North Texas

Joel Belz, Western Carolina

Stephen Leonard, Missouri

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**Class of 1991**

John Reeves, Mississippi Valley

Clark Breeding, North Texas

TE Bill Combs, South Texas

John Prentis, Missouri

Robert Burrows, Missouri

Lanny Moore, Southern Florida

TRUSTEES FOR INVESTOR'S FUND**Class of 1991**

TE Robert Wilcox, Central Carolina

TRUSTEES FOR INSURANCE, ANNUITY, AND RELIEF FUND**Class of 1988**

David Jussely, Grace

Class of 1989
Louis Philhower, Central Georgia

Class of 1990
Thomas Leopard, Evangel

Class of 1991
S. Michael Preg, Jr., Missouri

**BOARD OF TRUSTEES FOR THE
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

Class of 1991
Ralph Lord, Mississippi Valley
R. Larson Mick, Tennessee Valley

BOARD OF TRUSTEES OF RIDGE HAVEN

Class of 1992
Malcolm M. Griffith, Gulf Coast Royce Waites, Palmetto

Recommendations

1. That the Assembly authorize the Stated Clerk to mail out ballots by simple first class mail and not certified, which is far more costly and time consuming. *Adopted*
2. That the Assembly ratify the election by the Committee of the Chairman and Secretary for next year, and authorize this as the standard procedure hereafter.

Adopted

Respectfully submitted,
Henry M. Hope, Jr., Chairman

It was noted that the Committee's new chairman and secretary will be TE Peter Stazen and RE Walter Lastovica, respectively.

15-66 Committee of Commissioners on Christian Education and Publications.

TE Erwin Morrison led in prayer and presented the Committee's report.

I. Business Referred to the Committee

- A. Minutes of CE/P of June 23, 1986; Sept. 4 and 5, 1986, Dec. 4 and 5, 1986 and Feb. 19 and 20, 1987.
- B. Budget for fiscal year 1988.
- C. Audit report of June 30, 1986.
- D. Business carried over.
- E. Report of the permanent CE/P Committee.

II. Statement of Major Issues Discussed

We looked at the plans of the permanent committee to expand the ministry of CE/P with respect to the directions given to it by recent General Assemblies. We were encouraged by the expansion of our ministry of education in the areas of youth, missions and the elderly.

We dealt at some length with the issues facing us in our relationship with the OPC in the joint venture of Great Commission Publications. After lengthy

discussion with a representative of G.C.P. and the Permanent Committee we were satisfied that questions relating to our equity and support of G.C.P. were adequately answered.

The items which consumed the next greatest amount of the Committee's time were the proposed changes in the *Messenger*. The key issue before us was the question of the News Information Office and the inclusion of an editorial column.

III. Recommendations

1. That the CE/P Committee minutes for 1986-87 (June, September, December and February) be approved with notations. *Adopted*
2. That thanks be extended to the entire CE/P staff for their faithful ministry to the PCA during the past year. *Adopted*
3. That the 1987 General Assembly express its thanks to RE Arthur Matthews for his diligent and faithful work as editor of the PCA Messenger during the past nine years. *Adopted*
4. That the Women In the Church be commended for their generous contribution to the 1986 Love Gift for Covenant Seminary. They raised \$100,000 dollars for the seminary wives project, which set a new record. *Adopted*

5. That the General Assembly urge sessions to encourage their local WIC to view the 1987 WIC Love Gift program and consider making a contribution before the end of the year. The 1987 Love Gift will go to CE/P for expanding the WIC ministry in the PCA. *Adopted*

TE Frank J. Smith and TE Rodney King requested their negative votes be recorded.

6. That the 1988 WIC Love Gift project be directed to Mission to North America and their cross-cultural ministries project. *Adopted*
7. That the 1987 General Assembly express its thanks to the members of the Women's Advisory Sub-Committee for their diligence in serving the PCA and CE/P in this capacity. *Adopted*
8. That in order to develop a better spirit of denominationalism and connectionalism among the women of the PCA, the Assembly approve an Assembly wide WIC Conference for 1989. *Adopted*

TE Frank J. Smith and TE Rodney King requested their negative votes be recorded.

9. That in order to expand the MESSENGER in accordance with the original assignment from the Fourth General Assembly, and as explained in the Permanent Committee report (Appendix D, p. 290), CE/P be authorized to include a column open to various viewpoints expressed by the editor and others on issues before the church, and paid advertising for evangelical and reformed programs, materials and services available to our churches. *Adopted*

An amendment to delete the words "a column open...before the church" failed and affirmative votes recorded are TE Frank J. Smith and TE Rodney King.

10. That in order to keep the church membership informed, and challenged about the PCA's ministry at home and throughout the world, each local session encourage its members to subscribe by January 1, 1988 to the PCA MESSENGER either individually or by church group enrollment. *Adopted*
11. That churches not presently using the Bulletin Supplement from CE/P be urged to contact the CE/P office about using the supplement. *Adopted*
12. That, in order to assist CE/P and others involved in ministering to our pastors and wives, the CE/P Committee urges each presbytery in the PCA, if they have not done so, to establish a committee for the purpose of being available to encourage, assist and counsel those involved in fulltime ministry. *Adopted*

13. That Don MacNair be given the floor for a brief partial report on the Assembly's Certification Committee, including a presentation on the "display of seminaries" information assigned by the 1986 Assembly to CE/P.

Adopted, with the provision that the appearance of TE Donald MacNair be waived and with the amendment that the Assembly not receive as information the progress report, from which the name of Princeton Seminary was deleted by amendment.

14. That BCO 19-10 phrase, "...having licensed him to preach..." be deleted.

Referred to JB for response to this Assembly. See 15-84, p. 183 for response and action.

15. That the 15th General Assembly make the following changes in the BCO 19-9.

- a. delete "if...needed"
- b. capitalize "B" of before
- c. delete "...is for him to"
- d. substitute for (c) above: "he shall", making the changed paragraph to read, "Before he begins his period of internship he shall give to..."

Referred to JB for response to this Assembly. See 15-84, p. 183 for response and action.

16. That clerks of sessions and presbyteries be asked to cooperate with CE/P in distributing promotional materials to their respective members informing them of the various conferences and training programs conducted by CE/P during the coming year.

Adopted

17. That, in concurrence with the action of the 1986 General Assembly regarding the PCA News/Information Office, the CE/P Committee recommends that said office be set up under CE/P and that all committees, agencies and the Stated Clerk's office be urged to assist and cooperate with this office in distributing the news and information of the PCA. This News Information Office shall be funded equally by the four Permanent Committees.

Deferred, 15-91, III, 20, p. 190

18. That the proposed budget, as presented by COA, be approved.

Deferred, 15-91, III, 11, p. 189

- 19a. That the Fifteenth General Assembly note that, in accordance with the directive of the Fourteenth General Assembly, the Permanent Committee of CE/P did perform its annual evaluation of its Coordinator, resulting in a positive recommendation that he be continued in his position.

Adopted

- b. That TE Charles H. Dunahoo be reelected Coordinator for CE/P for the next year.

Adopted

20. That the report of the Permanent Committee (Appendix D, p. 290) on the ministry of CE/P be accepted and approved as generally fulfilling CE/P's mandate by the General Assembly.

Adopted

21. That the Communications Ad Hoc Committee be dismissed with thanks.

Adopted

22. That the Fifteenth PCA General Assembly take note of the recent action of the Board of GCP in stating that the "contribution inequities" between PCA and OPC for GCP "involves an in house corporate liability and places no legal obligation on either denomination." (GCP Board minutes, 9-19-1986, p. 2); that we commend CE/P for its continuing support of the joint venture; and that we encourage CE/P to set a program priority on reaching the goal of

equal cash contributions with the OPC toward the joint venture with Great Commission Publications. *Adopted*

23. That the Fifteenth General Assembly express its appreciation to the Permanent Committee for their faithful and diligent service in this past year. *Adopted*

24. To receive and approve the audit report. *Adopted*

IV. Business Carried Over

Item 1:

12-36, III, 17, p. 106

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

That it be answered by Recommendation 21

Adopted

Item 2:

12-36, III, 18, p. 106

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

That it be answered by Recommendation 17.

See 15-91, III, 20, p. 190.

Item 3:

14-67, III, 5, p. 146

That the General Assembly receive a progress report from the Ad Hoc Communications Committee's activities, and continue the Committee for at least one more year, as partial fulfillment of the Business Carried Over.

That it be answered by Recommendations 17 and 21.

Item 4:

14-67, III, 25, p. 147

WHEREAS, the PCA has entered into a contractual relationship with the Orthodox Presbyterian Church in the matter of the incorporation of Great Commission Publications, and,

WHEREAS, that contractual relationship has accumulated an indebtedness to the PCA in excess of \$600,000, and,

WHEREAS, that indebtedness is not fully disclosed in the annual audit of the books of the CE/P, since it is not a proper subject of that audit,

THEREFORE, the 14th General Assembly of the PCA requests that the CE/P include in its audit report for fiscal 1987, at the 15th General Assembly, a summary audit of the Great Commissions Publications Corporation for that same or analogous fiscal year, together with explanatory and interpretive information, and further that the CE/P report on the status of its relationship with GCP, and the status of the contractual agreements including cumulative contribution and cumulative debt liability charts for the past eleven years. The 14th General Assembly also request that GCP audit reports be included with the CE/P audit report for each year thereafter.

That it be answered by Recommendation 22.

Adopted

Item 5:**14-67, III, 28, p. 147**

That the Assembly direct the CE/P, through its Theological Certification Committee, to undertake a study of seminaries being used by our presbyteries to determine whether or not their curricula conform to the General Assembly's Uniform Curriculum, and that those findings be made available to the presbyteries to assist them in guiding candidates for the gospel ministry. These findings will also be communicated to those seminaries.

That it be answered by Recommendation 13.

Adopted

Item 6:**14-67, III, 30, p. 148**

That the General Assembly approve in principle the concept of a single communications instrument for public relations, solicitations for financial and spiritual support, and news of all PCA Permanent Committees.

That it be answered by Recommendations 9, 17 and 21.

Adopted

Item 7:**14-74, III, 62, p. 175**

That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

That it be answered by Recommendation 19a.

Adopted

Respectfully submitted,
Erwin Morrison, Chairman
Randy Smith, Secretary

Commissioners Present:**Presbytery**

Calvary
Central Carolina
Central Georgia
Delmarva
Evangel
Grace
Great Lakes
Gulf Coast
Mid-America
Missouri
Northeast
Palmetto
Philadelphia
Siouxlands
Susquehanna Valley

Commissioner

TE Charles Champion
RE Ross Miller
TE Randy Q. Smith
TE O. Palmer Robertson
TE Ron Steele
RE John Hansbrough
TE David Stockment
TE J. William Clark
TE Steven Reese
TE Roger Hunt
RE Jeff Young
TE LeRoy H. Ferguson
TE Erwin Morrison
RE Kenneth Nogelmeier
RE Greg Donovan

The Assembly recessed for refreshment at 3:20 following prayer by TE Allen Baker. The Assembly resumed business at 3:45 with prayer by RE L.B. Austin, with RE Gerald Sovereign returning to the chair.

15-67 Protest.

A protest by TE Edmund Clowney was found to be couched in temperate and respectful language and was received and ordered spread upon the minutes. (See 15-55, p. 121 for the text of the protest.)

15-68 Committee of Commissioners on Insurance, Annuities, and Relief.

TE John Robertson, chairman, led in prayer. RE James L. Hughes, Director of the IAR Funds, gave a brief report on the affairs of IAR during the past year. He then introduced Miss Ruthanna Wilson, daughter of TE Charles Wilson, who briefly thanked the Assembly for the assistance given her family through the Ministerial Relief Fund. TE Robertson then presented the Committee's report (Appendix G, p. 303).

I. Business Referred to the Committee

- A. The minutes of the Board of Trustees meeting for June 23, 1986, August 22, 1986, November 7 and 8, 1986 and March 6, 1987. The minutes were received early in the mail for each commissioner for review.
- B. Audit Report.
- C. Report of the Board of Trustees to the 15th General Assembly.
- D. Overture 17.
- E. Business carried over from last year regarding evaluation of agency director.

II. Major Issues Discussed included:

- A. The minutes, annual financial report of the Board, and the report of the Board of Trustees to the Committee of Commissioners.
- B. Overture 17 from teaching elders George Crocker and Vaughn Hathaway regarding the IAR response to Social Security and post-retirement and medical benefits was discussed.
- C. The directives of last year's General Assembly regarding standards for the evaluation of agency directors and the requirement for an annual review has been accomplished according to the minutes of the Board of Trustees dated November 7 and 8, 1986.
- D. The Committee discussed with the Board and Staff of IAR the use of the term "Position Paper" relative to the communication on Social Security, and urged the use of more judicious language in future communications.

III. Recommendations:

1. That the General Assembly remind its ministers:
 - (a) that the only legal ground for opting out of the Social Security system is conscientious or religious principles objection to participating in a government sponsored program (with respect to services performed as a minister) which makes payments in the event of death, disability, old age or retirement, or makes payments towards the costs of or provides services for, medical care, and
 - (b) that those whose consciences do not allow such participation should make adequate alternative arrangements for disability, survivor, and post-retirement health coverages and retirement income. *Adopted*
2. That the General Assembly encourage all PCA congregations to support the annual Christmas Gift offering and that the presbyteries be encouraged to docket time this fall to view the eighteen minute video tape explaining the Insurance, Annuities, and Relief's Christmas Relief Fund. *Adopted*
3. That the General Assembly continue to authorize the Board of Trustees to enhance the Plans and set premium rates for all insurance programs

administered by the Trustees to become effective January 1 of each year. Premium rates each year will reflect the best judgment of the Trustees based on claims experience and all other appropriate factors. Rates will normally be changed no more often than once per year, except when necessary to maintain the viability of an insurance plan, and then no more often than once each six months.

Adopted

4. That the Minutes of the Board meetings of June 23, 1986; August 22, 1986; November 7 and 8, 1986; and March 6, 1987 be approved without exception.

Adopted

5. That the audit report dated December 31, 1986 by Kent, Nobles and Martin Certified Public Accountants, be approved.

Adopted

6. That the General Assembly approve Arthur Andersen and Company as auditor for IAR for 1987.

Adopted

7. That the revised 1987 budget be received. (Appendix C, p. 285)

Adopted

8. That the 1988 budget be received with the understanding that this budget is a spending plan and that adjustments will be made during the year, if necessary, by the Trustees. Such adjustments will be reported to the next General Assembly.

Adopted

9. That the General Assembly approve the Board's action in amending the Trustees' Bylaws: Article II, Section 1, Paragraph 1, entitled "Board of Trustees". (See Appendix, G, Attachment A, p. 306.)

Adopted

10. That the General Assembly amend Section 10, H.1., Paragraph 3 of the Bylaws of the Presbyterian Church in America, A Corporation, as shown on Appendix G, Attachment B, p. 306.

Adopted

Rationale: Assets held in trust by the Trustees now exceed \$23,000,000. It is important to expand the size of the Board to accommodate the expanding responsibility of a growing agency. Other PCA committees and agencies have larger representation from the denomination. Both Covenant College and Covenant Seminary have similar provisions for Board members to succeed themselves. Such provisions make for better continuity for a Board which depends on men with expertise in specialized fields.

11. That the General Assembly extend the terms of the Class of 1987 to assign TE David Jussely to the Class of 1988 and RE Louis Philhower to the Class of 1989.

Adopted

12. That the Third Amendment to the Presbyterian Church in America Money Purchase Pension Plan be adopted. (See Appendix G, Attachment C, p. 307.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.

Adopted

13. That the Fifth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan be adopted. (See Appendix G, Attachment D, p. 308.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.

Adopted

14. That the Third Amendment to the Presbyterian Church in America Long-Term Disability Plan be adopted. (See Appendix G, Attachment E, p. 309.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.

Adopted

15. That the General Assembly urge PCA churches, presbyteries, committees, and agencies to use the PCA MINISTER'S COMPENSATION WORKSHEET (supplied at no charge by the IAR office) to spell out salary,

benefits, and professional expenses, and that the term "TOTAL PACKAGE" no longer be used. *Adopted*

16. That the General Assembly adopt the Fourth Amendment to the Presbyterian Church in America Money Purchase Pension Plan (Appendix G, Attachment F, p. 310). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
17. That the General Assembly adopt the Sixth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (Appendix G, Attachment G, p. 311). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
18. That the General Assembly adopt the Second Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan (Attachment H, p. 312). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
19. That the General Assembly adopt the Third Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (Appendix G, Attachment I, p. 313). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
20. That Overture 17, p. 41, be answered in the negative. *Adopted*
 Grounds:
 1. The reprinted article was shared with PCA ministers in an attempt to provide helpful information on which they could make intelligent decisions about Social Security.
 2. The General Assembly over the past several years has granted the Board of Trustees the prerogative of setting premiums based on "claims experience and all other appropriate factors," which include actuarial and underwriting considerations. It would be less than sound business procedure to expect the Board of Trustees to set premiums for insurance coverages on the basis of inadequate information concerning claims experience and actuarial and underwriting soundness.
 3. The theological issues addressed in this overture have not as yet been sufficiently studied and debated by the Assembly.
 4. The Board of Trustees is presently seeking to develop a plan which will allow non-Medicare participants to remain in the plan with primary coverage during retirement.
 5. The failure to charge a larger premium for retired teaching elders who are not covered by Medicare would be discriminating against participants in the plan who are covered by Medicare.
 6. To alter the structure of the Board of Trustees as proposed by Overture 17 would negate the fiduciary responsibility of the Board.
21. That the General Assembly commend the Board of Trustees and staff of IAR for work well done during the past year. *Adopted*
22. That the report as a whole be approved. *Adopted*

Respectfully submitted,
 John W. Robertson, Chairman
 Thomas J. Stein, Secretary
 Donald K. Remillard, Assistant Secretary

Commissioners Present:**Presbytery**

Ascension
 Central Carolina
 Central Georgia
 Covenant
 Delmarva
 Evangel
 Great Lakes
 Mississippi Valley
 Missouri
 Southwest
 Tennessee Valley
 Warrior
 Western Carolina

Commissioner

TE Donald Remillard
 TE David Frierson
 RE Charles H. Davis
 TE Joe Grider
 TE Robert C. Schoof
 TE R. Thomas Cheely
 RE Tom Stein
 RE William A. Long, Jr.
 RE Louis Schuler
 TE Gerrit DeYoung
 RE Ron Taylor
 TE John W. Robertson
 TE James G. Edwards

Clerk's Note: Recommendations 9, 10, and 11 were handled in 15-28, p. 97. They are included here for easier reference.

15-69 Committee of Commissioners on PCA Foundation.

TE Archie Moore, chairman, led in prayer and presented the Committee's report (Appendix N, p. 412). RE Jack Hudson, PCA Foundation Director, made a brief presentation.

I. Business Referred to the Committee

- A. Reviewing of the Minutes of the Board of Directors of the PCA Foundation dated September 9, 1986 and February 21, 1987.
- B. Report of the Board of Directors of the PCA Foundation to the 15th General Assembly.
- C. The Audit Report.

II. Major Issues Discussed

- A. Amount of funds handled by the Foundation and the way those funds are distributed and used.
- B. The Report of the Director of the PCA Foundation.
- C. Matters arising from the items listed above.

III. Recommendations

1. That the Assembly commend the Board of Directors of the PCA Foundation and express its appreciation for the work of Mr. Jack Hudson and that he be granted 5 minutes to address the Assembly. *Adopted*
2. That the minutes of the Board of Directors of the PCA Foundation dated September 9, 1986 and February 21, 1987 be approved. *Adopted*
3. The proposed Budget be approved. *Deferred to COA, see 15-91, III, 6, p. 188*
4. The two (2) regular vacancies of the Board to be filled. *See 15-65, p. 145*
5. Each church be encouraged to consider the various ways the Foundation can serve them such as: Seminars, literature and audio visual materials to educate their people in effective giving. *Adopted*
6. Each church be encouraged to participate in the Memorial Gift Program. *Adopted*

The report was approved as a whole pending the one item.

Commissioners Present:**Presbytery**

Calvary
 Central Carolina
 Central Georgia
 Delmarva
 Evangel
 Grace
 Mississippi Valley
 New River
 Palmetto
 Philadelphia
 Southwest
 Tennessee Valley
 Western Carolina

Commissioner

TE Gaynor Phillips
 RE Bill Haynes
 TE Archie Moore, Chairman
 TE Robert Schoof
 TE Joe Ellis
 RE Julian Cameron
 TE Bob Schwanebeck, Secretary
 RE Robert Miller
 TE Jim Hope
 TE Chris Tindall
 RE Bruce Mateer
 TE Sanders Campbell
 RE Oliver Penland

15-70 Ad Interim Committee on Baptism.

TE Carl Bogue, chairman, led in prayer and presented the report (Appendix P, p. 416). Recommendations 1 - 4 were moved and seconded. Recommendation 1 of the Minority Report was moved and seconded in substitute of the majority's recommendations. The order of the day arrived before action was taken. See 15-74, p. 162 for action.

15-71 Recess.

The order of the day having arrived, the Assembly recessed with prayer by TE Collins Weeber at 5:30 p.m.

MINUTES--THURSDAY EVENING**June 18, 1987****Tenth Session****15-72 Assembly Reconvened.**

The Assembly reconvened at 7:35 p.m. with the singing of "Jesus, What a Friend for Sinners" and prayer led by RE John Clark.

15-73 Judicial Commission Adjudicating Case #1.

TE William Davies, chairman of the Commission, led in prayer and presented the Commission's report. The Assembly voted to approve the full statement of the case and the judgment rendered, thus ordering its being entered on the minutes and its being regarded and treated as the Assembly's action and judgment in the case.

Case #1: TE Erwin Morrison *et al.* vs. Philadelphia Presbytery

We the undersigned do respectfully complain to the General Assembly of the Presbyterian Church in America against the action of the Presbytery of Philadelphia of the Presbyterian Church in America in which the Presbytery did wrongfully authorized the ordination of Ruling Elders of Presbytery without Constitutional warrant and in violation of the specific Constitutional requirement of the *Book of Church Order* of the

Presbyterian Church in America. Such violations being clearly set forth in the complaint against Presbytery contained herein.

November 26, 1986

We, the undersigned do respectfully complain against the action of the Presbytery of Philadelphia, of the Presbyterian Church in America, taken at its November 15, 1986 meeting in which the Presbytery did wrongfully,

1. Order the ordination of Lester Porter as a Ruling Elder of the Presbytery without Constitutional warrant and in violation of the specific Constitutional requirements of the *Book of Church Order* namely,

- a) 8-3 "Elders...take oversight of the spiritual interests of the *particular church*, but also the Church generally when called thereunto."
- b) 13-1 "The Presbytery consists of all the *Teaching Elders* and *churches* within its bounds."
- c) 13-3 A Ruling Elder represents a *Session of a church* at Presbytery.
- d) 13-9 Powers of Presbytery do not include the ordination of such Ruling Elders.
- e) 24-1 "Every *church* shall elect persons to the offices of Ruling Elder and Deacon...keeping in mind that each respective office should be an active male member..."

2. Act to allow a man to hold the office of Ruling Elder in the Presbyterian Church in America who is not a member of any particular congregation of the PCA (BCO 24-1).

3. Fail to follow Constitutional alternatives available to it, namely,

- a) 5-3(3) "Appoint a commission to serve as a temporary Session of the mission church."
- b) 8-6 Enlarging the powers of the Evangelist to whom the work was committed.
- c) 26-2 Amending the *Book of Church Order*

In complaining against this action of Philadelphia Presbytery we note the failure of the process provided for in the BCO chapter 39, "Review and Control - Proceedings of a Lower Court Come Under the Supervision of a Higher Court" and chapter 40, 1 & 2, "...whether the proceedings have been *regular* and in accordance with the *Constitution*...wise, equitable and suited to promote the welfare of the church." in the similar matter of the ordination of Wesley Ulrich as a Ruling Elder of Presbytery.

We respectfully request that Presbytery receive this Complaint, find it in order, and annul the previous actions of Presbytery in ordaining Ruling Elders of Presbytery in violation of the Constitution of the Church.

Submitted this 26th day of November, 1986

Erwin Morrison TE
 Donald Stone TE
 John Harley RE
 David Lachman RE
 David Brewer TE

The complainants have followed the provision of the *Book of Church Order* chapter 43, sections 1-3 in filing their original complaint against the action taken at the November 15, 1986 meeting of Presbytery. The complaint was filed with the Clerk of Presbytery on or about the 26 of November, 1986 and received by action of Presbytery as having been filed in a timely manner. The complainants filed with Presbytery as the court of original jurisdiction in this matter. The Presbytery heard the complaint at its

next meeting on the 10 of January, 1987. At that meeting the Presbytery voted to deny the complaint (vote 28-14) and to answer with the following explanatory note:

"We recognize the unusual nature of our action in ordaining Mr. Porter because of the missionary opportunity before the Presbytery in this cross-cultural mission of the 'Church Without Walls' among Arab speaking people."

We the undersigned respectfully request that the General Assembly find the complaint in order, annul the action of Presbytery in ordaining Ruling Elders of Presbytery, and direct Philadelphia Presbytery to find a temporary system of government for its mission work, "Church Without Walls" that conforms to the constitution of the Presbyterian Church in America.

SUPPORTING REASONS:

1. Presbytery wrongfully decided that it was a higher judicatory in its reception of the original complaint and therefore wrongfully applied the use of *BCO*, 43-8&9 in conducting the hearing of the complaint. Presbytery should have acted as the court of original jurisdiction since the complaint was from its members, about its action.

2. Presbytery violated the principle of the limited powers of the courts of the church provided for in the *BCO* 11-4 when it proceeded to ordain Ruling Elders of Presbytery. *BCO* 11-4, states, "For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. The Session exercises jurisdiction over a single church, the Presbytery over what is common to the ministers, Sessions, and churches within a prescribed district, and the General Assembly over such matters as concern the whole Church. *The jurisdiction of these courts is limited by the express provisions of the Constitution.*"

3. In attempting to create a temporary government for its mission called "Church Without Walls", in accord with the provisions of the *BCO*, 5-3, the Presbytery created such government outside the bounds of the constitution since the provisions of the *BCO*, 5-8 & 9, ("The Organization of a Particular Church", "...nominating and training Ruling Elders prior to organization and the election of a Session.") were not also met.

4. Failure of Presbytery to recognize that the "Church Without Walls" has no members (as of January, 1987), nor a collection of soon to be members, who *alone* are granted the authority constitutionally to *elect* Ruling Elders.

NOTE: Only Lester Porter seems to be a member of "Church Without Walls", and there is some lack of clarity on Mr. Porter's affiliation with the "Church Without Walls" and his ongoing relationship with the "Ambler Assembly" led by Dr. B. Sam Hart.

5. Presbytery's Vice-Moderator wrongfully ruled certain parts of the complaint out of order (those dealing with Dr. Ulrich) because, "Presbytery could not go back and change what it had done more than a year before."

6. Presbytery, despite the clear statements of the Evangelist for the "Church Without Walls" and the Presbytery Mission to North America committee, that "Church Without Walls" is *not* a church according to the *BCO*, 5-1 and 4-1, ("...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.") improperly justified the nature of their right *not* to fulfill the constitutional requirements for the ordination of Ruling Elders on the basis of the needs of cross-cultural ministry.

7. Presbytery failed to bring its action into conformity with the *BCO* on 2 occasions by following the provisions of 8-6, enlarging the powers of the Evangelist. Presbytery voted *not* to extend such authority at its November 1986 meeting, and refused to consider it at the January 1987 meeting.

8. Presbytery attempted to alter the record of its November 1986 meeting during the debate over the complaint at the hearing in January to show in its minutes of 11/15/86 that it had followed constitutional provisions in the ordination of Lester Porter by changing the minutes to say that Mr. Porter was, "ordained as a Ruling Elder *in* the 'Church Without Walls'". Final action of Presbytery prevented this alteration when the Clerk and former Moderator clearly defined what they understood Presbytery to be doing in the matter of Lester Porter. Presbytery then voted, "Minute accurately represents the action of Presbytery relative to the ordination of Mr. Porter as an Elder *of* Presbytery to serve on the borrowed Session of 'Church Without Walls'".

NOTES: (a) Compare minutes of March 1986 in the ordination of Dr. Ulrich as a Ruling Elder *of* Presbytery. (b) Even if the record had been changed, there was still no congregation to elect Dr. Ulrich or Mr. Porter as elders.

9. The recognition of many in Presbytery that an error had been committed, but the intent to proceed due to the needs of "cross-cultural" ministry.

10. Failure of Presbytery to accept the counsel of complainants and others that Presbytery *first* seek constitutional change open to it before acting beyond the bounds of the Constitution.

11. Improper comparisons allowed by the Presbytery from the Evangelist in which the Presbytery was compared to the head Imam in Islam as the agent authorized to approve the election and ordination of leaders.

Submitted this 20th day of January, 1987

Erwin Morrison, TE
Donald Stone, TE
John Harley, RE
David Lachman, RE
David Brewer, TE
Steve Christian, TE
George Harris, RE

EXCLUSIONS: TE Steve Christian is excluded from #5. Although he agrees with it in principle, he was not a member of Presbytery at the time of the authorization of Dr. Ulrich's ordination as a Ruling Elder of Presbytery.

ADJUDICATION OF CASE # 1

I. Statement of the Facts

- A. On November 15, 1986 the Philadelphia Presbytery did establish a commission to ordain Mr. Lester Porter as a Ruling Elder of Presbytery to serve on the borrowed session of Church Without Walls.
- B. The Church Without Walls is an unconventional cross-cultural mission church of the Philadelphia Presbytery among Arab speaking people.
- C. Mr. Lester Porter is a member of the Church Without Walls and as such is a member of the PCA.
- D. On November 26, 1986, the following complaint was filed with the presbytery and considered at the January 10, 1987 meeting.
 1. The Presbytery did wrongfully order the ordination of Mr. Lester Porter as a RE in violation of specific constitutional requirements of the BCO.

2. The Presbytery did wrongfully act to allow a man to hold the office of RE in the PCA who is not a member of any particular congregation of the PCA.
 3. The Presbytery did fail to follow constitutional alternatives available.
- E. The Philadelphia Presbytery failed to sustain the complaint. On January 20, 1987 this complaint was submitted to the General Assembly.

II. Statement of the Issues

- A. Was the Presbytery in accordance with *BCO* in the ordination of Mr. Lester Porter?
- B. Did the Presbytery properly handle the original complaint?

III. Judgement of the Case

- A. Specifications
 1. Specification #1 - sustained (13,0) (Ref. *BCO* 13-1, 24-1)
 2. Specification #2 - sustained (11,1,1) (Ref. *BCO* 24-1)
 3. Specification #3 - sustained (13-0)
- B. Judgement

We direct the Philadelphia Presbytery to find a temporary system of government for its mission work, Church Without Walls, that conforms to the *BCO* of the PCA. Further specifically direct the presbytery to refrain from future ordination of Ruling Elders who have not been duly elected by a particular church. We do not believe that Mr. Porter's ordination should be annulled but, because of irregularities (though with good intentions) in the Presbytery proceedings, we direct the Presbytery to establish the proper ecclesiastical connections to bring Mr. Porter's ordination into full conformity with the provisions of the *BCO*.

IV. Explanatory Opinion

- A. We believe the specifications should be sustained because the presbytery did not act in strict agreement with the provisions of the *BCO* in ordaining Mr. Porter as a Ruling Elder.
- B. We believe that Mr. Porter's ordination should stand because it is our opinion that the Presbytery has the authority to ordain Ruling Elders in the organization of churches. Mr. Porter was examined and sustained by presbytery as a Ruling Elder for a specific ministry.
- C. We encourage the presbytery to be more discerning in its handling of complaints as a court of original jurisdiction.
- D. We commend Philadelphia Presbytery for their zeal and courage in evangelizing Arab speaking peoples.

Members of the Commission:

Presbytery

Ascension
Calvary
Central Carolina
Central Florida
Evangel
Grace
Great Lakes

Commissioner

RE Steven Morley
RE Donald Houck
TE Dewey Murphy
RE David Nederveld
RE Bob Hezlep
RE Julius Lotterhos
TE Daniel Perrin

Gulf Coast	RE Wilbur Hill
Mississippi Valley	TE Charles Frost
Missouri	TE Rodney Stortz (Alt.)
North Georgia	TE Bill Davies
Northern Illinois	TE Bruce Stanek
Northern Illinois	RE Richard Nay
Palmetto	TE Harold Patteson
Southeast Alabama	RE Rupert Green
Southwest	TE Ronald Shaw
Warrior	RE Richard Owens
Westminster	TE Robert Lueking

MINUTES OF JUDICIAL COMMISSION #1

The Commission convened on June 16, 1987 at 9:00 am in Room 300 of the Field House at Calvin College.

Those present were:

Ascension	RE Steven Morley
Central Carolina	TE Dewey Murphy
Central Florida	RE David Nederveld
Evangel	RE Bob Hezlep
Grace	RE Julius Lotterhos
Great Lakes	TE Daniel Perrin
Mississippi Valley	TE Charles Frost
Missouri	TE Rodney Stortz (Alt.)
North Georgia	TE Bill Davies
Northern Illinois	TE Bruce Stanek
Northern Illinois	RE Richard Nay
Palmetto	TE Harold Patteson
Southeast Alabama	RE Rupert Green
Southwest	TE Ronald Shaw
Westminster	TE Robert Lueking

Those absent were:

Calvary	RE Donald Houck
Warrior	RE Richard Owens

Those excused were:

Gulf Coast	RE Wilbur Hill
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TE Bill Davies was elected Chairman. TE Charles Frost was elected secretary.

The Commission noted that the clerk of the Philadelphia Presbytery failed to forward proper record of the Presbytery's actions associated with the complaint. Both respondent and complainant confirmed that materials presented to the commission were sufficient and correct. These materials were extracted from the minutes of Philadelphia Presbytery.

All members of the commission read the materials presented.

Complainant, TE Irwin Morrison, presented the complaint.

Respondent, TE Tim Keller, presented the presbytery's response.

Both complainant and respondent answered questions from the commission.

The commission recessed with prayer at 2:30 pm. The commission reconvened with prayer at 7:45 pm in room 102 of the Science Building of Calvin College.

Both complainant and respondent continued to answer questions from the commission. Then they offered closing statements.

Complainant and respondent were excused at 9:00 pm.

Deliberations of the commission were opened with prayer by TE Perrin. Motion made and seconded that the commission consider specifications 1-3 contained in the written complaint and comment on presbytery's mishandling of the complaint.

(14-0)

After further discussion of the case the commission recessed at 10:45 pm. Commission reconvened with prayer at 8:30 am, June 17, 1987.

Commissioner RE Julius Lotterhos was absent. After further discussion of the case specifications were adjudicated as follows:

1. Specification #1 - sustained (13,0) (Ref. BCO 13-1, 24-1)
2. Specification #2 - sustained (11,1,1) (Ref. BCO 24-1)
3. Specification #3 - sustained (13-0)

Judgement was deliberated and agreed upon unanimously as it appears in the Adjudication. Commission recessed with prayer at noon and reconvened at 1:30 pm with prayer.

The explanatory opinion was unanimously adopted as it appears in the adjudication.

The commission recessed with prayer at 4:15 p.m. and reconvened with prayer at 9:15 p.m. in room 300 of Field House.

The minutes were read and approved.

The Adjudication was read and approved.

The Commission was adjourned with prayer at 9:30 p.m.

Respectfully submitted,
TE Bill Davies, Chairman
TE Charles Frost, Secretary

15-74 *Ad Interim Committee on Baptism.*

The Assembly returned to the report of the Committee (See 15-70, p. 156). The Minority Report's recommendations were adopted as the substitute motion and then adopted. (See Appendix P, p. 416 for the text of the report)

1. That the Assembly receive both the Committee and the Minority Reports, commending them to the attention of its churches and lower courts as information. *Adopted*
2. That the Assembly leave decisions in these matters to be made, on a case by case basis, by the lower courts, subject to normal review and control or judicial processes. *Adopted*
3. That the Assembly discharge the Committee with thanks. *Adopted*

15-75 *Ad Interim Committee to Study Freemasonry.*

TE Jack Scott, chairman, led in prayer and presented the Committee's report (Appendix R, p. 464). Recommendations were acted upon as follows:

- (1) That the 15th General Assembly exhort all members of Freemasonry and those considering membership in Freemasonry, who are also members of the PCA, to reconsider their relationship with that organization in the light of the evidence given in this report and the Topical Summary of Document Sources and particularly in the light of such passages as 1 Thessalonians 5:21,22 and Matthew 6:22-24. *Adopted*
- (2) That the report presented to this assembly (and the accompanying documents) be received as evidence and for study and education of the entire membership of the PCA, throughout the coming year. Copies of pertinent portions of the evidence sources to be provided upon request to the CE&P staff, at a cost to be determined by them. *Adopted*

The following substitute failed, and TE Robert Eickelberg requested his affirmative vote be recorded:

- "1, to present this report to our sessions for study for one year;
- "2, to present the session findings to the presbyteries for study for one year;
- "3, to present the findings of the presbyteries to the General Assembly.";

- (3) That members of Freemasonry who are members of the PCA, and others desiring to respond to the report be given, individually and/or corporately, opportunity to respond in writing to the study committee by January 1, 1988. *Adopted*
- (4) That the committee then bring final recommendations to the 16th General Assembly. At the time of the committee's report, adequate time beyond the usual restrictions for debate would be docketed for discussion pro and con of the committee's final recommendations. *Adopted*
- A substitute motion was made but failed by a vote of 294 affirmative, 295 negative, "that we adopt items 3 and 4 with the following amendments: 1) that the date in "3" be changed to January 1, 1989, and 2) that the number in "4" be changed to the 17th General Assembly."

The moderator permitted TE John C. Neville to comment on the action just taken and considered it admonition to the whole body, that the Church be called to faithful prayer in the coming year due to the strong feelings in many churches concerning this whole matter.

During the foregoing report the Assembly paused for a ten minute recess, with prayer by the Moderator. The meeting was reconvened with prayer by TE Don Clements.

15-76 Committee of Commissioners on Interchurch Relations.

TE Bruce Howes, chairman, led in prayer and presented the Committee's report. A procedural motion was adopted deferring considerations of Recommendations 4 and 5 until after action on Recommendation 11. Recommendations 1a, 1b, 2, and 3 were handled at this time. See 15-80, p. 163 for the entire report.

15-77 Recess.

The Assembly recessed at 11:35 p.m. with prayer by TE Thomas Cheely.

MINUTES--FRIDAY MORNING

June 19, 1987

Eleventh Session

15-78 Assembly Reconvened.

The Assembly reconvened at 8:00 a.m. with the singing of "When Morning Gilds the Skies" and prayer by RE Roy Gamble.

15-79 Procedural Motion.

The Assembly adopted a special order that the report of the Committee of Commissioners on Judicial Business become the second item this morning and that the Report on Paedo-communion be continued to next year and docketed as the first item of business on Tuesday morning.

15-80 Committee of Commissioners on Interchurch Relations.

TE Bruce Howes, chairman, led in prayer and continued the Committee's report.

I. Business Referred to the Committee:

- A. Report of the Permanent Committee
- B. Minutes of the Permanent Committee
- C. Overtures #15, 16, 18

II. Statement of the Major Issues Discussed

- A. Minutes of the Permanent Committee
- B. Possibility of fraternal relations with the Presbyterian Church in Uganda
- C. Future relations with the OPC
- D. Possible plan for J & R with the RPCNA
- E. Procedure for selection of PCA representatives to the NAE
- F. Procedure for funding of PCA representatives to the NAE
- G. Discussed the Golden Rule Comity Agreement with NAPARC Churches
- H. Possibility of fraternal relations with Reformed Episcopal Church
- I. Overtures 15, 16, 18

III. Recommendations

- 1a. That the Committee on Interchurch Relations be granted the permission of the General Assembly to further evaluate possible fraternal relations with the Presbyterian Church in Uganda as the Committee develops a statement of "guiding principles for ecumenical relations." *Adopted*
- 1b. That a letter be written to the Uganda Presbyterian Church expressing our rejoicing in their endurance and steadfastness under trial as follows:

To: The Presbyterian Church in Uganda

From: The Fifteenth General Assembly of the Presbyterian Church in America

Father and Brethren:

Greetings in the precious name of the Lord Jesus Christ, the King and Head of the church, and the ruler of the kings of the earth.

We have received from TE Don Dunkerley your request to establish formal fraternal relation with us. Your request has been forwarded to our Interchurch Relations Committee for study. Indeed "our fellowship is with the Father and with His Son, Jesus Christ" and "if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin." (I John 1:3, 7).

We rejoice to hear how God has by his sovereign omnipotent power called you out of darkness and into the kingdom of light. "Praise be to the God and Father of our Lord Jesus Christ! In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade, kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith, of greater worth than gold, which perished even though refined by fire, may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls." (I Peter 1:3-9).

We will be responding soon to your request.

We would encourage you to continue to be faithful and to grow in the knowledge of our Lord and Savior, Christ Jesus, to Whom be the glory

forever and ever, "He who overcomes will not be hurt at all by the second death." Even so, come Lord Jesus.

Morton H. Smith

Stated Clerk, General Assembly

Adopted

2. That the Committee on Interchurch Relations be granted the permission of the General Assembly to enter into discussion with the OPC in order to be allowed to explore what options are feasible for us in order to move to the common goal of union. *Adopted*
3. That the Committee on Interchurch Relations be granted the permission of the General Assembly to continue discussions with the RPCNA on a possible plan for union. *Adopted*
4. That the selection of PCA representatives to the NAE be according to the following procedure: that the denominational representatives of the PCA on NAE Commissions/Affiliates and as official delegates to the NAE Convention shall be named by the Interchurch Relations Committee, after consultation with the respective Committees/Agencies of the PCA. The Interchurch Relations Committee may also nominate members at large on Commissions/Affiliates after inviting nominations from presbyteries. *Adopted*
5. That the funding of expenses for PCA representatives to the NAE be as follows: that as funds are available, the respective Committees/Agencies of the PCA are to pay the expenses of the members of their permanent committees and their staff members, who serve as denominational representatives on NAE Commissions/Affiliates and as official delegates to the NAE Convention. The General Assembly is to pay for any other denominational representatives to the NAE Commissions/Affiliates and as official delegates to the NAE Convention. *Adopted*
6. That the General Assembly accept the explanation made by NAPARC and adopt its "Golden Rule Comity Agreement."
 - a. NAPARC defined "enlisting" as "actively recruiting" and felt that the paragraph regarding communicating is sufficiently clear without further refinement or definition.
 - b. The "Golden Rule Comity Agreement" as adopted by all the NAPARC churches but the PCA reads as follows:
 "That we affirm the following courteous code of behavior to guide our church planting ministries in North America:
 - 1) We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches, and will refrain from enlisting members and take great care in receiving members of these existing ministries.
 - 2) We will communicate with the equivalent or appropriate agency (denominational missions committee or board, Presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions exist.
 - 3) We will provide information on at least an annual basis describing progress in our ministries and future plans.
 - 4) We will encourage our regional home missions leadership to develop good working relationships." *Adopted*

7. That the Committee on Interchurch Relations be granted an extension of another year for its study on possible fraternal relations with the Reformed Episcopal Church. *Adopted*
8. That the letter on behalf of the General Council of the Reformed Episcopal Church be read to the 15th GA and be responded to by a letter on behalf of the 15th GA of the PCA to the General Council of the REC as follows:

On behalf of the 15th General Assembly, meeting in Grand Rapids, MI June 15-19, 1987, the Presbyterian Church in America extends greetings to the Reformed Episcopal Church.

First of all, we thank you for the gracious show of friendship expressed in the official greetings from the General Council of the Reformed Episcopal Church meeting in Charleston, SC.

We rejoice over your commitment to the Lord Jesus Christ and praise the Lord for your adherence to the final authority of the Scriptures as the Word of God. We are grateful for your faithfulness to the Reformed Faith and the stand taken by your seminary throughout its history.

May the association between our two denominations grow as we come to know one another better.

Sincerely in Christ,
Morton H. Smith
Stated Clerk, General Assembly

9. That the Executive Director of the National Association of Evangelicals, Dr. Billy Melvin, be granted permission to bring official greetings to the 15th General Assembly from the NAE sometime during the opening day Monday June 15, 1987. (See 15-10, p. 90.) *Adopted*
10. That copies of the current issue of "ONE", a publication published by the Association to Encourage Biblical Church Union, be made available for distribution to all commissioners of the General Assembly for information. *Adopted*
11. That Overtures 15, 16, and 18, p. 41, be answered in the negative. *Adopted*
TE Frank J. Smith, TE William Rose, TE Vaughn Hathaway, and TE J.C. Lovelace requested their negative votes be recorded.
The following substitute by TE Robert Hamilton was defeated, and affirmative votes of RE K.W. Rush and TE Vaughn Hathaway are recorded.
"That the General Assembly respond to Overtures 15,16, and 18 by rescinding the action of the 14th G.A., which voted last year to become a member of the N.A.E.; and instead, we urge our Interchurch Relations Committee to explore the possibility of entering into a cooperative agreement with the N.A.E. (such as those negotiated with various para-church organizations by MTW)."
"Grounds: On the one hand, the action of the 14th G.A. in voting to affiliate with the N.A.E. last year, has caused a number of delegates and churches to feel that their consciences have been compromised by this action. On the other hand, other delegates of the PCA have stated that the N.A.E. offers the PCA certain advantages that would enable us to more effectively advance the Kingdom of Jesus Christ. Therefore, this motion that I am bringing to you is one that would conceivably serve as a compromise that would meet the goals of each of these groups."
12. That the minutes of the Permanent Committee of Nov. 11, 1986, Nov. 12, 1986, February 17, 1987 and June 15, 1987 be approved. *Adopted*
13. That the report as a whole be approved. *Adopted*

Commissioners Present:**Presbytery**

Calvary
 Central Florida
 Central Georgia
 Covenant
 Delmarva
 Great Lakes
 Mississippi Valley
 Missouri
 Philadelphia
 Southern Florida
 Southwest

Commissioner

TE David Alexander
 TE James L. Smith, Jr.
 TE Ronald H. Parrish, Secretary
 RE Barron Caulfield, Sr.
 TE Bruce Howes, Chairman
 TE Robert Hamilton
 TE B. I. Anderson
 TE Richard Tevebaugh
 TE Don Stone
 TE Joseph A. Scharer
 RE William J. Montgomery

Clerk's Note: Recommendations 1a, 1b, 2, and 3 were handled in 15-76, p. 163. Recommendation 6 was handled in 15-60, III, 28, p. 127. Recommendation 9 was handled in 15-10, p. 90. They are included here for easier reference.

15-81 Dissent.

A dissent by TE Palmer Robertson to the Judicial Case Bogue vs. Presbytery of the Ascension was found to be in temperate and respectful language and was received and ordered spread upon the minutes. (See 15-62, p. 144, for the text.)

15-82 Dissent.

A dissent by TE Byron Curtis to the Report on Christian Responsibility in the Nuclear Age was found to be in temperate and respectful language and was received and ordered spread upon the minutes. (See 15-33, p. 101, for the text.)

15-83 Committee of Commissioners on Judicial Business.

TE Julian Davis, chairman, led in prayer and continued the Committee's report.

I. Business Referred to the Committee

1. Minutes of the February 2, 1987, April 30 - May 2, 1987 meetings of the Permanent Committee.
2. Report of the Permanent Committee.

II. Issues Discussed

1. Minutes
2. Overtures
3. Directory for Worship
4. Constitutional Inquiries
5. Constitutionality of the Report of the Ad Interim Committee to Study Structure and Procedure of the PCA

III. Recommendations

1. That with regard to the matter assigned to the Permanent Committee concerning chaplains, the Sacraments, and membership (*M14GA*, 14-43, III, 11, p. 116; 15-3, p. 66) the following be adopted as the policy for chaplains: "When a Teaching Elder is endorsed by the Presbyterian Church in America and receives a Commission from the U.S. government to minister as military chaplain, he may be granted the powers of an Evangelist to administer the Sacraments of Baptism and the Lord's Supper by the Presbytery of which he

is a member. These powers of an Evangelist are limited to the Sacraments and will continue in effect until: 1) the chaplain resigns his Commission; 2) he loses his Commission as a result of administrative action by the government; 3) withdrawal of ecclesiastical endorsement by the Presbyterian Church in America; or 4) retirement.

In cases of baptism the chaplain shall take responsibility that the newly baptized member is enrolled as a member of a particular church. The chaplain may arrange for such enrollment in advance of the administration of Baptism by consulting a session, or the Presbytery having jurisdiction over the chaplain may provide that all such newly baptized members shall be enrolled in absentia as a member of a particular church designated by the Presbytery and with the approval of the Session of that particular church.

Churches may receive in absentia as members baptized personnel and their children who are unable to be present to be received into membership due to military duty, when personally examined by a chaplain endorsed by our commission on chaplains. It is expected that when circumstances permit, such military personnel will become members of a local church.

When there is no local church available, chaplains shall seek authorization to receive members in one of two ways: The chaplain may be authorized by the Session of a congregation of the P.C.A. to receive members into their congregation, or the chaplain may be authorized by his presbytery to receive members into a congregation which has been designated by that Presbytery with the consent of that church's session.

In any case, the chaplain shall follow the prescribed teachings of the *BCO* concerning the reception of members (especially *BCO* chapter 6 and 57). Also, the particular church in which these members are placed shall exercise appropriate oversight and discipline through the chaplain, the Session, and the Pastor. Special care should be taken both to make these members feel a part of the particular church and to enable these members to grow in their commitment to the particular church, as well as in the Christian life." *Adopted*

2. In the event that the General Assembly votes to approve a representative assembly, we recommend that no action be taken on Overture 31 to the 14th GA. However, if such action is not taken by the 15th GA, we recommend that it be answered in the affirmative with the following change:

- (1) That *BCO* be amended as follows:

In 14-3, the first sentence be amended by replacing "20" with "10% of the" and the deletion of the word "seven" and insertion in lieu thereof "1/3 of the"; and

- (2) In section 14-5, the words "any forty" be deleted and the words "any 100 of these commissioners" be inserted in lieu thereof, and the word "seven" be deleted, and the words "1/3 of the" be inserted in lieu thereof.

Adopted and sent down to presbyteries for advice and consent

Grounds: A percent will serve better, as the Assembly grows in size.

3. That Overture 43 to the 14th GA from Western Carolina Presbytery (15-3, p. 66) be answered by amending the *BCO* as follows:

After the first sentence in *BCO* 21-4, insert the following sentence:

"No Presbytery shall omit any of these educational requirements except in extraordinary cases, and then only with a 4/5 approval of the Presbytery. Whenever a Presbytery shall omit any of these educational

requirements, it shall always make a record of the reasons for such omissions and the parts omitted".

The next sentence will begin a new paragraph, and "the intern" shall be substituted for "He".

Grounds: The Committee concurs with the Overture that the issue has merit and needs to be remedied.

A substitute was moved and seconded, to add "but ordained ministers from other denominations being considered by presbyteries for reception may come under the extraordinary provisions concerning parts of trial for ordination" (see BCO 21-4).

The substitute and Recommendation 3 were then on motion referred to the Committee on Judicial Business for report to the 16th General Assembly.

4. That BCO 32-3 be amended by adding, following the first sentence:

"It is appropriate that with each citation the moderator or clerk call the attention of the parties to the Rules of Discipline (BCO chapters 27-46) and assist the parties to obtain access to them."

The Committee calls the attention of the GA to the last sentence of BCO 27-4. "Therefore, teaching elders must: a) instruct the officers in discipline, b) *instruct the Congregation in discipline*, c) jointly practice it in the context of the congregation and church courts." (Emphasis added.)

Adopted and sent down to presbyteries for advice and consent

5. That the case of TE Morrison, *et al.* vs. Philadelphia Presbytery be found in order, and that the following commission be elected to adjudicate the case:

Ruling Elder

Steven Morley, Ascension
George Moss, Evangel
David Nederveld, C. Florida
Thomas Nicholas, Delmarva
Richard Owens, Warrior
Sidney Peters, N. Illinois
Rupert Green, SE Alabama
Wilbur Hill, Gulf Coast

Teaching Elder

John Batusic, James River
Harold Patteson, Palmetto
Daniel Perrin, Great Lakes
Ronald Shaw, Southwest
Rodney Stortz, Missouri
Donald Frost, Jr., MS Valley
Billy Davies, N. Georgia, Convener
Bruce Stanek, N. Illinois

Alt. Donald Houck, Calvary

Alt. Julian Lotterhos, Grace

(See 15-73, p. 156 for adjudication.)

Alt. Robert Lueking, Westminster

Alt. Dewey Murphy, C. Carolina

Adopted

6. The Committee of Commissioners has reviewed the work of the Permanent Committee in its evaluation of the constitutionality of the proposals of the Ad Interim Committee on Structure and Procedure (Appendix S, p. 475). Without approval, or disapproval, we recommend that the Permanent Committee report to the Assembly directly at the time of the Ad interim Committee's report.

Adopted

7. That the Assembly answer Constitutional Inquiry #1 as follows:

Constitutional Inquiry #1. From the All Saints Presbyterian Church, Richmond, VA, regarding the time of membership.

"We would like to know what date to use for a person's 'Date of Admission' in the church roll book: the date they are examined and received by the Session or the date they take their vows of membership before the congregation?"

ANSWER

"The date of admission to communicant membership is that of the reception by the session, except when there are any pending or contingent actions stated in the sessional action of reception or required by the BCO, then the date of admission will be the date these matters have been completed."

Grounds: This is more precise language than that proposed. *Adopted*

8. That the advice of the Permanent Committee regarding Constitutional Inquiry #2 be ratified.

Constitutional Inquiry #2. From Central Carolina Presbytery regarding the "withdrawal of membership" of a Teaching Elder.

"1) Can a presbytery merely transfer a minister to an independent church thus withdrawing his name from the rolls of presbytery and the PCA?

2) If so, how does this affect his PCA ordination?

3) If not, what suggestions do you offer the presbytery to biblically and constitutionally handle this request and similar ones?

4) What similarities and differences are there in this case with one in which a presbytery receives a previously ordained minister from an independent church? What principles derived from these similarities and differences may we use in possible cases in the future?"

ANSWER

"1. In view of the attached letter of request of the teaching elder involved, the Committee advises that the Presbytery should handle the withdrawal by erasure according to BCO 38-3.

2. The action does not affect his ordination, unless the church be heretical. See BCO 38-3.

3. See answers to 1 and 2.

4. To answer question 4 in detail is beyond the scope of this Committee's responsibilities, which is only to answer constitutional questions." *Adopted*

9. That the advice of the Permanent Committee regarding Constitutional Inquiry (hereafter designated "CI") #3 be ratified.

Constitutional Inquiry #3. From All Saints Reformed Presbyterian Church, Richmond, VA, regarding a church treasurer.

"Is it in conflict with BCO 9-4 for the deacons to delegate the responsibilities of treasurer to a capable member of the congregation who is not a deacon?"

ANSWER

"No."

Adopted

10. That the advice of the Permanent Committee regarding CI #4 be ratified.

Constitutional Inquiry #4. From Town North Presbyterian Church, Richardson, TX, regarding the status of emeritus officers.

"Attached are two letters between David Clelland and Morton Smith on the interpretation of the BOCO (sic) 24-9. We request you confirm the following points of their interpretation or instruct us accordingly.

1. BOCO (sic) 24-9 prohibits the Elder or Deacon Emeritus from voting in his local Session or Diaconate.

2. BOCO (sic) 24-9 permits him to perform certain duties on a voluntary basis if requested by the Session or a higher court. If such service is requested and agreeable then the Emeritus officers serves with the power to vote in the higher court or board which he has be requested to serve. (This in no way restores any right to vote in the local Session or Diaconate.) For example, an Elder Emeritus can serve as a voting delegate to Presbytery."

ANSWER

"1. Affirmed.

2. Yes"

Previous actions of the Assembly on this matter are as follows:

"Whereas, many of our elders and deacons emeritus have become emeritus officers prior to the Assembly's motion, and Whereas, the rules these men understood when they became emeritus officers have now changed to disallow their voting privileges, Therefore, be it resolved that this ruling not be retroactive, but only apply to those becoming elders or deacons emeritus after this Assembly's conclusion. Adopted" (*M12GA*, p. 81, item 9)

"The Twelfth General Assembly took final action to amend *BCO* 24-9 to state clearly that Elders and Deacons Emeriti may not vote in their respective meetings.

"This same General Assembly adopted a Personal Resolution which provided that those Elders and Deacons who were previously Emeritus (prior to the adjournment of the Assembly), with the understanding that they would retain voting privileges, would retain those privileges regardless of the new reading of *BCO* 24-9.

"The 'grandfather clause' procedure had been used previously to provide transition to facilitate changes in the *BCO* (i.e., regarding Internship--*M9GA*, 9-65, item II, H.2., p. 142; regarding Trustees of former RPCES church--*M10GA*, 10-75, item III, 40, p. 106)." *M13GA*, 241, I, 8. See also page 109.

Adopted

11. That the advice of the Permanent Committee regarding CI #5 be ratified.
Constitutional Inquiry #5. From Central Carolina Presbytery regarding the status of Stated Supply as Moderator.
 " 1) Does the Stated Supply automatically become the Moderator of the Session, or must the Session request such (*BCO* 12-3)?
 2) Although the pastor normally serves as moderator of a congregational meeting, does this duty automatically fall to a Teaching Elder Stated Supply, or must the meeting be opened according to *BCO* 24-2, where the Session appoints one of its members of (sic) call the meeting to order?"

ANSWER

"1. The Session may invite the Stated Supply to serve, or he could be appointed by presbytery to be moderator with their consent (*BCO* 12-3).

2. The Session should appoint one of their members to open the meeting in accord with *BCO* 24-2."

Adopted

12. That the advice of the Permanent Committee regarding CI #6 be ratified.
Constitutional Inquiry #6. From Louisiana Presbytery regarding evaluation of judicial procedure being followed.

ANSWER

"The Committee is unable to respond to this Constitutional Inquiry.

Grounds:

The record is incomplete.

We recommend to presbytery that they obtain assistance, if needed, on procedural matters from some one near to the the scene. In absence of any preference by the presbytery we commend TE Vaughn Hathaway for consultation, and we recommend that any advice which he gives be submitted to this committee in writing for review."

Adopted

13. That CI #7 be answered as follows:

Constitutional Inquiry #7. From Calvin Presbyterian Church, Phoenix, AZ, regarding the role of an Evangelist in disciplinary matters.

"May a man, called to the position of Presbytery Evangelist, who is granted the powers of receiving and holding members, also exercise discipline over those members in the following areas:

- 1) grant requests for transfer of letter of membership to another church
- 2) remove from the roll names of members who have indicated that they no longer intend to fulfill their vows of church membership (having no court available to act upon the situation), and
- 3) discipline those who ignore the regular responsibilities of church membership (i.e., who have not been in attendance at worship for the past year)?"

1. Yes. See *BCO* 8-6.

2. and 3. No. See *BCO* 3-2, and *BCO* 5-5.

Grounds: The removal of a name from the church roll is an act of judgment, which is disciplinary, and should therefore be enacted by a court, not by a single individual (see *BCO* 3-2). Likewise, other acts of church discipline must be considered and addressed by the church courts, which have oversight of mission churches, and not by a single individual (see *BCO* 5-5). *Adopted*

14. That the Assembly express its gratitude to TE Joe Gardner for his work on the Directory For Worship both during his years on the Committee and his continued assistance this year. *Adopted*
15. That the Proposed Directory for Worship (Appendix J, p. 330) be referred to the Committee on Judicial Business to present, without further work upon it, to the 16th General Assembly and that consideration of and action upon this matter be docketed at a particular time. *Adopted*
16. That the Assembly adopt the following:

"Licensure is defined in *BCO* 19-1 as permission to preach on a regular basis after examination. The purpose of licensure is to preserve the purity of the preaching of the Gospel.

Ordination, on the other hand, invests a man with the full authority of the office of teaching elder (*BCO*, Preface II (3) and Chapter 8).

We recognize that historically there may have been differences in application of these provisions. In one area of the church, particularly prior to the internship program, it was common to accept *all* of the licensure examination as a part of the ordination examination, either on the same day or within a very short space of time. In other parts of the church, licensure has been seen as a very preliminary step or a part of a testing procedure which might or might not lead to ordination.

It should be emphasized that two different examinations are required for licensure and ordination. The scope of the licensure examination may be, and usually is, less thorough and comprehensive than that for ordination, though all parts of the licensure examination must be covered, except in extraordinary cases (*BCO* 19-2). This is reflected in *BCO* 19-2 (B) (1) and (3), where it is stated that only "basic" knowledge of Biblical doctrine and church government is required.

By way of contrast, *BCO* 21-4 specifically states that trials for ordination shall consist of a "careful" examination in all parts.

However, it is also true that *BCO* 21-4 allows a Presbytery to accept all or any parts of the licensure examination as satisfying the corresponding parts of the ordination examination, if it is satisfied that the examination given at the licensure level meets the requirement of a "careful examination." The determination of what constitutes "basic" knowledge and what constitutes a "careful examination" is one which must be left to Presbytery to decide in each case, subject to review and control or judicial process. It is clear, therefore, that a higher standard is required for the ordination, examination than for the licensure examination and Presbyteries are expected to ensure that this distinction is maintained. No changes in the *BCO* are required." *Adopted*

17. That the Assembly adopt the following:

"The *BCO* provides for two methods of fencing the Lord's Table (*BCO* 58-4).

The first method is that of close communion, wherein the Session examines each person seeking admission to the table. By following this procedure, the Session assumes exclusive responsibility for admission to, or exclusion from, the table.

The second method is that wherein those present are invited who 'profess the true religion and are communicants in good standing in any evangelical church'. The term 'evangelical' historically refers to that view of salvation which asserts that God communicates saving grace directly to the individual. This is in contrast to sacerdotalism, which asserts that grace is communicated through persons and the sacraments. The term 'evangelical', used in this historic sense, is virtually identical to the term 'protestant'. For further elaboration of this distinction, we commend the study of *The Plan of Salvation* by B.B. Warfield.

By the second method, responsibility is shared (1) by the Session and the minister who must instruct those present as to the guidelines for admission to the table, and (2) by each individual who must examine himself to determine if he conforms to these guidelines. In the absence of evidence to the contrary, the Session exercises a judgment of charity in accepting the individual's self-evaluation as to whether he professes true religion and is a communicant in good standing in an evangelical church. Once the minister has given the invitation (together with appropriate Biblical instruction), the principal responsibility for determining whether the individual meets the guidelines rests with his own understanding and conscience."

Referred to a study committee along with #22 and Overture #36, the members to be appointed by the moderator, which committee will be funded by private donations and will report to the Sixteenth General Assembly.

18. That the Rules for Assembly Operations be amended as follows:

- 1) Add a new 5-10 (sic) 9: "All Communications or overtures which propose or request that General Assembly appoint a study committee for any purpose shall contain as a part of the request or proposal a statement of the maximum amount to be budgeted for the study committee."
- 2) Add a new 8-6(9): "Where a study committee is proposed in any communication or overture, a maximum amount to be budgeted for the study committee is to be stated."

Adopted

19. That the *BCO* be amended in the following way:

- 1) *BCO* 22-3 shall read:

"An Assistant Pastor is called by the Session, by the permission and approval of Presbytery, under the provisions of chapter 20, 21 and 13-2, with presbytery membership being governed by the same provisions that apply to Pastors. He is not a member of the Session, but may be appointed on special occasions to moderate the Session under the provisions of 12-4.

- 2) *BCO* 22-4 shall read:

"The relationship of the Associate Pastor to the church is determined by the congregation. The relationship of the Assistant Pastor to the church is determined by the Session. The dissolution of the relationship of both is governed by the provision of Chapter 23."

Adopted and sent down to presbyteries for advice and consent

20. Regarding Southern Florida Presbytery and the case of RE Maddux.

EXPLANATORY NOTE

The 14th General Assembly referred "the matter of the Judicial Commission of Southern Florida Presbytery regarding RE Maddux" for proper investigation on recommendation of the Committee on Review and Control. The Maddux case covered a period from September 1983 to April 1987 -- almost four years. It allegedly reveals serious failures by Southern Florida Presbytery, but its Judicial Commission and by a Session within its bounds, in dealing with divorce, suspension from office, and excommunication.

On April 20, 1987, Presbytery rescinded its previous action and acknowledged it had erred, thus agreeing with the view that the divorce was properly executed on the basis of I Corinthians 7:15 given the circumstances of the case at the time of the divorce. It also lifted the suspension in force against Mr. Maddux. The last actions by Presbytery on the Maddux case renders moot any further action on the case by the General Assembly.

Specific Recommendations:

- a) Even though there were many allegations of improprieties concerning the Presbytery's handling of the case, in light of the restoration by Southern Florida Presbytery of Mr. Maddux on April 20, 1987, no further action is called for in this case.
- b) We would remind all presbyteries of the PCA, in the light of this case, that the recording and preservation of the full and correct records of judicial cases are necessary to protect the rights and interests of all parties involved.

REPORT

The 14th General Assembly referred "the matter of the Judicial Commission of Southern Florida Presbytery regarding RE Maddux" for proper investigation on recommendation of the Committee on Review and Control.

The Maddux case covered a period from September 1983 to April, 1987--almost four years. It reveals serious failures by Southern Florida Presbytery, by its Judicial Commission and by a Session within its bounds, in dealing with divorce, suspension from office and excommunication.

On April 20, 1987, Presbytery rescinded its previous action acknowledged it had erred, thus agreeing with the view that the divorce was

properly executed on the basis of I Cor. 7:15 given the circumstances of the case at the time of the divorce. It also lifted the suspension in force against Mr. Maddux.

Even though the last actions Presbytery on the Maddux case renders moot any further action on the case by the General Assembly, the Committee on Judicial Business feels compelled to report some specific failures for the edification of all our presbyteries and sessions.

Some of the major failures are:

1. On April 16, 1985, Presbytery failed to grant explicit judicial powers for the commission. This was exacerbated since no specific charges had been made and written out (cf. BCO 32-2 and 3).
2. There are no minutes or records of the trial of TE Phil Maddux by the Judicial Commission on June 3, 1985 (officially called for in a letter dated May 22, 1985).
3. In a letter to the congregation (dated June 11, 1985), the pastor, who also served on the Judicial Commission (*contra* BCO 15-3) made an "informal statement" on the trial as authorized by the Commission. No "formal statement" was made until Aug. 26, 1985. The decision was not reported to Presbytery until the October meeting. Such delay for a formal decision was irresponsible and irregular. Authorizing a member to make an "informal statement" was very unwise and injudicious before a formal decision was written and ratified by Presbytery. The Commission had a responsibility to complete its actions and write its decisions for the sake of Mr. Maddux and the congregation, and for expeditious action by Presbytery.
4. The July 16, 1985, meeting of Presbytery confused the reports of two Judicial Commissions of Presbytery, without identifying the one referred to us in item 17 (page 11). If that item referred to the Maddux case, it was defeated, in essence reversing the action regarding Mr. Maddux. If not, then only item 18 (page 12) is of significance, but only that Grace Church Judicial Commission was "still active."
5. The minutes of the presbytery (Oct. 5, 1985) shows that Judicial Commission "asked to depose Mr. Maddux from office . . . and suspend him from the Sacraments" but fails to record any action taken. No report of the Commission is spread in the minutes, only an attachment, i.e. the decision written on August 26, 1985.
6. With the exception of one meeting, the Judicial Commission failed to keep minutes of their meetings and actions. Some notes of the Oct. 21, 1986, meeting of the Commission were scribbled on the margins of the Oct. 21, 1986, agenda of Southern Florida Presbytery. Other actions were incorporated as part of the Session minutes.

Two additional observations must be made:

7. In a letter (Sept. 8, 1985) Mr. Maddux wrote the Judicial Commission expressing his regret and repentance even though he felt the Commission did not have "all or the true facts" for their decision. He added that he was "financially unable" to appeal and gives four reasons he would have offered in such an appeal. The Commission and Presbytery failed to advise him of his due rights, and that finances should not have been a factor.

8. Judicial Commissions ought to meet in a place and manner appropriate to the solemnity of their task. From notes and communications, it was evident that the Judicial Commission met and acted in a manner inconsistent with this principle.

Specific Recommendations:

1. In light of the restoration by Southern Florida Presbytery of Mr. Maddux on April 20, 1987, no further action is called for in this case.
2. We would remind all presbyteries of the PCA, in the light of this case, that full and correct records of Judicial cases are necessary to protect the rights and interest of all parties involved.

That this report be adopted.

Adopted

21. That the GA answer CI #8 as follows:

Constitutional Inquiry #8. From Ascension Presbytery regarding BCO 21-1, 2.

"Re BCO 21-1, paragraph 2. *The Book of Church Order* allows that under certain circumstances a candidate, licentiate, or ordained minister may be permitted to move onto a field to which he is called. It is stated that an ordained minister from another presbytery or denomination shall not *ordinarily* move onto the field until received by the presbytery.

(1) Presbytery's question is, does this imply that the candidate or licentiate who is permitted to move onto the field would be a candidate or licentiate under that presbytery's jurisdiction, as opposed to a man who is a candidate or licentiate of another presbytery?

(2) To put it another way, would candidates or licentiates of other presbyteries be ordinarily *prohibited* from moving onto fields since such is the case for ordained ministers?"

ANSWER

1. The BCO does not address whether the candidate or licentiate shall be under the care of that Presbytery or another. Therefore, that matter is left to the Presbytery's discretion, subject to review and control by the GA.
2. What Presbytery should do concerning candidates and licentiates is not addressed by the BCO. Therefore, it is left to the Presbytery to deal with each situation on its own merits. The Committee recognizes the distinction in BCO 21-1 between the situation of candidates and licentiates and the situation of ordained ministers. *Adopted*
Grounds: Candidates and licentiates are not on Presbytery roll, but a special roll.

22. That Overture #4 from the Presbytery of Westminster be answered by reference to the action proposed in Recommendation #17.

Referred to a study committee along with #17 and Overture #36, the members to be appointed by the moderator, which committee will be funded by private donations and will report to the 16th General Assembly.

23. That Overture #5 from Delmarva Presbytery (15-3, p. 44) be answered in the negative. *Adopted*

Grounds: The substance proposed is adequately addressed in the present BCO.

24. That Overture #6 from New River Presbytery (15-3, p. 44) be answered in the affirmative as amended:

Amend *BCO* as follows:

Add after "...to serve" the words "as non-voting members". The rest of 9-5 remains unchanged. *Overture 6 answered in the negative.*

Grounds: The *BCO* presently permits Deacons to serve in various ways and especially as treasurers.

25. That Overture #14 from the Presbytery of the Northeast (15-3, p. 47) be answered in the negative, but that the Assembly instruct the Permanent Committee to study the issue of the relation of the censure of suspension to the exercise of office and to the Sacraments and bring recommendations consistent with biblical warrant and the present *BCO*. *Adopted*

Grounds: The issue raised by the Overture is plausible, but the Committee was itself unable to produce biblical warrant sufficient to suggest a change in the constitution of the Church.

26. That Overture #12 from Delmarva Presbytery (15-3, p. 46) be answered in the negative. *Adopted*

Grounds: The responsibility for the examination of the qualification of a man for the ministry of the Word in the area of experiential religion rests upon the court which is to receive him on its roll, or ordain him. Though no man disqualified by the Scriptures should serve as a Pastor, such disqualification is not a matter of private judgment but Church discipline.

27. That Overture #10 from Delmarva Presbytery (15-3, p. 46) be answered in the affirmative as follows:

Add the following to the second paragraph, after "experiential religion":

"especially his personal character and family management (based on the qualifications set out in I Timothy 3:1-7, and Titus 1:6-9)".

Adopted and sent down to presbyteries for advice and consent

Grounds: This makes explicit an important element already implicit in the term "experiential religion".

28. That Overture #8 from Delmarva Presbytery (15-3, p. 45) be answered in the negative. *Adopted*

Grounds: The present *BCO* is sufficient.

29. That Overture #9 from Delmarva Presbytery (15-3, p. 45) be answered in the negative. *Adopted*

Grounds: This addition is unnecessary in the *BCO*.

30. That Overture #11 from Delmarva Presbytery (15-3, p. 46) be answered in the negative. *Adopted*

Grounds: This examination properly applies to ordination.

31. That Overture #19 from Southeast Alabama Presbytery (15-3, p. 48) be answered by instructing the Stated Clerk to put an "Editorial Comment" after *BCO* 24-9, indicating that the GA explicitly provided that those elders and deacons granted emeritus status prior to June 22, 1984 retain the privilege to vote. *Adopted*

32. That Overture #22 from Pacific Presbytery (15-3, p. 48) be answered by reference to the action taken on Recommendation #3 (p. 168) *Adopted*

- 33a. That Overture 23, p. 49 be answered at the time the Assembly takes up consideration of the report of the Ad Interim Committee on Paedo-Communion.

- b. That the Overture be answered in the negative.

Grounds: The WLC already speaks adequately to the matter. It is

unnecessary to add this to the DFW.

Carried over to next year, see 15-79, p. 163

34. That Overture #25 from the Presbytery of Delmarva (15-3, p. 49) be answered by reference to the action taken on Recommendation #15 (p. 172)

Adopted

35. That Overture #29 from TE Donald Codling (15-3, p. 51) be denied. *Adopted*
Grounds: The Westminster standards are sufficiently clear, so as not to require further study.

36. That Overture #30, from Philadelphia Presbytery (15-3, p. 52) be answered by amending BCO 19-6 by adding the following sentences at the end:

"The licentiate must apply for renewal prior to expiration. If the license expires, the Stated Clerk shall report the expiration to the presbytery and to the individual's session, and such action shall be recorded in the minutes. The procedures of BCO 19-2 must be followed for re-licensure and such fact shall be recorded in the minutes."

Adopted and sent down to presbyteries for advice and consent

37. Regarding North Texas Presbytery and North Dallas Presbyterian Church.

Report

I. Background

- A. The 14th General Assembly took the following exceptions to the minutes of North Texas Presbytery:

"January 25-26, 1986

1. North Texas Presbytery improperly modified the judicial commission's report originally approved on October 25-26, 1985.

2. The judicial commission failed to deal with matters committed to its charge, namely

a. One of the charges raised regarded an allegedly illegal or improper congregational meeting. It was alleged that there were irregularities in the enrollment of voting members, in the election of a 'new session,' and in voting to withdraw from the PCA.

b. The commission failed to deal with allegations by a group of elders and members of the congregation that a presbytery commission (committee) had acted improperly.

3. Presbytery and its commission refused to deal with matters occurring before the congregations withdrew from the denomination, arguing that the church has now withdrawn, when the issue was whether the congregation had in fact withdrawn properly (i.e. by a majority vote at a properly called and constituted meeting of the congregation).

4. At the January 25, 1986 meeting presbytery dissolved its judicial commission with thanks but failed to deal with previous allegation made against another presbytery commission (committee), (see 2.b., above).

Source of additional information: See chronology of events in 'Report of Committee to respond to protest dated April 5, 1986.'

- B. The 14th GA gave the following assignment to the Committee on Judicial Business:

"Recommend to refer the North Texas Presbytery minutes which refer to the North Dallas Presbyterian Church matter to the PCJB for thorough investigation, specifically with reference to the alleged congregational meeting which instituted these actions referred to in the minutes."

- C. Pursuant to the above, North Texas Presbytery provided the committee many new documents related to the matter.

II. Conclusions

- A. In the examination of these documents, Committee on Judicial Business noted numerous technical matters, in which it appears Presbytery has not acted in accordance with *BCO* and *RAO*. (see recommendation 1 - exceptions 1 through 16).
- B. The Committee on Judicial Business finds no evidence that the Presbytery acted other than in good faith.
- C. Because of the nature and large number of errors, and because of the time that elapsed between the deposition of the matter by the Presbytery and the review of these matters by the 14th GA and Committee on Judicial Business, the injustices caused are largely irreversible.
- D. The only matters that can be rectified are the following:
 1. The actions taken against the two REs of North Dallas Presbyterian Church can be rectified (see exception 11 and Recommendation 2 below).
 2. Notwithstanding the limitation *BCO* 38-3 places upon the jurisdiction of a Presbytery or a Session over members who withdraw from ecclesiastical fellowship by joining another non-heretical fellowship the Session may (in relation to actions taken by these persons before leaving the church fellowship) determine that their actions violated the constitution of the PCA. Thus, North Texas Presbytery and the Session of First Presbyterian Church of Rowlette may testify against the unconstitutional method of withdrawal from the PCA. The meeting at which said withdrawal was effected violated fundamental principles and regulations of the Constitution of the PCA. The Session and congregations of First Presbyterian Church of Rowlette may seek redress only through civil courts.

III. Specific Recommendations:

- A. That the 15th General Assembly take the following exceptions to the minutes of North Texas Presbytery:
 - (1) Texas Presbytery administered the censure of indefinite suspension to TE (*name withheld*). (41st Stated Meeting 10/26-27/84) *BCO* 30-3; 38-1
 - a. This was a case without process. *BCO* 38-1
 - b. In view of the facts that TE (*name withheld*) was repentant and that presbytery chose not to administer the censure of deposition immediately, the only censure which should have been administered was *definite* suspension. *BCO* 30-3.
 - (2) The Ministerial Relations Committee/Commission (MRC) did not submit minutes of any of its meeting (there were at least seven and perhaps as many as ten meetings) to the Presbytery. (see Report, dated 12/15/84) *BCO* 15-1
 - (3) North Texas Presbytery (NTX) did not incorporate any minutes of the MRC into its minutes. (see *NTX Minutes* 1/25-26/85) *BCO* 15-1
 - (4) NTX did not submit any of the MRC minutes as their minutes to the General Assembly (GA) for review. *BCO* 40-1; *RAO* 9-11
 - (5) MRC appointed a moderator for the session of NDPCA without consent of the session. (See Report, dated 12/15/84) *BCO* 12-3; 15-1
 - a. Session's surrender of jurisdiction was specific not general.
 - b. MRC was not charged with this responsibility by the Presbytery.

- (6) The Administrative Committee/Commission (AC) appointed by NTX when the MRC was dismissed did not submit minutes of any of its meetings, except a meeting held 10-25-86, to NTX (see NTX *Minutes* 4/26-27/85; 7/26-27/85; 10/25-26/85; 1/24-25/86; 4/25-26/86 and 7/25-26/86) *BCO* 15-1
- (7) NTX did not incorporate the minutes of the AC into its minutes. (see the same list of *Minutes* as in exception 6) (*BCO* 15-1)
- (8) NTX did not submit any AC (presbytery) minutes to the GA for review. *BCO* 40-1; RAP 9-11.
- (9) AC went beyond its commission in charging the elders of NDPCA in regard to their handling of the discipline of the member of NDPCA. (NTX *Minutes* 1/25-26/85; "AC Minutes" 3/2/85; 3/29/85; see 10/19/85) *BCO* 15-1)
 - a. The record shows that the elders had carried out discipline against the member, handling it as a case without process.
 - b. The presbytery charged the commission to investigate the elders in "how (they) handled the ... matter."
- (10) AC did not formally constitute itself in accord with *BCO* 32-12 (3/29/85)
- (11) AC charged and censured the elders on the basis of *BCO* 34-3 for their failure to notify the Presbytery of the sin of their pastor. ("AC Minutes" 3/2/85; 3/29/85)
 - a. The record shows that one of the elders had followed the requirement of *BCO* 34-3 in notifying a TE of the Presbytery.
 - b. AC accepted the confession of that TE and admonished him without process for his failure to notify the Presbytery.
- (12) AC permitted the above mentioned TE to continue as part of the commission following his confession to involvement in the case. ("AC Minutes 3/29/85ff) *BCO* 31-11
 - a. The commission had previously excused one of the RE's of the church from the commission for his involvement in the case.
- (13) AC sought to proceed against those former members of NDPCA who had left the PCA by forming NDPC Unaffiliated (NDPCUN). "AC Minutes" 3/2/85; 3/29/85; 4/12/85; 6/7/85; 6/19/85) *BCO* 38-3
 - a. It may be a fact that the meeting of minority portion of the congregation of NDPCA at which a decision was made to form NDPCUN and to evict the remainder of NDPCA was not a properly called meeting either of the congregation or the corporation of NDPCA.
 - b. It nevertheless remains a fact that the group met and did form NDPCUN.
 - c. It may also be a fact that the notice of eviction was itself illegal.
 - d. It is also a fact that the remainder of the congregation of NDPCA, which was probably a majority of the total membership, did heed the notice of eviction and did vacate the property.
 - e. While it may have been and may still be possible to file criminal charges against the perpetrators of these deeds, the authority of the AC is limited by the *BCO* to following 38-3.
- (14) AC failed to report on those portions of its assignment which had been completed. *BCO* 15-1.

(It might be noted that this was as much an error on the part of NTX as of the commission. The Presbytery should have been more diligent to inquire into the progress of the commission.)

- a. Judgments rendered by commissions are in force immediately.
 - b. Complaints against the decisions of commissions must be lodged with the court appointing the commission.
 - c. Had those against whom censures had been administered desired to complain, the failure of the commission to report may have prevented access to the highest court of the church by more than one year's delay.
- (15) Acting on a motion by the TE, who had before confessed to and had been "admonished" by AC for his involvement in the matter, the AC "rescinded" the indictment of charges against the elders of NDPCA on the basis of which the AC had instituted process against the elders and had administered censure and, instead, took action to censure them as a case without process. ("AC Minutes" 10/19/85) BCO 31-11.
- a. The TE should not have been sitting in judgment.
 - b. The vote was 4 in favor (with the TE voting) and 3 against.
 - c. The motion to "rescind" (unless it is stated in the call of the meeting that a motion to "rescind" will be offered not, therefore, carry.
 - e. However, AC acted as though the motion *had carried*.
- (16) At its 5th Stated Meeting, 1/24-25/86, NTX accepted and acted on a motion to reconsider the censure of the former members of NDPCA adopted at the 4th Stated Meeting, 10/25-26/85.
- Ground: A motion to reconsider is proper only in the same meeting in which the action being reconsidered was taken.
- B. That the Presbytery be asked to review its action of censuring the RE's in question and report its evaluation and actions to the 16th GA. If it decides that these men were properly censured, then this error shall be acknowledged and made known in the same way as the censure was made know.
- Grounds: The GA should not judge the matter without opportunity for Presbytery to respond first.
- C. That the Assembly advise that the FPC of Rowlette may pursue civil/legal means to defend itself and to recover its property without violating the Scriptures, noting that the NDPC who acted unconstitutionally and withdrew from the jurisdiction of the PCA first initiated civil action and took the church property (see conclusion D.2 above).
- Grounds: This language is more temperate.
- D. That the Assembly advise North Texas Presbytery to take special care to follow our *Constitution* and generally accepted standards of parliamentary procedure more diligently. *Adopted*
38. a) That it be noted that the Committee of Commissioners has examined the minutes for February 26, 1987 and has found no constitutional irregularities.
- b) That it be noted that the Committee of Commissioners has examined the minutes for April 30, 1987 and May 2, 1987 and that the Committee finds the following exception:
- page 11 of the minutes, items 1-8, in that the PCJB made a judicial pronouncement not in accord with due process (see especially BCO 40-5)

- c) That the PCJB be instructed to bring an amendment to the RAO to clarify the guidelines under which its minutes are to be kept and the standards by which they are to be examined. *Adopted*
39. That the Assembly commend the (Permanent) Committee on Judicial Business for their excellent work during the past year. *Adopted*
40. That Overture 13 from Northeast Presbytery (15-3, p. 46) regarding appointment of judicial commissions was assigned to the Committee on Administration and carried over to the Sixteenth General Assembly. *Adopted*

The report as a whole was then adopted.

Commissioners Present:

Presbytery	Commissioner
Ascension	TE Arnold L. Frank
Calvary	RE Owen Uldrick
Central Carolina	TE Stephen Stout
Central Georgia	RE Julian H. Davis, Convener
Covenant	TE Robert Penny
Delmarva	RE David Coffin
Grace	TE Philip McRae
Great Lakes	RE Donald Moore*
James River	TE Howard Griffith
Mississippi Valley	RE George E. Gillespie
Missouri	TE Melvin Farrar
New Jersey	RE Richard Springer
New River	TE John Smith, Jr.
North Georgia	TE Bob Cargo
North Texas	TE Dale Smith
Northeast	TE Frank J. Smith
Northern Illinois	TE E. Crowell Cooley
Pacific Northwest	RE Douglas Hopper
Philadelphia	RE George Harris
Southeast Alabama	TE Henry L. Smith
Southwest	TE Jim Urish
Susquehanna Valley	TE John MacRae
Warrior	TE William Joseph
Western Carolina	TE John Neville
Westminster	TE Brent Bradley

* Not a commissioner but an alternate who was assigned to attend this committee by presbytery.

Respectfully submitted,
 Julian Davis, Chairman
 TE Frank J. Smith, Clerk
 TE Howard Griffith, Clerk

Clerk's Note: Recommendation 5 was handled in 15-9, p. 90. Recommendation 6 was handled in 15-36, p. 104. Recommendation 18 was handled in 15-16, p. 91. Recommendations 7, 26, 30, 36, and 39 were handled in 15-88, p. 184. They are included here for easier reference.

The Assembly paused for refreshment at 10:15 a.m., with prayer by the Moderator, and business resumed at 10:35 a.m. after prayer by TE Danny Levi.

15-84 Report from the Permanent Committee on Judicial Business.

TE Rodney King led in prayer and presented the following two items, which had been referred to the committee for response to this Assembly.

1. Concerning Recommendation #14 (15-66, p. 149):

The Committee recommends that Recommendation #14 read as follows:

That BCO 19-10 be amended by striking "and having licensed him to preach the Gospel" and by inserting "has" before "placed".

The paragraph shall read as follows:

"Record shall be made of the internship in the following or like form, namely, At _____, the _____ day of _____, the Presbytery of _____, having received testimonials commending _____ and having received him as a candidate for the ministry, has placed him under internship at his request in order to test his gifts for the holy ministry."

Adopted and sent down to presbyteries for advice and consent

2. Concerning Recommendation #15 (15-66, p. 149):

The Committee recommends that Recommendation #15 read as follows:

"That the 15th General Assembly make the following changes in the BCO 19-9:

- a. delete 'if...needed';
- b. capitalize 'B' of before;
- c. change 'he' to 'the applicant';
- d. delete '...is for him to';
- e. substitute for (d) above: 'he shall'."

The paragraph shall read as follows:

"19-9 Examination for Internship

Before the applicant begins his period of internship, he shall give to the Presbytery a written and/or an oral statement (at the discretion of the Presbytery) of his inward call to the ministry of the Word."

Adopted and sent down to presbyteries for advice and consent

15-85 Partial Report of the Committee of Commissioners on Administration.

TE Michael Preg, chairman, led in prayer and presented an additional item. Recommendation 20 was handled at this time. (See 15-91, p. 184 for the text of the report.)

15-86 Worship and Recess.

The Assembly voted to return to business at 1:00 p.m. and proceeded to the order of the day. The Assembly joined in worship under the leadership of New River Presbytery. The session then recessed with the benediction of the worship service.

MINUTES--FRIDAY AFTERNOON

June 19, 1987

Twelfth Session

15-87 Assembly Reconvened.

The Assembly reconvened at 1:05 p.m. with the singing of "Come, Thou Almighty King" and prayer by TE Frank E. Smith.

15-88 Partial Report of the Committee of Commissioners on Judicial Business.

TE Julian Davis, chairman, led in prayer and continued the Committee's report. Recommendations 26, 30, 36, 39 and 7 were handled at this time. (See 15-83, p. 167 for the text of the report.)

15-89 Protest.

A protest of TE Robert Vincent, Sr. against the adoption of the report on Christian Responsibility in the Nuclear Age was found to be in temperate and respectful language and was received and ordered spread upon the minutes. (See 15-33, p. 101, for the text)

15-90 Response to Protest.

RE David Coffin was appointed by the Assembly to prepare a response to the protest of TE Robert Vincent, Sr., against the adoption of the report on Christian Responsibility in the Nuclear Age, which the Assembly received and ordered spread upon the minutes. (See 15-33, p. 102.)

15-91 Committee of Commissioners on Administration.

TE Michael Preg, chairman, led in prayer and presented the report.

I. Business Referred to the Committee**A. Minutes/Audits**

1. COA: June 20, 1986; June 21, 1986; September 5,6, 1986; March 19 - 21, 1987.
2. Board of Directors: June 20, 1986; September 6, 1986; March 19 - 21, 1987.
3. Investors Fund for Building Development (IFBD): March 31, 1986; May 14, 1986; June 5, 1986; September 16, 1986; October 28, 1986; February 27, 1987; April 15, 1987.
4. Audits of COA and IFBD.

B. Temporary rules for 15th General Assembly operation**C. Policy guidelines for IFBD****D. Business carried over from previous General Assemblies****E. Overture #21****F. Recommendations of the Permanent Committee on Administration****G. Budgets of all Permanent Committees, Ridge Haven, Insurance, Annuities and Relief, Covenant College, Covenant Seminary, PCA Foundation, SIMA and Investor's Fund.****II. Major Issues Discussed****A. Purchase plans for General Assembly office building.****B. Investor's Fund policy guidelines.****C. Proposed Assembly operations plans**

D. Stated Clerk's plans to serve on a half-time basis.

III. Recommendations

A. Assembly Rules Changes

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

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

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

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

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

2. to amend the Rules of Assembly Operations, XIV as follows:
"The Rules of the General Assembly may be amended or suspended only by a two thirds vote of those voting which must also be a majority of the total enrollment of commissioners. A motion to amend is debatable. A motion to suspend is not debatable." *Adopted*

3. That the Rules for Assembly Operations be amended as follows:
Insert a new 4-1, and renumber the remaining items under IV:
4-1 There shall be a General Assembly Arrangements Committee, which shall function under the COA. Final approval of all decisions regarding the Assembly shall rest in the COA in accordance with the Rules for Assembly Operations. COA must approve any non-PCA speaker at the Assembly. The Committee shall be constituted as follows:

1. The Chairman of the local arrangements committee, who is appointed by the host presbytery, and serves as chairman of the full committee.
2. The treasurer of the local arrangements committee.
3. One other member of the local arrangements committee.
4. One member from each of the four permanent committees.
5. The Stated Clerk of the General Assembly.
6. The Coordinator of the Committee on Administration.

The Assembly's Committee and the Local Arrangements Committee shall operate under a Manual approved by the GA. *Adopted*

4. That RAO 11-1, carried over from the Thirteenth General Assembly, be adopted in the following amended form:

11-1 Each congregation of the denomination shall be *encouraged* each year to make a specific subscription donation to assist in the defraying the expenses of the General Assembly, whether a commissioner is sent to the Assembly or not. Such subscription donation shall cover the registration for one representative from the congregation. All other commissioners shall be encouraged to make a similar donation. A copy of the *Minutes* and the

Handbook will be sent to the donors and those paying the subscription donation/registration fee without additional charge. Churches are encouraged to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the amount of the subscription donation/registration for the next General Assembly. *Adopted*

B. Proposed temporary rules for Assembly Operations

Change the name of section XII to read "Conduct of Business." Add to Rules for Assembly Operations XII new section 12-1, 12-2, and 12-3, and renumber remaining sections.

12-1 Commissioners are to be seated in the Assembly with their respective presbyteries. All commissioners are expected to be in their seats during the business sessions of the Assembly. A recess is to be docketed for each session.

12-2 The roll of the Assembly may be called at the discretion of the Moderator. It shall ordinarily be called approximately 15 minutes after each session of the Assembly has convened, or prior to the first divided vote of the Assembly is taken, thus determining the number of voting commissioners on the floor. The roll will be called by presbyteries in alphabetical order. The floor clerk or other spokesman for the presbytery shall report on the number of teaching and ruling elders present, and the number absent with excuse and the number absent without excuse. Only those seated in their places are to be counted as present. Excuses from any particular session of the Assembly are to be pre-filed by the commissioner with the presbytery floor clerk.

12-3 Ordinarily the Assembly votes by a show of hands. In the event that the issue is not clear, the Assembly may be requested to vote by standing. In the event that the issue is still not clear, a counted vote of the Assembly shall be taken. Counted votes of the Assembly will be taken by calling the roll of the presbyteries in alphabetical order. The presbytery floor clerks or other spokesman are to report the number favoring the motion, the number opposed and the number of abstentions. The Moderator may, at his discretion, terminate the roll call when it is clear that the issue has been determined, unless there is a request from any member of the Assembly that a full count be taken. The Clerk is to record all full count votes in the Minutes. *Defeated*

C. New Business for the 15th General Assembly

1. The COA Minutes (4 sets) be approved with notations; Board of Directors Minutes (3 sets) be approved; and IFBD Minutes (7 sets) be approved with notations *Adopted*
2. COA and IFBD audits be approved *Adopted*
3. That the 15th General Assembly adopt the following resolution on Humansim:

RESOLUTION ON HUMANISM

Whereas, the authority of God is neglected or disavowed in wide reaches of modern life, both in official atheistic nations that elevate the state as the ultimate source of human rights and duties, and also in the Free World where naturalistic philosophies regard human beings as lords of truth and right; and **Whereas**, any generation that flees accountability to God, ignores the supernatural, and obscures transcendent truth and fixed values, invites poverty of spirit, ethical turmoil and civilizational chaos; and

Whereas, Humanism or Secular Humanism has penetrated leadership in public life in our own land, especially in the political, mass media, and educational arenas, so that religion (except for Humanism) is more and more regarded as irrelevant to national affairs and as of private significance only; and

Whereas, this secular outlook clashes with that of founders of the American republic who in the Declaration of Independence emphasized that the Creator has endowed all mankind with inalienable rights, in clear contrast with the contemporary priority for evolutionary theory in public schools and their evasion and virtual exclusion of creation doctrine from the classroom; and

Whereas, a generation that is academically encouraged to view divine creation as myth and evolution as fact cannot long escape the further illusion that human rights endowed by the Creator are likewise mythical, thus accelerating the drift to personal relativism and social instability in contemporary life; and

Whereas, the Supreme Court decisions of 1962 and 1963 have engendered considerable confusion as to the rights and privileges granted by the First Amendment to the Constitution of the United States of America with regard to prayer and other religious expression in public schools; and

Whereas, the same First Amendment to the Constitution which protects against the establishment of religion also clearly states that government shall not prohibit the free exercise of religion.

Therefore, be it resolved, that the Presbyterian Church in America encourage its members and other Christians to challenge the growing tendency of Humanists to dilute biblical principles in public life while they promote Humanistic alternatives; and

Be it further resolved, that we call upon our people to work to reverse the de facto exclusion of references to the Deity and Judeo-Christian values from public schools, which makes the government not neutral to religion but antagonistic to it, and replaces the Judeo-Christian ethic with a religion of humanism or Secular Humanism; and

Be it further resolved, that we pursue this reversal by Christian example and the penetration of secular society, and by seeking appropriate legislative and/or judicial action; and

Be it further resolved, that we call upon our churches to emphasize the authority of the living God as creator, preserver, and judge of the universe, and to articulate the significance of this for community, national, and international life, as well as individual life; and

Be it further resolved, that we approve the principle of quality education and urge our members and other Christians to become personally involved in public, private, or Christian school matters, encouraging the restoration of theistic history and values in the curriculum so the Humanistic values will not be taught exclusively; and

Be it further resolved, that we call our members and other Christians to involvement in political, educational and media opportunities, and to exemplify in their lives and leadership the relevance of the ethical principles of the Bible to the contemporary moral crisis. *Adopted*

4. That the 15th General Assembly adopt the following resolution on textbook censorship.

RESOLUTION ON TEXTBOOK CENSORSHIP

Whereas, the Presbyterian Church in America recognizes our debt of gratitude to our forebearers who came to America seeking religious freedom; and

Whereas, Judeo-Christian values had a vital role in the founding of America, the formation of its institutions, and the making of its national character; and

Whereas, Judeo-Christian values are the source and support of our rights and freedoms as evidenced in the words of our Declaration of Independence that "all men are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and

Whereas, the U. S. Supreme Court requires neutrality of religion in the public schools, not forbidding the teachings of religion's role in history but forbidding the teaching of tenets of faith; and

Whereas, the Vitz Study completed for the U. S. Department of Education, which examined 90 textbooks used in 72 percent of the classes of our public schools (and corroborated by other researchers), found the virtual total censorship of the existence, history, contributions, and current role of the Judeo-Christian heritage from our textbooks; and

Whereas, the omission of references in textbooks to the existence, contributions, and current role of the Judeo-Christian heritage in our society represents, according to the Vitz Study, "a systematic denial of the history, heritage, beliefs, and values of a very large segment of the American People" having the Judeo-Christian heritage; and, the elimination of these references from textbooks may contribute to the hardening of fertile young minds to the receipt of the Gospel and may minimize to them their nation's religious heritage and their own religious commitment.

Be it therefore resolved, that the Presbyterian Church in America pray diligently for those who seek the correction of the censored history of America's development as presented in textbooks; and

Be it further resolved, that we urge all our members and other Christians to oppose censorship of the Judeo-Christian heritage as a historical fact from our public school textbooks; and

Be it finally resolved, that we urge all our members and other Christians to encourage textbook selection committees working with city, county, and state boards of education not to accept textbooks that have censored the Judeo-Christian heritage.

Adopted

5. That the 15th GA approve the proposed budget of Mission to North America (p. 260) for fiscal year (FY) 1988 of \$2,149,343 with a GA ASKINGS of \$2,144,343 and a growth budget of \$792, 309.

Adopted

6. That the 15th GA approve the proposed budget of the PCA Foundation (p. 287) for FY 1988 of \$147,033.

Adopted

7. That the 15th GA approve the proposed budget of the Investor's Fund for Building & Development (p. 286) for FY 1988 of \$188,200.

Adopted

8. That the 15th GA approve the proposed budget of Ridge Haven Conference Center (p. 288) for FY 1988 of \$311,055 with a GA ASKINGS of \$253,055.

Adopted

9. That the 15th GA approve the proposed budget of Covenant Theological Seminary (p. 281) for FY 1988 of \$1,846,615 with a GA ASKINGS of \$1,071,000.

Adopted

10. That the 15th GA approve the proposed budget of Covenant College (p. 274) for FY 1988 of \$6,292,142 with GA ASKINGS of \$980,000. *Adopted*
11. That the 15th GA approve the proposed budget of Christian Education & Publications (p. 258) for FY 1988 of \$1,262,853 with a GA ASKINGS of \$1,250,353. *Adopted*
12. That the 15th GA approve the proposed budget of Mission to the World (p. 264) for FY 1988 of \$9,327,800 with GA ASKINGS of \$9,148,900. *Adopted*
13. That the 15th GA approve the proposed budget of Servants in Missions Abroad (SIMA) (p. 270) for FY 1988 of \$1,858,200. *Adopted*
14. That the 15th GA approve the proposed budget of Insurance, Annuities & Relief (p. 285) for FY 1988 of \$694,916. *Adopted*
15. That the 15th GA approve the proposed budget of the Committee on Administration (p. 256) for FY 1988 of \$729,711 with GA askings of \$620,709. *Adopted*
16. That the total compensation, including all benefits of Coordinators, Directors and Presidents and Stated Clerk be set forth in their respective budgets. *Adopted*
17. That the 15th GA direct all committees, boards and agencies to develop actual financial budgets based not on a maximum amount to spend but on a realistic amount expected to be spent; that GA approve spending of 5% above a realistic budget. *Adopted*
18. That the 15th GA instruct agencies not included in the denominational corporation (i.e. IAR, PCA Foundation, Ridge Haven, Covenant College, Covenant Theological Seminary, and Investor's Fund) to amend their bylaws, if necessary, to require an annual audit of the financial affairs of the agency by an auditing firm designated by the GA on recommendation by the agency. *Adopted*
19. That Article III of the Bylaws of PRESBYTERIAN CHURCH IN AMERICA (A Corporation) be amended to read:
 ARTICLE III. OFFICERS.
Section 1. The officers of the Corporation shall be the Chairman of the Board and President, the Secretary, the Treasurer, and such assistant secretaries and treasurers as may be deemed desirable by the Board of Directors. The Board of Directors may elect assistant secretaries and treasurers. In the event that the Secretary or the Treasurer is unable to act, the Board of Directors shall be authorized to appoint a provisional Secretary or a provisional Treasurer to serve until a regular Secretary or Treasurer may be elected by the next General Assembly.
Section 2. The Chairman of the Committee on Administration shall serve as Chairman of the Board of Directors and as the President of the Corporation. The Chairman shall preside at all meetings of the Board of Directors and shall appoint the members of all subcommittees of the Board. He shall sign such instruments as may be required and shall perform such duties as may be assigned by the Board of Directors of the members of the Corporation in General Assembly.
Section 3. The Stated Clerk of the General Assembly shall serve as the Secretary of the Corporation. The Secretary shall have such duties and responsibilities as set forth in the *Book of Church Order* and the RULES OF ASSEMBLY OPERATION for the Stated Clerk. He shall be immediately responsible to the Committee on Administration. The Secretary shall prepare

and forward all notices required by law or by these BYLAWS, and shall have general charge of the corporate books and records. He shall sign such instruments as may be required, and perform the duties incident to the office of Secretary, and such duties as may be assigned by the Board of Directors or the members of the Corporation in General Assembly.

Section 4. The Coordinator of the Committee on Administration shall serve as the Treasurer of the Corporation. The Treasurer shall be the custodian of the funds and securities belonging to the Corporation, and not otherwise designated to one of the three program Committees. He shall receive, deposit and disburse such funds as directed by the General Assembly, including any provisions set forth in the *Book of Church Order*. He shall keep an accurate account of the finances of the Corporation, not only of the funds in his custody, but, by means of monthly reports from the other Committees, of their funds also, on a uniform form, which he shall provide. He shall prepare, or have prepared, such reports of the financial condition of the Corporation as may be required, and, in general, perform all of the duties incident to the office of Treasurer. He shall be bonded in an amount to be determined by the Committee on Administration.

Adopted

20. That the 15th General Assembly amend its appointment of the editor of the *Messenger* as the News Officer of Presbyterian Church in America [M14GA, p. 148, 14-67, III, 6] by not designating a News Officer at this time, but that such designation be delayed until the subcommittee of COA studying this matter reports its recommendation. *Adopted*
21. That the phrase in Section 5 of Article IV, BYLAWS "which should be held at least quarterly" be changed to: "which should be held as needed, but no less than twice a year." *Adopted*
22. That the plan for distribution of undesignated gifts to the GA (see M11GA, p. 80, 11-30, III, 14) be continued for the FY 1988. *Adopted*
23. That a subscription donation for the 16th General Assembly be no more than \$65 per commissioner. *Adopted*
24. That church sessions be encouraged to consider October 4, 11, 18, and 25, 1987 for special emphasis on Biblical stewardship in each local PCA church. *Adopted*
25. That the 15th General Assembly set the period of January 4-11, 1988 as an Assembly-wide Week of Prayer with TE Frank Barker, retiring Moderator as the National Chairman for the PCA. *Adopted*
26. That the 15th General Assembly acknowledge with appreciation the work of the Ad Hoc Salary Study Committee and instruct COA to form an Ad Hoc Personnel Policy Committee consisting of staff representatives from the committees and agencies located in Atlanta to make recommendations to the COA concerning salaries at all levels below coordinators along with an initial personnel policy manual and that the Committee on Administration report COA's recommendations to the 16th GA. It is understood that any recommendations affecting the staff of Insurance, Annuities and Relief will be subject to approval by the Board of Trustees of IAR. (Includes business carried over from the Fourteenth GA. (14-74, III, 39B. See 15-3, p. 55) *Adopted*
27. Approve policy guidelines for the Investor's Fund for Building and Development. (Appendix I, p. 319). *Adopted*

28. That the 15th General Assembly approve the following additions to the FY88 COA budget (p. 256): \$5,000 to establish a News/Information Office Study Subcommittee; \$20,000 salary for a part-time staff member; and \$50,000 for the PCA Archives (to be spent only if designated funds are available).
Adopted
29. That the General Assembly approve and provide a budget for each new study or ad hoc committee to be administered by COA.
Adopted
30. That TE Morton Smith be nominated as Stated Clerk on a half time basis, effective July 1, 1987 for a period of one year.
Adopted
31. That RE Earl Witmer be nominated as Coordinator of COA for another year.
Adopted
32. That the Church/State study committee report be received and passed down to the presbyteries for their consideration.
Adopted
33. That the Assembly adopt a motion from RE Tom Kotouc regarding the Church/State Report (See Appendix Q, p. 429).

That the action of the Assembly on June 15, 1987 to refer the Church-State Report of the Committee on Administration to the Presbyteries be modified as follows:

In order to answer the request of the Twelfth General Assembly for determination of policy and to answer the Missouri and Oklahoma (Mid-America) Presbyteries' overtures of January 18-19, 1985 and October 12, 1984 respectively, the Summary Positions (set forth below) of the Church-State Report (which were adopted by the Church-State Subcommittee in the spring of 1986) are hereby (a) received by the Fifteenth General Assembly as information and for study and (b) will be transmitted to the Presbyteries along with the Church-State Report by inclusion in the GA *Minutes* or by special mailing, if time so requires. (c) These Summary Positions will be studied by the presbyteries along with the Church-State Report so that (d) the presbyteries can submit questions, suggestions or objections to COA by December 1, 1987 in the anticipation of the adoption of the Summary Positions by the Sixteenth General Assembly. (e) The Church-State Subcommittee will prepare a final draft of the Summary Positions and Church-State Report by February 15, 1988. (f) These final drafts shall be mailed to all COA members for study and comment so that (g) COA will submit a final draft of these Summary Positions to the Sixteenth General Assembly for adoption or rejection (along with the Church-State Report as information).
Adopted

34. That COA be given a place on the 15th GA docket on Monday afternoon to present a combined proposal for IAR and COA to finance the proposed building purchase. (See 15-11, p. 90)
Adopted
35. That the 15th General Assembly approve the purchase of 1852 Century Place, Atlanta, Georgia or a similar building to house General Assembly offices along with the following:
 - i. That ownership of the proposed building be in the name of the Presbyterian Church in America (A Corporation)
 - ii. That COA be authorized to appoint real estate agent Ronald O'Keefe, COA Coordinator Earl Witmer, IAR Director James Hughes, RE Charles Lowry (COA member), TE William Fox (COA Chairman) and the COA Advisory Committee consisting of Allen Duble, William Gordy, Robert Liken, Allen Morris, Robert Morrison, Louis Philhower, and Loyd

Strickland to negotiate all aspects of the purchase of the facility on behalf of the PCA *Adopted*

36. That the General Assembly adopt the memorandum "To: Coordinators" (June 9, 1987) regarding procedural matters relating to office consolidation and the purchase of the proposed building.

Revised Copy as of June 9, 1987

TO: Coordinators

FROM: Charles Dunahoo

RE: Procedural Matters

Please read the following and see if I have represented our conclusions properly.

I. Procedures for things relating to office consolidation.

- A. There will be two levels of decision making regarding the consolidation of space, service and functions.
 1. Level One: A unanimous decision by all coordinators and agency "heads" located in the Decatur offices. If these decisions impact the Conference Center, College and Seminary, those agency "heads" will also be involved in the process.
 2. Level Two: Partial consolidation of space, services and function will be handled in the following manner: In any area in which the group considers consolidating space, services of functions, any member has the right not to participate in such consolidation. A decision not to participate would constitute grounds for non-participation, but would not prohibit others who desire to consolidate in any given area from doing so.

These procedures will be reviewed and evaluated at the January 1988 Coordinator's Meeting.

3. A space planner will be used initially for a feasibility study and to make recommendations for the above. Decisions will be made with those recommendations either at level One or Level Two.
4. Any CEO can bring before the entire group thoughts, suggestions and/or recommendations regarding space, services or functions. Levels One and/or Two will be used in each case.

II. Goal.

- A. For the PCA to own the building and be managed by COA.
- B. If A. is not possible immediately then IAR is asked to own the building for 12 months up to five years and lease it to the PCA.

III. Immediate Situation

It was agreed upon at the June 8, 1987 meeting of the coordinators that the following contingencies must be met before proceeding with the purchase of a building.

- A. That the cost of rent governed by each committee's and agency's 1987-88 budget is not to exceed \$12 per square foot.
- B. That a safety net be established. This is an adequate reserve (at least \$100,000) held by COA as a contingency fund to cover the needed operational and debt retirement cash flow.

Examples:

- (1) \$100,000 available through MTW already approved
- (2) Balloon loan, with payment of interest only

- (3) Accounts receivable approval from IAR--allowing partial debt-retirement payments
- C. That a down payment and moving cost fund of \$1.2 million on \$2.3 million purchase must be donated. Any purchase price increase over \$2.3 million increases the needed donations.
- D. That of the necessary down payment there must be at least one-half in cash up front and commitments for the remainder within three (3) years. *Adopted*
37. That the report as a whole be approved. *Adopted*

Commissioners Present:

Presbytery

Ascension
 Calvary
 Central Carolina
 Central Florida
 Central Georgia
 Delmarva
 Evangel
 Grace
 Gulf Coast
 Louisiana
 Mississippi Valley
 Missouri
 Northern Illinois
 Palmetto
 Philadelphia
 Siouxlands
 Southeast Alabama
 Southern Florida
 Southwest
 Tennessee Valley
 Western Carolina

Commissioner

RE Charles LeSuer
 TE Tom Cross
 RE Tom Owen
 TE Carlton Heil, Sec.
 TE Guy Richardson
 TE Robert LaMay
 TE Dave Johnson
 RE Julius Lotterhos
 TE Edward James
 TE Robert Bell
 TE Dan Gilchrist
 TE Mike Preg, Chairman
 RE Morris Vos
 TE George Crow
 TE David Brewer
 RE Robert Steadman
 RE Allen Knox
 TE Richard Gillen
 RE Robert Smith
 TE Craig Boden
 TE Jim Warren

Respectfully Submitted,
 TE Mike Preg, Chairman
 TE Carlton Heil, Secretary

Clerk's Note: Recommendations A1-4 and B were handled in 15-8, p. 90. Recommendation 20 was handled in 15-85, p. 183. Recommendation 32 was handled in 15-20, p. 91. Recommendation 33 was handled in 15-59, p. 123. Recommendation 34 and 35 were handled in 15-11, p. 90. Recommendation 36 was handled in 15-14, p. 90. They are included here for easier reference.

TE William Fox led in prayer and the Assembly recessed for refreshment at 2:25 p.m. Business resumed after prayer by TE Joseph Pipa at 3:00 p.m.

15-92 Committee of Commissioners on Covenant College.

TE Robert Fitler, chairman, led in prayer and presented the report. (See Appendix E, p. 295.)

I. Business Referred to the Committee

1. Report of Covenant College to the Fifteenth General Assembly of the Presbyterian Church in America submitted by President Martin Essenburg
2. Minutes of Covenant College Board of Trustees October 23-24, AD 1986
3. Minutes of Covenant College Board of Trustees March 19-20, AD 1987
4. Minutes of Covenant College Board of Trustees Executive Committee September 26, AD 1986
5. Minutes of Covenant College Board of Trustees Executive Committee February 6, AD 1986
6. Financial/Audit Report of Covenant College June 30, AD 1986
7. Business carried over from 14th General Assembly

II. Statement of the Major Issues Discussed

The major issues discussed were those arising from the various Minutes and the President's report. These included: 1) Enrollment 2) Financial Support 3) Trustees Response to the Fourteenth General Assembly's Directives which the Committee found to be adequate.

III. Recommendations

1. That the Minutes of College Board of Trustees dated October 23-24, AD 1986 and March 19-10, AD 1987 be approved with notations. *Adopted*
2. That the Minutes of the Covenant College Board of Trustees Executive Committee of September 26, 1986 be approved with notations. *Adopted*
3. That the Minutes of the Covenant College Board of Trustees Executive Committee of February 6, 1987 be approved without exception or notation. *Adopted*
4. That the Financial/Audit Report of Covenant College dated June 30, AD 1986, be approved and received. *Adopted*
5. That the General Assembly designate Sunday, October 18, as Covenant College Sunday throughout the denomination and encourage churches to remember the College with prayer and an offering on that day. *Adopted*
6. That the 1988 Budget of Covenant College be approved. *See 15-91, III, 10, p. 189*
7. That the 15th General Assembly take note of the fact that 75 out of every 100 college-bound PCA young people go to secular schools, and only 25 go to Christian colleges. *Adopted*
8. That the 15th General Assembly take note of the fact that the churches have supported only one third of the \$900,000 total askings, leaving our denomination's college bereft of much needed funds for operating costs, salaries, and expansion. *Adopted*
9. That the 15th General Assembly encourage those churches not supporting Covenant College to communicate with the college the reasons they are not currently supporting Covenant. *Adopted*
10. That the 15th General Assembly urge the congregations to take note of the \$250,000 challenge grant for which \$180,000 is still needed by June 30, and that this \$250,000 grant is necessary for the current year's operating budget; that the 15th General Assembly commend this urgent need to the churches with all deliberate speed. *Adopted*
11. That the General Assembly strongly urge the Sessions and Congregations of the Presbyterian Church in America to prayerfully uphold or even exceed the askings of Covenant College which are \$6.22 per member. *Adopted*

12. That the Board of Trustees of Covenant College be redirected to follow the instructions of the 14th General Assembly which were that the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of their coordinators and agency heads and the fact that an evaluation has been conducted be reported annually as a part of their minutes. *Adopted*
13. That the General Assembly exhort the Board of Trustees of Covenant College not to seek or accept a grant from the Georgia Department of Energy for repairs to the library. *Defeated*
14. That we commend Dr. Martin Essenburg to our fellow NAPARC denomination the Christian Reformed Church as director of personnel for their foreign missions. We thank the Lord for his nine years of service at Covenant College. We would note his worshipful spirit especially while leading the College in Chapel. We note his compassion and interest with individual students, staff, and faculty; his model of godliness toward wife, family, and Covenant College community. We note also his leadership to faculty and staff, faithful to the college motto "Christ pre-eminent in all things." *Adopted*

The report as a whole was then approved.

Commissioners Present:

Presbytery

Ascension
Calvary
Central Florida
Central Georgia
Delmarva
Eastern Carolina
Mississippi Valley
Missouri
Northern Illinois
Palmetto
Southeast Alabama
Tennessee Valley

Commissioner

RE David E. Errick
TE James R. Simoneau
TE Randall R. Greenwald
TE Scott L. Reiber
TE Michael Coleman
TE Byron G. Curtis
TE Steve Wilkins
TE Mike Osborne
RE Rich Nay
TE Robert Fitler
RE Roy B. Gamble, Jr.
TE Dana L. Stoddard

15-93 Committee of Commissioners on Ridge Haven.

TE Donald Jefferson, chairman, led in prayer and presented the report.

I. Business Referred to the Committee

- A. Report of Ridge Haven.
- B. Audit of Ridge Haven.

II. Statement of the Major Issues Discussed

The Committee discussed the need for more sleeping quarters at Ridge Haven, the need to encourage churches to include Ridge Haven in their yearly budgets as designated giving so the askings approved by General Assembly could be met, and the need to encourage new first time visitors to the conference center.

The audit report of the Committee through June, 1986 was received without recommendations by the Committee.

III. Recommendations

1. The minutes of March 12, 1987 and May 15, 1987 be approved with the following exception:
That an evaluation of the Coordinator was not reported in the minutes in accordance with *M14GA* 14-74, III, 62, p. 175 *Adopted*
2. That Sessions and Churches be encouraged to acquaint their congregations with the ministry of Ridge Haven and the need for financial support, especially the need for funds for additional adult accommodations. *Adopted*
3. That Sessions and Churches be requested to include Ridge Haven in their annual budgets to underwrite the operating expenses. *Adopted*
4. That Sessions and Churches be encouraged to pray for the ministry of Ridge Haven. *Adopted*
5. That Ridge Haven's 1987-88 budget be approved as submitted through the Committee on Administration. *Deferred, 15-91, III, 8, p. 188*

The report as a whole was then approved.

Commissioners Present:**Presbytery**

Ascension
Central Florida
Covenant
Eastern Canada
Evangel
Grace
Louisiana
Mississippi Valley
Missouri
North Georgia
Palmetto
Southeast Alabama
Warrior
Western Carolina

Commissioner

TE Scott Johnston
RE John Edwards
TE Carl Brannan
TE Donald Codling
RE John Gunn, Sr.
TE Andy Homeyer
RE Jack Day
RE Jack Treloar
TE Don Jefferson
TE Don Ward
RE John G. Farmer
TE Ronald Clegg
RE Horace Hammond
TE Daniel Sulc

15-94 Ad Interim Committee on Heroic Measures.

On motion the report of this Committee was deferred until the 16th General Assembly.

15-95 Committee of Commissioners on Bills and Overtures.

TE Roy Taylor, chairman, led in prayer and presented the Committee's report.

I. Business Referred to the Committee

1. Overture 2
2. Overture 28
3. Overture 31
4. Overture 32
5. Overture 33
6. Overture 34
7. Overture 36
8. Overture 37

9. Overture 7
10. Personal Resolution 1
11. Business Carried Over from the 14th GA
12. Personal Resolution from RE Earl F. Fair
13. Personal Resolution from RE David Coffin

II. Major Issues Discussed

Overtures and Personal Resolutions listed above.

III. Recommendations

1. That Overture 7, 15-3, p. 44, be answered in the negative. See 15-43, p. 106
Adopted
2. That Overture 2, 15-3, p. 37, be answered in the negative.
Grounds: (1) Such theological terms may be studied by presbyteries, sessions, and members at large using the vast resources of doctrinal treatises available to the church today.
(2) The cost to the denomination that comes with the multiplication of special study committees suggests that they should be limited to issues of great urgency and/or widespread disagreement.
(3) That doctrinal issues related to this overture have, at least in part, been already addressed by the Assembly in previous judicial cases and in The Pastoral Letter Concerning the Work of the Holy Spirit PCA (Second General Assembly, 1974) and in The Documents of Synod of the RPCES. *Adopted*
3. That Overture 28, 15-3, p. 37, be answered by Review and Control Committee General Recommendation V, B.4, 15-96, p. 219, which also is the answer to Overture #35, 15-3, p. 54.
4. That Personal Resolution #1, 15-3, p. 88, from TE Richard Burguet be answered in the negative. *Adopted*
5. That Overture 31, 15-3, p. 38, be answered in the negative.
Grounds: There are varying applications of the Scripture cited in this Overture on which there is disagreement, and that this is a matter of conscience and that the General Assembly should not seek to bind the conscience. *Adopted*
6. That Overture 33, 15-3, p. 39, be answered in the negative. *Adopted*
7. That Overture 34, 15-3, p. 39, be answered by the reference to the General Assembly's action on the report of the Ad Interim Committee on Structure and Procedure. *Adopted*
8. That Overture 36, 15-3, p. 40, be answered in the affirmative.
Grounds: The ruling of Case #2, Bogue vs. Ascension Presbytery, 1983 General Assembly; BCO 14-7. *Answered by 15-83, III, 17 & 22, p. 173*
9. That Overture 5 of the 14th General Assembly, 15-3, p. 54, be answered in affirmative and adopted as amended in 14-85, III, 3, see 15-3, p. 55. *Adopted*
10. Overture 37, 15-3, p. 40, failed on the floor of the General Assembly on June 15, 1987 (See 15-18, p. 91).
11. Overture 32, 15-3, p. 38, failed on the floor of the General Assembly on June 15, 1987 (See 15-3, p. 35).
12. That the Personal Resolution #3 of TE Earl A. Fair, p. 88, be answered in the affirmative as amended.
 1. **Whereas**, since Acquired Immune Deficiency Syndrome (AIDS) is one of the most pressing problems facing not only our nation's citizens but also the world-wide population from a Scriptural, political, economic, health, social, and moral standpoints; and

2. **Whereas**, AIDS is already pandemic and is endangering entire countries; and
3. **Whereas**, churches may soon be confronted with the possibility of receiving members with AIDS or having members contract the disease; and
4. **Whereas**, some of our pastors may be called to minister to AIDS sufferers; and
5. **Whereas**, missionaries are serving in third world countries where AIDS is epidemic, placing missionaries and their families in serious danger of exposure to the disease; and
6. **Whereas**, the multiplication of AIDS victims endangers already inadequate blood reserves; and
7. **Whereas**, the medical profession faces danger in dealing with AIDS patients; and
8. **Whereas**, Surgeon General Everett Koop has likened the Black Plague to "a Sunday School picnic" when compared to the AIDS pandemic; and
9. **Whereas**, we as a Church must speak to society from a Scriptural standpoint regarding the AIDS problem; and
10. **Whereas**, the AIDS crisis gives the Church new occasions for evangelistic and diaconal ministry;

Therefore, the Fifteenth General Assembly of the Presbyterian Church in America meeting in Grand Rapids, Michigan on June 15 through June 19, 1987 directs the moderator to appoint a special committee (before the assembly adjourns) which will begin work immediately to bring specific recommendations to the next General Assembly; which recommendations will serve to give direction and to provide educational guidelines for individuals and churches to use in dealing with the AIDS epidemic and pandemic. The committee is to be composed of seven persons and the committee is to be funded with \$4,200 from designated gifts. *Adopted*

13. That Personal Resolution #2 of RE David Coffin, p. 88, be answered in the affirmative as amended by the committee:

Instruct the Committee on Administration, in planning the 16th General Assembly that the General Assembly take note that 1988 is the 200th anniversary of the constitution of the General Assembly of the Presbyterian Church of America and that the Coordinators of the General Assembly Permanent Committees, the Stated Clerk, and the Editor of *The Messenger* bear this in mind in planning and publicizing the 1988 General Assembly.

Adopted

The report was then approved as a whole.

Commissioners Present:

Presbytery

Ascension
Calvary
Central Carolina
Central Georgia
Delmarva
Eastern Canada
Evangel

Commissioner

TE Stephen A. Pribble
RE John Anderson
TE Dewey Murphy
RE James G. Luce
RE Robert Lukens
TE Jonas Shepherd
RE Phil Anderson

Grace	TE L. Roy Taylor
Great Lakes	RE Howard Lane
James River	TE Larry Roff
Mississippi Valley	RE Edmund Johnston
Missouri	TE Eric Dye
New River	TE W. Michael Hall
North Georgia	TE Don Mountan
North Texas	TE Arnold Robertstad
Northeast	RE Gary S. Flye
Northern Illinois	TE Larry C. Hoop
Palmetto	RE Phil Johnson
Philadelphia	RE Kenneth W. Rush
Siouxlands	TE Stan Sundberg
Southeast Alabama	TE John Kinser
Southwest	TE LaVerne Donaldson
Warrior	TE Edward Spencer
Westminster	TE Byron Snapp

15-96 Committee on Review and Control of Presbyteries.

TE Lawrence Lunceford, chairman, led in prayer and began the Committee's report.

I. A list of the Presbytery Minutes received by the Committee

(See III. below)

II. A list of the Presbyteries which have not submitted minutes:

Delmarva - minutes of April 19, 1986 and February 14, 1987.

Eastern Carolina - Minutes of the adjourned stated meeting of November 8, 1986 and the minutes of January 17, 1987.

Great Lakes - Minutes of March 13 & 14, 1987.

Southern Florida - Minutes of January 20, 1987.

Western Carolina - Minutes of March 21, 1987.

III. A Report concerning the Minutes of each Presbytery

1. That the Minutes of the Presbytery of the Ascension:

- a. be approved without exceptions - **March 8, 1986**

Adopted

- b. be approved with the exceptions stated:

May 2, 1986

-Standing Rules of Presbytery amended with no indication of requisite 2/3 majority vote. (SR VII-3-B) 86-81

July 12, 1986

-No quorum established for commission (BCO 15-2).

-86-81.3 no quorum established for commission (BCO 15-2)

-86-81.5 Standing Rules suspended with no indication of 2/3 majority (SR VII-3-A)

-86-83 no indication that motion of presbytery to docket amendment of Standing Rules of presbytery for next stated meeting occurred in any subsequent minutes.

-86-77 Standing Rules amended with no indication of requisite 2/3 majority of presbytery (SR VII 3-B)

September 19, 1986

-Basis for ruling motion out of order not stated.

November 8, 1986

- no record in presbytery minutes from 3-86, 5-86, 7-86 on 9-86 of an approval of call for Mr. Stephen Pribble to Faith Church of Akron, OH.
- 86-104.3 no record of quorum being established for commission (*BCO* 15-2)
- 86-104.7 no quorum established for commission (*BCO* 15-2)
- 86-105.2 Standing Rules amended with no indication of requisite 2/3 majority (SR VII-3-B)

January 9, 1987

- 87-13 Standing Rules amended with no indication of requisite 2/3 majority vote of presbytery (SR VII-3-A)
- 87-15 No quorum established for commission (*BCO* 15-2)
- 87-21.2 No record in commission of adjournment with prayer (*BCO* 10-5)

2. That the minutes of **Calvary Presbytery**:

- a. Be approved without exceptions: none
- b. Be approved with the exceptions stated:

April 4, 1986

- p.1 no indication of churches represented by TEs in attendance (RAO 9-14-3f)
- p.1 name of person opening in prayer not listed (RAO 9-14-4a)
- p.5 report of commission to install John Hall - no quorum established (*BCO* 15-2)
- p.6 no quorum established for commission to install Darrell McIntyre (*BCO* 15-2)
- p.17 exceptions taken to session minutes should be detailed (*BCO* 40-3)

June 7, 1986

- p.1 no indication of churches represented by TEs in attendance (RAO 9-14-3f)

July 26, 1986

- p.4 election of elders was not held at least 30 days after the petitioners made nominations from presbytery's approved list of men (*BCO* 5-9)
- p.5 no order of service for the service of organization was attached to the minutes as promised (RAO 9-14-4c)
- p.6 the minutes do not reflect that the necessary 2/3 majority passed the motion to amend a previously adopted motion where previous notice had not been given at a prior meeting that amendment of the adopted motion would be sought (*RRO* 34)

August 14, 1986

- p.1 minutes not signed (RAO 9-14-7)
- p.2 the call of the meeting should indicate that the constitutional requirements of *BCO* 13-11 have been fulfilled.

October 23, 1986

- p.7 copy of Shepherding Committee Report should be attached (RAO 9-14-4c)
- Appendix A (1) Report of commission uses "Rev." (*MI3GA*)
- Appendix A (2) no quorum established (*BCO* 15-2)

December 11, 1986

-p.1 no indication of churches represented by TEs in attendance (RAO 9-14-3f)

-p.2 minutes not signed (RAO 9-14-7)

January 24, 1987

-p.1 person opening in prayer not named (RAO 9-14-4a)

-p.12 exceptions taken to session minutes should be detailed (BCO 40-3)

GENERAL - (1) Absence of current directory of Presbytery (RAO 9-14-8a)

(2) Absence of current roll of presbytery (RAO 9-14-8b)

(3) Absence of up-to-date Standing Rules of Presbytery (RAO 9-14-8e)

3. That the minutes of **Central Carolina** Presbytery:

a. Be approved without exceptions: **May 3, 1986, October 25, 1986**

Adopted

b. Be approved with the exceptions stated:

July 19, 1986

-p.8 missing from minutes

February 7, 1987

-p.5, 2c Mr. Underwood was being examined for licensure (BCO 19-1)

-reference to BCO 13-6 should be deleted from minutes.

GENERAL - no up-to-date copy of presbytery's Standing Rules; no Directory of Presbytery (listing committees); no Roll of Presbytery (with churches, addresses, pastors, clerks).

4. That the minutes of **Central Florida** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

April 19, 1986

-p.2 the name of the person opening in prayer should be recorded. (RAO 9-14-4a)

-pages 3,4 No indication that candidates Malloy & Lamb were endorsed by their session. (BCO 18-2)

-p.5 The minutes do not record that the necessary 2/3 majority was obtained to rescind a previously adopted motion. (RRO 34)

-p.6 specific exceptions to session records and churches not listed. (BCO 40-3)

July 15, 1986

-p.2 the name of the person opening in prayer should be recorded (RAO 9-14-4a).

-p.3 no indication that candidate Eckenwiler was endorsed by his session (BCO 18-2)

October 10, 1986

-p.4 The petitioners must nominate candidates for ruling elder from the list of men presbytery approves *at least 30 days* prior to the election and organization service (BCO 5-9-3).

-CM & MHW no indication candidate Ted Strawbridge was endorsed by his session (BCO 18-2)

January 20, 1987

-p.3 resolutions committee appointed; no report in minutes.

- p.5 MHW report - TE Corzine: no questions of ordination asked (*BCO* 13-6).
- p.7 "Exceptions" to session minutes should be specified in their particulars in presbytery's minutes (*BCO* 40-3).
- 5. That the minutes of **Central Georgia** Presbytery:
 - a. Be approved without exceptions: **April 8, 1986, May 17, 1986, October 14, 1986, December 6, 1986, January 10, 1987, January 31, 1987**
Adopted
 - b. Be approved with the exceptions stated:
July 12, 1986
-presbytery improperly received a call which had not been first approved and prosecuted by local congregation. (*BCO* 20-1, 20-6, 20-8).
- 6. That the minutes of **Covenant** Presbytery:
 - a. Be approved without exceptions: none
 - b. Be approved with the exceptions stated:
June 3, 1986
-identification of Eugene Owen omitted
-p.3, para. I.1 no copy of Wingard Commission Report (*BCO* 15-1, 21-7)
-p.3, para I.2 no copy of Westminster Commission Report (*BCO* 15-1, 21-7)
-p.4, para III.2 no copy of Mr. Plunkett's call (*BCO* 20-10)
-p.7, Admin Comm. no record of individual recommendations being adopted. (*RRO*-1970, pp. 421ff)
-p.13, Min. Comm. no record of Mr. Gleason's internship having been approved (*BCO* 19-13)
-pages 13-15, Min. Comm. no copies of the calls for Mr. Gleason, Mr. Ferris, and Mr. Farnsworth. (*BCO* 40-2)
-p.17, Sess. Rec. no record of the report of this committee being approved by presbytery (*BCO* 40-3)
October 7, 1986
-p.4 entire page is missing (*BCO* 40-2)
-p.9, Min. Comm. II.C no reason given for moderator's ruling (*RAO* 9-14-5)
-p.11, p. 19 (2nd) the call listed for Mr. Sadlow in the Minister's Committee Report does not match the copy of the call from the church shown on the second p. 19 in the supplement. (*BCO* 40-2)
-p.11, Min. Comm. no record of presbytery's giving Mr. Sadlow permission to labor outside the bounds of presbytery. (*BCO* 13-2)
-p.16, Cand. Comm. no record of any action being taken on Mr. King's request. (*BCO* 40-2)
-No record of Presbytery acting to approve this Committee's recommendations (*BCO* 40-3)
-Supplement: no record of Presbytery approving the minutes of any of the ordaining commissions.
-Supplement: Starnes Commission--members not listed; not closed in prayer; minutes not approved by commission (*BCO* 15-1, 21-7)
-Supplement: Howe Commission--minutes not approved by the Commission (*BCO* 15-1, 21-7)

March 3, 1987

-p.2, MNA Com. no record of a presbytery commission examining the ruling elders of Old Lebanon Church. No copy of the petition. (*BCO* 13-8)

-p.5, para I no copies of Sadlow or Hart Commission Reports (*BCO* 15-1, 21-7)

-p.5, para II reports not included in presbytery minutes (RAO 9-14-6e)

-p.14, Min. Comm. #3 Mr. Miller should have been transferred to a particular presbytery (*BCO* 46-6)

-p.15, Min. Comm. #5. no record of presbytery approving Stated Supply by Mr. Chandler (*BCO* 22-6)

-p.15, Min. Comm. #7. no specific reason given for ruling resolution out of order (RAO 9-14-5)

-p.18, Sess. Rec. no record that presbytery approved the Committee's actions (*BCO* 40-3)

GENERAL - 1. In numerous instances there is the record of "receiving the report as a whole". If a report is acted on as a whole, it should only be "adopted", and even that action should be taken only rarely (*RRO*-1970, p. 422f).

2. In numerous instances the name of the mover of a motion is given in the Minutes. This should not be done. (RAO 9-14-6a)

3. No directory of Presbytery. (RAO 9-14-8a)

4. No roll of Presbytery. (RAO 9-14-8b)

5. No list of candidates. (RAO 9-14-8c)

6. No list of licentiates. (RAO 9-14-8d)

7. No up-to-date copy of Presbytery's Standing Rules. (RAO 9-14-8e)

8. No copy of *Guidelines for Keeping Presbytery Minutes* (RAO 9-14-10)

9. No copy of the report from the Stated Clerk of the General Assembly concerning the minutes reviewed by the 14th General Assembly. (RAO 9-14-10)

10. There is no record of the Presbytery taking any action to rectify the 14th General Assembly's citing the Presbytery for unsatisfactory response to the 13th General Assembly's citations.

11. The only record of any Presbytery action on the 14th General Assembly's list of exceptions is a brief statement in the Clerk's Report (p. 5) of the October 7, 1986 minutes instructing the Stated Clerk of the Presbytery to reply to the General Assembly. There is no record that the Clerk had done so; no subsequent approval of any such action by the Presbytery and no communication in the file received from the Stated Clerk of the General Assembly.

7. That the minutes of **Delmarva** Presbytery:

a. Be approved without exceptions: none

b. Be approved with the exceptions stated:

May 13, 1986

-p.102 person who prayed at adjournment not named.

August 26, 1986

-V. no record of presbytery's approval of the call to Douglas from the Seminary *BCO* 20-11.

-p.104 VI.7. no quorum set for commission *BCO* 15-2

September 20, 1986

-p.105, I.III neither prayer nor person who prayed mentioned in opening of presbytery

-p.113 XVII no record of quorum for commission as required by BCO 15-2.

-item XVII omission of examination in church history or PCA history BCO 21-4 for the following persons: William Bales, Stanley Gale, Philip J. Lambooy, and Maurice Sikes.

-p.114, XXI no record that the meeting was closed with prayer

November 11, 1986

-p.124 XVIII no record of examination in church history or history of PCA BCO 21-4

-XIX exceptions found in sessional minutes not recorded.

January 24, 1987

-minutes not signed by stated clerk

GENERAL - Roll of presbytery not included

No Directory of Presbytery included

No list of candidates and licentiates included

No copy of Standing Rules of Presbytery included

8. That the minutes of **Eastern Canada:**

a. Be approved without exceptions: **February 26-28, 1987**

Adopted

b. Be approved with the exceptions stated:

-p.3 no record that the application for being taken under care was filed at least 2 months before meeting. (BCO 18-2)

-p.3 no indication that the candidate provided a written copy of his sermon as required in BCO 19-2d.

-p.7 Document 86-2-G is not included with these minutes.

9. That the minutes of **Eastern Carolina:**

a. Be approved without exceptions: **May 27, 1986, November 8, 1986**

Adopted

b. Be approved with the exceptions stated:

April 19, 1986

-p.6 action #15 - presbytery granted Mr. James T. O'Brien in his examination for licensure his exceptions concerning the sabbath as found in chapter 21 of WCF & BCO, 48-3 and 48-4. These sections concern sabbath keeping.

-p.6 action 18 - in the above mentioned examination presbytery granted exception concerning the tithe as expressed in BCO, 54-1

-p.7 actions 24-25 - these actions appear to assign a committee of two to the role of a commission of presbytery to conclude the dissolution of a pastoral relationship. Thus violating BCO, 15-2.

July 19, 1986

-p.4 actions 10-11-12 - failure to approve the minutes of 4/19/86. Neither does this action appear in subsequent minutes examined by Review & Control.

-p.5 not noted that morning session concluded with prayer

October 18, 1986

-p.12 action 10 - an adjourned stated meeting of presbytery is ordered for 11/8/86 following a called meeting, but no minutes appear for such adjourned meeting.

GENERAL - No list of candidates and licentiates.

10. That the minutes of the Presbytery of **Evangel**
 - a. Be approved without exceptions: **January 27, 1987** *Adopted*
 - b. Be approved with the exceptions stated:
May 13, 1986
 -items noted and used as reference in report should be attached or included in minutes.
 -all committee reports not written out but referred to should be attached to minutes.
July 17, 1986
 -Item 7 the letter from Grace Church should be attached to the committee report and the minutes.
August 14, 1986
 -Item F petition from Ft. Payne, AL Church should be included as an attachment.
11. That the minutes of **Grace Presbytery**
 - a. Be approved without exceptions: none
 - b. Be approved with the exceptions stated:
May 13, 1986
 -pages 81-90 no quorums set for commissions to ordain and install TE Plunkett, Hoyt, and Rarig (BCO 15-2)
 -p.93 no quorum set for commission to approve presbytery minutes (BCO 15-2)
August 12, 1986
 -p.45 no quorum set commission to ordain and install Mr. Berg (BCO 15-2)
 -p.67 no quorum set for commission to approve presbytery minutes (BCO 15-2)
 -p.67 minutes not signed
October 14, 1986
 -p.86 no quorum set for commission to install TE Homeyer (BCO 15-2)
 -p.92 no quorum set for commission to approve presbytery minutes (BCO 15-2)
 -p.92 minutes not signed.
January 13, 1987
 -p.97 no quorum set for commission
 -p.127 no indication that presbytery took action on resolution memorializing RE Sanford Torrey.
 -p.129 no quorum set for commission to approve presbytery minutes (BCO 15-2)
12. That the minutes of **Great Lakes Presbytery**:
 - a. Be approved without exceptions: **March 14-15, 1986, December 5-6, 1986** *Adopted*
 - b. Be approved with the exceptions stated:
May 17, 1986
 -p.2 no quorum is specified for commission BCO 15-2
September 12-13, 1986
 -no indication of required session endorsement BCO 18-2-1

13. That the minutes of **Gulf Coast Presbytery**:
 - a. Be approved without exceptions: **November 18, 1986, December 6, 1986** *Adopted*
 - b. Be approved with the exceptions stated:
February 11, 1986
 -para. 86-22 no details of commission report and no item in the appendix
 -roll supplied is not dated
June 7, 1986
 -p.4 form of licensure not followed *BCO* 19-4
 -p.5 no details of Orange Beach report and no item in the appendix
 -86-42 no record of 2/3 vote to suspend Standing Rules (SR 103)
 -86-80 seminary degree improperly substituted for church history and history of PCA *BCO* 21-4
 -86-87 no record of 2/3 vote to suspend Standing Rules (SR 103)
September 9, 1986
 -p.2 no indication that *BCO* 20-9 was complied with.
 Appendix B no attestation by moderator regarding the call by the Wildwood Church (*BCO* 20-6)
October 14, 1986
 -p.4, 5 no record of endorsements of Bellamy, Forbes, Welch, Maves, and Phillips by their Sessions (*BCO* 18-2)
14. That the minutes of **Illiana Presbytery**:
 - a. Be approved without exceptions: **April 12, 1986, January 10, 1987** *Adopted*
 - b. Be approved with the exceptions stated:
October 11, 1986
 -p.4 did Presbytery set the number in the commission and its quorum (*BCO* 15-2)
February 7, 1987
 -p.2 content of the report of the committee of the whole should appear since it is the substance of the motion adopted by Presbytery (RAO 9-14-4-c)
15. That the minutes of **James River Presbytery**:
 - a. Be approved without exceptions: **June 24, 1986, October 11, 1986** *Adopted*
 - b. Be approved with the exceptions stated:
October 12, 1985
 -minutes not approved (RAO 9-14-3e)
 -minutes not signed (RAO 9-14-7)
January 11, 1986
 -minutes not signed (RAO 9-14-7)
 -person leading in closing prayer not named (RAO 9-14-4a)
April 11-12, 1986
 -minutes not signed (RAO 9-14-7)
July 12, 1986
 -minutes not signed (RAO 9-14-7)
 -person leading in closing prayer not named (RAO 9-14-4a)
September 27, 1986
 -person leading in closing prayer not named (RAO 9-14-4a)

January 10, 1987

-minutes not approved (RAO 9-14-3e)

-person leading in closing prayer not named (RAO 9-14-4a)

GENERAL - no committee reports with any minutes (RAO 9-14-6e)

16. That the minutes of **Korean Central** Presbytery:
 - a. Be approved without exceptions:
July 13, 1986; October 13, 1986* *Adopted*
17. That the minutes of **Korean Eastern** Presbytery:
 - a. Be approved without exceptions:
February 13, 1986; June 24, 1986* *Adopted*
18. That the minutes of **Korean Southeastern** Presbytery:
 - a. Be approved without exceptions:
June 26, 1986; November 10, 1986* *Adopted*
19. That the minutes of **Korean Southwestern** Presbytery:
 - a. Be approved without exceptions:
April 15, 1986; October 14, 1986; January 27, 1987* *Adopted*
 - * Recommendation - That all received minutes be approved without exception and all outstanding responses be approved with the following provisions:
 1. A new translation of the *BCO* into Korean be made by the Assembly and each Korean presbytery ratify it prior to the 17th General Assembly. That the translation be funded by designated funds to the Stated Clerk's Office. That CE/P be instructed to make available *BCO* and amendments in Korean at the cost for English versions - any extra being subsidized in CE/P's Budget.
 2. Each Korean presbytery should check its current bylaws or standing rules for conformity to the *BCO*.
 3. New English translations of each presbytery's rules be submitted to Committee on Review and Control prior to the 17th General Assembly.
 4. Each Korean presbytery should appoint a representative to certify the English translation of all Korean minutes submitted to Committee on Review and Control. *Adopted*
20. That the minutes of **Louisiana** Presbytery:
 - a. Be approved without exceptions: none.
 - b. Be approved with the exceptions stated:
October 11, 1986
 -no notation of approval of previous meeting minutes.
 -p.1 moderator did not lead the worship service (SR III A.3).
 -p.1 names of commissioners not listed (RAO 9-14-3f).
 -p.1 names of excused/unexcused absences of TEs and Churches not listed (RAO 9-14-3g).
 -p.1 no reasons recorded for excused absences (SR II.f.z).
 -p.1 copy of docket not included in minutes.
 -p.1 no record of the report of the Review Committee of the approval by the Presbytery (*BCO* 40-3, RAO 9-14-4c).
 -p.2 Para 45-5 not included in list.

-p.3 no record of Presbytery approval of any of these recommendations. No record of this committee report ever being taken from the table (RAO 9-14-4c).

-p.3 it is not clear if the Presbytery has approved the formation of a Bethany Advisory Board, or if this is an action taken by Bethany and simply reported to Presbytery via CE Committee (BCO 140-2).

-p.3 no record that Presbytery actually proceeded to license Mr. Lax following his examination (BCO 19-3,4).

-p.3 candidates for ordination are required to be sustained in an examination in English Bible. No reason is cited for Presbytery's decision not to examine Mr. Toms in English Bible. Nor is there any record of an examination in Church History of the PCA. Further, there is no record of examination or approval of Mr. Toms' educational credentials, internship, theological thesis, exegesis paper, written and oral sermon (BCO 21-4).

-p.4 there is no detailed record of Mr. Toms' call and no copy of his call appended to the Minutes. There is no record that Presbytery has made a record of the reasons that are considered Mr. Toms' work to be a valid Christian ministry, such work being outside the jurisdiction of the PCA (BCO 20-1)

-p.4 although the record shows that the Presbytery asked Mr. Toms the questions for ordination (BCO 13-7). There is no record that the Presbytery formally ordained Mr. Toms. Nor is there any record of the appointment of or report from any Presbytery Commission to do so (BCO 21-5,6,7).

-p.4 there is no record of a 2/3 majority for the vote to suspend the standing rules, (SR X.A)

-p.5 no record of Presbytery's action on the report (BCO 40-2).

November 15, 1986

-p.1 designation and dissolution in the matter of TE Marvin Camp and Letter of Appreciation motion made, but no disposition noted. the purpose of the called meeting is not explicitly stated (RAO 9-14-4b).

-p.1 no list of commissioners (RAO 9-14-3f).

-p.1 names of unexcused absences of TE and churches not listed (RAO 9-14-3g).

-p.1 no reasons recorded for excused absences (SR II F.2)

-p.1,2 there is no record of the motion being seconded and passed concerning Plains Presbyterian Church acting as Presbytery's agent (BCO 40-2).

-p.2 there is no record of the motion being seconded and passed concerning the Presbytery paying the remaining balance of the mortgage of Northeast Church (BCO 40-2).

-p.2 no provision in the BCO to transfer an entire membership roll to another church. Church membership in any particular church is voluntary on the part of each individual member.

-p.3 pastoral call from John Calvin Church--additions made to call not in compliance with BCO 20-10.

-p.3 Attachment #4 has two illegible additions. These Additions, if by Presbytery are not in accord with BCO 20-10.

February 21, 1987

-No page numbers whatsoever

-p.1 no time listed for first meeting (RAO 9-14-3c).

-p.1 Plains Church and Abundant Life Church both list more ruling elders than they are entitled to seat as commissioners. (BCO 13-1).

-p.2 there is no list of excused/unexcused absences for TE/RE (RAO 9-14-3g).

-p.2 there is no record that the motion passed to allow the listed ruling elders the privilege of the floor (BCO 40-2).

-p.3 no record that the election requested by the Stated Clerk of the General Assembly was held (BCO 40-2).

-p.3 no record of Presbytery approving Commission's Minutes (BCO 15-1, 21-7).

-p.5 para. 3 left out of vote on BCO 45-5. Paras. 43-2, 3 left out of vote on BCO 42, 43. This is the second vote on these same BCO amendments. (See Minutes for 10-11-86.)

-p.5 the record reflects an incorrect vote both times on both sets of proposed amendments (BCO 40-2).

-p.6 no record that motion passed to elect Bill Frisbee to Missions Disaster Relief Committee (BCO 40-2).

-p.6 no record that Gary Clower was elected to fill MNA slot on Missions Committee (BCO 40-2).

-p.7 no record that Mr. Hart was formally licensed following his examination (BCO 19-4).

-p.8 there is no provision in BCO to appoint a Prosecutor Committee. The prosecutor is to be an individual (BCO 32-3).

-p.8 no record that those nominated were elected by Presbytery (BCO 40-2).

-p.8 no record that this report was adopted by Presbytery (BCO 40-2).

GENERAL - 1. In numerous instances there is a record of "receiving the report as a whole". If a report is acted on as a whole, it should only be "adopted," and even that action should be taken only rarely (RRO - 1970, p. 422, f).

2. In numerous instances the name of a mover of a motion is given in the Minutes. This should not be done. (RAO 9-14-6a.)

3. No list of candidates (RAO 9-14-8c).

4. No list of licentiates (RAO 9-14-8d).

5. No copy of *Guidelines for Keeping Presbytery Minutes* (RAO 9-14-10).

6. No copy of the report from the Stated Clerk of the General Assembly concerning the minutes reviewed by the 14th General Assembly (RAO 9-14-10).

7. Presbytery's response to the 14th General Assembly's list of exceptions is generally acceptable. Without a copy of the appropriate minutes, it is difficult to make a final assessment. The final comment on their document was inappropriate.

21. That the minutes of **Mid-America Presbytery**:

a. Be approved without exceptions: none

- b. Be approved with the exceptions stated:

April 11-12, 1986

- p.1 Moderator not identified (RAO 9-14-3-d).
- p.12 the required majority for amending standing rules is not indicated (by-laws XI).

May 23, 1986

- although consisting of only 2 pages, yet they should be numbered (RAO 9-14-1)

- p.1 no indication that *BCO* 13-11 requirements have been met for "three" churches in calling the meeting.

- p.1 moderator not identified (RAO 9-14-3-d)

- p.2 a commission was established without a quorum being determined by Presbytery.

- p.5 a commission was established without a quorum being determined

- p.7 no 2/3 vote attained for by-laws change (by-laws XI)

- p.16 minutes of all sessions were not examined.

22. That the minutes of **Mississippi Valley** Presbytery:

- a. Be approved without exceptions: none.

- b. Be approved with the exceptions stated:

June 4, 1985

- roll incomplete, absent without excuse not noted (RAO 9-14-3-f&g).

- p.30 quorum of commission not set (*BCO* 15-2).

- p.31 Presbytery heard ordination sermon in committee contrary to *BCO* 21-4.

- p.33 minutes not signed by the clerk (RAO 9-14-7).

October 15, 1985

- roll - no excused list noted (RAO 9-14-3 f&g).

- p.52 clerk signature missing (RAO 9-14-7)

February 18, 1986

- roll incomplete (RAO 9-14-3 f&g).

- p.75 no indication that Mr. Kraft preached a sermon before Presbytery (*BCO* 21-4).

- p.76 quorum for commission not set (*BCO* 15-2).

June 3, 1986

- pp.64-65 roll incomplete (RAO 9-14-3 f&g). Moderator Lemon listed and not list of absent without excuse.

- p.67 this page is a duplicate of page 72 of February 18, 1986 minutes.

- p.70 third paragraph - terms of call do not appear (*BCO* 13-10).

- p.70 fifth paragraph - ordination sermon heard by committee (Elliott) (*BCO* 21-4).

- p.70 tenth paragraph - quorum for commission not set (*BCO* 15-2).

October 21, 1986

- roll incomplete (RAO 9-14-3 f&g).

- p.28 ordination sermons heard by committee (*BCO* 21-4).

- p.29 terms of calls do not appear (*BCO* 13-10). All quorums not noted or set here.

- p.30 last paragraph - point of order not clearly explained (RAO 9-14-5).

February 17, 1987

- all pages not numbered (RAO 9-14-1).

- roll incomplete (RAO 9-14-3 f&g).
 - p.5 no record of a letter from the session on behalf of a candidate (BCO 18-2).
 - p.6 terms of call not listed (BCO 13-10).
 - p.7 exceptions to session records (BCO 40-3).
 - p. & 8 quorum of commissions (BCO 15-2); name of one praying in closing is omitted (RAO 9-14-4-a).
23. That the minutes of **Missouri** Presbytery:
- a. Be approved without exceptions: **October 17, 1986; November 29, 1986; January 16, 1987; April 10, 1987** *Adopted*
 - b. Be approved with the exceptions stated:
April 18, 1986
 -p.165 John Rhodes' examination for licensure was sustained, and he was licensed, despite his explicit approval of "playing" on the Sabbath (cf. WCF 31:8, etc.) and of women being ordained to the office of deacon.
July 18, 1986
 -p.174 The record of John Rhodes' examination for ordination indicates that "he took no exceptions to the standards of the PCA." Yet there is no indication that the exceptions declared at his licensure examination were resolved.
24. That the minutes of **New Jersey** presbytery:
- a. Be approved without exceptions: **May 17, 1986; August 20, 1986; October 9, 1986; November 15, 1986; January 17, 1987** *Adopted*
 - b. Be approved with the exceptions stated:
March 5, 1986
 -minutes not signed
July 31, 1986
 -pages not numbered
25. That the minutes of **New River** presbytery:
- a. Be approved without exceptions: **July 11, 1986** *Adopted*
 - b. Be approved with the exceptions stated:
November 14, 1986
 -p.3 Presbytery does not establish a quorum as required by BCO 15-2
March 13, 1987
 -p.1 It is not stated who opened the meeting with prayer (RAO 9-14-4).
 -p.5 It is not stated that presbytery established a quorum for the Commission to install TE Miller (BCO 15-2).
 GENERAL - no Standing Rules of Presbytery included.
26. That the minutes of **North Georgia** Presbytery:
- a. Be approved without exceptions: **April 19, 1986; July 19, 1986; December 13, 1986; January 17, 1987** *Adopted*
 - b. Be approved with the exceptions stated:
May 3, 1986
 -page was not numbered (p.2)
August 2, 1986
 -page was not numbered (p.2)
October 21, 1986
 -minutes not signed

27. That the minutes of **North Texas** presbytery:
- Be approved without exceptions: **April 4, 1987** *Adopted*
 - Be approved with the exceptions stated:
April 25-26, 1986
 -p.1 not stated which REs are commissioners and which are alternate commissioners.
 -p.11 no reason given for ruling out of order motion to request to study support of new seminary in North Carolina.
July 25-26, 1986
 p. 1 men not ordained as elders involved in administration of communion service.
October 24-25, 1986
 -pp. 15-16 no record of exegesis requiring use of original languages; no record of examination in church history and history of the PCA.
 -p.16 no record of quorum for commission to ordain
January 23-24, 1987
 -p.8 all session minutes not examined; specific exception not listed.
 GENERAL - no directory of presbytery; no roll of presbytery; no list of candidates under care and licentiates.
28. That the minutes of **Northeast** presbytery:
- Be approved without exceptions: none.
 - Be approved with the exceptions stated:
May 9, 1986
 -p.7 item (31) 4, attachment 10, presbytery did not explain or act on exception to confessional standards submitted by David Gordon.
September 12-13, 1986
 -p.8 item 29(3), motion is improper - license cannot be transferred
January 9-10, 1987
 -p.4 item 22, point of order and moderator's ruling not stated.
29. That the minutes of **Northern Illinois** presbytery:
- Be approved without exceptions: **January 24, 1986; April 24-25, 1986; July 25, 1986; November 24, 1986; January 23, 1987** *Adopted*
 - Be approved with the exceptions stated:
October 24-25, 1986
 -p.4 commission quorum not present as indicated in Annex 86-N.
30. That the minutes of **Pacific** presbytery:
- Be approved without exceptions: none.
 - Be approved with the exceptions stated:
April 25-26, 1986
 -p.3, #16, a) no record of either theological thesis or exegesis paper being approved or omitted in trial for ordination (BCO 21-4).
 -p.4, #16, c) no quorum stated for commission.
 -p.4, #21, a) use of term "Rev."
 -p.7, #21, c) no quorum stated for commission
September 26-27, 1986
 -p.4, #12, B, (5) waiver granted to candidate for care of two month filing requirement of his application with clerk of presbytery (BCO 18-2).
 -p.4, #12, B, (6) same as above

-p.5, #12, B, (7) no record of licentiate possessing necessary academic degrees for ordination and/or being examined in the original languages nor a record of presbytery approving or omitting required theological thesis and exegesis paper for ordination trials (*BCO* 21-4).

-p.6, #12, B, (7) no quorum stated for commission

-p.6, #12, C, (2) no record of congregational response (per *BCO* 23-1) to TE Ferguson's resignation.

-p.7, #12, C, (5) no quorum stated for commission.

-p.7, #12, E, (3) no quorum stated for commission.

-p.9, #12, E, (4) commission report not approved by presbytery.

-p.9, #12, E, (4) presbytery approved a stated supply relationship involving a TE not in the PCA, nor licensed by the PCA (*BCO* 22-5).

January 16-17, 1987

-p.5, #16, A, (3) no record of required 3/4 vote to approve previous experience as equivalent to internship (*BCO* 19-16).

-p.5, #16, A, (3) presbytery waived licensure rather than internship (*BCO* 19-7 and 19-16).

-p.6, #16, A, (3) quorum not stated for commission.

-p.6, #16, B, (2) quorum not stated for commission.

-p.7, #16, B, (5) quorum not stated for commission.

-p.9, #16, A, (6) no record of presbytery having received/approved or omitted theological thesis and exegesis paper for ordination trials (*BCO* 21-4).

-p.10, #16, G, (7) no quorum stated for commission.

GENERAL - No directory or roll of presbytery, no list of candidates or licentiates of presbytery and no Standing Rules submitted.

31. That the minutes of **Pacific Northwest** presbytery:

- a. Be approved without exceptions: **May 17, 1986; January 9, 1987**

Adopted

- b. Be approved with the exceptions stated:

January 10, 1986

-p.1 no declaration of quorum

-p.2 reports from commissions to install M. Harrell and J. Smed not recorded in minutes.

-p.2 no treasurer's report in appendix or minutes.

-p.4 no substance of report from Ministerial Relations Committee in minutes or appendix.

April 25, 1986

-p.7 no declaration of quorum.

-p.9 treasurer's report not given in minutes or appendix.

September 26, 1986

-p.22 no record of commission being constituted according to regulations in *BCO*.

32. That the minutes of **Palmetto** presbytery:

- a. Be approved without exceptions: **August 27, 1986; October 23, 1986**

Adopted

- b. Be approved with the exceptions stated:

April 24, 1986

-10-35 no record of constitutional questions put to TE Crosswhite.

-10-47 terms of call for TE Ferguson not included.

July 24, 1986

-11-83 quorum not established for commission.

-11-85 no record of call for Mr. Holmes to Trinity Presbyterian Church, Van Wyck, SC.

-p.15 Richard Holmes received into presbytery but no record of a call.

GENERAL - 1. pages not properly numbered.

2. no update directory for churches.

3. no update roll of ministers, candidates, licentiates.

4. no copy of Standing Rules.

33. That the minutes of **Philadelphia** Presbytery:

- a. Be approved without exceptions: **May 9, 1986; September 12, 1986**

Adopted

- b. Be approved with the exceptions stated:

November 14, 1986

-p.2, para. 12 men are noted as being removed from candidacy without any explanation of the situation (BCO 18-7).

January 10, 1987

-p.3, para. 13 ordination by presbytery of a ruling elder is unconstitutional (BCO 24-1).

GENERAL - no directory included

-no list of candidates and/or licentiates

-no copy of Standing Rules of presbytery

34. That the minutes of **Siouxlands** presbytery:

- a. Be approved without exceptions: **April 24-25, 1986; January 23, 1987**

Adopted

- b. Be approved with the exceptions stated:

September 25, 1986

-pp.4-5 exam of candidate for licensure - inadequate record of licensing of Mr. McConnell (BCO 19-4).

35. That the minutes of **South Texas** presbytery.

- a. Be approved without exceptions: **April 25-26, 1986; July 25-26, 1986; August 24-25, 1986; October 24-25, 1986; January 30-31, 1987**

Adopted

- b. Be approved with the exceptions stated:

GENERAL - no copy of Standing Rules; no copy of Directory; no copy of roll of presbytery; no copy of list of candidates under care; no list of licentiates.

36. That the minutes of **Southeast Alabama** presbytery:

- a. Be approved without exceptions: **July 22, 1986; January 22, 1987**

Adopted

- b. Be approved with the exceptions stated:

September 30, 1986

-p.1 Mr. Clegg's exception to the *Confession* concerning Sabbath observance was not explained (BCO 14-2).

October 27, 1986

-p.7, sec. 7, 86-5-14 not clear if this is complete list of all candidates to licentiates (as per question No. 10).

-minutes not approved, person closing with prayer not named (86-5-18).

January 2, 1987

-p.1, sec. 87-1-5 name not specified of whom closed with prayer.

37. That the minutes of **Southern Florida** presbytery:
- Be approved without exceptions: **July 15, 1986** *Adopted*
 - Be approved with the exceptions stated:
April 15, 1986
 -p.10 name of commissioner closing in prayer not recorded.
October 21, 1986
 -throughout - names of movers of motions recorded (RAO 9-14.6 (a)).
 GENERAL - no directory of presbytery included with minutes.
 -no roll of presbytery included with minutes.
 -no list of candidates under care and licentiates included with minutes.
 -no up to date copy of Standing Rules of presbytery included with minutes.
38. That the minutes of **Southwest** presbytery:
- Be approved without exceptions: **May 30, 1986; September 24-25, 1986** *Adopted*
 - Be approved with the exceptions stated:
April 24-25, 1986
 -p.86-28 item 26 e. presbytery violated BCO 31-2b by not requiring a judicial commission to institute process against the parties adjudged to be involved in an unbiblical divorce.
 -p.86-28 item 29 minutes of the Administrative Commission on Central Denver were approved but not attached.
January 22-23, 1987
 -p.87-10 minutes of Desert Springs Church and Desert Springs Commission approved but not attached.
39. That the minutes of **Susquehanna Valley** presbytery:
- Be approved without exceptions: **January 17, 1987** *Adopted*
 - Be approved with the exceptions stated: none.
40. That the minutes of **Tennessee Valley** presbytery:
- Be approved without exceptions: none.
 - Be approved with the exceptions stated:
May 20, 1986
 -p.1 unexcused teaching elders and churches not listed (RAO 9-14.3(g)).
July 8, 1986
 -p.1 moderator not named (RAO 9-14-3d).
 -p.1 commission rather than presbytery as a whole appointed to hear sermons of candidates for ordination (BCO 21-4).
 -p.2 unexcused teaching elders and churches not recorded (RAO 9-14,3 (g)).
 -p.5 omission of exam in church history and history of PCA for candidate for ordination of Larry Ferris; no explanation for omission (BCO 21-4).
 -p.5 no record of 3/4 vote to ordain candidate under extraordinary clause; omission of exam in church history and history of PCA with no explanation (BCO 21-4).
 -p.6 name of person closing with prayer not recorded (RAO 9-14, 4(a)).
October 14, 1986
 -p.2 unexcused teaching elders and churches not recorded (RAO 9-14, 3(g)).

-p.8 no record presbytery voted to approve Mr. Lesondak for ordination under the extraordinary clause (*BCO* 21-4).

-p.9 no record of presbytery response to TE Fowler's request (RAO 9-14.4 (c)).

-p.9 minutes not signed by clerk (RAO 9-14.7).

November 14, 1986

-p.2 no record of unexcused teaching elders or churches (RAO 9-14.3 (g)).

pp.1-2 the pastoral status of Mr. Anderson is not specified (*BCO* 22-1).

-p.1 no record of Mr. Grant being examined for internship (*BCO* 19-9)

-p.2 minutes not signed by clerk (RAO 9-14.7).

January 10, 1987

-p.2 no record of unexcused churches and teaching elders (RAO 14-9, 3(g)).

-p.4 no report of Directory for Worship Committee included or appended (RAO 9-14, 6 (e)).

-p.4 report of Ad Hoc Committee concerning Tennessee Valley Presbytery business not included or appended.

-p.5 exceptions to sessional records not recorded (*BCO* 40-3).

-p.5 mission status granted to group in Maryville, but no record of any provision for the government of this group (*BCO* 5-3).

-p.5 name of person closing with prayer not recorded (RAO 9-14.4 (a)).

-p.5 minutes not signed by clerk (RAO 9-14.7).

February 3, 1987

-p.1 unexcused churches and teaching elders not recorded (RAO 9-14, 3(g)).

-p.5 minutes not signed by clerk

April 7, 1987

-p.2 unexcused teaching elders and churches not recorded.

-p.4 Ad Hoc committee concerning Tennessee Valley Presbytery Business, referenced "attached report" not attached (RAO 9-14, 6 (c)).

-p.6 exceptions to sessional records not recorded (*BCO* 40-3).

-p.6 person closing in prayer not named (RAO 9-14-4a).

GENERAL - combined Directory and Roll does not include all information required by RAO 9-14, 8.

-no copy of Standing Rules of Presbytery (RAO 9-14, 8 (e)).

-no response to exceptions to presbytery minutes by the 14th General Assembly.

41. That the minutes of Warrior presbytery:

- a. Be approved without exceptions: **April 15, 1986; October 21, 1986, December 16, 1986** *Adopted*

- b. Be approved with the exceptions stated:

July 15, 1986

-p.13, #14.227 specific exceptions to sessional records not recorded (*BCO* 40-3).

January 20, 1987

-p.26, #14.522, Mr. Brown was asked the questions for ordination from *BCO* 21-5, but the commission was appointed to "install" rather than "ordain and install." Also, Mr. Brown was not examined in church

history, which is required for ordination by BCO 21-4. No record Mr. Brown had been previously ordained.

-p.28, #14.530 specific exceptions to sessional records not recorded (BCO 40-3).

42. That the minutes of **Western Carolina Presbytery**:

a. Be approved without exceptions: **March 15, 1986; April 12, 1986; July 19, 1986; November 8, 1986; January 24, 1987** *Adopted*

b. Be approved with the exceptions stated: none.

43. That the minutes of **Westminster presbytery**:

a. Be approved without exceptions: **May 13, 1986; September 22, 1986; October 6, 1986** *Adopted*

b. Be approved with the exceptions stated:
April 19, 1986

-p.7 exceptions to session minutes not stated.

July 19, 1986

-p.3, I, 3 quorum not established for commission (BCO 15-2).

-p.4, I, 6 quorum not established for commission (BCO 15-2).

-p.7 exceptions to session minutes not stated.

-attachment, minutes of commission to ordain contains use of "Rev."

October 18, 1986

-p.7, exceptions to session minutes not stated.

December 4, 1986

-p.2 quorum not established for commission to install (BCO 15-2).

January 17, 1987

-p.3, I, 4 quorum not established for commission to ordain (BCO 15-2).

IV. A report on exceptions taken by previous General Assemblies and presbytery responses.

1. Recommend that the General Assembly approve the following presbyteries' responses to the exceptions taken by the 14th General Assembly:

Ascension, Calvary, Central Carolina, Central Georgia, Grace, Great Lakes, Eastern Canada, Gulf Coast, Illiana, Louisiana, Mid-America, Missouri, North Georgia, Northern Illinois, North Texas, Pacific, Pacific Northwest, Palmetto, Southeast Alabama, Southwest, Siouxlands, South Texas, Warrior, Western Carolina and Westminster. *Adopted*

2. Recommend that the General Assembly cite the following presbyteries for failure to respond to exceptions taken by the 14th General Assembly:

Covenant, James River, Southern Florida and Tennessee Valley

3. Recommend that the General Assembly cite the following presbyteries for inadequate or unsatisfactory response to exceptions taken by the 14th General Assembly.

a. Delmarva - two responses unsatisfactory

Grounds: BCO 21-4 requires sermon to be preached before presbytery.

Grounds: Presbytery did not show that candidate for licensure John Marshall's views on divorce are in accord with PCA standards.

b. New Jersey - eight responses inadequate and/or unsatisfactory

Grounds: Minutes March 23, 1985, page 2 and May 18, 1985, page 5 ROA 19-4-C require that the particular business transacted must be stated, i.e. name the type of examination and must include the particular requirements which were satisfied.

Grounds: May 18, 1985, July 12, 1985 page 1 and November 16, 1985

page 6. These responses appear designed to justify actions out of accord with PCA standards, rather than to deal with response to exceptions taken.

Grounds: September 4, 1985, page 4, dividing presbytery to hear ordination examination sermon does not satisfy the pertinent BCO 21-4 requirements.

- c. New River - one unsatisfactory response.

Grounds: Requirements for setting a quorum may not be assumed, rather they must be specifically established for each commission.

- d. Northeast - one unsatisfactory response

Grounds: The provided clarification of Mr. Millikin's views on the Lord's Day do not demonstrate conformity to PCA standards. It is improper to clarify the exception by amending the minutes of the previous meetings by the addition of new information not presented at the previous meeting.

- e. Philadelphia - one unsatisfactory response

Grounds: March 14, 1987 minutes indicate that after having reviewed with the presbytery Administration Committee response to exceptions for failure to supply a list of candidates and licentiates and an up-to-date copy of presbytery Standing Rules, the clerk was authorized by presbytery to respond. While copies of the items requested were supplied to the Stated Clerk of the General Assembly, they were not attached to the subject minutes nor otherwise made available to the Review and Control Committee.

- 4. Recommend that General Assembly cite the following presbyteries for failure to respond to exceptions taken by 13th General Assembly:

James River and Mississippi Valley

V. A Report concerning items forwarded to the Committee and general recommendations:

A. Items Forwarded

- 1. Response of Calvary Presbytery to the General Assembly in reference to 14th General Assembly Judicial Case #1.

Calvary Presbytery Minutes of January 24, 1987 Stated Meeting indicate that the presbytery complied with all the amends required by the Judicial Commission in Case #1, 14GA. Presbytery annulled the exam, counselled the applicant and re-examined him. His second examination was not sustained and he was not enrolled in presbytery. Before final approval of the report the man withdrew his application to seek membership in another denomination. Calvary Presbytery ceased further consideration of the matters relative to the case and approved the report as their response to the 15th GA.

Calvary Minutes 1/24/87, p. 4-5

Recommendation: Approve their response and heartily commend presbytery for their forthright handling of the matter.

Adopted

- 2. Regarding the letter of Mr. Robert Schettler to the Committee on Review and Control concerning a disciplinary action of an RPCES session, prior to joining and receiving, recommend the following response:

It is requested that the matter be returned to the Northeast Presbytery for appropriate action.

Adopted

3. Communication from Elder Chung In Mo, *et al.*, requesting general review and control (BCO 40-4 and 40-5) against action by Korean Presbyterian Church of Washington DC and the Korean Southeastern Presbytery.

PCA Stated Clerk forwarded to Committee on Review and Control a petition dated 3/1/1987 signed by 29 members (including 2 elders and 15 deacons) alleging improper and unjust abuses of the discipline process. It further alleged injustice on the part of Korean Southeastern Presbytery for refusing to try the case based on an untimely filing of the complaint. The action of presbytery occurred at the 11/10/1986 Stated Meeting of Korean Southeastern Presbytery and were recorded in those minutes which were being reviewed by 15 GA Committee on Review and Control.

The written records accompanying presbytery's minutes were missing a crucial session document alluded to but not seen. The review was further hampered by problems addressed in the general recommendation on Korean presbyteries.

The concern of Committee on Review and Control was to suggest a possible solution without being prejudicial to either the presbytery or the complainants.

Recommended: That a special committee be appointed as nominated by the Stated Clerk to inspect all the written records; to investigate for any other pertinent information relating to the complaint of Elder Chung In Mo, *et al.*, against the Korean Presbyterian Church of Washington, DC and the Korean Southeastern Presbytery; and to report back to the 16th General Assembly. *Adopted*

4. Regarding the letter of TE David Dively, Great Lakes Presbytery, to the Review and Control Committee, concerning a complaint against the action of Great Lakes Presbytery pursuant to the examination of a transferring minister, recommend the following response:

The matter is not received by the General Assembly on the grounds that the matter is improperly before the Review and Control Committee since the minutes of the pertinent meeting of Great Lakes Presbytery have not been received.

B. General Recommendations

1. That RAO 9-11-2 be amended by inserting the word *approved* between the words "unreviewed" and "minutes" on line 2. *Adopted*
2. That RAO 9-14-9 be amended by the following sentence after the words "General Assembly" on line 5: "Minutes submitted must be photocopies from final corrected originals signed by the clerk." *Adopted*
3. That RAO 9-14-10 be amended by deleting "the guidelines for keeping Presbytery minutes and" *Adopted*
4. That the use of "Rev." in presbytery minutes not be treated as an exception. *Adopted*
5. Whereas the Review and Control Committee is annually hindered severely by the failure of some of its members to complete their reports and forward them to the chairman.

Be it resolved that the Review and Control Committee recommend that General Assembly, through the Review and Control Committee, annually cite presbyteries to which such delinquent members of the

Review and Control Committee belong, and exhort the presbyteries to take care to elect only such persons as express earnest intention to serve the Assembly.

6. That the following Constitutional Inquiry be referred to the Permanent Committee on Judicial Business:

"Does BCO 21-4 forbid or permit presbyteries to divide into committees or parts in order to hear the sermons of candidates for ordination."

VI. A Report on Miscellaneous Items

Committee on Review and Control reports for information the election of the following men in accordance with RAO 9-5 to serve as 16th General Assembly committee officers:

Chairman: RE John White, North Georgia

Vice-Chairman: TE Paul Zetterholm, Mississippi Valley

VII. Procedural Motion

1. That the items remaining to be acted upon in the report of the Committee on Review and Control of Presbyteries be committed to the Committee on Judicial Business; that the Committee on Judicial Business be instructed to perfect the report and communicate its proposed exceptions to the respective presbyteries with the encouragement that they respond prior to the 16th General Assembly and that the Committee on Judicial Business report on this matter directly to the Sixteenth General Assembly. *Adopted*

Respectfully submitted,
Lawrence N. Lunceford, Chairman
Paul Zetterholm, Secretary

Presbyteries represented by commissioners reporting and present:

Calvary	RE Dale Springs
Delmarva	TE Daniel B. Osborne
Evangel	RE Lane Thigpen
Gulf Coast	TE James Craft
Illiana	TE Thomas Waldecker
Mississippi Valley	TE Paul Zetterholm
Missouri	TE Lawrence N. Lunceford
New Jersey	TE James A. Smith
New River	RE Virgil Roberts
North Georgia	RE John White
North Texas	TE Seth Skolnitsky
Northeast	RE Gary S. Flye
Pacific Northwest	TE John P. Hoogstrate
Palmetto	RE Claude Vernon
Philadelphia	RE Manfred Garibotti
Southern Florida	TE James Bowen
Susquehanna Valley	RE Greg Donovan
Tennessee Valley	TE David Hall
Warrior	RE Richard Owens
Westminster	TE James Richter

Presbyteries represented by member reporting but not present:

Ascension	TE Lawrence B. Oldaker
Central Carolina	RE Bernie Lawrence
Central Florida	RE James Dickenson
Central Georgia	RE James C. Turner
Eastern Canada	RE Wayne Matchett
Eastern Carolina	TE David Bowen
Grace	RE A. M. "Mac" Waites
Great Lakes	RE Jim Holtrop
James River	RE Eugene Friedline
Korean Southwest	TE Edward Kim
Louisiana	TE Robert Blaylock
Mid-America	RE Wayne Sparkman
Northern Illinois	RE Dan Colvin
Siouxlands	TE Richard Dark
South Texas	TE Dewitt Watson
Southwest	TE A. Bernhard Kuiper

Presbyteries unrepresented due to non-appointment or appointees not responding:

Covenant
 Korean Central
 Korean Eastern
 Korean Southeastern
 Pacific
 Southeast Alabama
 Western Carolina

Clerk's Note: Recommendations V, B, 1-3 were handled in 15-17, p. 91. Recommendations V, A, 1-3 and VII, 1 were handled in 15-99. They are included here for easier reference.

15-97 Recess.

The Assembly recessed for dinner at 5:35 p.m. and was led in prayer by TE Morton Smith.

MINUTES--FRIDAY EVENING**June 19, 1987****Thirteenth Session****15-98 Assembly Reconvened.**

The Assembly reconvened at 6:35 p.m. with the singing of one verse of "O Worship the King" and prayer by TE Byron Snapp.

15-99 Committee on Review and Control of Presbyteries.

TE Lawrence Lunceford, chairman, led in prayer and continued the Committee's report. Recommendations V, A, 1-3 and VII, 1 were handled at this time. See 15-96, p. 000, for the complete text. The report as a whole was approved as amended.

15-100 Unfinished Business.

Recommendation 15 of the Committee of Commissioners on Mission to the World was handled at this time. (See 15-29, p. 97, for the text of the report.)

15-101 Approval of Assembly Minutes.

On motion the Assembly voted to allow the stated clerk and the two assistant clerks to review and approve the minutes.

15-102 Quorum.

On request the parliamentarians determined that a quorum was indeed still present. A final count at adjournment showed 121 still in attendance.

15-103 Committee on Thanks.

TE Paul Settle was called to the chair while the Committee's report was read by RE David Coffin in the absence of the Committee members. The report was adopted as amended.

**Report of the Committee on Thanks
to the Fifteenth General Assembly**

Fathers and Brethren, the apostle tells us in I Thessalonians 5, "Rejoice always, pray without ceasing; in everything give thanks: for this is God's will for you in Christ Jesus."

On behalf of the Fifteenth General Assembly of the PCA we want to rejoice in God our Savior for His sovereign rule over and provision for His Church. We thank Him and praise Him for His goodness to us. We acknowledge that "all good things come down from the Father" and He has indeed been good to us.

But we also want to thank those who have made this assembly a blessing.

1. RE Gerald Sovereign for his gentleness and fairness in his moderating the meeting.
2. The Stated Clerk, TE Morton Smith.
3. The Assistant Clerks, TE Frank Moser and TE Larry Ball.
4. The Parliamentarians, TE Vaughn Hathaway, RE Jack Williamson, TE [REDACTED] and TE Joey Pipa.
5. The time keeper, RE Walter Lastovica.
6. TE Frank E. and TE Frank J. Smith and the many floor clerks.
7. The college students assisting in the office, David Dupee, Dan Gilchrist, Charles Esiknaty. The Covenant Singers and Tim Wilds, their director.
8. The typists who were kept busy providing reports to the assembly.
9. RE Earl Witmer and his staff for the organizing of the assembly.
10. Calvin College for an unforgettably warm welcome--helpful staff, good cooks, good food, transportation and lovely surroundings.
11. Our sister denominations of NAPARC for sharing our common heritage and facilities.
12. Each commissioner for keeping the bond of peace in the spirit of love.
13. The organist, TE Lawrence Roff
14. The sound crew
15. Grand Rapids Baptist College and Seminary
16. Bethany Christian Services for the refreshments

17. The Women's Advisory Subcommittee and the Women in the Church for their faithful prayers *every morning* for the commissioners and the business of the Assembly.

"To Him who sits on the throne, and to the Lamb, be blessing, and honor and glory and dominion forever and ever." Amen. *Adopted*

RE Howard Bankus
TE Bill Davies
TE Robert Schoof

15-104 Adjournment.

On motion the Assembly voted to adjourn, to meet next in Knoxville, Tennessee, on June 6, 1988. The Moderator resumed the chair and closed the meeting with prayer, and TE Morton Smith pronounced the benediction. The meeting concluded with the singing of Psalm 133 at 7:45 p.m.

Psalm 133

1. Behold how good a thing it is,
And how becoming well
Together such as brethren are
In unity to dwell
2. Like precious ointment on the head,
That down the beard did flow
Ev'n Aaron's beard and to the skirts
Did of his garments go.
3. As Hermon's dew, the dew that doth
On Zion's hill descend;
For there the blessing God commands,
Life that shall never end.

15-105 Excuses from Part of the Assembly.

The following commissioners filed excuses for absence from a portion of the Assembly as indicated:

	Mike Coleman	A. K. Kuyk
	James T. Lester	Charles Meador
Tuesday, June 16, 1987		
p.m.	Mark Duncan	
Wednesday, June 17, 1987		
2:00 p.m.	Richard C. Chewning	
2:30 p.m.	John Parrish	
4:00 p.m.	Walter Menges, Jr.	
4:30 p.m.	Bill Grier	Al Lutz
	Mickey Moore	
Thursday, June 18, 1987		
8:00 a.m. to 12:00	Robert G. Smith	
a.m.	Cortez A. Cooper, Jr.	
7:00 a.m.	Arnie Robertstad	

p.m.	Balus S. Chastain	
2:00 p.m.	Thomas M. Gregory	
5:30 p.m.	L. William Hesterberg	Ross Miller
6:30 p.m.	Chris Tindall	
p.m.	Tom Kotouc	Carl A. Stewart
Friday, June 19, 1987		
a.m.	William Albany	John Allen
	John Barnes	Ron Bossom
	Bob Cato	Don Caviness
	John Crawford	Carl H. Derk
	Earl Eckerson	Steve Fox
	Bill Gordy	R. Laird Harris
	Michael Howell	Wilbur K. Howell
	Edward Johnson	Larry Johnson
	Frank Limerick	Curt McDaniel
	Paul T. McHenry	J. Archie Moore, Jr.
	Michael E. Osborne	Ronald H. Parrish
	Robert Penny	K. Eric Perrin
	Larry Pratt	John Robertson
	Petros Roukas	Shelton Sanford
	Steven B. Shuman	Phil Stogner
	Richard Tevebaugh	Doug Tilley
	David Trimmier	Bill Walsh
	Jeffrey R. Weir	Joseph H. White
	Charles Wingard	George Wingard
7:00 a.m.	William McColley	
7:20 a.m.	Joe Grider	
7:30 a.m.	Henry Lewis Smith	
8:00 a.m.	Clete Hux	Jayne Sickert
	John Smith, Jr.	Jim Shull
8:30 a.m.	Alfred W. Bennett, Jr.	
9:00 a.m.	John G. Farmer	L. Kenneth Hash
	H. R. Patteson	
9:15 a.m.	Paul W. Taylor	
9:30 a.m.	Jerry Currin	James Routszong
	James E. Singleton	
10:00 a.m.	Tom Farr	Charles J. Lowry
	John McNicoll	Stan Sundberg
10:30 a.m.	Larry Todd Wilson	
10:45 a.m.	Michael Conord	
11:00 a.m.	James Perry	
11:15 a.m.	Robert Hopper	William Potter
11:30 a.m.	Jon C. Adams	Roland Barnes
	Charles Davis	Alton M. Phillips
	William R. Read	Herbert Ruby
	Dwight L. Allen	Ernest Breen
noon	James M. Brown	Julian Cameron
	George Delbert	James G. Edwards
	David E. Errick	Stanley Gale
	Warren Gardner	Jim Gilbert

	George Gillespie	Paul Goldsborough
	William Haynes	Andrew Homeyer
	Don Johnson	
	Paul D. Kooistra	Grady Love
	Ralph McAuley	Paul T. McHenry
	Donald MacKenzie	Albert F. Moginot, Jr.
	Erwin Morrison	James L. Moss
	Doug Murphy	Tom Nolen
	Eugene Potoka	J. Paul Poynor
	James Richwine	Jonas E. C. Shepherd
	Wallace Sherbon	Seth Skolnitsky
	Lynden H. Stewart	Tom Sullivan
	A. Dale Umbreit	Thomas Waldecker
	Larry Wilson	J. Andrew White
	Randy Wilding	Jeff Young
12:18 p.m.	F. Sanders Campbell	
1:00 p.m.	B. I. Anderson	George Crocker
	Mark Dalbey	John L. Hansbrough
	G. Harrington	V. Phillips Long
1:30 p.m.	George A. Miller	O. Palmer Robertson
	Robert Burridge	Julian H. Davis
	Russell Doig	
1:45 p.m.	William Harrell	Earl Sykes
2:00 p.m.	Allen M. Baker III	Robert E. Bell
	Walter Comin	Scott Johnston
	Ron Lively	Don Post
	William Saadeh	Thomas J. Stein
	Peter R. Vaughn	Loren V. Watson
2:30 p.m.	Worth Carson	Steven E. Jones
	Donald Ward	
2:50 p.m.	Jim Luce	
3:00 p.m.	F. Seth Dyrness, Jr.	Richard A. Herbert
	Charles A. Kimbrell	Jerry Maguire
	Tom McClelland	Philip E. McRae
	Donald Mountan	Ronald L. Shaw
	James F. Snyder	
3:30 p.m.	Jack Martin	Henry Poole
	James Schermerhorn	Johnathan Seda
4:00 p.m.	Bill Leonard	Lloyd Moore
	Greg Mott	Dan Osborne
	R. S. Rayburn	William Henry Rose, Jr.
4:10 p.m.	Leonard H. Bullock	
4:15 p.m.	Don Stark	Jim Warren
4:20 p.m.	Greg Donovan	John MacRae
4:30 p.m.	Dana H. DeVol	Bill Mason
	Maurie McPhee	Scott Reiber
4:40 p.m.	John M. McArthur, Jr.	Grover B. Timms, Jr.
4:45 p.m.	W. H. Dever	Lex Griffin
	Howard Griffith	
5:00 p.m.	Larry R. Elenbaum	Jim Meek

	Robert C. Schoof	James A. Smith
	Paul E. Zetterholm	
5:20 p.m.	Mel Farrar	
5:25 p.m.	Harold D. Hight	
5:30 p.m.	Richard Dark	Stephen Stout
5:40 p.m.	Bruce Howes	John B. White, Jr.
6:00 p.m.	Ernest J. Hountz	
6:30 p.m.	Don Clements	
7:00 p.m.	Greg L. Green	Ross Lindley
	Henry E. Johnson	
p.m.	John F. Peoples, Jr.	

PART III**APPENDICES**

The Appendices include the Reports of the Permanent Committees as originally submitted to the General Assembly, except where the text may have been amended by the Assembly. The recommendations in this section are those originally submitted by the Permanent Committees, and may not have been adopted by the Assembly. See the reports of the Committee of Commissioners for each of the respective committees to find the recommendations as they were adopted by the Assembly.

The budgets as approved by the Assembly are found in Appendix C, p. 256.

APPENDIX A

REPORT OF THE STATED CLERK TO THE FIFTEENTH GENERAL ASSEMBLY

INTRODUCTION

The Stated Clerk again expresses his thanks to God and to the Church for permitting him to serve in this capacity another year.

I. Duties of the Clerk Reviewed

The Stated Clerk's Office prepares three regular publications each year: *The Minutes of the General Assembly*, *The Yearbook*, and *The Commissioner's Handbook for the General Assembly*. In addition, the Office has been able to complete *The Digest of the Minutes of the General Assembly of the Presbyterian Church in America*. This long awaited volume is finally ready for circulation, and may be purchased through the Christian Education and Publications Bookstore.

The Minutes were completed during the Summer of last year, but due to delays at the printer were not published until November. *The Yearbook* should be ready for distribution at the Assembly.

The Clerk mailed the Report of the Ad-Interim Committee on General Assembly a week after the 90 day deadline, due to delays in receiving the report. The mailing was done by bulk mailing.

The Stated Clerk's Office continues to serve the whole Church with the distribution of the Ministerial Data Forms to churches that are searching for a pastor, and at the request of ministers seeking a call. We supply each pulpit committee with a manual to assist them in their work. A church profile form is also sent to vacant churches. Data from this form is put into our computer data base and is used in matching ministers to churches.

The Stated Clerk's Office is now on a computer network with the Office of the Committee on Administration. This office keeps the addresses of ministers and churches updated in a common data base, which can be used by all who are on the network. Hopefully the other Committees and Agencies will be able to tap into this network in the near future, and have ready access to the current data.

Last year the Clerk reported that the staff had been reduced due to the use of computers. This has also been true this year. We are now able to operate the office with just one primary secretary and some part-time help. It is the hope of the Clerk that he will be able to return to just a one-half time employment as the Stated Clerk of the Assembly. When the Church began, he served in this way, and now that the office is running so smoothly, he believes that he can return to this level of employment and still continue to fulfill all of the necessary tasks as Clerk. He expects to spend the other half of his time teaching at Greenville Presbyterian Theological Seminary.

The Clerk continues to be concerned that other than his secretarial staff, no one knows the work of the Stated Clerk's Office. He was moving toward the use of a minister, who was without charge, in the capacity of secretary, with the view of his becoming an Associate or Assistant Clerk. For the first time in the history of the Church, the Committee involved itself in the internal operation of one of the offices. The matter has now been resolved, but the Clerk has problems with such a procedure, and suggests that the Assembly may want to develop a regular policy manual to guide all its Committees and Boards, so that its Coordinators and other Agency heads may know their prerogatives and/or limitations in running their respective offices.

II. The Archives

Of particular concern to the Clerk is the attitude toward the Archives. First, it is given a very low priority by the Committee on Administration, so that when there are financial problems the Archives is among the first functions cut. The Assembly last year approved a budget of \$73,237 for the Archives. When it appeared that there would be a shortage of funds, only \$15,000 was granted to the Archives, primarily because there were salary commitments, which the Assembly had previously indicated should be honored above other matters, under such circumstances. The result was that we lost the Acting Director of the Archives. This meant that there was no one who had archival training serving on its staff. We were able to retain one part-time Secretary, and she was able, with the help of some student and volunteer helpers, to keep the Archives open during this past year. The processing of the materials continued, but at a very slow pace. We are accumulating a number of collections that need to be processed, when we can afford it.

There were some \$22,000 of designated gifts and service fees that were added to the \$15,000 allocated by the COA. This enabled us to continue to operate at a minimum level. The Committee on Administration is presenting the same sort of "bare-bones" budget for the Archives for the coming year. If this budget is adopted, without any approval from the Assembly for the Archives to be able to spend additional funds, even if they are forthcoming from other sources, then the Clerk will be hindered from spending any more than that which is budgeted, since the Assembly policy is to make the budgeted amount the maximum spending amount for its Committees and Agencies. The Clerk requests that the Assembly approve the expenditure of up to \$50,000 more than is proposed in the budget, if such funds should come in designated for the Archives.

The Clerk believes that the Assembly should plan to budget one half of one percent of its total budget for Archives. This is the level at which other denominations and institutions fund their archives.

The Clerk regrets that he must report that to date the Mission to the World Committee has not paid the fee, which was directed by the last General Assembly for the transfer, processing and storage of the MTW materials. Because of the failure to pay, the Archives did not have funds to pay for the processing and thus the MTW materials remain unprocessed, which is not a good situation, in the event that research in these files is needed. The Clerk reminds the Assembly of the action that it took last year:

"That since the General Assembly has mandated that all its Committees, and Agencies must preserve all their records, which necessarily involve considerable expense to the various Committees and Agencies (i.e. properly maintained records cost \$15.85) per cubit foot per year), therefore:

- a. That all Committees and Agencies are to transfer non-current records (i.e. all records five years and older, in accordance with *M12GA*, 12-90, pp. 184-187, recommendation 20) to the PCA Archives.
- b. That each Committee and Agency bear the cost for its own materials at the cost of approximately \$30 per cubit foot delivered and processed, and \$5 per year per processed cubit foot for maintenance; and that these costs will apply to all materials that have been or will be processed.
- c. That whatever the COA contributes towards the Archives is considered as payment for processing and maintaining the Stated Clerk's and COA's records.

Clerk's note: The effect of this motion was to add the following amounts to the budgets of the following Committees and Agencies:

COA	None
CE/P	\$2,415
MNA	865
MTW	6,995
Cov. College	70
Cov. Seminary	305
PCA Foundation	35

M14GA, 14-74, III, 61, pp. 174-5.

Since the Seminary is supplying the space to the Archives free of charge, the assessment to the Seminary was deemed as having been met by the Archives Sub-committee.

The fees for this year will be assessed only on the basis of the \$5.00 per cubic foot storage fee, since no new materials have been received from the various Committees and Agencies. It is the hope of the Clerk to be able to gather the materials from the various Committees and Agencies during the Summer and to transport these to the Archives in St. Louis. Transportation and processing fees for this will be assessed next year.

The maintenance fees for this year are as follows:

COA		None
CE/P	51 cu.ft.	\$ 255
MNA	23 " "	115
MTW	230 " "	1,150
Covenant College	2	10
Covenant Seminary	9	45
Ridge Haven	0	0
IAR	0	0

See Attached Report of the Archives, prepared by Mr. Lee Larkin, Student Archivist. Attachment A.

III. Report on Particular Directives to the Stated Clerk by the General Assembly. The Assembly gave the Clerk the following specific directives, which were handled as follows:

1. "That the General Assembly through its Stated Clerk express its appreciation to the staff of Great Commissions Publications for their effective and efficient development of Sunday School curriculum . . ." (*M14GA*, 14-67, III, 16, p. 146). A letter was sent to the Rev. Thomas Patete, of Great Commission Publications.
2. "That the Assembly through the offices of the Stated Clerk and CE/P urge local sessions and presbyteries to utilize the continuing education and training programs offered by CE/P as an attempt to minister to the needs of pastors and wives . . ." (*M14GA*, 14-67, III, 24, p. 147). The Clerk has left this to the CE/P, since he has no regular way of communicating with the Church at large, other than by way of the *Messenger* or direct mailings. If the Assembly desires the office of the Stated Clerk to do more in this area, it will certainly be done.
3. "That Overture 5, p. 44 from Delmarva be adopted as amended by the Committee of Commissioners, to wit: add under the therefore clause, sixth line, after the phrase 'shall publish the study' the words 'when funds are available.'" This has to do with the gathering of distinctive position papers of the PCA, and publishing them. The Clerk reports that the preliminary gathering has been done, but that due to the lack of funds this year, the publishing of this has not been done. The Clerk is of the opinion that this is a desirable thing to do, and assumes that the Assembly will want it done when funds become available. Much, but not all, of the material will appear in *The Digest of the PCA Minutes*.
4. "...That this, the 14th General Assembly of the Presbyterian Church in America, reaffirms our church's pro-life and anti-abortion stand, and that we communicate our position to the President of the United States, the Supreme Court, and the United States Congress..." (14-85, III, 2, p. 187). This assignment was carried out.

IV. Report on Constitutional votes sent down to Presbyteries:

1986-1987 VOTING ON BCO AMENDMENTS

Item 1: That *BCO* 45 be amended as follows:

- "45-1 Any member of a court who had a right to vote on a question, and is not satisfied with the action taken by that court, is entitled to have a dissent or protest recorded. Written notice of such dissent or protest shall be filed with the clerk of the court no later than the end of the next stated meeting of the court.
- 45-2 A dissent is a declaration on the part of one or more members of a minority, expressing a different opinion from the majority in its action on any issue before the court, and may be accompanied with the reasons on which it is founded.
- 45-3 A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem an improper or erroneous action on any issue before the court, and is generally accompanied with the reasons on which it is founded.
- 45-4 If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed necessary, put an answer to the dissent or protest on the records along with it. Here the matter shall end, unless the parties obtain permission to withdraw their dissent or protest absolutely, or for the sake of amendment.
- 45-5 None can join in dissent or protest against an action of any court except those who had a right to vote in the case."

For 34 Against 3 Abstain

Item 2: That *BCO* Chapters 42 and 43 be amended as follows:

42-4 change "fifteen (15)" to "thirty (30)"

43-2 change "fifteen (15)" to "thirty (30)"

43-3 change "fifteen (15)" to "thirty (30)"

For 33 Against 4 Abstain

VOTING ON INVITATION TO THE OPC

For 23 Against 16 Abstain

See 15-25, p. 94 for text and Presbytery votes.

**ATTACHMENT A
ANNUAL REPORT OF THE PCA ARCHIVES
TO THE GENERAL ASSEMBLY**

1. Services: The primary function of the PCA Historical Archives is to preserve and make available for reference the official records of the denomination's committees and agencies. To this end the Archives has placed a priority on processing the COA's records with volunteer help as it is available. Other committee and agency records will begin being processed as soon as funds are forthcoming and workers can be added to the staff. It is important that committee and agency staff members become familiar with the guidelines for records management which were adopted by the 1984 General Assembly and the assessment of fees which was adopted by the 1986 General Assembly.

The second major function of the archives is the administration of the Church History Program. To date over 300 churches have responded to the program and their historical contributions to the denomination are overwhelming. During the past year many church histories have been received and numerous requests for assistance have been filled. Unfortunately, due to a shortage of funds and staff personnel, our ability to respond to the needs of the denomination's Church Historians and general public has been diminished.

The third service function of the Archives is the processing and maintaining of personal collections for research purposes. To this end the Archives has been continuing to process the J. Oliver Buswell papers, the Max Belz papers, the Peter Stam papers, the Gordon H. Clark papers, and the G. Aiken Taylor papers. All of these collections, when available for researchers, will be an invaluable contribution to the history of the PCA and significantly enhance our denominational records.

Over the course of the past year it has been encouraging to have students, from high school through doctoral studies, and professionals using the research materials that are available in the archives. We have enjoyed helping high school students do research on local church histories, M.A. and M.Div. and D.Min. students from Covenant Theological Seminary utilizing the facilities for thesis and dissertation research, and professionals researching information for publication. Public awareness of the Archives is beginning to grow and it is exciting to watch.

2. Archives Personnel: The archives personnel roster has changed significantly over the course of the past year due in large part to a lack of operating capital. Most notable are the absences of the former Acting Director, Randy McGuire, who resigned in September after accepting a full-time teaching position, and Administrative Secretary, Leona Steele, who resigned in July after accepting a full-time church secretary position. At present the archives is staffed by one salaried Administrative/Church History Secretary, Susan Starnes, and three part-time student workers. Those student workers include Lee Larkin who, having some previous archival experience, has handled many of the Acting Director's responsibilities, Allen Calhoun who faithfully processes church histories and the G. Aiken Taylor papers, and Thomas Schultz who is working on the final processing of the Gordon H. Clark papers.

Much remains to be done in the processing of the historical records and, until funds become available to hire full-time personnel, the work will progress, but slowly.

3. Archives Volunteers: This year we have been privileged to have three exceptional women donate their valuable time and energy to the Archives. Mrs. Florence Graham spends two days a week processing COA records and the Max Belz papers. Mrs. Ruth Schaufele has diligently brought the J. Oliver Buswell papers through the preliminary processing stage while her husband taught during the fall semester at Covenant Theological Seminary. Mrs. LaVerne Rayburn, wife of former Covenant Theological Seminary President Robert Rayburn, continues to methodically sort and prepare the Peter Stam Collection for public access. We owe a great debt to these gracious women for their diligent work and enthusiastic support.

4. Archives Committee: Dr. Joseph Hall, Chairman; Miss Lannae Graham, Secretary; Dr. George Knight III and Mr. Ligon Duncan, Jr. served as members of the Committee for the 1986-87 fiscal year. The Committee met on two separate occasions, once in St. Louis on October 27, 1986 to discuss budgeting plans for the Archives after the Acting Director, Randy McGuire, resigned, and once on February 11, 1987, in a conference call to discuss preparations for COA and the General Assembly.

5. Publicity: In November 1986, the Archives had two brochures reprinted free of charge by Mr. Ligon Duncan, Jr. The two brochures, the first entitled "PCA Historical Archives," provides a basic introduction to the operations, services, and holdings of the Archives, and the second entitled "Writing Church History," is a step-by-step guideline to assist Church Historians in writing their annual histories. Along with these brochures the Archives has published a newsletter on two separate occasions aimed at informing pastors, clerks of sessions, and Church Historians about the Archives. These newsletters were also printed free of charge by Mr. Ligon Duncan, Jr., to whom the Archives is greatly indebted.

6. Acquisitions: Because of a lack of funds, the Archives has not been in a position to carry out an aggressive acquisitions program. We have, however, received a great deal of miscellaneous materials, including journals, books, and assorted manuscripts from varied sources over the course of the last year. Even in the face of diminished resources, every effort has been made to transport agency records to St. Louis.

7. Operating Budget: Although the Committee on Administration and the General Assembly approved the PCA Historical Archives budget of \$73,237 for the 1986/1987 fiscal year, COA could only guarantee \$15,000 of that figure. The General Assembly also passed a processing and maintenance fee that was to be assessed to each denominational agency. The assessment fees, totaling \$12,425, when added to COA's guaranteed \$15,000, gave the Archives a budget of \$27,425. The Stated Clerk sent out the assessments, but not all the agencies have responded. We have also received approximately \$4,000 in designated gifts.

With such great reductions, the Acting Director was forced to seek employment elsewhere, and the Archives has been severely limited in its ability to serve the denomination. The Archives sub-committee, in line with the new fiscal situation, has vigorously taken two actions: first, it has greatly pared down our expenses to meet the projected reduced income, and, secondly, it has taken action to raise funds from interested parties and foundations.

The proposed budget for fiscal year 1987/1988 will total \$74,986. This figure should total approximately 0.5% of the denominational budget.

Respectfully submitted,

Lee A. Larkin

ATTACHMENT B

For Information Only

An Example of How the Proposal for Delegated Assemblies Would Be Apportioned, Based on the 1985 Statistics and the Presbyteries as They Were at the Last General Assembly

Presbytery	TEs	Churches	Additional		Total	%	Comm. to GA
ASCENSION	74	34		-	108	4.2	16
CALVARY	54	44	4	= 48	101	3.9	16
CENTRAL CAROLINA	35	20			55	2.1	10
CENTRAL FLORIDA	26	25	1	26	52	2.0	10
CENTRAL GEORGIA	47	27	4	31	78	3.0	12
COVENANT	49	42			91	3.6	14
DELMARVA	97	42	4	46	143	5.5	20
EASTERN CANADA	10	5			15	.6	4
EASTERN CAROLINA	17	12			29	1.1	6
EVANGEL	52	23	5	28	80	3.1	12
GRACE	47	41	3	44	91	3.5	14
GREAT LAKES	30	13			43	1.7	8
GULF COAST	31	20	1	21	52	2.0	10
ILLIANA	22	8			30	1.2	6
JAMES RIVER	38	21	4	25	63	2.4	10
KOREAN EASTERN	19	14			33	1.3	8
KOREAN SOUTHWEST	20	16			36	1.4	8
LOUISIANA	19	17			36	1.4	8
MID-AMERICA	10	6			16	.6	4
MISSISSIPPI VALLEY	67	59	4	63	130	.5	18
MISSOURI	55	18	1	19	74	2.9	12
NEW JERSEY	28	13			41	1.6	8
NEW RIVER	21	13			34	1.3	8
NORTH GEORGIA	56	19	1	20	76	2.9	12
NORTH TEXAS	28	13			41	1.6	8
NORTHEAST	42	15			57	2.2	10
NORTHERN ILLINOIS	23	11	4	15	38	1.5	8
PACIFIC	63	14			77	3.0	12
PACIFIC NORTHWEST	29	12			41	1.6	8
PALMETTO	65	41	3	44	109	4.2	16
PHILADELPHIA	102	33	2	35	137	5.3	20
SIOUXLANDS	28	15			43	1.7	8
SOUTH TEXAS	16	8			24	.9	6
SOUTHEAST ALABAMA	35	32	3	35	70	2.7	12
SOUTHERN FLORIDA	88	29	15	44	132	5.2	20
SOUTHWEST	35	15	2	17	52	2.0	10
TENNESSEE VALLEY	55	23	11	34	89	3.4	14
WARRIOR	22	26			48	1.9	10
WESTERN CAROLINA	41	21	1	22	63	2.4	10
WESTMINSTER	31	28			59	2.3	10
Total GA Commissioners							436

Note: The last column includes the addition of the minimum two allotted to each Presbytery.

APPENDIX B

PRESBYTERIAN CHURCH IN AMERICA
BOARD OF DIRECTORS

June 20, 1986

The Board of Directors of the Presbyterian Church in America held a regular meeting on June 20, 1986 at the Holiday Inn Midtown, Philadelphia, PA.

The meeting was convened by the Vice-Chairman, TE William Fox at 2:40 p.m., and the meeting was opened with a season of prayer.

A quorum was present.

The following members, staff and guests were present:

Members:

RE Wilson Barbee, Central Carolina
RE John T. Clark, Central Georgia
RE George Henning, Northeast
RE Charles Lowry, Westminster
RE Randall Stone, Missouri
RE W. Jack Williamson, SE Alabama

TE William Fox, Gulf Coast
TE William Henderson, Northeast
TE John Hoogstrate, Pacific NW
TE Donald MacNair, Missouri
TE Joseph Pipa, South Texas

Consultants:

TE Phil Clark, MNA Coordinator
TE Rodney King, Judicial Business

TE Charles Dunahoo, CE Coordinator
TE Paul McKaughan, MTW Coordinator

Staff:

RE Earl Witmer
TE Morton Smith
Jack & Bette Spears, GA Rep.

Brad McBrayer, COA
Jim Ostenson, COA

Guests:

TE Vaughn Hathaway, Jr.
Arthur Matthews, PCA MESSENGER

RE Robert Liken
TE Dale Smith

BD-6/86-1 Moved and duly passed to approve as corrected the minutes of the December 7, 1985, meeting of the Board of Directors. The following was omitted in the original set of minutes:

BD-12/85-4.1 Moved and duly passed that the following people be approved as the first seven trustees of the Investors Fund, with Taylor McGown being approved as the Convenor of the meeting.

Taylor McGown	TE Ex-banker	Columbus, MS
Ray Jones	RE Businessman	Chestnut Mountain, GA
John Montgomery	TE Ex-banker	Atlanta, GA
Rod Whited	TE Businessman	Jacksonville, FL
Ralph Mittendorf	TE Ex-banker	Stuart, FL
Wallace Krohn	RE Businessman	Ft. McCoy, FL
Paul Anthony	RE Businessman	Pittsburgh, PA

(Note: There was no Board Meeting in March 1986 due to the lack of a quorum.)

BD-6/86-2 Moved and duly passed that the corporate minutes reflect the continuation of Rev. Robert Auffarth, 505 Woodlawn Avenue, Newark, Delaware 19711 as the registered agent of the corporation.

BD-6/86-3 Moved and duly passed to adopt the corporate resolution authorizing any one of the corporate officers (Moderator, Stated Clerk, and Business Administrator-Treasurer) to effect sales and transfers of securities for the corporation's account (see Attachment A).

BD-6.86-4 Moved and duly passed to make the following recommendation to the 14th General Assembly:

That the General Assembly accept the report of the Board of Directors that they have completed their assignment by the 11th General Assembly (and continued by the 12th and 13th Assemblies) "to establish guidelines for a working relationship and due process between Covenant College and Covenant Theological Seminary and the courts of the PCA (*M11GA*, 11-36, III, 54, p. 101)." (See Attachments B & C).

- BD-6/86-5 Moved and duly passed to approve the "Guidelines for a Working Relationship and Due Process between Covenant Theological Seminary and the courts of the Presbyterian Church in America."
- BD 6/86-6 Moved and duly passed to notify the Boards of Trustees of Covenant College and Covenant Theological Seminary that Guideline No. 8 of the "Guidelines for a Working Relationship . . ." carries the intention of Guidelines Nos. 2 and 3.
- BD-6/86-7 Moved and duly passed to communicate the following recommendation by letter to the Boards of Trustees of Covenant College and Covenant Theological Seminary:
That the "Guidelines for a Working Relationship and Due Process between Covenant _____ and the courts of the Presbyterian Church in America" be incorporated into the Bylaws of Covenant _____.
- BD-6/86-8 Moved and duly passed to adopt resolutions authorizing Earl W. Witmer, D. B. McBrayer and Laurel J. De Bert to sign checks and to have access to the corporate safe deposit box. The resolutions also continue Earl W. Witmer as the designated corporate officer to borrow funds for the corporation. (See Attachment D.).
- BD-6/86-9 Moved and duly passed to receive as information the reports on the Rutherford Institute amicus brief and the recommended changes to the Bylaws of Covenant College.

The meeting was adjourned with prayer by TE William Fox at 3:40 p.m. The next meeting will be in conjunction with the next COA meeting in September 1986.

Respectfully submitted,
TE William Fox, Chairman
TE Robert Reymond, Secretary

ATTACHMENT A

Corporate Resolution Authorizing Sale
and/or Transfer of Securities

Drexel Burnham Lambert
60 Broad Street
New York, N.Y. 1004
(212) 480-6000

This resolution form authorizes designated
individuals by name or title to effect sales
and transfers for the corporation's account.

Presbyterian Church in America
Attn: Earl Witmer
P.O. Box 1428
Decatur, GA 30031

Acct. #05-03936-7-45

The above description explains
why this form is being
provided to or requested of
you. It is in no way a
complete summary of the
form. Please be sure that you
read the entire document
carefully.

I. (Name and Title of Certifying Officer)*
_____ of _____

do hereby certify that the following is a true and complete copy of a resolution
duly adopted by the Board of Directors** of the said corporation at a meeting
duly called and held on the _____ day of _____, 19_____, at
which a quorum was
present and voting throughout:

Resolved, that any ____ one ____ two of the following officers, namely, the
President, any Vice President, Treasurer, or _____
be and hereby ____ is ____ are authorized and empowered to sell, assign, transfer
and/or deliver and and all stocks, bonds, evidences of interest and/or
indebtedness, rights and options to acquire the same, and all other securities,
corporate or otherwise, now or hereafter standing in the name of, or belonging to,
this Corporation in any capacity.

I further certify that said resolution is in full force and effect as of the date hereof
and that same does not conflict with the By-laws, and that

Name of Assigning Officer

Title of Assigning Officer
is _____ and that

Name of Assigning Officer

Title of Assigning Officer
is _____
of the Corporation
Date _____ Signature of Individual as Appears in Line One**

(Corporate Seal)

*The certification must be made by the Secretary of the Corporation or a similar
officer having custody of the corporate records.

**Resolutions passed by bodies other than the Board of Directors may under
some circumstances be acceptable. A resolution by any such other body, should,
however, be supported by evidence of the authority of such body to act in the
premises. Such evidence might be in the form of a certified copy of the By-laws
of the Corporation.

***The officer certifying to the resolution must be an officer other than the
officer assigning the securities.

ATTACHMENT B

**GUIDELINES FOR A WORKING RELATIONSHIP AND DUE PROCESS
BETWEEN COVENANT COLLEGE AND THE COURTS OF THE PCA**

1. In all cases involving administrative action against employees of Covenant College, the Board of Trustees shall be the last resort for any appeal as it (the appeal) relates to the status of employment.
2. In cases involving dismissal of members of the PCA for doctrinal deviation or moral failure, it shall be the duty of the Board of Trustees to notify the appropriate church court within the denomination in order that the court bring charges if it so desires.
3. An employee who is a member of the PCA and is dismissed for moral or theological reasons may appeal to a church court for the purpose of clearing his or her name of any moral or theological charges. If such an appeal is successful, however, it will not automatically overturn the decision of the Board of Trustees with respect to employment status.
4. An employee who is not a member of the PCA and is dismissed for moral or theological reasons has no right to appeal beyond the Board of Trustees.
5. An employee who is dismissed for other than moral or theological reasons has no right to appeal beyond the Board of Trustees.
6. If any court of the PCA feels that there are moral or theological issues which need to be dealt with within the faculty or staff of Covenant College, it should proceed with judicial action in accordance with the *Book of Church Order* and notify the President that such judicial action has been initiated.
7. If a church court below the level of General Assembly were to find an employee of Covenant College and a member of the PCA guilty of moral or theological deviation, the college would ordinarily either (a) terminate the employee's relationship with the college, or (b) suspend the employee pending the outcome of any appeal to a higher court.
8. If a recommendation came from the General Assembly to terminate an employee for moral or theological reasons, then the college would have no alternative but to follow that directive.

- adopted by the Covenant College Board
of Trustees October 24, 1985, and
amended March 21, 1986

ATTACHMENT C

**GUIDELINES FOR A WORKING RELATIONSHIP AND DUE PROCESS
BETWEEN COVENANT THEOLOGICAL SEMINARY AND THE
COURTS OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Faculty Manual on pp. 3 and 4 outlines the procedure for dismissal of a professor. The procedure specifies that an appeal can go all the way to the Board of Trustees, whose action in the case shall be final. The guidelines which follow are intended to clarify how this procedure relates to the interest and jurisdiction of the General Assembly of the PCA or some lower church court in such cases.

Guidelines

1. In all cases involving administrative action against employees of Covenant Theological Seminary, the Board of Trustees shall be the last resort for any appeal as it (the appeal) relates to the status of employment.
2. In cases involving dismissal of members of the PCA for doctrinal deviation or moral failure, it shall be the duty of the Board of Trustees to notify the appropriate church court within the denomination in order that the court may bring charges if it so desires.
3. An employee who is a member of the PCA and is dismissed for moral or theological reasons may appeal to a church court for the purpose of clearing his or her name of any moral or theological charges. If such an appeal is successful, however, it will not automatically overturn the decision of the Board of Trustees with respect to status of employment. The Board of Trustees retains the final authority with respect to employment status.

4. An employee who is not a member of the PCA and is dismissed for moral or theological reasons has no right to appeal beyond the Board of Trustees, within the PCA.

5. An employee who is dismissed for other than moral or theological reasons has no right to appeal beyond the Board of Trustees, within the PCA.

6. If any court of the PCA feels that there are moral or theological issues which need to be dealt with within the faculty or staff of Covenant Theological Seminary, it should proceed with judicial action in accordance with the *Book of Church Order* and notify the President of the Seminary that such judicial action has been initiated.

7. If any church court below the level of General Assembly were to find an employee of Covenant Theological Seminary and member of the PCA guilty of moral or theological deviation, the Seminary would ordinarily either (a) terminate the employees' relationship with the Seminary; or, (b) suspend the employee pending the outcome of any appeal to a higher court.

8. If a recommendation came from the General Assembly to terminate an employee for moral or theological reasons, then the Seminary would have no alternative but to follow that directive.

ATTACHMENT D

ORIGINAL ONLY REQUIRED BY BANK.
COPY(IES) FOR CORPORATE MINUTE BOOK
AND/OR FILE.
(FOR USE, ALSO, BY ASSOCIATIONS, CLUBS,
RELIGIOUS AND FRATERNAL ORGAN-
IZATIONS, ETC.)

**CORPORATE ACCOUNT
CERTIFIED COPY OF RESOLUTIONS OF BOARD OF DIRECTORS
AND CERTIFICATE PURSUANT THERETO
PRESBYTERIAN CHURCH IN AMERICA
Committee on Administration
Name of Corporation**

4325 Memorial Drive, Suite N
Decatur, GA 30032 (P.O. Box 1428, Decatur, GA 30031)

I, THE UNDERSIGNED, HEREBY CERTIFY that I am the duly elected and qualified Secretary of the above named Corporation; that the following is a true and correct copy of resolutions duly adopted by the Board of Directors of said Corporation at a meeting duly held on the _____ day of _____, 19____, at which a quorum was present; and that such resolutions have not been rescinded or modified and are now of full force and effect:

"Resolved, that National Bank of Georgia, Fulton County, Georgia, be, and it hereby is, designated a depository of said Corporation, and that funds deposited to the account of said Corporation with said Bank may be withdrawn upon checks, drafts, notes, or other orders for the payment of money signed by the

Business Administrator-Treasurer, Assistant Treasurer, Assistant Secretary
(Insert title(s) only of officer(s) and specify number and/or combination of signatures required)

"FURTHER RESOLVED, that any one of such officers is authorized to endorse all checks, drafts, notes, bills, certificates of deposit, or other instruments payable to or owned or held by said Corporation for deposit in said account, or for collection or discount by said Bank; and to accept drafts and other instruments payable at said Bank; and to waive protest of any check, draft, note, bill, or other instrument made, drawn, or endorsed by or to the order of said Corporation

"FURTHER RESOLVED, that said Bank is hereby authorized and directed to accept and pay without further inquiry any check, draft, note, or other order for the payment of money against said account bearing the signature(s) of (those) officer(s) hereby authorized and empowered to sign such instrument(s) on behalf of said Corporation even though drawn, made, or endorsed to the order of any officer(s) signing the same, or tendered by such officer(s) for cashing or in payment of his (their) individual obligation(s), or for deposit to his (their) personal account(s), and said bank shall not be required or be under any obligation to inquire as to the circumstances of the issue or use of any instrument signed in accordance with the foregoing resolution, or the application or disposition of such instrument, or of the proceeds thereof.

"FURTHER RESOLVED, that the Business Administrator-Treasurer
(Insert title(s) only of officer(s) and specify number and/or combination of signatures required)

one signature required

of said Corporation be, and he (they) hereby is (are) authorized by, for, on behalf of, and in the name of said Corporation to:

(a) Negotiate, procure, and execute loans from said Bank in any amounts(s) not exceeding the aggregate sum at any one time outstanding of \$60,000. (write "no limit." if applicable):

(b) Discount with said Bank commercial paper made, drawn, or endorsed in favor of said Corporation by or upon third parties, without limit as to amount;

(c) Hypothecate or pledge with said Bank by appropriate instrument of conveyance such property, real or personal, tangible or intangible, owned or held by said Corporation, as may be required by said Bank as and for collateral security to any liabilities of said Corporation to said Bank

"FURTHER RESOLVED, that the Business Administrator-Treasurer, Assistant Treasurer,
(Insert title (s) only of officer (s) and specify number and/or combination of signatures required)

Assistant Secretary
of said Corporation be, and he (they) hereby is (are), authorized by, for, on behalf of, and in the name of said Corporation to execute with said Bank its Rental Agreement for a Safe Deposit Box, and that any ONE of said officers is (are) hereby designated to have access thereto.

"FURTHER RESOLVED, that the Secretary shall certify to said Bank the names of the presently duly elected and qualified officers of said Corporation and shall from time to time hereafter, as changes in the personnel of said officers are made, immediately certify such changes to said Bank, and said Bank shall be fully protected in relying on such certifications of the Secretary shall be indemnified and saved harmless from any claims, demands, expenses, losses, or damages resulting from, or growing out of, honoring the signature of any officer so certified, or for refusing to honor any signature not so certified.

"FURTHER RESOLVED, that the foregoing resolutions shall remain in full force and effect until written notice of their amendment or rescission shall have been received by said Bank, and that receipt of such notice shall not affect any action taken by said Bank prior thereto; and

"FURTHER RESOLVED, that the Secretary be, and he hereby is, authorized and directed to certify to said Bank the foregoing resolutions and that the provisions thereof are in conformity with the Charter and By-Laws of said Corporation."

I FURTHER CERTIFY that there is no provision in the Charter or By-Laws of said Corporation limiting the power of the Board of Directors to adopt the foregoing resolutions and that the same are in conformity with the provisions of said Charter and By-Laws.

I FURTHER CERTIFY that the following are the names and official signatures of the present officers of said Corporation.

PRINT OR TYPE	TITLE	SIGNATURE
_____	Moderator	_____
_____	Stated Clerk	_____
_____	Business Administrator/ Treasurer	_____
_____	Asst. Secy.	_____
_____	Asst. Treas.	_____

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said Corporation.

This, the _____ day of _____ 19____

(SEAL)

Secretary

September 6, 1986

The Board of Directors of the Presbyterian Church in America held a regular meeting on September 6, 1986 at the Howard Johnsons Atlanta Airport Hotel.

The meeting was convened by the Chairman, TE William Fox at 3:10 p.m. with prayer.

A quorum was present.

The following members, staff and guests were present:

Members:

TE Robert Auffarth, Delmarva
TE Lynn Downing, S. Florida
TE William Fox, Gulf Coast
TE John Hoogstrate, Pacific NW
TE Donald MacNair, Missouri
TE Harold Patteson, Palmetto
TE Robert Reymond, Illiana

RE Pete Austin, TN Valley
RE Wilson Barbee, C. Carolina
RE George Henning, Northeast
RE Robert Liken, Philadelphia
RE Robert Ranson, James River
RE Thomas Savage, S. Texas
RE Anderson Smith, W. Carolina
RE Randall Stone, Missouri

Consultants:

RE Jim Hughes, IAR Director

Staff:

RE Earl Witmer, COA Coordinator
Brad McBrayer, COA
TE Morton Smith, Stated Clerk
James Ostenson, COA
Laurel De Bert, COA

GA Representatives:

Gerald & Kay Sovereign
Jack & Bette Spears

Guests:

Arthur Matthews, PCA MESSENGER

The minutes of the June BOARD OF DIRECTORS Meeting were approved.

BD-9/86-1 Moved and duly passed that the 1987 National Year of Thanksgiving be seen as worthy but that the matter would require action by the General Assembly.

BD-9/86-2 Moved and duly passed that the Stated Clerk be instructed to correct the Bylaws Article V, Section 1 by deleting the word "agencies". The word first appeared in the Bylaws in the MINUTES OF THE 12th GENERAL ASSEMBLY and was the result of a typographical error rather than any action by the Assembly to amend the Bylaws.

Future meeting dates are December 5-6, 1986, March 12-13, 1987, September 11-12, 1987 and December 4-5, 1987.

The meeting was adjourned at 3:25 p.m. with prayer by TE Lynn Downing.

Respectfully submitted,
TE William Fox, Chairman
TE Robert Reymond, Secretary

March 19-21, 1987

The Board of Directors of the Presbyterian Church in America held a regular meeting on March 20, 1987 at the Howard Johnsons Atlanta Airport Hotel.

The meeting was convened by the Chairman, TE William Fox, at 12:40 p.m., with prayer.

A quorum was present.

The following members, staff and guests were present:

Members:

TE Robert Auffarth, Delmarva
TE William Fox, Gulf Coast
TE William Henderson, Northeast
TE John Love, Calvary
TE Donald MacNair, Missouri
TE Harold Patteson, Palmetto

RE Pete Austin, TN Valley
RE Wilson Barbee, C. Carolina
RE Charles Lowry, Westminster
RE Robert Ranson, James River
RE Randall Stone, Missouri

Consultants:

TE Rodney King, Judicial Business

Staff:

RE Earl Witmer, COA Coordinator

TE Morton Smith, Stated Clerk

Laurel De Bert, COA

James Ostenson, COA

Guests:

Arthur Matthews, PCA MESSENGER

GA Representatives:

Jack & Bette Spears

Kenneth & Carolyn Kullmar

The minutes of the September 1986, BOARD OF DIRECTORS Meeting were approved.

- BD-3/87-1 Moved and duly passed that the Board of Directors of the PRESBYTERIAN CHURCH IN AMERICA (A Corporation) ratify the actions of the Stated Clerk in executing a warranty deed dated November 10, 1986, transferring title to the property of New Covenant Presbyterian Church, Atlanta, Georgia, from PRESBYTERIAN CHURCH IN AMERICA, MISSION TO THE UNITED STATES to NORTH GEORGIA PRESBYTERY.
- BD-3/87-2 Moved and duly passed the adoption of the attached corporate resolution from Drexel Burnham Lambert authorizing any one of the corporate officers to effect sales and transfers of securities for the corporation's account. (Attachment A)
- BD-3/87-3 Moved and duly passed that the corporate minutes reflect the continuation of Rev. Robert Auffarth as the registered agent of the corporation in Delaware and 505 Woodlawn Avenue, Newark, Delaware 19711 as the address of the registered office of the corporation in Delaware.
- BD-3/87-4 Moved and duly passed the adoption of the attached resolution authorizing the use of facsimile signatures on checks and other documents relating to accounts held by the corporation at the National Bank of Georgia. (Attachment B)

The next meeting will be in Grand Rapids on Friday, June 12, 1987.

The meeting was adjourned at 12:43 p.m. with prayer by RE Randall Stone.

Respectfully submitted,
TE William Fox, Chairman
TE Robert Reymond, Secretary

ATTACHMENT A

Corporate Resolution Authorizing Sale
and/or Transfer of Securities

Drexel Burnham Lambert
60 Broad Street
New York, N.Y. 1004
(212) 480-6000

This resolution form authorizes designated
individuals by name or title to effect sales
and transfers for the corporation's account.

Presbyterian Church in America
Attn: Earl Witmer
P.O. Box 1428
Decatur, GA 30031

Acct. #05-03936-7-45

The above description explains
why this form is being
provided to or requested of
you. It is in no way a
complete summary of the
form. Please be sure that you
read the entire document
carefully.

I. (Name and Title of Certifying Officer)*

of _____

do hereby certify that the following is a true and complete copy of a resolution
duly adopted by the Board of Directors** of the said corporation at a meeting
duly called and held on the _____ day of _____, 19_____, at
which a quorum was
present and voting throughout:

Resolved, that any ____ one ____ two of the following officers, namely, the
President, any Vice President, Treasurer, or _____
be and hereby ____ is ____ are authorized and empowered to sell, assign, transfer
and/or deliver and and all stocks, bonds, evidences of interest and/or
indebtedness, rights and options to acquire the same, and all other securities,
corporate or otherwise, now or hereafter standing in the name of, or belonging to,
this Corporation in any capacity.
I further certify that said resolution is in full force and effect as of the date hereof
and that same does not conflict with the By-laws, and that

Name of Assigning Officer	Title of Assigning Officer
_____	_____ is _____ and that
Name of Assigning Officer	Title of Assigning Officer
_____	_____ is _____
	of the Corporation
	Date _____ Signature of Individual as Appears in Line One**
	_____ (Corporate Seal)

*The certification must be made by the Secretary of the Corporation or a similar
officer having custody of the corporate records.

**Resolutions passed by bodies other than the Board of Directors may under
some circumstances be acceptable. A resolution by any such other body, should,
however, be supported by evidence of the authority of such body to act in the
premises. Such evidence might be in the form of a certified copy of the By-laws
of the Corporation.

***The officer certifying to the resolution must be an officer other than the
officer assigning the securities.

ATTACHMENT B

Account Number: 48275 7

**CERTIFICATE OF AUTHORITY
AUTHORIZING FACSIMILE SIGNATURES
ON ACCOUNTS WITH
THE NATIONAL BANK OF GEORGIA
ATLANTA, GEORGIA**

I, the undersigned, hereby certify that I am the duly elected and qualified secretary of Presbyterian Church in America a corporation duly organized and existing under the laws of Georgia having its principal place of business in Decatur; that I am the keeper of the official records and corporate seal of said corporation; that the following is the true and correct copy of the resolution duly adopted by the Board of Directors of said corporation at a meeting duly held on the 20th day of March, 1987, at which a quorum was present; and that such resolution has not been subsequently rescinded or modified and is now in full force and effect:

"RESOLVED: That The National Bank of Georgia, Atlanta, Georgia as a designated depository of this corporation be and it is hereby requested, authorized and directed to honor all checks, drafts, or other orders for the payment of money in this corporation's name on its checking accounts (including those drawn to the individual order of any person or persons whose names appear thereon as signor or signors thereof) when bearing or purporting to bear the facsimile signature (s) of any one of the following:

Name Earl Witmer

 Treasurer

as

FURTHER RESOLVED: That said That National Bank of Georgia be and it hereby is authorized, requested, and entitled to honor, accept, charge, cash and pay, without limit as to amount and with out further inquiry all such checks, drafts or other orders for the payment of money regardless of by whom or by what means the actual or purported facsimile signature or signatures thereon may have been affixed thereto, if such facsimile signature or signatures resemble the facsimile specimens from time to time filed with The National Bank of Georgia, Atlanta, Georgia, by the secretary or other officer of this corporation.

FURTHER RESOLVED: That the authority conferred by the foregoing resolution shall continue until revoked by the Board of Directors of this corporation but said The National Bank of Georgia shall be fully protected in acting on such authority and may conclusively assume that the persons from time to time certified to it, under the seal of this corporation, are the persons actually occupying the aforesaid offices and shall not be charged with any notice of the revocation of such authority or the removal of such persons unless and until it shall have actually received a certificate, under seal of this corporation, setting forth such revocation or removal.

FURTHER RESOLVED: that all previous authorizations for the signing and honoring of checks, drafts or other orders of the payment of money drawn on The National Bank of Georgia by this corporation are continued in full force and effect as amplified hereby until notice shall have been actually received by The National Bank of Georgia, by certificate under seal of this corporation, setting forth such termination, revocation or removal."

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said corporation this _____ day of _____ 19_____.

(CORPORATE SEAL)

_____(Secretary)

MINUTES OF THE GENERAL ASSEMBLY

ATTACHMENT C

Account Number: 48275 7

**CERTIFICATE OF AUTHORITY
AUTHORIZING FACSIMILE SIGNATURES
ON ACCOUNTS WITH
THE NATIONAL BANK OF GEORGIA
ATLANTA, GEORGIA**

I, the undersigned, hereby certify that I am the duly elected and qualified secretary of Presbyterian Church in America a corporation duly organized and existing under the laws of Georgia having its principal place of business in Decatur; that I am the keeper of the official records and corporate seal of said corporation; that the following is the true and correct copy of the resolution duly adopted by the Board of Directors of said corporation at a meeting duly held on the 20th day of March, 1987, at which a quorum was present; and that such resolution has not been subsequently rescinded or modified and is now in full force and effect:

"RESOLVED: That The National Bank of Georgia, Atlanta, Georgia as a designated depository of this corporation be and it is hereby requested, authorized and directed to honor all checks, drafts, or other orders for the payment of money in this corporation's name on its checking accounts (including those drawn to the individual order of any person or persons whose names appear thereon as signor or signors thereof) when bearing or purporting to bear the facsimile signature (s) of any one of the following:

Name D. B. McBrayer as

Accountant/DP Manager

FURTHER RESOLVED: That said That National Bank of Georgia be and it hereby is authorized, requested, and entitled to honor, accept, charge, cash and pay, without limit as to amount and with out further inquiry all such checks, drafts or other orders for the payment of money regardless of by whom or by what means the actual or purported facsimile signature or signatures thereon may have been affixed thereto, if such facsimile signature or signatures resemble the facsimile specimens from time to time filed with The National Bank of Georgia, Atlanta, Georgia, by the secretary or other officer of this corporation.

FURTHER RESOLVED: That the authority conferred by the foregoing resolution shall continue until revoked by the Board of Directors of this corporation but said The National Bank of Georgia shall be fully protected in acting on such authority and may conclusively assume that the persons from time to time certified to it, under the seal of this corporation, are the persons actually occupying the aforesaid offices and shall not be charged with any notice of the revocation of such authority or the removal of such persons unless and until it shall have actually received a certificate, under seal of this corporation, setting forth such revocation or removal.

FURTHER RESOLVED: that all previous authorizations for the signing and honoring of checks, drafts or other orders of the payment of money drawn on The National Bank of Georgia by this corporation are continued in full force and effect as amplified hereby until notice shall have been actually received by The National Bank of Georgia, by certificate under seal of this corporation, setting forth such termination, revocation or removal."

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said corporation
this _____ day of _____ 19____.

(CORPORATE SEAL)

_____(Secretary)

APPENDIX C

COMMITTEE ON ADMINISTRATION REPORT TO THE 15th GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Introduction

Because God is faithful to His church, His appointed servants, committeemen and staff who administer the church's business, this report is provided with gratitude to Him.

In recognition of and willing submission to God's rule we acknowledge our accountability as his stewards for orderly administration of the church. The purpose of COA has been to provide effective policy oversight and efficient management of the church's affairs. The regular meetings of the COA have fulfilled the assigned responsibilities of the General Assembly through the unity of the spirit and the bond of peace. This committee's objective is to advance the stated purpose of the PCA. Having been elected as representatives of the church, the committee seeks to serve by upholding and being true to the scriptures, the reformed faith and obedient to the Great Commission of Jesus Christ.

As a permanent committee of the Assembly, COA is specifically charged to manage the business affairs of the Presbyterian Church in America.

The staff of the Stated Clerk and Administration offices occupy space adjacent to other committees and agencies of the General Assembly in Decatur, Georgia except for the Archives Office, which is housed in the Oliver J. Buswell, Jr. Library, on the grounds of Covenant Theological Seminary in St. Louis, Missouri. All aspects of the General Assembly's ecclesiastical and corporate obligations are executed by COA's staff.

II. Meetings

The Committee on Administration met on June 20, 1986, preceding the 14th General Assembly in Philadelphia, Pennsylvania. Officers elected for the following year were TE William Fox, Chairman; TE Donald MacNair, Vice-Chairman; TE Robert Reymond, Secretary. Subsequent regular meetings of COA were called for on September 5-6, 1986; December 5-6, 1986; and March 12-13, 1987.

In compliance with the instructions given by the General Assembly regarding expenditures being limited to current income (*M13GA*, 11-30, III, 35, 3, p. 83) the December 5-6, 1986 meeting was postponed. An action taken by COA in its September 5-6, 1986 meeting (FP-9/86-1) provided a guideline to the COA Coordinator and committee/commission chairmen for postponing or canceling meetings when cash flow is low to comply with the 1983 General Assembly directive. (See memorandum, November 22, 1986, Attachment 2, COA March 19-21, 1987 Minutes.)

COA rescheduled the March 12-13 meeting to meet on March 19-21, 1987. The next regular stated meeting is being called for on June 12, 1987 at Calvin College, Grand Rapids, Michigan. All Board of Directors meetings were held in connection with COA meetings.

During the past year the following subcommittees were appointed to address the matters of business before COA: Stated Clerk (SC), Administrative Planning (AP), Financial Planning (FP), Budget & Minute Review (BR), Corporate/Legal (CL), Office Planning (OP), General Assembly Arrangements (GA), and Service Projects (SP). (Minutes are referenced by abbreviations.)

An Ad-Hoc committee comprised of the chairmen of the sub-committees was formed by the COA Chairman to serve as the Strategic And Long Term Planning And Coordinating Group. The focus of this planning group is to review the overall direction of COA in regards to the purposes and needs defined by GA, as follows:

1. Goal setting and strategic planning;
2. Identifying external and internal trends impacting on administration of the PCA;
3. Analyzing and evaluating proposed objectives and programs;
4. Establishing specific operating objectives;
5. Selecting priorities for accomplishing strategic targets;

6. Identifying potential program reductions or expansions; and, recommending objectives for subcommittees in order to assure that GA's instructions are followed.

The permanent and ad-hoc committees which met or will meet to fulfill the 14th General Assembly assignments and whose support is provided by COA are here: Inter-Church Relations, 1 meeting; Judicial Business Committee, 2; Nominating Committee, 1; Review & Control of Presbyteries, 1; GA Commission to Ascension Presbytery, 2; Ad-Interim on GA Structure, 3; Freemasonry, 3; Heroic Measures, none; and Church/State, 1 by telephone conference call. Reports being presented to the 15th General Assembly without any expense to COA are as follows: Nuclear Warfare, Paedo-Communion, and Baptism.

III. Assignments to COA from the 14th General Assembly

1. That the Church/State Study Committee report be mailed to each church with a final report from the subcommittee to COA by February 15, 1987, including all questions, suggestions or objections from churches and/or individuals, and that COA make appropriate answers to the various overtures relating to the report submitting its recommendations to the 15th General Assembly. (*M14GA*, 14-74, III p.173, recommendation #55.) See COA recommendation #18 to 15th GA.
2. That the non-current records of COA be transferred to the Archives in accordance with *M12GA*, 12-90, p. 184-187, recommendation 20 (*M14GA*, 14-74, III, p. 174, recommendation 61.)
3. That the recommendation of the 12th GA (*M12GA*, p.164, 12-90, III 13) relating to a series of studies to justify the purchase of a building or land to suit the needs of the PCA General Assembly offices be completed and presented to the 15th General Assembly. (*M14GA* 14-74, III, p.171, recommendation 16.)
4. That the Ad-Hoc Salary Study committee of COA with the assignment of providing additional guidelines for salaries of all levels of committee staffs along with initial personnel policy manual be extended to the 15th General Assembly. (*M13GA*, 10-4, p.140, recommendation 39; *M14GA*, 14-74, III, p. 172, recommendation 39, B.) . See Summary Actions taken by COA, Administrative Planning, Item 4.

IV. Personnel

COA's staff has been reduced by one full-time secretary. The office is now comprised of Coordinator/Treasurer, Staff Counsel, Accountant/DP Manager, Administrative Assistant, and Financial Secretary. COA added Mr. & Mrs. Kenneth Kullmar as a General Assembly Representative team. They have been assigned to Alabama and Mississippi presbyteries and churches.

V. Summary of Actions Taken By the Board of Directors

1. Minutes of the Board of Directors meetings of June 20, 1986, September 6, 1986, and March 21, 1987 are being provided to the 15th GA Committee of Commissioners.
2. The actions of the Board of Directors generally pertained to authorization for check signing, transferring property title, securities sale or transfer, and timely corporation filings with several states.
3. The Stated Clerk was "... instructed to correct the bylaws article 5, section 1, by deleting the word 'agencies'". Note of explanation: The word "agencies" first appeared in the bylaws in the minutes of the 12th General Assembly as a result of a typographical error rather than through any action of the Assembly to amend the bylaws. (BD-9/86-2)
4. Notice: As of April 15, 1987 no litigation or notice of such action is pending against the Presbyterian Church in America (A Corporation).

VI. Summary of Actions Taken by COA According to Subcommittees

- A. Stated Clerk (SC)
 1. Full consideration of adequate staffing needs for the GA Office of the Stated Clerk was given in both the September, 1986 and March, 1987 meetings. In accommodating Dr. Morton Smith's request to divide his time between Greenville Theological Seminary and the Office of the Stated Clerk for the General Assembly the committee approved, for a period of one (1) year, a half-time employment arrangement (SC-3/87-1, 2, p. 3, 4). The structuring of General Assembly committee offices will continue to be a topic for discussion of the Ad-Interim Committee on Restructuring.

2. Performance evaluation called for by the 14th General Assembly was completed by the committee. Adoption of a formal procedure for review and evaluation of the performance of the Stated Clerk is anticipated to be in place by March 1988 (SC-3/87-6, p. 4).
- B. Administrative Planning (AP)
1. Upon recommendation of the COA staff, a third General Assembly Representative was appointed. RE Kenneth Kullmar, with his wife Carolyn, was appointed to call on the churches in the Alabama presbyteries on behalf of the General Assembly committees and agencies (AP-9/86-1, p. 3). Mr. Kullmar, a retired businessman, is an active elder in the Lake Osborne Presbyterian Church, which he has frequently represented in the South Florida Presbytery.
 2. The COA staff and General Assembly Representatives were asked to develop criteria for and implementation of a Key Man concept in local churches whereby information regarding ASKINGS, stewardship, Week of Prayer, and other services extended by COA could be encouraged in the local church (AP-9/86-6, p. 4).
 3. Having determined that RE Earl Witmer is properly fulfilling the task of Coordinator as outlined in the Job Description of March 1983, the committee nominated him as Coordinator of COA for another year (AP-3/87-4, p. 2). A proposed revision of the Job Description for the Coordinator is to be presented by the September 1987 meeting of COA (AP-3/87-5, p. 2).
 4. An Ad-Hoc Personnel Policy Committee comprised of staff representatives appointed by the permanent committee Coordinators and the Director of the Foundation for the purpose of developing recommended policies regarding salary scales, fringe benefits, job classifications, performance reviews, employee handbooks, etc. relating to the employees below the level of Coordinator was approved (AP-3/87-6, 7, p. 3). The Coordinator, with RE Donald McCoy, was instructed to search for an experienced personnel policy person who can assist this Ad-Hoc Personnel Policy Committee in its task.
 5. A committee to study the issues of a News/Information Office e.g. philosophy, committee oversight, job descriptions, and funding was formed (AP-3/87-8, p.3). The members are: TE Donald J. MacNair, Chairman; TE Robert Auffarth; TE William Henderson; RE Robert Ranson; TE Paul Settle. The committee met on April 14, 1987.
 6. Frequent requests come to the COA office for ministerial salary scales by regions of the country. COA approved mailing a confidential survey form to all churches requesting information regarding ministerial salaries, etc., that will assist the COA staff in compiling information by region, and by church size on ministerial compensation (AP-9/86-4, p. 4).
- C. Financial Planning (FP)
1. COA Coordinator was instructed to implement an interim development campaign to raise funds for the COA (FP-9/86-2, p. 5). COA records showed that 499 churches directly supported COA and 486 churches did not support COA between July 1985 and June 1986. A letter of appeal for financial support of COA went to all congregations of the PCA. COA approved a policy to raise designated gifts for the support of the Archives (FP-9/86-3, p. 6). The Stated Clerk sent a letter of appeal to all PCA churches for the benefit of the Archives. The amount of \$6,314.80 was received for that purpose.
 2. A budget of \$654,711 was approved by COA for fiscal year 1988 (FP-3/87-5, p. 5). COA's ASKINGS budget for FY 1988 is \$595,709.
 3. Due to concerns regarding future funding of COA, a request is given to the 15th General Assembly to erect a study committee to develop alternative funding mechanisms for COA and the Stated Clerk's Office to be brought to the 16th General Assembly in June, 1988 (FP-3/87-7, p. 5). The Financial Planning Subcommittee has been requested by COA to bring a rationale for this request to its June 1987 meeting preceding the 15th General Assembly.
- D. Budget & Minute Review (BR)
1. The Committee requested the COA Coordinator to develop a plan for the budget review process. The plan was presented but no further action was taken by the Committee due to the December meeting postponement (BR-9/86-2, p. 4).
 2. Budgets of all the General Assembly committees and agencies were reviewed and approved for presentation to the General Assembly (BR-3/87-1, 2, 3, 4, 5, 7, 8, 9, 10, 11, p. 10, 11). Following is a summary of budgets and GA ASKINGS with 1988 and 1987 per capita requirements to meet the budgets.

MINUTES OF THE GENERAL ASSEMBLY

	BUDGET	ASKINGS	1988	1987
MTW	\$9,327,800	\$9,148,900	\$57.01	\$56.48
SIMA	1,858,200	0	0	0
MNA	2,149,343	2,144,343	13.36	12.79
INVED	188,200	0	0	0
COA	654,711	595,709	3.71	4.83
CE/P	1,258,653	1,246,153	7.77	7.35
CTS	1,846,615	1,071,000	6.67	6.80
CC	6,292,142	980,000	6.11	6.22
RH	311,055	253,055	1.58	1.157
PCAF	147,033	0	0	0
IAR	674,812	0	0	0
TOTALS	\$24,708,564	\$15,439,160	*\$96.21	\$96.04

* this is based on a communicant membership of 160,470

3. COA is recommending that the GA instruct all committees and agencies to provide the total compensation amount, including all benefits to Coordinators, Directors, Presidents and Stated Clerk (BR-3/87-12, p. 11).
 4. COA requests General Assembly to direct all committees, boards and agencies to develop realistic budgets. The grounds for this request are (1) that all budgets and ASKINGS are greatly inflated, (2) since Committees, Boards, and Agencies do not receive the ASKINGS they must work on a smaller "actual" budget, and (3) the budget review process and accountability to GA is minimized by the current traditional approach to budget development.
 5. COA commended Mr. Floyd Simmons, Business Manager, Covenant Theological Seminary, for his "New Budget Highlights" commentary on the proposed budget. COA suggests that all committee and agencies consider using that format.
- E. Corporate/Legal (CL)
1. COA supported IAR's request to appoint its own auditor (CL-9/86-2A, p. 5).
 2. COA requested the 15th GA to instruct all Agencies which are not a part of the denominational corporation to amend their bylaws if necessary to require an annual audit of the financial affairs of the agency by an auditing firm designated by the GA on recommendation of the agency (CL-3/87-2, p. 5).
 3. COA recommended an amendment to Article III of the Bylaws of Presbyterian Church in America (A Corporation) (CL-3/87-3, p. 5 - See attachment).
- F. Office Planning (OP)
1. COA continues to develop financial feasibility studies regarding purchase or construction of a facility to house the PCA Committees and Agencies (OP-9/86-1, 2, p. 2). Two Committees and two Agencies are now seeking an additional 3500 square feet of floor space to adequately house their anticipated expansion of staff needs. Space requirements now exceed 22,000 square feet.
 2. COA authorized the Coordinator to approve leasing of new office space within the Executive Square Office Park for those Committees and Agencies in need of expansion so long as the lease terms do not extend past November 30, 1989 (OP-3/87-1, p. 9).
 3. COA staff was instructed to provide a complete report of space needs and feasibility studies to the committee by May 15, 1987. The committee anticipates having a report approved at the June 1987 COA meeting in Grand Rapids with recommendations to the 15th GA.
- G. General Assembly Arrangements (GA)
1. COA approved the continued policy of Committee/Agency presentations during GA's evening hours (GA-9/86-1, p. 6).
 2. COA requested of the Stated Clerk that a specific docketed time for GA Committee/Agency reports become the order of the day (GA-9/86-2, p. 6). COA approved the addition of item U in the manual for General Assembly Arrangements as follows "the News Officer of the PCA, the editor of the PCA Messenger shall inform the facilities chairman of space and equipment needs of the General Assembly News Office and shall manage the gathering and dissemination of the news of the General Assembly and related activities to the constituency of the PCA and the public media (GA-9/86-5, p. 6). COA adopted the Third Draft of the Proposed Docket for the 15th General Assembly (GA-3/87-1, p. 7). Temporary rule changes with respect to seating

of commissioners, refreshment breaks, roll calls, and quorum were made for expediting the work of the Assembly (GA-3/87-2, p. 7). These changes will be recommended to the 15th GA by the Stated Clerk's report in the opening session of the Assembly (GA-3/87-2, p. 7).

3. COA approved the expenses of members on Judicial Business who for financial reasons would not otherwise be able to attend the General Assembly (GA-3/87-4, p. 8). This policy was approved to be added to the Rules of Assembly Operations (GA-3/87-5, p. 8).
 4. COA approved guidelines for worship services of the 15th General Assembly (GA-3/87-6, p. 8).
 5. COA requests the 15th GA to grant five (5) minutes to the Mr. Billy Melvin, Executive Director of the National Association of Evangelicals, to bring greetings (GA-3/87-7, p. 8).
 6. COA approved a total budget of \$42,000 for the 15th General Assembly (GA-3/87-8, p. 8).
- H. Service Projects (SP)
1. COA approved the development of a conference for PCA Business Administrators to be held in Atlanta. The date for this one-day conference will be September 23, 1987. The location has been set at Perimeter Presbyterian Church, Norcross, Georgia (SP-9/86-2, p. 7).
 2. COA exercised its right to cancel the travel agreement with Lockspur, Inc. A new travel service has been arranged through Bryan Tours, Inc. of Jackson, Mississippi for all COA funded travel (SP-3/87-2, 3, p. 8).
 3. COA has approved a contract with Nynex to allow all PCA organizations the opportunity to purchase computer equipment at a 21% discount (SP-3/87-5, p. 9).
 4. A 1987 PCA Church Directory, including advertising to produce revenue thereby lowering the cost of the Directory, has been approved.
- I. Miscellaneous
1. The average per man per day cost for attending committee meetings in Atlanta during the past six months was \$275. This figure is offered to the 15th General Assembly as a guide for determining the cost of Ad-Hoc or permanent committee meetings.

VII. Recommendations

A. Rule changes carried over from the 14th GA

1. See 14-74, III, 39A
2. See 14-52, 62, p. 131
3. See 14-74, III, 4
4. See 14-74, III, 6

B. Proposed temporary rules for Assembly Operations

Change the name of section XII to read "Conduct of Business." Add to Rules for Assembly Operations XII new section 12-1, 12-2, and 12-3, and renumber remaining sections.

12-1 Commissioners are to be seated in the Assembly with their respective presbyteries. All commissioners are expected to be in their seats during the business sessions of the Assembly. A recess is to be docketed for each session.

12-2 The roll of the Assembly may be called at the discretion of the Moderator. It shall ordinarily be called approximately 15 minutes after each session of the Assembly has convened, or prior to the first divided vote of the Assembly is taken, thus determining the number of voting commissioners on the floor. The roll will be called by presbyteries in alphabetical order. The floor clerk or other spokesman for the presbytery shall report on the number of teaching and ruling elders present, and the number absent with excuse and the number absent without excuse. Only those seated in their places are to be counted as present. Excuses from any particular session of the Assembly are to be pre-filed by the commissioner with the presbytery floor clerk.

12-3 Ordinarily the Assembly votes by a show of hands. In the event that the issue is not clear, the Assembly may be requested to vote by standing. In the event that the issue is still not clear, a counted vote of the Assembly shall be taken. Counted votes of the Assembly will be taken by calling the roll of the presbyteries in alphabetical order. The presbytery floor clerks or other spokesman are to report the number favoring the motion, the number opposed and the number of abstentions. The Moderator may, at his discretion, terminate the roll call when it is clear that the issue has been determined, unless there is a request from any member of the Assembly that a full count be taken. The Clerk is to record all full count votes in the Minutes.

C. New Business for the 15th General Assembly

1. That TE Morton Smith be nominated as Stated Clerk on a half time basis, effective July 1, 1987 for a period of one year.
2. That RE Earl Wimer be nominated as Coordinator of COA for another year.
3. That the 15th General Assembly erect a study committee to develop alternative funding mechanisms for COA and the Stated Clerk's Office to be brought to the 16th General Assembly in June 1988.

[NOTE: At its meeting of 6/12/87, COA voted to rescind recommendation #3.]

4. That the 15th GA approve the proposed budget of Mission to North America for FY 1988 of \$2,149,343 with a GA ASKINGS of \$2,144,343.
5. That the 15th GA approve the proposed budget of the PCA Foundation for FY 1988 of \$147,033.
6. That the 15th GA approve the proposed budget of the Investor's Fund for Building & Development for FY 1988 of \$188,200.
7. That the 15th GA approve the proposed budget of Ridge Haven Conference Center for FY 1988 of \$311,055 with a GA ASKINGS of \$253,055.
8. That the 15th GA approve the proposed budget of Covenant Theological Seminary for FY 1988 of \$1,846,615 with a GA ASKINGS of \$1,071,000.
9. That the 15th GA approve the proposed budget of Covenant College for FY 1988 of \$6,292,142 with GA ASKINGS of \$980,000.
10. That the 15th GA approve the proposed budget of Christian Education & Publications for FY 1988 of \$1,258,653 with a GA ASKINGS of \$1,246,153.
11. That the 15th GA approve the proposed budget of Mission to the World for FY 1988 of \$9,327,800 with GA ASKINGS of \$9,148,900.
12. That the 15th GA approve the proposed budget of Servants in Missions Abroad (SIMA) for FY 1988 of \$1,858,200.
13. That the 15th GA approve the proposed budget of Insurance, Annuities & Relief for FY 1988 of \$674,812.
14. That the total compensation, including all benefits of Coordinators, Directors and Presidents and Stated Clerk be set forth in their respective budgets.
15. That the 15th GA direct all committees, boards and agencies to develop actual financial budgets based not on a maximum amount to spend but on a realistic amount expected to be spent; that GA approve spending of 5% above a realistic budget.
16. That the 15th GA instruct agencies not included in the denominational corporation (i.e. IAR, PCA Foundation, Ridge Haven, Covenant College, Covenant Theological Seminary, and Investor's Fund) to amend their bylaws, if necessary, to require an annual audit of the financial affairs of the agency by an auditing firm designated by the GA on recommendation by the agency.
17. That Article III of the Bylaws of PRESBYTERIAN CHURCH IN AMERICA (A Corporation) be amended to read:

ARTICLE III. OFFICERS.

Section 1. The officers of the Corporation shall be the Chairman of the Board and President, the Secretary, the Treasurer, and such assistant secretaries and treasurers as may be deemed desirable by the Board of Directors. The Board of Directors may elect assistant secretaries and treasurers. In the event that the Secretary or the Treasurer is unable to act, the Board of Directors shall be authorized to appoint a provisional Secretary or a provisional Treasurer to serve until a regular Secretary or Treasurer may be elected by the next General Assembly.

Section 2. The Chairman of the Committee on Administration shall serve as Chairman of the Board of Directors and as the President of the Corporation. The Chairman shall preside at all meetings of the Board of Directors and shall appoint the members of all subcommittees of the Board. He shall sign such instruments as may be required and shall perform such duties as may be assigned by the Board of Directors or the members of the Corporation in General Assembly.

Section 3. The Stated Clerk of the General Assembly shall serve as the Secretary of the Corporation. The Secretary shall have such duties and responsibilities as set forth in the *Book of Church Order* and the RULES OF ASSEMBLY OPERATION for the Stated Clerk. He shall be immediately responsible to the Committee on Administration. The Secretary shall prepare and forward all notices required by law or by these BYLAWS, and shall have general

charge of the corporate books and records. He shall sign such instruments as may be required, and perform the duties incident to the office of Secretary, and such duties as may be assigned by the Board of Directors or the members of the Corporation in General Assembly.

Section 4. The Coordinator of the Committee on Administration shall serve as the Treasurer of the Corporation. The Treasurer shall be the custodian of the funds and securities belonging to the Corporation, and not otherwise designated to one of the three program Committees. He shall receive, deposit and disburse such funds as directed by the General Assembly, including any provisions set forth in the *Book of Church Order*. He shall keep an accurate account of the finances of the Corporation, not only of the funds in his custody, but, by means of monthly reports from the other Committees, of their funds also, on a uniform form, which he shall provide. He shall prepare, or have prepared, such reports of the financial condition of the Corporation as may be required, and, in general, perform all of the duties incident to the office of Treasurer. He shall be bonded in an amount to be determined by the Committee on Administration.

18. That the 15th GA adopt the Church/State Study Committee report with the amendment that the title of the section on civil disobedience be retitled "Propriety of the Christian's Nonviolent Disobedience to the Civil Magistrate in the Abortion Controversy."
19. That the Reverend Dr. Billy Melvin, Executive Director of the National Association of Evangelicals be given five minutes to bring greetings to the 15th GA.
20. That the 15th General Assembly amend its appointment of the editor of the *Messenger* as the News Officer of Presbyterian Church in America [*M14GA*, p. 148, 14-67, III, 6] by not designating a News Officer at this time, but that such designation be delayed until the subcommittee of COA studying this matter reports its recommendation.
21. That the phrase in Section 5 of Article IV, BYLAWS "which should be held at least quarterly" be changed to: "which should be held as needed, but no less than twice a year."
22. That the 15th General Assembly adopt the attached resolution on humanism as part of the COA supplemental report concerning the Church-State Report (see Attachment A).
23. That the 15th General Assembly adopt the attached resolution on textbook censorship as part of the COA supplemental report concerning the Church-State Report (see Attachment B).
24. That the plan for distribution of undesignated gifts to the GA (see *M11GA*, p. 80, 11-30, III, 14) be continued for the FY 1988.
25. That a subscription donation for the 16th General Assembly be no more than \$65 per commissioner.
26. That the amendment to the Rules for Assembly operations XIV referred to COA by the 14th GA (see *M14GA*, p. 80, 14-4, E and p. 131, 14-52, 62) be denied.
27. That church sessions be encouraged to consider October 4, 11, 18, and 25, 1987 for special emphasis on Biblical stewardship in each local PCA church.
28. That the 15th General Assembly set the period of January 4-11, 1988 as an Assembly-wide Week of Prayer with TE Frank Barker, retiring Moderator as the National Chairman for the PCA.
29. That the 15th General Assembly approve the purchase of 1852 Century Place, Atlanta, Georgia or a similar building to house General Assembly offices along with the following:
 - a. That the goal of ownership for the proposed building be in the name of the Presbyterian Church in America (A Corporation)
 - b. That the COA begin immediately to raise the funds to equal 25% of the purchase price plus the additional \$300,000 (approximately) needed to move the GA offices to the proposed building
 - c. That COA be authorized to appoint real estate agent Ronald O'Keefe, COA Coordinator Earl Witmer, IAR Director James Hughes, RE Charles Lowry and TE William Fox to negotiate all aspects of the purchase of the facility on behalf of the PCA
 - d. That a capital fund campaign be authorized to raise the full purchase price of the facility within a three-year period with progress to be reported at each subsequent GA until completed.
30. That COA be given a place on the 15th GA docket on Monday afternoon to present a combined proposal for IAR and COA to finance the proposed building purchase.
31. That the General Assembly adopt the memorandum "To: Coordinators" (June 9, 1987) regarding procedural matters relating office consolidation and the purchase of the proposed building (see Attachment C).
32. That the 15th General Assembly approve the COA audit for FY86.

33. That the 15th General Assembly acknowledge with appreciation the work of the Ad Hoc Salary Study Committee and instruct COA to form an Ad Hoc Personnel Policy Committee consisting of staff representatives from the committees and agencies located in Atlanta to make recommendations to the COA concerning salaries at all levels below coordinators along with an initial personnel policy manual and that the Committee on Administration report COA's recommendations to the 16th GA. It is understood that any recommendations affecting the staff of Insurance, Annuities and Relief will be subject to approval by the Board of Trustees of IAR.
34. That the 15th General Assembly approve the following additions to the FY88 COA budget: \$5,000 to establish a News/Information Office Study Subcommittee; \$20,000 salary for a part-time staff member; and \$50,000 for the PCA Archives (to be spent only if designated funds are available).
35. That the General Assembly approve and provide a budget for each new study or ad hoc committee to be administered by COA.

Respectfully submitted
Earl Witmer, Coordinator

ATTACHMENT A

RESOLUTION ON HUMANISM

Whereas, the authority of God is neglected or disavowed in wide reaches of modern life, both in official atheistic nations that elevate the state as the ultimate source of human rights and duties, and also in the Free World where naturalistic philosophies regard human beings as lords of truth and right; and

Whereas, any generation that flees accountability to God, ignores the supernatural, and obscures transcendent truth and fixed values, invites poverty of spirit, ethical turmoil and civilizational chaos; and

Whereas, Humanism or Secular Humanism has penetrated leadership in public life in our own land, especially in the political, mass media, and educational arenas, so that religion (except for Humanism) is more and more regarded as irrelevant to national affairs and as of private significance only; and

Whereas, this secular outlook clashes with that of founders of the American republic who in the Declaration of Independence emphasized that the Creator has endowed all mankind with inalienable rights, in clear contrast with the contemporary priority for evolutionary theory in public schools and their evasion and virtual exclusion of creation doctrine from the classroom; and

Whereas, a generation that is academically encouraged to view divine creation as myth and evolution as fact cannot long escape the further illusion that human rights endowed by the Creator are likewise mythical, thus accelerating the drift to personal relativism and social instability in contemporary life; and

Whereas, the Supreme Court decisions of 1962 and 1963 have engendered considerable confusion as to the rights and privileges granted by the First Amendment to the Constitution of the United States of America with regard to prayer and other religious expression in public schools; and

Whereas, the same First Amendment to the Constitution which protects against the establishment of religion also clearly states that government shall not prohibit the free exercise of religion.

Therefore, be it resolved, that the Presbyterian Church in America encourage its members and other Christians to challenge the growing tendency of Humanists to dilute biblical principles in public life while they promote Humanistic alternatives; and

Be it further resolved, that we call upon our people to work to reverse the de facto exclusion of references to the Deity and Judeo-Christian values from public schools, which makes the government not neutral to religion but antagonistic to it, and replaces the Judeo-Christian ethic with a religion of humanism or Secular Humanism; and

Be it further resolved, that we pursue this reversal by Christian example and the penetration of secular society, and by seeking appropriate legislative and/or judicial action; and

Be it further resolved, that we call upon our churches to emphasize the authority of the living God as creator, preserver, and judge of the universe, and to articulate the significance of this for community, national, and international life, as well as individual life; and

Be it further resolved, that we approve the principle of quality education and urge our members and other Christians to become personally involved in public, private, or Christian school matters, encouraging the restoration of theistic history and values in the curriculum so the Humanistic values will not be taught exclusively; and

Be it further resolved, that we call our members and other Christians to involvement in political, educational and media opportunities, and to exemplify in their lives and leadership the relevance of the ethical principles of the Bible to the contemporary moral crisis.

ATTACHMENT B

RESOLUTION ON TEXTBOOK CENSORSHIP

Whereas, the Presbyterian Church in America recognizes our debt of gratitude to our forebearers who came to America seeking religious freedom; and

Whereas, Judeo-Christian values had a vital role in the founding of America, the formation of its institutions, and the making of its national character; and

Whereas, Judeo-Christian values are the source and support of our rights and freedoms as evidenced in the words of our Declaration of Independence that "all men are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and

Whereas, the U. S. Supreme Court requires neutrality of religion in the public schools, not forbidding the teachings of religion's role in history but forbidding the teaching of tenets of faith; and

Whereas, the Vitz Study completed for the U. S. Department of Education, which examined 90 textbooks used in 72 percent of the classes of our public schools (and corroborated by other researchers), found the virtual total censorship of the existence, history, contributions, and current role of the Judeo-Christian heritage from our textbooks; and

Whereas, the omission of references in textbooks to the existence, contributions, and current role of the Judeo-Christian heritage in our society represents, according to the Vitz Study, "a systematic denial of the history, heritage, beliefs, and values of a very large segment of the American People" having the Judeo-Christian heritage; and, the elimination of these references from textbooks may contribute to the hardening of fertile young minds to the receipt of the Gospel and may minimize to them their nation's religious heritage and their own religious commitment.

Be it therefore resolved, that the Presbyterian Church in America pray diligently for those who seek the correction of the censored history of America's development as presented in textbooks; and

Be it further resolved, that we urge all our members and other Christians to oppose censorship of the Judeo-Christian heritage as a historical fact from our public school textbooks; and

Be it finally resolved, that we urge all our members and other Christians to encourage textbook selection committees working with city, county, and state boards of education not to accept textbooks that have censored the Judeo-Christian heritage.

ATTACHMENT C

Revised Copy as of June 9, 1987

TO: Coordinators

FROM: Charles Dunahoo

RE: Procedural Matters

Please read the following and see if I have represented our conclusions properly.

I. Procedures for things relating to office consolidation.

- A. There will be two levels of decision making regarding the consolidation of space, service and functions.
 1. Level One: A unanimous decision by all coordinators and agency "heads" located in the Decatur offices. If these decisions impact the Conference Center, College and Seminary, those agency "heads" will also be involved in the process.
 2. Level Two: Partial consolidation of space, services and function will be handled in the following manner: In any area in which the group considers consolidating space, services or functions, any member has the right not to participate in such consolidation. A decision not to participate would constitute grounds for non-participation, but would not prohibit others who desire to consolidate in any given area from doing so.

These procedures will be reviewed and evaluated at the January 1988 Coordinator's Meeting.

3. A space planner will be used initially for a feasibility study and to make recommendations for the above. Decisions will be made with those recommendations either at level One or Level Two.
4. Any CEO can bring before the entire group thoughts, suggestions and/or recommendations regarding space, services or functions. Levels One and/or Two will be used in each case.

II. Goal.

- A. For the PCA to own the building and be managed by COA.
- B. If A. is not possible immediately then IAR is asked to own the building for 12 months up to five years and lease it to the PCA.

III. Immediate Situation

It was agreed upon at the June 8, 1987 meeting of the coordinators that the following contingencies must be met before proceeding with the purchase of a building.

- A. That the cost of rent governed by each committee's and agency's 1987-88 budget is not to exceed \$12 per square foot.
- B. That a safety net be established. This is an adequate reserve (at least \$100,000) held by COA as a contingency fund to cover the needed operational and debt retirement cash flow.

Examples:

- (1) \$100,000 available through MTW already approved
- (2) Balloon loan, with payment of interest only
- (3) Accounts receivable approval from IAR--allowing partial debt-retirement payments
- C. That a down payment and moving cost fund of \$1.2 million on \$2.3 million purchase must be donated. Any purchase price increase over \$2.3 million increases the needed donations.
- D. That of the necessary down payment there must be at least one-half in cash up front and commitments for the remainder within three (3) years.

ATTACHMENT D

COMMITTEE ON ADMINISTRATION

Summary Budget
For the twelve months ending June 30, 1988

	Stated Clerk	SC Archives	Standing Committee	General Assembly	COA	1988 Budget	1987 Budget
Designated	25,000	61,000	0	63,000	508,349	657,349	
Undesignated	0	0	0	0	30,000	30,000	
Earned Income	200	0	0	5,625	36,537	42,362	
Other	0	0	0	0	0	0	
TOTAL SUPPORT	25,200	61,000	0	68,625	574,886	739,711	624,215
Salaries	66,637	19,685	0	0	157,927	244,249	
Benefits	7,824	1,128	0	0	21,917	30,869	
Employer's FICA	1,593	1,407	0	0	11,841	14,841	
Outside Help	0	0	0	4,000	16,050	20,050	
TOTAL SALARY	56,054	22,220	0	4,000	207,735	310,009	320,576
Travel	8,500	0	44,880	5,000	25,200	83,580	75,900
Printing	1,100	0	0	40,000	40,100	81,200	41,110
Rent and Storage	9,184	0	0	2,500	19,847	31,531	30,101
Room and Board	4,500	0	18,480	6,750	17,185	46,915	37,230
Postage	5,000	0	333	2,000	20,175	27,508	12,450
Telephone	2,200	0	792	1,000	5,120	9,112	14,855
Foundation	0	0	0	0	24,505	24,505	21,186
Office Supplies	2,075	33,780	1,521	500	3,300	41,176	8,980
Repairs & Maintenance	2,000	0	0	0	1,300	3,300	5,800
Development	0	0	0	1,000	2,700	3,700	5,700
Promotional	500	0	0	3,250	1,875	5,625	10,750
Capital Purchases	7,500	20,000	0	0	21,200	48,700	7,400
Freight & Shipping	125	0	0	1,000	1,200	2,325	4,200
Dues & Subscriptions	150	0	0	0	1,800	1,950	3,702
Professional Services	0	0	0	0	6,000	6,000	10,150
Insurance	1,000	0	0	0	3,000	4,000	3,400

COMMITTEE ON ADMINISTRATION

Continued

	Stated Clerk	SC Archives	Standing Committee	General Assembly	COA	1988 Budget	1987 Budget
Computer Expense	1,500	0	0	0	500	2,000	2,800
Professional Development	100	0	0	0	3,875	3,975	3,875
Contingencies	1,000	0	0	1,000	600	2,600	4,050
TOTAL EXPENSES	122,488	76,000	66,006	68,000	407,217	739,711	624,215
Revenue (Support)	(97,288)	(15,000)	(66,006)	625	177,669	0	0

* Notes: Salaries and Benefits (Total Compensation)

	1988 BUDGET	1987 BUDGET
Committee on Administration	51,432	47,965
Stated Clerk's Office	142,635	136,777
Archives	24,000	45,365
General Assembly Representatives	32,054	51,469
Total Salaries and benefits	22,220	15,000
	<u>17,668</u>	<u>24,000</u>
	290,009	320,576

coordinator (base \$48,000)

staff

clerk (base \$24,000)

staff

COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Budget FY 1988

	86-87 Approved	86-87 Projected	87-88 Proposed
Coordinators Salary & Benefits	45,365	45,365	48,000
Total Salaries and Benefits	416,723	369,904	428,439
Office Supplies	9,400	2,669	
Telephone	14,500	10,669	15,000
Computer Expense	7,700	737	7,000
Printing	21,300	23,084	25,000
Postage	6,000	7,269	9,000
Miscellaneous	9,300	5,294	5,500
Dues, Subscription, Publication	4,000	2,280	2,280
Equipment Rent/Maint.	2,000	3,893	4,000
Capital Expenditures	13,500	4,703	5,000
Rents	37,200	37,125	42,000
Insurance	2,800	277	3,000
PCA Foundation	22,301	22,909	23,000
Conferences	1,300	320	1,000
Professional Services	20,800		20,000
Audio Visual	15,000	140	6,000
Travel, Hotel	59,444	48,212	60,000
Book Allowances	600	1,152	1,500
Vehicles	9,075	6,265	8,000
Overhead Allocations	47,350	50,825	55,000
Christian School Program	3,000		2,000
Special Events	6,000		4,000
Follow Me	13,000	11,174	13,000
Effective Church Leadership	2,000	450	2,000
Brochures/Promotion	7,500		4,000
CE Newsletter	10,000		
Adult Education	16,000		
Great Commission Publications	100,000	50,000	100,000
Study Committee/AIDS			4,200
Officer Training Material	3,000	3,000	3,000
Women in the Church	15,000	1,269	15,000
WIC Newsletter	4,500	980	5,000
WIC Bible Study	15,000	15,000	15,000
Seminar Training	30,000		30,000
NAE	605		1,000
Archives	2,154		2,154
Messenger:			
Editor			37,440
Secretary 1/2 time			7,000
Printing	77,000	82,830	95,000
Postage	52,350	56,940	60,000
Writers	2,000		2,000
Photographs	1,000		1,000
Graphics	<u>27,000</u>	<u>27,034</u>	<u>30,000</u>
	1,152,767	891,769	1,201,513

News Office:Minimum Bdgt.	
News Editor	37,440
Secretary 1/2 time	7,000
Travel, photos, etc.	<u>16,900</u>
TOTAL NEWS OFFICE	<u>61,340</u>
TOTAL BUDGET	<u>1,262,853</u>

MISSION TO NORTH AMERICA

FY 1988 Budget

	Budget	Growth
ADMINISTRATION		
OFFICE LINE ITEMS:		
1. Coordinator	45,365	
2. Salaries	26,035	
3. Supplies	12,000	
4. Telephone	7,000	
5. Equipment	10,000	
6. Postage/Mailings	11,500	
7. Travel	16,000	
8. Insurance	2,000	
9. Rent	<u>40,000</u>	
TOTAL	169,900	<u>0</u>

GENERAL ASSEMBLY/COMMITTEE

GENERAL ASSEMBLY LINE ITEMS:

1. Foundation	24,505	
2. NAE	1,116	
3. Audit	6,500	
4. Archives	865	
5. Programs and Travel	<u>18,000</u>	
TOTAL	50,986	<u>0</u>
Committee Meetings TOTAL	<u>32,796</u>	
GA/COMMITTEE TOTAL	83,782	<u>0</u>

CHURCH EXTENSION IN NORTH AMERICA

ANGLO CHURCH PLANTING LINE ITEMS:

1. Salaries	95,754	
2. Travel and Telephone	21,000	
3. Conferences	26,000	
4. Postage/Printing	6,000	
5. Assessment	25,000	10,000
6. Org. Pastors, Interns	548,801	229,199
Moving Expenses	45,000	35,000
Processing and Placement	20,000	6,000
O. P. Operating Budget	77,000	63,000
7. Western Representative	<u>46,060</u>	
TOTAL	910,615	<u>343,199</u>

ETHNIC CHURCH PLANTING LINE ITEMS:

1. FRENCH MINISTRY		
Field Support	8,640	68,700
CERQ	5,640	
Scholarships	<u>3,000</u>	
TOTAL FRENCH	17,280	<u>68,700</u>
2. HISPANIC MINISTRY		
Field Support	<u>48,090</u>	<u>93,410</u>
TOTAL HISPANIC	48,090	93,410

Mission to North America Cont'd.

3. JAPANESE MINISTRY		
Field Support	<u>21,468</u>	<u>52,000</u>
TOTAL JAPANESE	21,468	52,000
4. CHINESE MINISTRY		
Salaries	35,000	
Travel/Telephone	6,000	
Scholarships	4,000	
Training	5,000	3,000
Field Support	20,800	
Intern Program	<u>27,200</u>	<u>24,000</u>
TOTAL CHINESE	98,000	27,000
5. KOREAN MINISTRY		
Salaries	35,000	
Travel/Telephone	8,400	
Scholarships	10,000	
Printing/Postage	1,200	
Training	3,000	
Misc.	3,000	
Interns	27,000	24,000
Field Support	<u>21,600</u>	
TOTAL KOREAN	109,200	24,000
6. BLACK MINISTRY		
Salaries	35,000	
Travel/Telephone	8,000	
Scholarships	14,000	
CUM	22,000	
Training	5,000	
Field Support	<u>65,600</u>	<u>24,000</u>
TOTAL BLACK	149,600	24,000
7. GENERAL DEPARTMENT		
Salaries	59,462	
Travel/Telephone	8,200	
Printing/Postage	3,000	
Training	600	
Miscellaneous	1,000	
Sharpes/Wycliffe	17,000	10,000
C.U.T.S.	<u>0</u>	<u>50,000</u>
TOTAL GENERAL DEPARTMENT	<u>89,262</u>	<u>60,000</u>
ETHNIC GRAND TOTAL	532,900	349,110
CAMPUS MINISTRY LINE ITEMS:		
1. Salaries	60,250	
2. Travel and Telephone	12,000	
3. Support Services	16,000	
4. Field Assistance	20,000	
5. International	<u>47,000</u>	<u>100,000</u>
TOTAL	155,250	100,000

Mission to North America, Cont'd

EVANGELISM AND CHURCH GROWTH LINE ITEMS:

1. Salaries	52,500	
2. Travel and Telephone	3,000	
3. Conferences	5,000	
4. Seminars	1,000	
5. Church Relations	4,100	
TOTAL	65,600	0

CHAPLAINS LINE ITEMS:

1. Salaries	12,906	
2. Office Expense	6,500	
3. Commission	1,500	
4. Travel	1,900	
5. Printing	500	
TOTAL	23,306	0

LONG RANGE PLANS AND DEMOGRAPHICS LINE ITEMS:

1. Salaries	19,290	
2. Travel and Telephone	1,300	
3. Material/Service	1,000	
4. Miscellaneous	300	
TOTAL	21,890	0

BUILDING AND DEVELOPMENTAL MIN. LINE ITEMS:

1. Salaries	55,000	
2. Travel and Telephone	11,100	
3. Printing	1,000	
4. Postage	2,500	
5. Legal	2,000	
6. Computer Software	1,000	
TOTAL	72,600	0

CHURCH EXTENSION SUPPORT

FINANCIAL DEVELOPMENT AND MANAGEMENT LINE ITEMS:

1. Salaries	66,000	
2. Computer Software & Consulting	3,500	
3. Printing/Promotion/Postage	15,000	
4. Travel and Telephone	7,000	
5. Invocation	21,000	
6. Miscellaneous	1,000	
TOTAL	113,500	0

TOTALS

OFFICE	169,900	0
GENERAL ASSEMBLY/COMMITTEE	83,782	0
CHURCH EXTENSION	1,782,161	792,309
CHURCH EXTENSION SUPPORT	113,500	0
	<u>2,149,343</u>	<u>792,309</u>

Mission to North America, Cont'd**MERCY AND DISASTER RELIEF LINE ITEMS:**

1. Salaries	29,280	
2. Travel and Telephone	6,000	
3. Development	10,000	
4. Miscellaneous	<u>1,000</u>	<hr/>
MERCY/DISASTER TOTAL*	46,280	0

*** MINUTES FROM THE 13TH GENERAL ASSEMBLY:**

That the Assembly approve removing the collection and distribution of gifts for Mercy Ministries, except for the cost of office support, from the annual budget of MNA, allowing the receipting of gifts (good for tax purposes) and the distribution of those gifts without budgetary restraints according to need as determined by a Subcommittee on Disaster Response.

Adopted

**MISSION TO THE WORLD
1987-88 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		% CHANGE	
	1986-87 EXPENSES	1986-87 BUDGET	PROPOSED 1987-88 BUDGET	87-88 BGT AGAINST EXPENSES
1. Coordinator's Salary/Housing	49,800	44,000	23,500	-52.81%
2. Salaries	4,727,100	4,564,900	5,192,700	9.85%
3. Benefits	1,040,000	1,067,400	1,150,400	10.62%
4. Committee Meetings	41,300	41,100	43,300	4.84%
5. Computer Serv. and Supplies	228,500	284,000	243,600	6.61%
6. Conferences and Meetings	104,500	117,000	106,000	1.44%
7. General Assembly Expenses	42,300	42,300	44,200	4.49%
8. Professional Services	86,000	75,000	104,000	20.93%
9. Occupancy Costs	61,000	66,000	63,000	3.28%
10. Office Expenses	98,600	112,400	91,600	-7.10%
11. Outfit Shipping and Travel	322,400	335,300	340,000	5.46%
12. Personnel Development	201,500	221,500	240,300	19.26%
13. Postage and Shipping	36,600	51,500	38,000	3.83%
14. Promotional	192,600	235,000	206,900	7.42%
15. Itineration	240,100	262,500	253,900	5.75%
16. Telephone and Telegraph	45,000	61,500	46,800	4.00%
17. Staff Travel and Hotel	112,000	61,500	128,400	14.64%
18. Misc. Missionary Expense	7,000	13,500	10,000	42.86%
19. Field Expenses	700,000	780,000	750,000	7.14%
20. Project Expenses	220,000	428,400	228,800	4.00%
21. Furniture and Equipment	52,900	20,000	22,400	-57.66%
TOTAL EXPENSES	8,609,200	8,884,800	9,327,800	8.35%

MISSION TO THE WORLD
1987-88 BUDGET PRESENTATION

DESCRIPTION	FORECASTED		% CHANGE	
	1986-87 EXPENSES	1986-87 BUDGET	PROPOSED 1987-88 BUDGET	87-88 BGT AGAINST EXPENSES
1 Coordinator's Salary/Housing				
1a Salary & Housing	44,400	37,500	21,000	-52.70%
1b Insurance & Annuities	<u>5,400</u>	<u>6,500</u>	<u>2,500</u>	<u>-53.70%</u>
TOTAL	49,800	44,000	23,500	-52.81%
2 Salaries				
2a Senior Staff	126,600	95,900	162,600	28.44%
2b Senior Administrative Staff	66,300	81,300	65,800	-0.75%
2c Office Staff	358,900	328,100	376,800	4.99%
2d Missionaries & Nat. Workers	2,795,700	2,700,000	3,075,300	10.00%
2e Retiree's Supplement	83,100	83,300	87,200	4.93%
2f Outside Help	23,500	34,300	24,700	5.11%
2g Missionary Quotas	1,273,000	1,242,000	1,400,300	10.00%
TOTAL	4,727,100	4,564,900	5,192,700	9.85%
3 Benefits				
3a Med Ins Senior Staff	14,400	16,300	17,100	18.75%
3b Med Ins Staff	21,900	24,000	23,000	5.02%
3c Med Ins Retirees	25,600	28,300	29,200	14.06%
3d Med Ins Missionaries	355,300	364,500	390,800	9.99%
3e Annuity Senior Staff	16,800	17,400	25,000	48.81%
3f Annuity Staff	24,300	23,000	25,500	4.94%
3g Annuity Missionaries	485,300	523,800	533,900	10.01%
3h Payroll Taxes	96,400	70,100	105,900	9.85%
TOTAL	1,040,000	1,067,400	1,150,400	10.62%
4 Committee Meetings				
4a Travel	17,000	20,000	17,700	4.12%
4b Hotel	13,400	11,500	14,000	4.48%
4c Group Meals	8,900	7,200	9,500	6.74%
4e Other Committee Expenses	2,000	2,400	2,100	5.00%
TOTAL	41,300	41,100	43,300	4.84%
5 Computer Services and Supplies				
5a Supplies and Maintenance	7,300	6,000	7,600	4.11%
5b Service Bureau	219,700	272,000	228,000	3.78%
5c Software	1,500	6,000	8,000	433.33%
TOTAL	228,500	284,000	243,600	6.61%

MISSION TO THE WORLD, Cont'd.

DESCRIPTION	FORECASTED		PROPOSED 1987-88 BUDGET	% CHANGE 87-88 BGT AGAINST EXPENSES
	1986-87 EXPENSES	1986-87 BUDGET		
6 Conferences and Meetings				
6a Conferences	14,800	10,000	10,000	-32.43%
6b Field Conferences	25,000	25,000	26,000	4.00%
6c MTW/MNA Retreat	64,700	82,000	70,000	8.19%
TOTAL	104,500	117,000	106,000	1.44%
7 General Assembly Expenses				
7a PCA Foundation	22,300	22,300	23,400	4.93%
7b GA - Committee Expenses	20,000	20,000	20,800	4.00%
TOTAL	42,300	42,300	44,200	4.49%
8 Professional Services				
8a Auditing/Accounting Service	20,000	9,000	11,400	-43.00%
8b Research Department	0		25,000	
8c Management Consultant	41,000	41,000	42,600	3.90%
8d Investment Expense	25,000	25,000	25,000	0.00%
TOTAL	86,000	75,000	104,000	20.93%
9 Occupancy Costs				
9a Rent	55,000	60,000	57,000	3.64%
9b Insurance	6,000	6,000	6,000	0.00%
TOTAL	61,000	66,000	63,000	3.28%
10 Office Expenses				
10a Office	51,500	55,000	53,300	3.50%
10b Latin American Office Expense	0		10,100	
10c Dues and Memberships	12,500	15,500	12,500	0.00%
10d Subscriptions & Publication	10,000	10,000	10,000	0.00%
10e Lease Payments	19,100	29,900	0	
10f Repairs	5,500	2,000	5,700	3.64%
TOTAL	98,600	112,400	91,600	-7.10%
11 Outfit Shipping and Travel				
11a Shipping Expense	109,200	97,300	115,200	5.49%
11b Missionary Outfit & Setup	44,700	52,000	47,100	5.37%
11c Miss. Travel To/From Field	168,500	186,000	177,700	5.46%
TOTAL	322,400	335,300	340,000	5.46%
12 Personnel Development				
12a Assessment Center	0		24,300	
12b Candidate Recruiting & Devel.	60,000	60,000	38,000	-36.67%
12c Continuing Education	14,500	13,000	15,000	3.45%
12d Language Study	35,000	18,000	30,000	-14.29%
12e Internship	32,000	70,500	69,000	115.63%
12f Physical and Debriefing	60,000	60,000	64,000	6.67%
TOTAL	201,500	221,500	240,300	19.26%

MISSION TO THE WORLD, Cont'd.

DESCRIPTION	FORECASTED		% CHANGE	
	1986-87 EXPENSES	1986-87 BUDGET	PROPOSED 1987-88 BUDGET	87-88 BGT AGAINST EXPENSES
13 Postage and Shipping	36,600	51,500	38,000	3.83%
14 Promotional				
14a Prayer Cards	14,300	28,000	20,000	39.86%
14b Prayer Letters	99,300	115,000	105,000	5.74%
14c Publicity	19,000	32,000	20,400	7.37%
14d Network	60,000	60,000	61,500	2.50%
TOTAL	192,600	235,000	206,900	7.42%
15 Itineration				
15a Program Travel	30,000	21,000	31,200	4.00%
15b Itineration Travel	210,100	241,500	222,700	6.00%
TOTAL	240,100	262,500	253,900	5.75%
16 Telephone and Telegraph	45,000	61,500	46,800	4.00%
17 Staff Travel and Hotel				
17a Senior Staff Travel	107,500	11,500	115,600	7.53%
17b Staff Travel	4,500	50,000	5,000	11.11%
17c Regional Coordinator Travel	0		7,800	
TOTAL	112,000	61,500	128,400	14.64%
18 Misc. Missionary Expense				
18a Other Expenses	4,000	7,500	5,000	25.00%
18b Contingencies Fund	3,000	6,000	5,000	66.67%
TOTAL	7,000	13,500	10,000	42.86%
19 Field Expenses	700,000	780,000	750,000	7.14%
20 Project Expenses	220,000	428,400	228,800	4.00%
TOTAL	920,000	1,208,400	978,800	6.39%
21 Furniture and Equipment	52,900	20,000	22,400	-57.66%
TOTAL EXPENSES	8,609,200	8,884,800	9,327,800	8.35%

MISSION TO THE WORLD BUDGET HIGHLIGHTS

PROPOSED BUDGET FOR FISCAL YEAR 1987-88

I. Criteria for Preparation of 1987-88 Budget

- A. The proposed budget covers the fiscal year, July 1987 through June 1988. In order to provide meaningful comparisons, the actual six months expenses through December 31, 1986 have been extrapolated to 12 months, but adjusted by either increases or decreases in expenses as they can be projected at this time.
- B. MTW missionary growth is as follows:

<u>Date</u>	<u>Missionaries</u>	<u>Growth</u>
June 30, 1985	346	
June 30, 1986	372	7.5%
June 30, 1987 Forecast	397	6.7%
June 30, 1988 Forecast	445	12.1%

The missionary growth projections for 1988 are based on the approved goal of 800 missionaries by 1993--600 career missionaries with MTW and 200 SIMA missionaries.

- C. A 10% increase over 1986-87 was used in the expense categories directly related to missionaries to cover the 12% growth in the missionary force, plus a 4% inflation factor for 1988 over 1987 costs. Other expenses were increased based on individual analysis and projected costs.

II. Income Growth

- A. The following is the income growth pattern of Mission to the World based on a calendar year through 1984 and on a fiscal year thereafter.

<u>Date</u>	<u>Income</u>	<u>Growth</u>
1978	1,781,637	17%
1979	2,288,275	22
1980	2,628,005	13
1981	5,052,875	16
1982	5,747,768	14
1983	6,356,983	11
1984	7,100,639	12
1985/86	8,181,964	15
1986/87*	8,609,200	5
1987-88**	9,327,800	8

* Projected estimate

**Proposed budget

III. Administrative Costs

The following is the administrative cost comparison from previous years actual and projection for 1986/87 and budgeted year 1987/88.

<u>Date</u>	<u>MTW</u>
1981 calendar year	17.2%
1982 calendar year	19.8
1983/84 fiscal year	17.9
1984/85	17.3
1985/86	17.5
1986/87*	16.4
1987/88**	15.5

* Projected estimates

**Proposed budget

Although percentages are still high they are reflecting a downward trend.

IV. Budget Details

The above major line items have been calculated based on the following:

- 1) Coordinator's salary (1a) reflects an estimate of half a year, starting January 1, 1988.
- 2) Senior Staff salaries (2a) are showing an increase of 5 percent plus the addition of a Coordinator of Cooperative Ministries.
- 3) Senior Administrative Staff (2b) salaries reflect a 5 percent salary increase and the replacement of a Coordinator of Personnel at a lower salary level.
- 4) Missionary salaries and quotas (2d/2g) have been increased by 10 percent to reflect the increase of missionary units during the year.
- 5) Benefits (3) are based on current percentages and increase in staffing.
- 6) Computer Services (5b) includes increases announced by the Service Bureau, and does not reflect the possibility of coming in-house with our own system. Additional software (5e) to bring the Medical Insurance into the system has been included in the budget year.
- 7) Professional Services-Auditing (8a). The current year reflects the estimated audit fee for 1985/86 and 1986/87 fiscal years, whereas the budget includes the one year 1987/88. Research Department (8b). This account reflects the costs to cover the expenses of research work for MTW and related travel and supplies.
- 8) Office expense-Latin American office (10b). Sometime during 1987 the office of the Coordinator of Latin America will be established in Southern Florida and the budget is showing these costs.
- 9) Personnel Development-Internship (12e). The substantial increase in this line of the budget is due to the greater number of missionaries going through this program than in the past year.
- 10) Promotional-Prayer Cards (14a). The expected increase in missionary numbers over the past year results in increased need for prayer cards.
- 11) Staff Travel-Senior Staff (17a), includes greater travel for the Latin American Coordinator and the new position of Coordinator for Cooperative Ministries. Staff Travel-Regional Coordinator (17c). Cost to cover travel expenses for two new positions being considered, one for Australia and one for Africa.

MINUTES OF THE GENERAL ASSEMBLY

**SERVANTS IN MISSIONS ABROAD
1987-88 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		PROPOSED 1987-88 BUDGET	% CHANGE 87-88 BGD AGAINST
	1986-87 EXPENSES	1986-87 BUDGET		EXPENSES
1 Salaries	558,000	792,100	700,100	25.47%
2 Benefits	134,000	198,800	174,900	30.52%
3 Committee Meetings	8,300	11,100	9,000	8.43%
4 Computer Services & Supplies	34,500	49,000	40,600	17.68%
5 Conferences and Meetings	6,800	6,600	15,400	126.47%
6 General Assembly Expenses	1,000	1,000	1,200	20.00%
7 Professional Services	4,000	5,000	4,000	0.00%
8 Occupancy Costs	5,500	5,500	13,200	140.00%
9 Office Expenses	7,100	5,200	8,800	23.94%
10 Outfit Shipping and Travel	94,462	103,800	95,100	0.68%
11 Personnel Development	82,670	126,700	107,700	30.28%
12 Postage and Shipping	6,300	8,000	6,600	4.76%
13 Promotional	23,500	43,500	45,000	91.49%
14 Program	1,600	25,000	1,500	-6.25%
15 Telephone and Telegraph	4,100	6,300	4,300	4.88%
16 Other Expenses		5,900		
17 Staff Travel and Hotel	7,700	12,400	9,400	22.08%
18 Misc. Missionary Expense	0	0	6,000	0%
19 Field Expenses	8,100		8,600	6.17%
20 Summer Program	114,800	200,000	197,800	72.30%
21 SOS	60,200	0	176,000	192.36%
22 High School	0	0	232,000	
23 Furniture and Equipment			1,000	
TOTALS	1,162,632	1,605,900	1,858,200	59.83%

**SERVANTS IN MISSIONS ABROAD
1987-88 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		PROPOSED		% CHANGE 87-88 BDGT AGAINST EXPENSES
	1986-87 EXPENSES	1986-87 BUDGET	1987-88 BUDGET	1987-88 BUDGET	
1 Salaries					
1a Senior Staff	31,700	30,200	32,400		2.21%
1b Senior Administrative Staff	47,300	77,700	51,100		8.03%
1c Office Staff	28,800	36,500	53,800		86.81%
1d Missionaries & Nat. Workers	434,700	647,700	552,000		26.98%
1e Outside Help	4,800	0	0		-100.00%
1f Missionary Quotas	10,700	0	10,800		0.93%
TOTAL	558,000	792,100	700,100		25.47%
2 Benefits					
2a Med. Ins. Senior Staff			2,500		
2b Med. Ins. Staff			7,900		
2c Med. Ins. Missionaries			98,700		
2d Annuity Senior Staff			3,900		
2e Annuity Staff			12,600		
2f Payroll Taxes			49,300		
TOTAL	134,000	198,800	174,900		30.52%
3 Committee Meetings					
3a Travel	0	0	4,800		
3b Hotel	0	0	2,600		
3c Group Meals	0	0	1,300		
3d Other Committee Expenses	0	0	300		
TOTAL	8,300	11,100	9,000		8.43%
4 Computer Services and Supplies					
4a Service Bureau	0	0	38,600		
4b Software	0	0	2,000		
TOTAL	34,500	49,500	40,600		17.68%
5 Conferences and Meetings					
5a Conferences	0	300	1,800		
5b Field Conferences	0	6,000	9,600		
5c MTW/MNA Retreat	0	300	4,000		
TOTAL	6,800	6,600	15,400		126.47%
6 General Assembly Expenses	1,000	1,000	1,200		20.00%
7 Professional Services					
7a Auditing/Accounting Service	3,000	2,500	3,000		0.00%
7b Program Consultant	1,000	2,500	1,000		0.00%
TOTAL	4,000	5,000	4,000		0.00%

MINUTES OF THE GENERAL ASSEMBLY

SERVANTS IN MISSIONS ABROAD, Cont'd.

DESCRIPTION	FORECASTED		PROPOSED 1987-88 BUDGET	% CHANGE 87-88 BGD AGAINST EXPENSES
	1986-87 EXPENSES	1986-87 BUDGET		
8 Occupancy Costs	5,500	5,500	13,200	140.00%
9 Office Expenses				
9a Office	6,600	4,700	8,000	21.21%
9b Lease Payments	500	500	800	60.00%
TOTAL	7,100	5,200	8,800	23.94%
10 Outfit Shipping and Travel				
10a Shipping Expense	0	34,200	21,600	
10b Missionary Outfit and Setup	0	21,000	25,200	
10c Miss. Travel To/From Field	0	48,600	48,300	
TOTAL	94,462	103,800	95,100	0.68%
11 Personnel Development				
11a Candidate Recruiting & Devel.	0	22,300	16,500	
11b Pre-field Training	0	83,300	49,200	
11c Language Study	0	13,500	22,500	
11d Career Guidance	0	2,000	4,500	
11e Physical and Debriefing	0	5,600	15,000	
TOTAL	82,670	126,700	107,700	30.28%
12 Postage and Shipping	6,300	8,000	6,600	4.76
13 Promotional				
13a Prayer Cards	10,500	7,500	12,000	14.29%
13b Prayer Letters	0	22,700	21,600	
13c Publicity	13,000	13,300	11,400	-12.31%
TOTAL	23,500	43,500	45,000	91.49%
14 Program	1,600	25,000	1,500	-6.25%
15 Telephone and Telegraph	4,100	6,300	4,300	4.88%
16 Other Expenses		5,900		
17 Staff Travel and Hotel	7,700	12,400	9,400	22.08%
18 Misc. Missionary Expense				
Contingencies Fund	0	0	6,000	
TOTAL	0	0	6,000	0
19 Field Expenses	8,100		8,600	6.17%
20 Summer Program	114,800	200,000	197,800	72.30%
21 SOS	60,200	0	176,000	192.36%
22 High School	0	0	232,000	
TOTAL	183,100	200,000	614,400	235.55%
23 Furniture and Equipment			1,000	
TOTAL	1,162,632	1,605,900	1,858,200	59.83%

**Mission to the World
SIMA
Budget Highlights
Proposed Budget July 1987 - June 1988**

Budget Details

- 1c Includes one more secretary
- 1d Based on average of 80 missionaries on payroll compared with 63 for FY 86/87
- 3 Includes expenses for two supplemental Committee members and increased costs for rooms and meals.
- 4a Reflects increased number of missionaries to process (27%), much larger numbers of summer people (190%) and increased service bureau rates (\$200/month)
- 4b Includes software to network three terminals with the main terminal, to simplify word processing and expand the data base.
- 5b Includes SIMA workers attending MTW Area Retreats
- 5c Reflects more realistic figures based on '86 expenses
- 8 Anticipates the need to more realistically defray the actual expenses for occupancy either to MTW or in the extent of a move due to lack of space
- 9a Reflects on more Staff worker and now being charged actual photocopy expenses
- 9b Reflects three more machines under repair contracts than present
- 11c Reflects more SIMA workers (25:13) studying longer (6 mos.:4 mos.)
- 11d This has not been a separate category before
- 11e Reflects that these expenses have not been adequately predicted before this year
- 13a Reflects a change from a paper prayer picture/card plus paper pledge slips costing \$128 to a monochrome prayer card costing \$200 plus 30% more candidates
- 13b SIMA workers have been sending average 1.5 prayer letters per year, though budgeted for four; Staff intend to improve this to 3 per year
- 13c Reflects these expenditures: 1000 - advertising; 2000 - mailing to 1000 churches; 3000 - Urbana; 5200 - produce and make 10 copies of 10 minute video; 200 misc.
- 16 Includes two international trips for Dan and Rick in addition to recruiting trips in the USA
- 17 Includes 6000 for passports and visas not previously a separate category.
- 19-21 Reflects increases in numbers of summer workers from 80-100 for Summer; 120-240 for SOS and additional 240 for High School not previously budgeted

COVENANT COLLEGE
ASSUMPTIONS IN PROPOSED BUDGET
AND RELATION TO HISTORICAL TRENDS

	<u>FY 83-84</u>	<u>FY 84-85</u>	<u>FY 85-86</u>	<u>FY 86-87</u>	<u>FY 87-88</u>
Enrollment Fall/Spring					
H.C.	518/495	515/476	484/455	485/461	474/437
F.T.E.	486/466	495/454	471/432.5	465/426	455/419
F.T.	472/454	488/440	464/423	455/413	445/410
Enrollment, Quest (FTE)		33	89	61	68
Residence Hall					
Occupancy					
Fall/Spring	405/368	372/316	363/351	349/332	349/325
Apartment Occupancy		47/55	39/38	49/39	49/47
Food Service Part.					
Fall/Spring	390/352	371/308	354/312	338/338	329/328
Fees: Per Semester					
Tuition (increase)	2115(6.0%)	2220(5.0%)	2400(8.1%)	2550(6.25%)	2700(5.88)
Ave. Room (Res Hall)	452(2.7%)	492(8.8%)	525(6.7%)	541(3.0%)	595(10.0%)
Board	760(7.0%)	730(-4.0%)	760(4.1%)	742(-2.4%)	816(10.0%)
Total	3327(5.8%)	3442(3.4%)	3685(7.1%)	3833(4.0%)	4111(7.2%)
Apartment Rental		630	640	640	700
Ave. Increase in Covenant					
Salary Schedules	2%	6%	4%	6%	2%
CPI-U 6/30	310.7(4.2%)	321.8(3.6%)	327.9(1.9%)		
S/F Ratio (FTE)	14.3	14.3	13.1	13.1	12.6
Fall (on campus)	(34.0)	(34.5)	(35.8)	(35.5)	(36.0)
S/Adm. Ratio (FTE)	50.3	51.5	54.9	45.0	44.7
Fall (incl Quest FTE)	(9.7)	(10.2)	(10.2)	(11.7)	(11.7)
S/Staff Ratio (FTE)	9.3	9.6	9.4	9.0	9.2
Fall (incl Quest FTE)	(52.2)	(55.2)	(59.6)	(58.5)	(56.5)
Bad Debt Expense	11,986	10,139	3,753	10,000	10,000
Gifts & Grants	912,768	965,914	930,000	950,000goal	980,000goal
(excl. restr.gifts)	(25.8%)	(5.8%)	(-3.7%)	(2.2%)	(3.2%)
Goal	(850,000)	(930,000)	(930,000)	(950,000)	(980,000)
	(19.7%)	(9.4%)	(0.0%)	(2.2%)	(3.2%)
Challenge Grant	180,000	150,000	180,000	170,000	190,000
(Add to above for total G&G)					
Carryover from Previous Year's Challenge Grant			40,000	30,000	

**COVENANT COLLEGE
PROPOSED BUDGET, FY 87-88
HISTORICAL TRENDS SUMMARY**

	<u>Actual 1983-84</u>	<u>Actual 1984-85</u>	<u>Actual 1985-86</u>	<u>Budget 1986-87</u>	<u>Proposed 1987-88</u>
Fall HC/FTE/Quest (FTE)	518/486	515/495/33	484/471/89	485/465/61	474/455/68
Revenues					
Educational & General	4,002,271	4,272,559	4,565,783	4,443,284	4,618,250
Auxiliary Enterprises	<u>1,350,464</u>	<u>1,528,735</u>	<u>1,556,128</u>	<u>1,593,624</u>	<u>1,673,892</u>
TOTAL REVENUES	5,352,735	5,801,294	6,121,911	6,036,908	6,292,142
Expenditures					
Education & General	3,928,050	4,366,819	4,796,450	4,795,484	4,937,498
Auxiliary Enterprises	1,166,498	1,287,622	1,273,400	1,230,776	1,283,996
Transfers	252,225	141,075	45,253	61,937	61,937
From Discr. Reserve and Previous Surplus	0	0	0	(82,860)	(22,860)
Contingency	<u>0</u>	<u>0</u>	<u>0</u>	<u>31,571</u>	<u>31,571</u>
TOTAL EXPENDITURES	5,346,773	5,795,516	6,115,103	6,036,908	6,292,142
Excess (Deficiency) of Revenues over Expenditures	5,962	5,778	6,808	0	0

MINUTES OF THE GENERAL ASSEMBLY

COVENANT COLLEGE
PROPOSED BUDGET FOR FY 87-88
COMPARISON OF REVENUES WITH HISTORICAL TRENDS

	<u>Actual FY 83-84</u>	<u>Actual FY 84-85</u>	<u>Actual FY 85-86</u>	<u>Budget FY 86-87</u>	<u>Proposed FY 87-88</u>
Education & General					
Student Fees	2,089,280	2,161,368	2,250,910	2,375,900	2,464,800
Quest		115,610	345,612	327,884	401,500
Government Approp.	192,683	183,321	185,847	186,300	186,300
Gifts and Grants	1,075,822. ¹	1,214,090	1,105,355	950,000	980,000
Challenge Grants	180,000	150,000	220,000	200,000	190,000
Endowment	44,200	49,599	50,000. ²	16,500	16,500
Other	<u>73,290</u>	<u>59,853</u>	<u>58,311</u>	<u>50,500</u>	<u>42,950</u>
Sub-total	3,655,275	3,933,841	4,216,035	4,107,084	4,282,050
Student Aid	<u>346,996</u>	<u>338,718</u>	<u>349,748</u>	<u>336,200</u>	<u>336,200</u>
TOTAL E & G	4,002,271	4,272,559	4,565,783	4,443,284	4,618,250
Auxiliary Enterprises					
Residence Halls	362,537	413,089	413,950	431,074	473,230
Food Service	529,939	483,394	509,047	516,050	539,112
Tuck Shoppe	138,063	172,410	178,288	190,000	190,000
Summer Conferences	314,613	455,265	450,980	450,000	465,050
Laundry Commission	<u>5,312</u>	<u>4,577</u>	<u>3,863</u>	<u>6,500</u>	<u>6,500</u>
TOTAL AUXILIARY	1,350,464	1,528,735	1,556,128	1,593,624	1,673,892
TOTAL REVENUES	5,352,735	5,801,294	6,121,911	6,036,908	6,292,142
Excess of Revenues over Exp. and Transfers	5,962	5,778	6,808	0	0
H.C. Enrollment, Fall	518	515	484	485	474
Quest (FTE)		45	89	61	68
% Revenues by Source					
Students	55.7	52.7	51.9	55.0	55.3
Quest		2.0	5.7	5.4	6.4
Donors	23.5	23.5	21.6	19.0	18.6
Government	10.1	9.0	8.7	8.7	8.3
Endowment	.8	1.1	.8	.3	.3
Other	9.9	11.7	11.3	11.5	11.2

- Footnotes: 1. Includes \$163,054 in Restricted Gifts for Computer Science, Alumni Office, Financial Aid, Advertising, other programs. Excludes funding for Gifted Children Program.
2. Includes \$15,000 from Discretionary Reserve.

**COVENANT COLLEGE
REVENUE PROJECTION WORKSHEET
FY 86/87 - 87/88**

<u>Student Fees</u>	<u>Budget 1986/7</u>	<u>Projected 1987/8</u>
Enrollment (on-campus)		
1. HC - Fall	485	474
2. FTE - Fall/Spring/Total	464/426/890	455/419/874
Enrollment (Quest)		
3. FTE	61	68
4. Tuition/Semester	2,550	2,700
5. Tuition Revenues (on-campus)	2,269,500	2,359,800
6. Fees	49,150	47,750
7. Summer School Tuition	24,880	24,880
8. Correspondence Tuition	15,070	15,070
9. Quest Tuition & Fees	327,884	401,500
10. Health Insurance Premiums	17,300	17,300
11. Total Student Fees (lines 5-10)	2,703,784	2,866,300
<u>Other Educ. & Gen'l</u>		
12. Athletic Insurance Premiums	3,000	3,000
13. Miscellaneous	47,500	39,950
14. Total other E & G (lines 12-13)	50,500	42,950
<u>Student Aid</u>		
15. SEOG	136,200	136,200
16. Pell	200,000	200,000
17. Total Aid (lines 15-16)	336,200	336,200
<u>Residence Halls</u>		
18. Occupancy, Fall/Spring/Total	349/325/674	349/325/674
19. Average Rate	541	595
20. Room Revenues	364,634	401,030
21. Guest Charges, D. Eq. Fee	5,000	5,000
22. Apartments	61,440	67,200
23. Total Res. Halls (lines 20-22)	431,074	473,230
<u>Food Service</u>		
24. Patrons	687	657
25. Average Rate	742	816
26. Food Service Revenues	510,050	536,112
27. Guest Charges	6,000	3,000
28. Total Food Service (lines 26-27)	516,050	539,112

MINUTES OF THE GENERAL ASSEMBLY

**COVENANT COLLEGE
PROPOSED BUDGET FOR FY 87-88
COMPARISON OF EXPENDITURES WITH HISTORICAL TRENDS**

	Actual FY 83-84	Actual FY 84-85	Actual FY 85-86	Budget FY 86-87	Proposed FY 87-88
Education & General					
Instructional	1,160,524.1	1,205,856	1,311,288	1,385,183	1,446,826
Quest		183,602	324,443	310,657	314,456
Academic Support	89,431	72,811	80,388	135,283	164,139
Public Service	0	0	0	1,050	1,050
Library	110,635	118,717	138,030	155,366	164,724
Student Services	478,587	495,778	602,277	567,233	593,237
Maintenance of Plant	362,815	412,761	469,427	446,454	466,883
President's Salary					*48,400
President's Housing					*9,400
Pres. Other Benefits					*12,934
Institutional Support	<u>1,008,751</u>	<u>1,157,569</u>	<u>1,082,890</u>	<u>1,054,936</u>	<u>996,127</u>
Sub-total	3,210,743	3,647,094	4,008,743	4,056,162	4,198,176
Student Aid	<u>717,307</u>	<u>719,725</u>	<u>787,707</u>	<u>739,322</u>	<u>739,322</u>
TOTAL E & G	3,928,050	4,366,819	4,796,450	4,795,484	4,937,498
Auxiliary Enterprises					
Residence Halls	275,685	309,470	299,637	297,477	319,899
Food Service	480,630	440,836	440,395	443,418	453,274
Tuck Shoppe	130,894	171,481	168,708	164,746	165,692
Summer Conferences	272,025	360,280	358,750	319,182	338,817
Laundry	<u>7,264</u>	<u>5,555</u>	<u>5,910</u>	<u>5,953</u>	<u>6,314</u>
TOTAL AUXILIARY	1,166,498	1,287,622	1,273,400	1,230,776	1,283,996
Transfers	252,225	141,075	45,253	61,937	61,937
From Disc. Reserve & Previous Surplus				(82,860)	(22,860)
Contingency	0	0	0	31,571	31,571
TOTAL EXPENDITURES & TRANSFERS	5,346,773	5,795,516	6,115,103	6,036,908	6,292,142
Head Count Enroll. Fall	518	515	484	485	474
Full Time Equivalent	486	498	471	465	455
Quest (FTE)		45	89	61	68

Footnote: 1. Excludes expenses for Gifted Children Program.

* This was last year's salary figure. No president at the present time.

**COVENANT COLLEGE
PROPOSED BUDGET FOR FY 87-88
ANALYSIS OF EXPENDITURE CHANGES**

Adjustment (carryover of previous year's surplus)		\$ 60,000
Additions		
Salary and Benefit Increases	\$107,000	
Restorations to Budget	80,335	
Program Improvements	73,050	
Other Additions		<u>33,822</u>
	<u>294,207</u>	
Subtotal		\$354,207
Subtractions		
Program Reductions		<u>(\$98,973)</u>
Net Budget Increase		\$255,234

MINUTES OF THE GENERAL ASSEMBLY

**COVENANT COLLEGE
DETAIL OF PROGRAM IMPROVEMENTS AND
REDUCTIONS IN PROPOSED BUDGET FOR FY 87-88**

IMPROVEMENTS		REDUCTIONS	
Instructional			
Business Adm. Faculty	\$35,000	Music Faculty (net)	\$25,000
History Faculty	10,000		
Student Services			
Career Counselling		Student Labor	7,550
Clerical Staff	13,000	Contract Expense	1,900
Maintenance of Plant			
		Staff Position	15,000
Institutional Support			
		Staff Positions (2)	30,000
		Planning Equipment	3,200
		Lease Vehicle (1)	7,000
Auxiliary			
Conference Student labor	15,050		
General			
		Miscellaneous	9,323
TOTALS	<u>\$73,050</u>		<u>\$98,973</u>

**COVENANT COLLEGE
HISTORICAL TRENDS - PERCENTAGE BREAKDOWN
EDUCATIONAL AND GENERAL EXPENDITURES**

	<u>FY 83-84</u>	<u>FY 84-85</u>	<u>FY 85-86</u>	<u>Budget FY 86-87</u>	<u>Proposed Budget FY 87-88</u>
Instructional	29.5	31.8	34.1	35.4	35.7
Academic Support	2.3	1.7	1.7	2.8	3.3
Library	2.8	2.7	2.9	3.2	3.3
Student Services	12.2	11.4	12.6	11.8	12.0
Maintenance of Plant	9.2	9.4	9.8	9.3	9.1
Institutional Support	25.7	26.5	22.6*	22.0*	21.6
Student Aid	18.3	16.5	16.4	15.4	15.0

- * Starting in 1985-86, Staff Benefits are budgeted within each department (as had previously been done with academic departments). This causes a significant drop in percentage for Institutional Support, and corresponding increases for other categories.

**COVENANT THEOLOGICAL SEMINARY
1987-88 BUDGET
HISTORICAL SUMMARY**

	83-84 <u>Actual</u>	84-85 <u>Actual</u>	85-86 <u>Actual</u>	86-87 <u>Budget</u>	87-88 <u>Budget</u>
REVENUES					
Educational & General					
Tuition	\$ 351,353	\$ 350,260	\$ 308,004	\$ 282,184	\$ 326,475
Fees	11,999	14,297	12,217	11,000	11,530
Endowment	210,118	221,646	232,489	191,275	164,530
Gifts & Grants	751,243	826,701	884,554	1,031,093	1,071,000
Restricted Gifts			61,904	70,146	66,000
Minis. Form. Prog.	3,350	42,670	0	0	0
Student Aid (All)	36,493	56,886	75,524	106,887	95,130
Other	<u>20,056</u>	<u>22,552</u>	<u>25,458</u>	<u>13,900</u>	<u>18,200</u>
Total Ed. & Gen'l.	1,384,612	1,535,012	1,600,150	1,706,485	1,752,865
Auxiliary Enterprises					
General	55,367	48,581	51,667	49,970	38,950
Timeless Insights	<u>66,969</u>	<u>46,290</u>	<u>45,572</u>	<u>89,900</u>	<u>54,800</u>
Total Auxiliary	<u>122,336</u>	<u>94,871</u>	<u>97,239</u>	<u>139,870</u>	<u>93,750</u>
Total Revenues	<u>\$1,506,948</u>	<u>\$1,629,883</u>	<u>\$1,697,389</u>	<u>\$1,846,355</u>	<u>\$1,846,615</u>
EXPENDITURES					
Educational & General					
President's Salary					\$ *44,847
President/Trustees	\$ 64,001	\$ 84,707	\$ 97,763	\$ 93,866	49,763
Instruction	475,696	491,236	484,746	565,268	633,066
Library	122,907	100,716	122,826	103,152	108,166
Student Development	53,277	75,410	62,435	37,991	41,285
Student Min./Family Nurt.	29,245	30,599	0	0	4,200
Minis. Form. Prog.	1,717	34,309	17,337	0	0
Student Aid	39,655	61,626	74,614	106,563	106,227
Development	196,683	231,093	282,357	232,941	263,167
Admissions (Recruiting)	12,624	32,153	58,461	73,267	51,327
Audio Visual	0	0	0	28,037	39,220
Business Office	101,090	132,087	193,396	166,193	165,732
Plant Operations	144,140	170,438	222,414	228,722	241,575
Southeastern Extension	<u>25,533</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
Total Ed. & Gen'l.	1,266,548	1,444,374	1,616,349	1,636,000	1,748,575
Auxiliary Enterprises					
Operations	24,473	21,920	13,284	15,540	15,540
Services	11,780	7,718	11,547	0	0
Timeless Insights	<u>117,977</u>	<u>93,101</u>	<u>149,922</u>	<u>73,422</u>	<u>54,100</u>
Total Auxiliary	154,230	122,739	174,753	88,962	69,640
Transfers	31,392	22,420	25,182	15,000	23,400
Contingency	10,000	0	0	5,000	5,000
Deficit Repayment	<u>0</u>	<u>0</u>	<u>0</u>	<u>101,393</u>	<u>0</u>
Total Expenditures	<u>\$1,462,190</u>	<u>\$1,589,533</u>	<u>\$1,816,284</u>	<u>\$1,846,355</u>	<u>\$1,846,615</u>
Net Revenue/(Expend.)	\$ 44,758	\$ 40,350	\$(118,895)	\$ 0	\$ 0

* The President is also provided housing valued at \$5,220.

**COVENANT THEOLOGICAL SEMINARY
NEW BUDGET HIGHLIGHTS
FY 87-88**

I. Revenue:

- A. General - Total revenues are expected to be about the same as the current budget year; however, the source mix will be different.
- B. Tuition and Fees
 - 1. No change in tuition or fee cost is expected.
 - 2. Enrollment is expected to increase:
 - a. Day students are expected to increase from 111 students to 121.
 - b. Evening program is expected to grow from the current 20 students to 40 students. We budgeted in 1986-87 for 10 students.
 - c. The Doctor of Ministries program is expected to grow from a budget of 7 this year to 15 next year. There were 20 students during the winter D. Min. session in St. Louis this year.
 - 3. We charge fewer fees, so that income will remain close to the same as this year.
- C. Endowment:
 - 1. Earnings of 10% this year will be 8% next year. So, even though there will be an Endowment corpus increase dollars available will be less.
 - 2. During the course of next year \$330,000 will be added through an estate about which we have been notified.
 - 3. The 1986 WIC Love Gift will be added to the Endowment to pay for the new Family Nurture Program.
- D. Gifts & Grants - Only a modest increase since we are behind on our current goal.
- E. Restricted Gifts:
 - 1. There are less restricted funds available for Church Planting. However, we received a gift in December which will allow us to continue to fund one full time salary. All other costs are now a part of the regular budget.
 - 2. The Pastoral Counselling part-time salary will continue to be covered by the President's 100 during this new budget year.
 - 3. This budget expects a growth in CTS/PCA Scholarship residual which can be used for general scholarship purposes.
- F. Student Aid:
 - 1. This item is affected by reduced Endowment earning going from 10% to 8%.
 - 2. CTS/PCA Scholarship Fund is assumed to be larger, but overall income will be less; therefore the awards available to each Presbytery next year will be less.
 - 3. A gift from a private foundation is expected to be larger next year than the current year's budget.
- G. Other Income:
 - 1. Many parts of this item are expected to remain the same but some will show good increase.
 - 2. We expect some modest income as a result of the Tape Ministry underway in the Audio Visual Department.
 - 3. Since Missouri Valley College will be using our campus for their local evening program a full year we expect increased income in this area.
 - 4. Based on our cash flow experience this year we expect some interest/dividend income next year.
 - 5. Based on this year's experience we expect growth in Presbyterian income in this new budget.
- H. Auxiliary Enterprises:
 - 1. General - There is a decrease in this item only because of an error in the 86-87 Budget. I mistakenly retained \$12,000 of revenue associated with our print shop operation which is no longer in existence. There is a modest increase in campus staff housing rent.
 - 2. Timeless Insights:
 - a. We expect less enrollment and premium income since we have reduced our monthly mailing list to 5,000 by next year.
 - b. We expect to retain the same subscription income as this year.

- c. The significant change is that gift income from Timeless insights will be considered a part of our general Gifts & Grants line item.

II. Expenditures:

A. General:

- 1. Budget assumes a 3% salary increase for all personnel.
- 2. FICA is assumed to be 7.51% for the remainder of the year.
- 3. Medical is assumed to increase the second half of the year.

B. Educational & General

- 1. President/Trustees - an increase in telephone and travel is more than compensated for by reductions in other line items.
- 2. Instruction:
 - a. Douglass & Eyrich are now in the budget for one full year rather than 10 months. They will also be entitled to their first twelve months of retirement funds as a lump sum payment in September, 1987.
 - b. 10 hours has been added to Secretarial help.
 - c. Part-time Faculty has increased somewhat due primarily to the addition of Van Groningen, whose assignment is to establish a program for a Masters of Theology in Biblical Theology.
 - d. The D. Min. and Evening School budgets have increased \$12,900 because of good growth. Revenue also increased, so net income is expected to increase by \$4,100.
 - e. Church Planting general expenses were added to the budget, so this accounts for a \$10,800 increase in general expenses.
 - f. The equipment budget has been increased by \$11,800 to purchase additional Macintoshes for the Faculty. This money will only be spent if the full Gifts & Grants goal is reached or if special gifts are raised for this purpose.
 - g. If Church Planting expenses and the equipment line item is taken into account there was a small decrease in the general expense budget in other line items.
- 3. Library:
 - a. A part-time staff position was increased from 20 hours to 30 hours.
 - b. The rest of the expenses are expected to increase at about the expected inflation rate of about 3%.
- 4. Student Development:
 - a. There is an increase of secretarial help anticipated by this budget going from 30% of full-time to 50% of full-time.
 - b. Other expenses are reduced. Within this reduced area is \$2,000 for a Macintosh for the secretary. This money will not be spent unless the Gifts & Grants goal is met or special funds are raised.
- 5. Family Nurture - These are expenses related to the new Family Nurture Program funded by income from the new WIC Love Gift Endowment Fund.
- 6. Student Aid:
 - a. Student Aid expenses are reduced in line with reduced revenue available.
 - b. The increase in this budget is due to the fact that we are now allocating appropriate portions of administrative and staff salaries to this budget.
- 7. Development:
 - a. There is an increase in personnel cost due to a more accurate allocation of salaries to this budget. Admissions budget received the major reduction due to this reallocation. Between Student Aid, Admissions and Development there is also an upgrade of a 30 hour per week secretarial position to full-time. There is also a salary upgrade since the primary secretarial expectations are greatly increased.
 - b. Travel is expected to increase.
 - c. Contract Services will increase since the Development Consultant will be with us a full year next year whereas this year he started in late Fall.
 - d. Our payment to the PCA Foundation is expected to increase. We have no control over this line item.
 - e. Reference Material and Professional Advancement is expected to increase.
- 8. Admissions:
 - a. Salaries decrease due to the reallocation mentioned above.
 - b. Other expenses remain about the same except travel is increased to allow for attendance to Urbana, 1987.

9. Audio Visual:
 - a. A salary upgrade for the primary staff position is expected due to increasing expectations of that responsibility.
 - b. A part-time position is budgeted for a Project Assistant if we begin a project of video taping our classes to develop an external academic program. This money will only be spent if special funds are raised or if we meet our full Gifts & Grants goal.
 - c. \$3,200 is added to the equipment line item to replace and add audio equipment. This money will only be spent if we reach our full Gifts & Grants goal or special money is raised.
10. Business Office:
 - a. Staff remains the same.
 - b. There is a reduction in Contract Services since no Federal Program Audit will be done.
 - c. There is a reduction in supplies, memberships, and reference material.
 - d. There is an increase in equipment to buy an electronic typewriter for the Business Office Secretary. This money will only be spent if the full Gifts & Grants goal is reached or if special money is raised.
 - e. Equipment Maintenance is reduced because we assume the new Development computer system will be in operation.
 - f. Interest expense is reduced based on our experience this year.
11. Plant Operations:
 - a. A staff position is partially reduced.
 - b. The increase in utilities is based on rate increase projections by the local utility companies.
 - c. There is a major increase in Insurance cost. We are budgeted too small this year, and our three year liability policy comes for renewal. Based on industry experience in the last three years we expect our rate to go up significantly. Since we are part of a larger group policy the increase will not be nearly as bad as it could have been.
 - d. Based on experience there will also be an increase in our overall repair line items.
 - e. To try to compensate for these large increases we have reduced Contract Services, rental for Campus Days, Equipment, Reference Material, and Miscellaneous.
- C. Auxiliary Enterprises:
 1. Student Housing - Student labor is reduced; otherwise, the budget remains constant. Money is more accurately allocated to proper line items.
 2. Faculty Housing - No change in budget.
 3. Guest Housing - No change in budget.
 4. Timeless Insights:
 - a. No labor is allocated to this budget. Now that we are up-to-date and our systems are working less time is required. Labor is part of the Development budget.
 - b. Mailing cost is significantly reduced because we are mailing fewer copies each month.
 - c. Printing cost of the magazines increases significantly in per copy cost when fewer copies are purchased. So, even though our number is down significantly the cost is not down proportionately.
 - d. Premium cost is up because they are charging more for premiums. So, even though income in this area is down cost is up.
- D. Transfers:
 1. Transfers show an increase. This increase would allow us to relocate our trash pick-up area, and to repair the road to the Log Cabin once heavy trash trucks no longer use it. However, if we do not meet our Gifts & Grants goal, or if special funding is not found, we will only relocate the trash area and delay road repair one year.
 2. Transfers for auxiliary departments is the same as the current year.
- E. Contingency - Remains at the current level.

**PRESBYTERIAN CHURCH IN AMERICA
INSURANCE, ANNUITIES AND RELIEF
BUDGET SUMMARY
FOR THE YEAR 1987**

	Actual Expenses 1986	Approved Budget 1987	Revised Budget 1987	Proposed Budget 1988
Director's Salary ¹	\$ 41,739	\$ 44,243	\$ 46,000	\$ 48,760
Other Salaries & benefits ²	<u>263,512</u>	<u>299,307</u>	<u>337,700</u>	<u>368,962</u>
Total Salaries and Benefits	<u>\$305,251</u>	<u>\$343,550</u>	<u>\$383,700</u>	<u>\$417,722</u>
Professional Services:				
Actuarial	13,516	9,680	9,680	10,650
Audit	9,876	9,350	16,000	17,500
Legal	<u>13,773</u>	<u>12,100</u>	<u>12,100</u>	<u>13,310</u>
Total professional fees	<u>\$37,165</u>	<u>\$31,130</u>	<u>\$37,780</u>	<u>\$41,460</u>
Church Pensions Conf.	598	1,430	1,430	1,570
Computer	11,245	22,990	22,990	25,290
Depreciation on Equip.	23,424	16,940	21,240	22,930
General Assembly	4,356	5,500	5,500	6,050
Insurance	2,939	3,080	3,080	3,390
Meeting	11,918	20,570	20,570	22,630
Miscellaneous	1,002	4,840	4,840	5,320
Moving	1,895	0	0	0
Office	12,964	9,680	11,680	12,650
Plan Promotion ³	0	0	2,000	3,000
Postage	9,386	9,130	9,130	10,040
Printing	17,339	10,890	22,900	24,000
Property Taxes	1,553	1,320	1,320	1,450
Rent	21,811	24,200	24,200	26,620
Telephone	11,287	13,310	13,310	14,640
Training	280	2,090	2,090	2,300
Travel	<u>31,809</u>	<u>27,500</u>	<u>31,000</u>	<u>33,750</u>
Total other operating expenses	<u>\$163,806</u>	<u>\$173,470</u>	<u>\$197,280</u>	<u>\$215,630</u>
TOTAL	\$506,222	\$548,150	\$618,760	\$674,812

1 The 1988 figure is a 6% increase over 1987. The Director's salary and benefits will be finalized at the November Board meeting.

2 Includes employer's share of FICA and other benefits for the Director and staff.

3 New Item for special costs to promote the insurance and retirement plans.

INVESTOR'S FUND FOR BUILDING & DEVELOPMENT

Budget - FY 1988

Director's Salary	\$34,500.00
Other Salaries	24,500.00
Travel	10,400.00
Telephone	6,000.00
Printing	10,000.00
Marketing	15,000.00
New registrations	12,000.00
Re-registrations	4,000.00
Loan Closing Costs	30,000.00
Legal	3,000.00
Computer and software	2,000.00
Postage	4,800.00
Office supplies	1,500.00
Office rent	2,500.00
Trustees	2,000.00
Audit and Accounting	2,000.00
Miscellaneous	<u>4,000.00</u>
	\$168,200.00
Loan Repayments	<u>20,000.00</u>
	\$188,200.00

Note: The Committee will remember that the Fund is supported primarily by its own operations, and is not yet a part of the Assembly "Askings" budget.

**PRESBYTERIAN CHURCH IN AMERICA
FOUNDATION
BUDGET FY 1988**

ITEM	FY 86 Actual	FY 87 Budget	FY 88 Proposed Budget	% Increase 86 Actual	% Increase 87 Budget
Director's Salary	33,543	37,300	40,284	20.10%	8.00%
Director's Benefits*	7,047	6,394	7,962	12.98%	24.52%
Office Staff Wages	14,067	15,400	17,372	23.49%	12.81%
Office Staff Benefits	0	0	1,128	100.00%	100.00%
Temporary Help	504	0	750	48.81%	100.00%
Payroll Taxes	3,381	3,768	4,122	21.93%	9.41%
Professional Services**	13,267	15,000	15,500	16.83%	3.33%
Promo/Advertising	16,101	18,059	18,962	17.77%	5.00%
Office Supplies	3,699	1,210	1,270	-65.67%	4.96%
Rent	3,769	4,730	4,931	30.83%	4.25%
Telephone	4,798	5,000	5,250	9.42%	5.00%
Dues/Subscriptions	330	275	275	-16.67%	0.00%
Director Travel	16,844	14,553	17,112	1.59%	17.58%
Director/Staff Training	1,254	1,500	1,500	19.62%	0.00%
Board Meetings	2,368	6,600	6,600	178.72%	0.00%
Capital Expenses	413	1,815	1,815	339.47%	0.00%
Miscellaneous	892	2,200	2,200	146.64%	0.00%
Total Operating Budget	122,277	133,804	147,033	20.25%	9.89%

***Director's Benefits**

Annuity	4,079
Death Benefit	252
Disability Benefit	504
Health Insurance	2,940
Term Life Benefit	<u>188</u>
Total Benefits	7,962

****Professional Services**

Accounting & Audit	6,600
Legal & Consultants	<u>8,900</u>
Total Professional Services	15,500

**RIDGE HAVEN, INC.
BUDGET FIGURES FOR 1987-1988**

	Actual Expns (est) F/Y 86-87	Approved Budget F/Y 86-87	Proposed Budget F/Y 87-88
Administrator's Salary	45,375	45,375	48,000
Staff Salaries	55,425	63,025	67,000
Summer & Part-time Workers	12,000	8,500	12,000
Equipment Operating Expense	9,000	13,000	9,000
Tools	700	1,000	500
Utilities	24,000	21,000	24,000
Property Taxes	3,000	4,500	3,500
Building & Grounds Maintenance	12,000	9,000	12,000
Casualty Insurance	10,000	10,000	10,000
Telephone	6,000	3,500	6,000
Promotional Expense	49,750	50,000	50,000
Travel	900	1,000	1,000
Board Meeting Expense	250	4,000	1,000
Office Expense	6,000	4,000	12,000
Audit & Accounting	12,000	15,000	15,000
Miscellaneous	1,200	1,000	1,000
Mortgage Payment (Prin & Int)	34,779	35,503	33,055
Payroll Taxes	<u>5,880</u>	<u>6,000</u>	<u>6,000</u>
	288,259	295,403	311,055
Less estimated income from facilities			<u>(58,000)</u>
Net operating budget for General Assembly's asking			253,055

GENERAL ASSEMBLY BUDGETS AND ASKINGS - FY 1988

Committees & Agencies	Budgets	Askings	per capita 1988	% Change	per capita 1987
MTW	\$9,327,800	\$9,148,900	\$57.01	1.01%	\$56.48
MNA	2,941,652	2,144,343	13.36	1.04%	12.79
CE/P	1,262,853	1,250,353	7.79	1.06%	7.35
COA	739,711	620,709	3.87	0.80%	4.83
CC	6,292,142	980,000	6.11	0.98%	6.22
CTS	1,846,615	1,071,000	6.67	0.98%	6.80
RH	311,055	253,055	1.58	1.00%	1.57
SIMA	1,858,200	0	0.00	0.00%	0.00
IAR	694,916	0	0.00	0.00%	0.00
Inv FD	188,200	0	0.00	0.00%	0.00
PCAF	147,033	0	0.00	0.00%	0.00
TOTALS	\$25,269,944	\$15,468,360	\$96.39*	1.00%	\$96.04

Increase in Askings over fiscal 1987

\$0.35

* Based on ending 1986 MEMBERSHIP including TEs of 160,470.

APPENDIX D

REPORT OF THE COMMITTEE FOR CHRISTIAN EDUCATION & PUBLICATIONS

"I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus," (Phil.3:14). The Apostle Paul's words have been a motivating factor in the work and ministry of Christian Education and Publications during the past year.

Looking Forward

We have been doing some serious "looking forward" and seeking to know and anticipate God's will for our ministry within the Presbyterian Church in America. We have carefully reviewed with much gratitude the things that God has done over the past 14 years in the PCA and especially through CE/P.

In Proverbs 16:9 we read, "In his heart a man plans his course, but the Lord determines his steps." We have no choice as God's servants but to think about the future. While we can look back and remember significant things, we cannot lead looking backward. CE/P sees its place within the leadership of the PCA, hence we have attempted to anticipate and understand where God in His providence is leading us as a committee and as a denomination in today's and tomorrow's world.

As we have done this our faith has been stretched, to say the least. As we have attempted to analyze some of the religious, social and economic trends, and as we have studied the needs on the world scene, especially as it relates to making disciples of all peoples (people groups), we have tried to carefully and clearly define our role in that worldwide task.

CE/P's Role

We have been concerned for quite some time that people often think about Christian Education in a very narrow sense without relating it to the whole task of making disciples. Several surveys taken in the past in the PCA have revealed that most people equate Christian Education as synonymous with the Sunday School ministry. We are vitally involved in the Sunday School arm of the church but that is only a part of our work.

Church growth, training church leaders, working with the Women In the Church, helping in the Christian school movement, ministering to and training pastors and wives, music conferences, family ministries plus denominational publications are also our responsibility.

There are other sides to our ministry that are not always visible but are very much present in shaping our whole outlook. This includes our role in working with the other committees in their task. For example: we have begun to work more and more with our Mission to North America's cross-cultural and diaconal ministries. We believe that if our church is to be a church with a heart for cross-cultural ministry then CE/P must be involved. God has brought thousands of world peoples to our doorstep. We must reach them with the gospel.

We have also begun to coordinate our efforts with MNA in church growth in the PCA. We believe that God is opening some significant doors for both MNA and CE/P in that area.

We are beginning to discuss possibilities of working together with our Mission to the World Committee with a readiness to assist our missionaries on the various mission fields of the world. It has been our privilege to both offer counsel and consulting services to some of our missions' personnel. We anticipate a greater ministry in this area in the future.

CE/P is committed to our support role in the task of reaching the world's people groups. We must build into our local church ministries more of an awareness of world needs. We also recognize the need for more training and equipping of our people to see their role in reaching into all the world.

Missiologists are telling us that by the year 2,000 that 83% of the world's unreached people will be in countries no longer open to traditional missionary approaches. This will call for a new missions force that some are calling "the new envoys" - students, business people, educators, medical personnel, etc. Those "new envoys" could well be our only real link with the peoples of those countries.

We want our children, youth and adults to come to greater understanding of what it means to be a part of a worldwide church that is international in its perspective. By God's grace we want to train and equip our people for that kind of world challenge and involvement.

Dr. Ted Ward wrote, "American churches are not sufficiently internationally minded. To change this situation, pastors need to be trained with a global perspective. A strong missions major in seminary is not the answer." I would add to that, not only that pastors must be trained but all of God's covenant people must become more and more global in their outlook.

CE/P wants its program to help our people to that end. We want them both to study and to be challenged for a greater role in world discipleship. We want them to grow in Christ in a way in which they may become part of the traditional missions enterprise as well as part of the new envoys on the march for the Lord.

Dr. Leighton Ford said recently at the winter MTW meeting that the world needs a new manifestation of God's power, a new clarity of purpose and a new infusion of the Holy Spirit. CE/P's role is commitment to minister in those very areas.

Great Commission Publications

Our Sunday program for children, youth and adults is geared to that kind of philosophy that disciples our young people with a world view. Through our Great Commission Publications, we seek to make good solid, forward looking, disciple-making materials available to our churches. This ministry is continuing to grow and expand.

We have been working through our partnership with the Orthodox Presbyterian Church this year, especially in light of last year's Assembly's action, and we do report that the inequities in support, as defined by the GCP Board, place no legally binding debt upon the PCA. Though it is true that the OPC's have contributed more subsidy dollars than the PCA to that venture, the difference in subsidy is not a legally binding note upon the PCA. It only has the force of assisting in dividing up the assets if the partnership is divided.

We are continuing to work with the GCP Board and the OPC Christian Education Committee to further clarify our contribution status for the future. Between 55% and 60% of our PCA churches are using this Sunday School material. More than 900 churches all total are GCP customers.

GCP is anticipating beginning another major rewrite in 1989 of junior materials with a two year cycle vs. the present three year approach in the curriculum design.

The Adult Discipleship materials, electives for adults, continue to be produced and widely used in our churches.

The GCP staff is also working with members of the CE/P staff in developing an alternative and innovative approach to Vacation Bible School program and materials.

PCA Messenger

The PCA Messenger has continued to serve as the denomination's official publication to the PCA constituents. It has served over 55,000 people during the past year with its monthly publication.

We are now excited about completing the original assignment to have a full grown magazine. Arthur Matthews has served us well as the editor for the past several years. But in accordance with our original assignment and plan, we are now expanding to phase three of the publication which will be introduced with the September issue. There will be news of the PCA church at all levels; issues before the church, family items, books reviews, denominational promotion of committee and agency programs, letters to the editor, editorial comments, advertisement, etc. Beginning January 1, 1988 the Messenger will become a subscription publication with a much expanded format.

We believe that as the PCA grows the denominational publication must also reflect that growth. Dr. Paul Gilchrist will be the editor of the "new Messenger." Arthur Matthews, who has worked with us as editor for several years and is a well known newsman in the evangelical world, will be offered the position of the PCA's official "News/Information Officer." Last year's assembly called for the establishment of such an office thus carrying out the original 1977/78 plan.

We believe that this division of labor will enable us to expand our ministry to you through the Messenger. With the News/Information Office we will now expand the PCA's exposure to the world at large.

Women In the Church

The Women In the Church continue to grow with the denomination. More and more local churches have organized WIC ministries.

The new resource manual for local WIC organizations is being used to develop and expand the mercy ministries of our women in local congregations and at presbytery levels.

Last year the WIC were responsible for over a \$100,000 contribution to Covenant Theological Seminary through their annual Love Gift. Covenant Seminary will be able to expand and significantly increase its ministry to students and wives as a result of the Love Gift.

The 1987 Love Gift designated for CE/P will enable the WIC to increase their resources to local and presbytery WIC's, through more Bible study materials, projects, newsletters, consultations, etc.

The 1988 WIC Love Gift project will be directed toward the ethnic ministries of MNA.

Training

Regional leadership conferences on church growth, officer training, teacher training, music conferences, WIC conferences, family conferences and Bible conferences continue to be high on CE/P's training list.

The regional conferences have been most encouraging this past year as many hundreds have met together to discuss and undergo training in the above areas.

We have held and will continue to hold at least two pastors' and wives' conferences each year in different geographical locations. These conferences are meeting real needs among our pastors' families.

We anticipate having in place our regional trainers by early fall. As the church grows, and as we seek to develop a ministry of multiplication, regional trainers will enable us to serve our local churches and presbyteries better. We plan to have five part-time regional trainers in place by early September.

Our alternative training programs on video are continuing to be widely used. Around 200 churches are members of the video library club. We anticipate an even larger number of churches using this alternative training approach during the next year. We also plan to increase the variety of our training videos during the next year.

With the growth of the electronic information age, CE/P wants to continue to use those tools in its task of training and making disciples.

Continuing To Look To The Future

With more "over 65's" than "under 18's" in America and with an increasing number of older people in our country, we must minister to those entering and continuing to enter their golden years. There are needs that must be addressed plus there are unique opportunities for the older people in ministry.

The need for reaching the older people is becoming more and more apparent as we travel across our church. We want the PCA to be on the cutting edge of reaching out to our senior citizens. They are in fact the greatest potential for church growth in America today and the fastest growing segment of population in the United States.

As a result of a special gift CE/P has been able to move forward with the development of a most unique program. We are developing a training program for local churches that will run on two tracks.

Track one will help equip the church to minister to the older people. They have very unique and special needs that are often overlooked.

Track two will be designed to train and equip the older people for a more active role in the local church's ministry. We believe that the older people are a great source of energy and opportunity to expand the church's ministry.

Information on this program is available from the CE/P office.

Another future trend in CE/P will be working with youth ministers in the local churches and presbyteries. We are attempting to develop a network of youth specialists who are available to each other in our churches to enhance and increase the effectiveness of our ministry to youth.

Today's young people will be carrying a greater burden/opportunity than previous generations to minister in all areas of life; world missions, education, counseling, business, etc. They must be challenged, disciplined and equipped for the task ahead.

One trend that cannot be overlooked shows that by 2010 AD there will be only two workers for every retired person in the U.S. We hope to be able to add to our staff in the near future a coordinator of youth ministries to assist PCA churches in developing the most effective youth ministries possible in our day.

Through our bookstore, churches are continuing to find helpful study materials for their programs and ministries. We anticipate offering more and better service to our churches through the bookstore ministry. Our plan is for this resource to be easily available to our members. We have a toll free number for orders and information (1-800-826-1251).

Through our other periodic publications such as : Follow Me, Effective Church Leadership, WICK Newsletter and the Bulletin Supplement, we anticipate serving more of our churches and individuals with materials and information to enhance their ministries.

Summary

As we look out across the world, and especially from a Christian perspective, we believe that God has given the PCA one of the most unique opportunities in the present time to impact the world for the Lord. We cannot do this with a simplistic gospel nor an ill-equipped and poorly trained army. We must be at our best.

Our people must be trained in the Word of God and thoroughly equipped for every good work. We must not compromise on quality for the sake of quantity.

We have, in the past, and do continue to struggle financially at CE/P. Our ministry has not always been clearly understood, and we have had to say "not now" to some important opportunities.

We do believe there is a vital and viable place for CE/P in the ministry of the PCA. If our denomination is to have the impact for the Lord that we must have, we need a strong denomination of people committed to the Lord Jesus Christ and to His infallible and inerrant Word. We need people who know how to think and think well about the Word's application to daily life.

We need a people who are clear in their purpose and commitment, who are filled with the Holy Spirit and who are world oriented Christians in their outlook. Our God is Sovereign and this is His world. We must seek to claim it and redeem it for Him. That is CE/P's "reason for being." To God be glory! Great things He hath done.

CE/P Recommends:

1. That the CE/P Committee minutes for 1986-87 (June, September, December and February) be approved.
2. That thanks be extended to the entire CE/P staff for their faithful ministry to the PCA during the past year.
3. That the 1987 General Assembly express its thanks to RE Arthur Matthews for his diligent and faithful work as editor of the PCA Messenger during the past nine years.
4. That the Women In the Church be commended for their generous contribution to the 1986 Love Gift for Covenant Seminary. They raised \$100,000 dollars for the seminary wives project, which set a new record.
5. That the General Assembly urge sessions to encourage their local WIC to view the 1987 WIC Love Gift program and consider making a contribution before the end of the year. The 1987 Love Gift will go to CE/P for expanding the WIC ministry in the PCA.
6. That the 1988 WIC Love Gift project be directed to Mission to North America and their ethnic ministries project.
7. That the 1987 General Assembly express its thanks to the members of the Women's Advisory Subcommittee for their diligence in serving the PCA and CE/P in this capacity.
8. That in order to develop a better spirit of denominationalism and connectionalism among the women of the PCA, the Assembly approve an Assembly wide WIC Conference for 1989.
9. That in order to expand the MESSENGER in accordance with the original assignment from the fourth General Assembly, and as explained in the above report, CE/P be authorized to include an editor's column and paid advertising for evangelical and reformed programs, materials and services available to our churches.
10. That in order to keep the church membership informed, and challenged about the PCA's ministry at home and throughout the world, each local session encourage its members to subscribe by January 1, 1988 to the PCA MESSENGER either individually or by church group enrollment.
11. That churches not presently using the Bulletin Supplement from CE/P be urged to contact the CE/P office about using the supplement.
12. That, in order to assist CE/P and others involved in ministering to our pastors and wives, the CE/P Committee urges each presbytery in the PCA, if they have not done so, to establish a "shepherding committee" for the purpose of giving encouragement, assistance and counsel to those involved in fulltime ministry.
13. That Don MacNair be given the floor for a brief partial report on the Assembly's Certification Committee, including a presentation on the "display of seminaries" information assigned by the 1986 Assembly to CE/P.
14. (The Certification Committee requests) that BCO 19-10 phrase, "...having licensed him to preach..." be deleted.
15. (The Certification Committee requests) that the 15th General Assembly make the following changes in the BCO 19-9:
 - a. delete "if...needed"
 - b. capitalize "B" of before
 - c. delete "...is for him to"
 - d. substitute for (c) above: "he shall", making the changed paragraph to read, "Before he begins his period of internship he shall give to..."

16. That clerks of sessions and presbyteries be asked to cooperate with CE/P in distributing promotional materials to their respective members informing them of the various conferences and training programs conducted by CE/P during the coming year.
17. That, in concurrence with the action of the 1986 General Assembly regarding the PCA News/Information Office, the CE/P Committee recommends that said office be set up either under CE/P or COA, and the Stated Clerk, and that all committees and agencies be urged to assist and cooperate with this office in distributing the news and information of the PCA. If the News/Information Office is to be located in CE/P that the budget submitted by COA containing the cost of the office be approved.
18. That the proposed budget, as presented by COA, be approved.
19. That TE Charles H. Dunahoo be reelected Coordinator for CE/P for the next year.
20. That the above report on the ministry of CE/P be accepted and approved as generally fulfilling CE/P's mandate by the General Assembly.
21. That the Communications Ad Hoc Committee be dismissed with thanks.

Respectfully submitted,

Charles H. Dunahoo, Coordinator

APPENDIX E

**REPORT OF COVENANT COLLEGE TO THE
FIFTEENTH GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA**

1987

I. INTRODUCTION

It has been my privilege to serve your college during the past nine years, and now I am planning to complete my work at Covenant and to begin my service as personnel director of Christian Reformed World Missions. I present this annual report to you with gratitude for the support you have provided, and I commend the college to you for your continuing support and prayers.

Mr. Frank Brock, who is our vice president for college advancement, will serve as interim president from August 1 of this year until a new president is appointed and takes office.

May the Lord bless all of our efforts to provide the finest possible education for our young people, "... that in all things Christ might have the preeminence."

II. OUR GRADUATES AND THEIR MAJOR FIELDS

The table below shows the distribution of majors among students for the last three years.

	<u>Bachelor of Arts</u>		
	*1985	**1986	***1987
Accounting	3	0	1
Biblical Studies & Missions	10	11	10
Biology	4	3	10
Business Administration	4	10	13
Chemistry	2	2	0
Dual Degree: Engineering	2	2	2
Economics	2	1	3
Elementary Education	18	13	16
English	10	6	11
History	5	3	9
Information & Computer Science	5	5	5
Interdisciplinary Studies	8	1	6
Music	2	0	3
Organizational Behavior	0	34	45
Philosophy	2	0	1
Physical Education	7	6	3
Psychology	7	3	3
Recreation Education	3	3	0
Sociology	9	7	11
	<u>Bachelor of Music</u>		
Applied Music	2	0	1
Music Education	1	1	3
	<u>Associate of Arts</u>		
	10	5	3

* 6 graduates have double majors

** 1 graduate has a double major

*** 4 graduates have double majors

III. ENROLLMENT

The enrollment for the 1986 fall semester was 546. We believe that we will find our student body growing as our churches become more aware of what Covenant College has to offer.

The five states with the highest enrollments in 1986-87 were Georgia, Florida, Tennessee, Pennsylvania, and Maryland. Our students came from 38 states and 16 countries. Students in on-campus programs were affiliated with several denominations:

	Fall 1984	Fall 1985	Fall 1986
Presbyterian Church in America	54.2%	52.7%	51.8%
Orthodox Presbyterian Church	8.2	8.7	8.4
Presbyterian Church U.S.A.	3.3	2.1	1.4
Other Presbyterian & Reformed	5.2	5.6	6.2
Baptist	9.3	11.3	12.8
Independent and Others	19.8	19.6	19.4

IV. SENIOR INTEGRATION PROJECTS

In order to complete graduation requirements at the college, each senior must write a thesis within the field of his/her major, expressing a Christian view of the subject involved. The following are representative titles of projects pursued by students of the Class of 1987:

Just What is Participative Management?
 Jewish Denominations and Their Conceptions of the Nation of Israel
 Communication in Marriage
 Psychological and Sociological Implications of Interior Design
 An Examination of British Common Law: A Christian Legal Institution?
 Achieving Economic Justice through the Local Church
 Performance Appraisal: How Do You Judge?
 Infant Baptism in Covenant Perspective
 Home Schooling: An Age-old Option Reconsidered
 Priorities for the Pastor
 The Mis-education of America's Teachers
 Characteristics of God's Planning Applied to Business Planning
 Dance Imagery in T. S. Eliot's Four Quartets
 Infectious Disease and Hospital Control

V. NEW PERSONNEL

We are grateful to the Lord for the committed, competent faculty we have at Covenant College. Sixty-eight percent of our professors have earned doctorates, and we expect that percentage to increase as other members of our present faculty pursue the doctorate.

New faculty members who served Covenant faithfully this last year were:

Clifford W. Foreman	Ph.D. and M.A., Boston University; A.B., Gordon College Dr. Foreman has been teaching in our English Department, his specialty being American literature.
Craig W. Mosurinjohn	M.A., Wheaton College; B.S., University of Wisconsin at Stevens Point Mr. Mosurinjohn is Director of Career and Counselling Services
Barbara A. Schreur	M.A., Slippery Rock University; B.A., Calvin College Miss Schreur is Associate Dean of Students. She took a group of students to Haiti over spring break for mission work.
J. Drake Smisson	M.A., University of Kentucky; B.A., Georgia College Mr. Smisson is our modern language teacher.

A strong addition to our faculty for the fall of 1987 is in the person of Dr. Reginald F. McLelland, who will join our faculty as Professor of Philosophy. Dr. McLelland comes to us from Reformed Theological Seminary, where he has taught for nine years. Prior to that time he taught at Lenoir Rhyne College for four years and at Covenant College for two years. Dr. McLelland earned his Ph.D. from the University of Georgia, in philosophy.

English professor James Wildeman, who studied under Dr. McLelland when he taught at Covenant, has this to say, "I was impressed with two qualities he possessed. First, he had an unusually strong belief that his discipline was vital to any Christian trying to respond intelligently to the world and culture, and he communicated his enthusiasm for his discipline to his students. Second, he was able to explain a complex philosophical position so that undergraduates could really see the implications of it in their own lives. . . . I am excited that Dr. McLelland is returning to Covenant."

VI. EXTERNAL PROGRAMS

The Quest program continues to provide working adults a unique means to complete a bachelor's degree and the college an opportunity to take a Christian perspective straight into the marketplace. Many students have commented on the usefulness of the coursework in their work environments, and several have completed research projects which have had significant impact on organizational problems. Production which is up by 12%, grievances reduced from 10 per month to 0, a company which has remained viable instead of folding, decisions made on the most effective training programs to use, etc., are some of the results we have seen.

Two conferences have been co-sponsored by the college in 1986-87 as part of our outreach to the wider public. During the fall a conference jointly sponsored with the Association for Public Justice was held in Chattanooga on the subject of *Politics and the Christian Mind*. In the spring the Christian Education and Publications Committee worked with the college to provide a conference on campus for youth pastors and workers.

Covenant will continue to seek ways to serve as an educational resource for the PCA and the wider public, and these two programs are but a beginning.

VII. STUDENT FINANCIAL AID

During 1986-87, 428 Covenant College students received \$1,695,832 in aid, which came in the following forms:

Scholarships and Grants	\$ 844,851
Loans	536,425
College Work Study Program (employment on campus)	<u>314,556</u>
total	\$ 1,695,832

We have tremendous help available for qualified students. Please share this information with high school students in your church and with their parents.

VIII. GRANTS FOR STUDENTS FROM SUPPORTING CHURCHES

A special program of financial aid is available to students who are members of churches which support the college. The awards for the 1987-88 academic year will be based upon church support during 1986. Students from 197 churches will be eligible for those grants in the coming academic year.

What is the purpose of this program? There is a twofold purpose:

1. Covenant wants to strengthen its ties with churches. Primarily we want to strengthen these with our sponsoring denomination, the Presbyterian Church in America. In addition we want to strengthen ties with other churches which share our commitment to an education in which Christ is preeminent. The requirement for participation is that the church support the college in the amount of at least \$4.00 per communicant member per year.
2. The second purpose is to help students. The college realizes the importance of developing new forms of student aid, and this program is designed to provide significant help to students from supporting churches.

How much will each qualified student receive? The amount of each annual grant will vary depending on the level of giving from the church. In order to place all churches on an equivalent basis, the level of giving is calculated in terms of giving per communicant member. The size of each grant for the fall of 1987 will be determined by the following schedule:

MINUTES OF THE GENERAL ASSEMBLY

Giving per Member

\$ 4.00- 9.99
10.00-19.99
20.00-29.99
30.00 or more

Grant per Student

\$ 200
500
1,000
1,500

We encourage you to support your college generously in 1987 and thereafter. Church giving in 1987 will form the basis upon which we provide these special grants to students in 1988-89. Please help us to help your young people.

IX. FINANCIAL REPORT

The attached financial report presents detailed information pertaining to the past two fiscal years. As I write this, we are praying and working to claim a \$250,000 challenge grant which will be given to the college if we meet our gifts and grants goal of \$930,000. More than \$300,000 is still needed by June 30. Will you help us reach that goal? Your prayers and your gifts will be deeply appreciated.

X. RECOMMENDATION

We recommend that the General Assembly designate Sunday, October 18, as Covenant College Sunday throughout the denomination and encourage churches to remember the college with prayer and an offering on that day.

Respectfully submitted,

Martin Essenburg
President

COVENANT COLLEGE
STATEMENTS OF CURRENT FUNDS REVENUES,
EXPENDITURES AND TRANSFERS
 Years ended June 30, 1986 and 1985

	1986	1985
REVENUES		
Educational and general:		
Student tuition and fees	\$2,596,522	\$2,276,978
Government appropriations	185,847	183,321
Student aid	413,166	416,638
Gifts	1,261,937	1,286,170
Endowment investment income	130,632	102,757
Other sources	<u>58,311</u>	<u>59,853</u>
Total educational and general	4,646,415	4,325,717
Auxiliary enterprises and service groups	<u>1,556,128</u>	<u>1,528,735</u>
TOTAL REVENUES	<u>6,202,543</u>	<u>5,854,452</u>
EXPENDITURES AND MANDATORY TRANSFERS		
Educational and general:		
Instructional	1,660,177	1,404,267
Library	144,418	126,957
Student services	599,858	494,942
Operation and maintenance of plant	460,873	405,025
General and administrative	356,886	296,676
Development, alumni and public relations	378,365	289,180
Staff benefits	50,650	240,616
General institutional	273,826	302,290
Student aid	<u>787,707</u>	<u>719,725</u>
Educational and general expenditures	4,712,760	4,279,678
Mandatory transfers to:		
Loan fund matching grant	4,811	5,849
Retirement of indebtedness fund for principal and interest	<u>33,255</u>	<u>33,888</u>
Total educational and general	<u>4,750,826</u>	<u>4,319,415</u>

COVENANT COLLEGE
STATEMENTS OF CURRENT FUNDS REVENUES,
EXPENDITURES AND TRANSFERS
 Years ended June 30, 1986 and 1985

	<u>1986</u>	<u>1985</u>
TOTAL REVENUES	<u>\$6,202,543</u>	<u>\$5,854,452</u>
EXPENDITURES AND MANDATORY TRANSFERS		
Total educational and general	<u>4,750,826</u>	<u>4,319,415</u>
Auxiliary enterprises:		
Expenditures	1,268,131	1,281,454
Mandatory transfer for reduction of indebtedness on residence hall	<u>26,244</u>	<u>16,565</u>
Total auxiliary enterprises	1,294,375	1,298,019
TOTAL EXPENDITURES AND MANDATORY TRANSFERS		
Other transfers:		
To investment in plant for equipment	(88,959)	(93,309)
Transfer of unrestricted funds to endowment fund	(175,632)	(137,158)
Transfer of unrestricted funds to plant fund	-	(24,041)
From endowment fund for retirement program	22,857	23,268
From endowment fund	<u>91,200</u>	<u>-</u>
Total other transfers	(150,534)	(231,240)
REVENUES OVER EXPENDITURES AND TRANSFERS	<u>\$ 6,808</u>	<u>\$ 5,778</u>

APPENDIX F

**REPORT OF COVENANT THEOLOGICAL SEMINARY
TO THE PRESBYTERIAN CHURCH IN AMERICA
GENERAL ASSEMBLY****June, 1987**

"The purpose of Covenant Theological Seminary is to train servants of the triune God, in walking with God, in interpreting and communicating God's Word, and in leading God's people." This statement represents the goals which Covenant Theological Seminary has striven to achieve for the past thirty-one years. The Seminary has always sought to train pastors who know God personally, who can communicate this knowledge to their people, and who have the heart and skills to be a pastor-teacher.

The words of this purpose statement were chosen carefully, and their order is significant. First, it is our desire to have a curriculum which produces men and women of strong personal piety. Because of the educational design of theological education, seminaries have often neglected the area of personal piety. In fact, there have been those who have said that it is not the business of the seminary at all. But the seminary cannot argue that the church must be concerned about personal spiritual growth and the seminary must concentrate on teaching theological content. It is quite clear from passages such as I Timothy 3 and Titus 1 that the major qualifications for a minister have to do with his character and piety and not with his knowledge. If a man comes to seminary for three years and dries up spiritually while he gains much content, biblically and theologically, we have done him a great disservice. Not only have we done him a great disservice, but we have also wounded the church. This desire to help men to grow in their walk with God is not simply words at Covenant Theological Seminary. For a number of years now all students have been related to small group Bible studies led by ministers in the area or by faculty members. As well, we have a family nurture program working with the wives of students, their children, and couples together. We have much still to do in this whole area, but are proud of the fact that we are blazing a new trail in theological education.

Secondly, the Seminary sees its responsibility as preparing men and women studying at Covenant Theological Seminary to be able to handle the Word of God and Reformed theology in a deep and sensitive manner. While some seminaries are reducing their requirements in the languages, we are trying to strengthen these disciplines. We do believe that the study of languages must change due to the fact that the students coming to seminary have changed. That is, many of them come now with very little understanding of the English language, let alone a foreign language. Many have never had a foreign language in undergraduate work. Nevertheless, we are not attempting to teach less Greek and Hebrew, but simply to do it better. This new emphasis has been in practice for only one year, and already our students are commenting on how positive their experience has been.

As a seminary that holds to the Reformed faith, our goal has been to present that faith in ways that are biblical. A biblically presented Reformed faith will be one that is warm and winsome. Because the Reformed faith is biblical faith, we believe that properly presented it will be attractive and effective in the lives of countless individuals. Our goal is to teach men preparing for the ministry at Covenant Theological Seminary to hold forth orthodox Reformed faith in a positive way.

Thirdly, we are concerned that the students graduating from Covenant Theological Seminary be skilled leaders of God's people. Theological education must remember that it is not graduate school education but professional education. We are training those who would be as skilled in dealing with people's spiritual lives as a surgeon would be in dealing with one's physical body. We have been told by those responsible for Evangelism Explosion that we are the first seminary to require their type of training in a church context. Students graduating with a Master of Divinity degree program must take Evangelism Explosion, which is taught through the auspices of the Seminary using the programs of three local Presbyterian churches, and culminating in certification as an Evangelism Explosion trainer.

We now have a new-start church in the western growth area of St. Louis which is a lab for those who would like to get hands-on training in church planting. Since the last General Assembly, we have added to our faculty Rev. Philip Douglass, who had been instrumental in starting numerous Presbyterian PCA churches in the Washington, D.C. area. We know of no other theological curriculum which gives such practical and real experience. This hands-on training is available not only for those who are enrolled in the new Church Planting major of the Master of Divinity degree program, but for all of our students studying at the Seminary. For a number of years the General Assembly has encouraged Covenant Theological Seminary to begin programs in counselling and Christian education. We are working on the Christian Education response, but are happy to announce that we now have in place a

major in counselling within the Master of Divinity degree. Dr. Howard Eyrich has joined our faculty and has set up a counselling practice in one of the local churches of the St. Louis area. As this program grows, our students will have opportunity to study with Howard in the classroom but also to get the practicum experience again in a real church situation. The local church is where the real action is as far as the work of the Kingdom is concerned. You can see from the above discussion that it is our concern to give our students as much contact with the local church as possible. We will continue to strive to build a curriculum that includes this type of real skills training.

The trustees of Covenant Theological Seminary have again attempted to keep the growth of the 1987-88 budget to a very modest sum. This continues to represent a commitment to fiscal responsibility by attempting to watch carefully the spending in every area of the Seminary's operation.

For the entire calendar year of 1987, the Seminary will be in a self-study process aimed at reaffirmation of its accreditation with North Central Association and the Association of Theological Schools. This is a great opportunity for the Seminary to examine itself and question its ministry on a number of levels. The purpose statement which has already been discussed in this report was the first step in that process. Since then, each of the instructional departments of the Seminary spelled out departmental objectives in light of the over-all statement. Self-studies are always exhausting and challenging. We would encourage all of our constituents to pray for this process that it might be accomplished in good order to enable the denomination to continue to have an accredited seminary.

One of the greatest needs of the Seminary is housing for married students. We presently operate with a paid position which serves students moving to the St. Louis area to find good attractive and reasonable housing. Before the end of 1987 we hope to have secured housing or begun building new housing for married students. The option to build has great appeal since the Seminary can build exactly what it needs with little maintenance cost for several years. Again, we would appreciate all of those who are interested in the Seminary praying with us on this important matter.

The D. Min. program offered at the Ridge Haven Conference Center continues to grow. We are seeking to make this opportunity even better known as those who have recently joined the studies at Ridge Haven simply commented that they did not know such an opportunity was available in their area. We are also excited about our new evening program. We began classes in the fall and had planned for ten students this year. Classes began with twenty, and by the beginning of the second semester, the enrollment had increased to twenty-nine. We are now praying for forty new students for the fall of 1987 for this new evening program.

We continue to be grateful to God for the many ways in which He has poured out blessings upon the Seminary. It is a great privilege to be part of the Presbyterian Church in America. We pray that each of you will see that God has called this denomination into being for such a time as this. All of us need to be much in prayer that God will use us as his instrument to bring revival to this land. Those who work as your servants at Covenant Theological Seminary thank you for allowing us the privilege of this ministry. We are ready to help our denomination in any way that we can.

Respectfully submitted,

Paul D. Kooistra, President

APPENDIX G

**REPORT OF THE BOARD OF TRUSTEES OF THE
INSURANCE, ANNUITY AND RELIEF FUNDS
TO THE FIFTEENTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

Since last General Assembly, your Trustees have met in full session on August 22, 1986; November 7-8, 1986; and March 6, 1987. Day-to-day operations have been carried out through our Director and his staff, and our actuarial, legal and investment advisors. The Board has monitored and directed Trustee affairs through our Standing Committees, which are:

ADMINISTRATION - E.Morris; D.Haskew; E.Johnston
ANNUITY - R.Horgan; R.Van Fleet; L.Philhower
INSURANCE - R.Van Fleet; G.Frost; R.Horgan; D.Jussely
INVESTMENT - L.Philhower; D.Haskew; E.Johnston; E.Morris; D.White
RELIEF - G.Frost; D.Jussely; D.White

I. Program Summary

Participation in our program was as shown below:

<u>Program</u>	<u>12-31-83</u>	<u>12-31-84</u>	<u>12-31-85</u>	<u>12-31-86</u>
Health Insurance	1,203	1,597	1,763	1,927
Supplemental Life Insurance	482	616	704	826
Relief	42	44	41	81
Money Purchase Pension Plan	544	558	514	460
Tax-Sheltered Annuity Plan	694	786	922	952
Death and Disability Plan	740	839	823	856
Lay Disability Plan		55	56	42
Total Active Retirement Participants	924	997	964	1070
Frozen Retirement Accounts	xxx	147	199	238
Retirees/Surviving Spouses Receiving Retirement Plan Benefits	78	88	89	111
Disabled Participants Receiving Benefits	0	0	3	3

II. Significant Action During the Year

- On January 1, 1986 TE Loren Watson assumed the position of Field Representative for IAR. During the year, Mr. Watson traveled to a number of presbyteries, discussing the denomination's health, insurance and retirement plans. He also met with PCA seminary students in an attempt to inform them about the PCA plans. As a result of Mr. Watson's efforts, a number of PCA ministers have joined the plans administered by the Board and many other current participants are better informed about their benefits.
- During 1986 Coordinator of Ministerial Relief Robert G. Sweet continued working with the presbyteries, local pastors, CE/P and MNA to assist in relief and pastoral care activities throughout the denomination.
- During the year several personnel changes and additions were made. Mr. Thomas W. Sult, C.P.A., replaced Mrs. Sybil Pullen as Accounting Manager. Mrs. Pullen left IAR at the end of March to become a mother.
Other staff additions during the year were Miss Karen Kern, Accounts Receivables Coordinator and Mrs. Cynthia Hall, Secretary/Receptionist. Miss Carol McIntyre was promoted to the position of Staff Accountant.
- The staff and the Board did an in-depth study of Social Security and the ramifications for ministers not participating in the System. As a follow-up of this study and as a result of a provision in the 1986 Tax Reform Act, the Board drafted a position paper encouraging ministers to participate in Social Security. This recommendation was consistent with two former recommendations by the 1973 and 1974 General Assemblies.

The Board recognizes that the decision of each individual minister concerning Social Security participation must be dictated by his own conscience. The Board's recommendation was not intended to dictate the position an individual minister should take, but was aimed at encouraging those ministers whose consciences would allow them to participate in Social Security. It was also the Board's purpose to alert those ministers not participating in Social Security as to the high cost of providing post-retirement medical coverage apart from Medicare.

5. An outside actuarial study of the PCA health plan indicated necessary changes in premium structure. The Board approved increases in both the medical and PCS card deductibles and premium increases averaging approximately 7% for 1987. Stop-loss coverage for large health claims was increased from \$50,000 to \$75,000 in order to lower premium costs to the plan.
6. Based on the recommendation of our actuary, the Trustees voted to increase pension payments by 3% for those retirees receiving benefits from the Annuity Fund for Ministers, the Employees' Annuity Fund and the RPC, ES Pension Fund Plan. The increase was retroactive to January 1, 1986.
7. The 1986 Tax Reform Act will have some effect on the plans administered by the Board in the future. Beginning in 1987, there are more restrictions on elective deferrals (voluntary participant contributions). This change, plus others, has necessitated an amendment to the plan documents for the Money Purchase Pension Plan and the Voluntary Tax-Sheltered Annuity Plan.
8. Assets continued to grow during 1986. Total assets held in trust by the Board at year end were \$22,214,915, a 25.1% increase over the 1985 year-end total.
9. The 1986 budget was adjusted upward by \$13,722.00. This adjustment was approved by the Board and is being reported to the Assembly as a matter of record.
10. Retirement plan participants made gains in their retirement accounts during 1986. The financial markets, for the most part, performed well. Considering the national inflation rate of 1.1%, returns were excellent. The net daily compounded return for the Growth Fund, after investment counselors' fees and administrative expenses, was 12.04% for the year. The Income Fund produced 9.26% and the Balanced Fund, 10.50%.
11. Churches and individuals continued to respond generously to the Christmas Gift Offering. Contributions received during 1986 for the funding of retirement and ministerial relief activities amounted to \$171,263 compared to \$177,864 in 1985.
12. During 1986, the following plan participants died: Mrs. Ethel Benson, TE Malcolm Bonner, Mrs. Maranatha Eames, RE Milton Howland, TE William Earl Johnson, Mrs. Nina Pyott, Mr. Willard Simms. Life insurance benefits paid to survivors amounted to \$144,000.
13. During 1986 the following plan participants retired: Mr. Temple Bowling, Mrs. Dellyne Catching, TE Jon K. Crow, TE Homer P. Emerson, TE Joseph N. Farlow, TE Amza Blount Gallaspy, TE Leo Karlberg, TE Walter Kenyon, Mrs. Florence Marshall, TE Harry Marshall, Mrs. Katherine McRight, TE Paul Vernon Spain, TE Reuben J. Wallace, and TE Vernon N. West.

III. Recommendations

1. That the General Assembly remind its ministers:
 - (a) that the only legal ground for opting out of the Social Security system is conscientious or religious principles objection to participating in a government sponsored program (with respect to services performed as a minister) which makes payments in the event of death, disability, old age or retirement, or makes payments towards the costs of or provides services for, medical care, and
 - (b) that those whose consciences do not allow such participation should make adequate alternative arrangements for disability, survivor, and post-retirement health coverages and retirement income.
2. That the General Assembly encourage all PCA congregations to support the annual Christmas Gift offering.
3. That the General Assembly continue to authorize the Board of Trustees to enhance the Plans and set premium rates for all insurance programs administered by the Trustees to become effective January 1 of each year. Premium rates each year will reflect the best judgment of the Trustees based on claims experience and all other appropriate factors. Rates will normally be changed no more often than once per year, except when necessary to maintain the viability of an insurance plan, and then no more often than once each six months.
4. That the Minutes of the Board meetings of June 22, 1986; August 22, 1986; November 7 and 8, 1986; and March 6, 1987 be approved without exception.
5. That the audit report dated December 31, 1986 by Kent, Nobles and Martin Certified Public Accountants, be approved.
6. That the General Assembly approve Arthur Andersen and Company as auditor for IAR for 1987.
7. That the revised 1987 budget be received.

8. That the 1988 budget be received with the understanding that this budget is a spending plan and that adjustments will be made during the year, if necessary, by the Trustees. Such adjustments will be reported to the next General Assembly.
9. That the General Assembly approve the Board's action in amending the Trustees' Bylaws: Article II, Section 1, Paragraph 1, entitled "Board of Trustees". (See Attachment A.)
10. That the General Assembly amend Section 10, H.1., Paragraph 3 of the Bylaws of the Presbyterian Church in America, A Corporation, as shown on Attachment B.
Rationale: Assets held in trust by the Trustees now exceed \$23,000,000. It is important to expand the size of the Board to accommodate the expanding responsibility of a growing agency. Other PCA committees and agencies have larger representation from the denomination. Both Covenant College and Covenant Seminary have similar provisions for Board members to succeed themselves. Such provisions make for better continuity for a Board which depends on men with expertise in specialized fields.
11. That the General Assembly extend the terms of the Class of 1987 to assign TE David Jussely to the Class of 1988 and RE Louis Philhower to the Class of 1989.
12. That the Third Amendment to the Presbyterian Church in America Money Purchase Pension Plan be adopted. (See Attachment C.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
13. That the Fifth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan be adopted. (See Attachment D.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
14. That the Third Amendment to the Presbyterian Church in America Long-Term Disability Plan be adopted. (See Attachment E.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
15. That the General Assembly urge PCA churches, presbyteries, committees, and agencies to use the PCA MINISTER'S COMPENSATION WORKSHEET (supplied at no charge by the IAR office) to spell out salary, benefits, and professional expenses, and that the term "TOTAL PACKAGE" no longer be used.
16. That the General Assembly adopt the Fourth Amendment to the Presbyterian Church in America Money Purchase Pension Plan (Attachment F). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
17. That the General Assembly adopt the Sixth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (Attachment G). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
18. That the General Assembly adopt the Second Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan (Attachment H). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
19. That the General Assembly adopt the Third Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (Attachment I). Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.

Respectfully Submitted,

James E. Shipley
Chairman

James L. Hughes
Director

Attachment A**ARTICLE II****Section 1. Board of Trustees**

The membership of the Board of Trustees shall consist of twelve (12) members as elected by the General Assembly of the Presbyterian Church in America. These Members shall be either Teaching Elders, Ruling Elders or Deacons. Each member is elected for a four-year term with three members elected each year, except that in the case of vacancies, members may be elected by the General Assembly to fill unexpired terms. Trustees shall be eligible for re-election to a second four-year term after which there must be a one-year interval before further re-election. The Board may make requests to the Presbyteries to nominate specific men to the Board.

A Trustee may resign or be removed by the General Assembly. The resignation or removal shall be effective fifteen (15) days after receipt of written notice of such resignation or removal. Successor Trustees, in the event of such resignation or removal or in the event of the death of an individual Trustee, shall be elected by the General Assembly. A Trustee who is elected by the General Assembly to fill an unexpired term is eligible, if re-elected, to serve one (1) additional successive term, after which a one-year period must elapse before he is eligible for re-election.

Attachment B**BY-LAWS OF THE PRESBYTERIAN CHURCH IN AMERICA****PRESENT WORDING****Section 10, H.1, Paragraph 3**

The Trustees shall be (10) in number, divided into five (5) classes of two (2) men each serving five (5) year terms. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO*, Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

PROPOSED WORDING**Section 10, H.1., Paragraph 3**

The Trustees shall be twelve (12) in number, divided into four (4) classes of three (3) men each serving for four (4) year terms. Trustees shall be eligible for re-election to a second four-year term after which there must be a one-year interval before further re-election. The Board may make requests to the Presbyteries to nominate specific men to the Board. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO*, Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

Attachment C

**THIRD AMENDMENT
TO THE
PRESBYTERIAN CHURCH IN AMERICA
MONEY PURCHASE PENSION PLAN**

THIS AMENDMENT to the Presbyterian Church in America Money Purchase Pension Plan, made this ____ day of _____, 1987, by Presbyterian Church in America (hereinafter referred to as the "Employer"), to be effective January 1, 1987.

WITNESSETH:

WHEREAS, the Employer has previously adopted the Presbyterian Church in America Money Purchase Pension Plan (hereinafter referred to as the "Plan"); and

WHEREAS, the Employer wishes to amend the Plan at this time for the purpose of no longer allowing Nondeductible Employee Contributions, and for other purposes;

NOW THEREFORE, the Plan is hereby amended in the following particulars, effective January 1, 1987:

1.

Section 4.02 of the Plan is hereby amended by adding the following new subsection (c) to the end thereof:

"(c) No Deductible Employee Contributions for Calendar Years Beginning After 12/31/86. Notwithstanding subsection (a) of this Section, the Plan will not permit any Deductible Employee Contribution to be contributed for a calendar year beginning after December 31, 1986. All Deductible Employee Contribution Accounts will continue to be maintained on behalf of each Participant until such time as said Accounts are distributed."

2.

Section 4.03 of the Plan is hereby amended by adding the following new subsection (c) to the end thereof:

"(c) No Nondeductible Employee Contributions After 12/31/86. Notwithstanding subsection (a) of this Section, after December 31, 1986 the Plan will no longer permit nor accept Nondeductible Employee Contributions. All Nondeductible Employee Contribution Accounts will continue to be maintained on behalf of each Participant until such time as said Accounts are distributed."

3.

All other parts of the Plan not inconsistent herewith are hereby confirmed and ratified.

IN WITNESS WHEREOF, the Trustees have caused this Amendment to be executed on the day and year first above written.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____

By: _____

By: _____

By: _____

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment D

FIFTH AMENDMENT TO THE
PRESBYTERIAN CHURCH IN AMERICA
VOLUNTARY TAX-SHELTERED ANNUITY PLAN

This is the Fifth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (the "Plan").

Under the provisions of Section 11.01, the Trustees have reserved unto themselves the right to amend the Plan subject to the approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 11.01, the Trustees hereby amend the Plan in the following particulars, to be effective as of January 1, 1987, to-wit:

1.

Section 1.01(a) of the Plan is hereby amended by deleting the "and" at the end of subpart (2) thereof and by adding the following new subpart (4):

"(4) The amount contributed by an Employee as a Nondeductible Employee Contribution; and".

2.

Section 4.02 of the Plan is hereby amended by deleting said Section and replacing it as follows:

"4.02 Nondeductible Employee Contributions.

(a) Annual Amount of Nondeductible Employee Contributions. Each Participant shall be entitled to contribute to the Trust Fund for a calendar year Nondeductible Employee Contributions in an amount not to exceed six percent (6%) of his Compensation (other than Compensation contributed to this Plan under a Salary Reduction Agreement) for the calendar year.

(b) Election to Withdraw Nondeductible Employee Contributions. A Participant may, upon ninety (90) days prior notice to the Trustees, elect to receive all or any portion of the balance in his Nondeductible Employee Contributions Account. A Participant may not make more than one election under this Subsection (b) in any calendar year unless the Trustees adopt a rule under which more frequent withdrawals are permitted."

3.

Section 6.07 of the Plan is hereby amended by deleting said Section and replacing it as follows:

"6.07 Withdrawals. A Participant may, upon ninety (90) days prior notice to the Trustees, elect to receive a distribution of all or any portion of his Account. A participant may not make more than one election under this Section in any calendar year unless the Trustees adopt a rule under which more frequent withdrawals are permitted."

4.

All parts of the Plan not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this Fifth Amendment to be executed this _____ day of _____, 1987.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment E

**THIRD AMENDMENT
TO THE PRESBYTERIAN CHURCH IN AMERICA
LONG-TERM DISABILITY PLAN**

This is the Third Amendment to the Presbyterian Church in America Long-Term Disability Plan (the "Plan") which was adopted by the Trustees effective January 1, 1984. Under the provisions of Section 8.01 of the Plan, the Trustees have reserved the right to amend the Plan subject to approval by the General Assembly.

WHEREAS, the Trustees are concerned that disabled ministers may have insufficient resources to adequately provide for payment of housing expenses;

WHEREAS, disability may occur at an early age and at a time in which a minister has not accrued sufficient benefits under the Presbyterian Church in America Money Purchase Pension Plan or Tax-Sheltered Annuity Plan to cover his full housing expenses during the period of long-term disability;

NOW, THEREFORE, the Trustees hereby amend the Plan in the following particulars, effective August 22, 1986:

A new Section 3.10 is added to the Plan to provide as follows:

1.

"3.10 Designation of Rental Allowance. The entire amount of payments made to a Participant who is a minister of the Gospel as defined in Code Section 107 is hereby designated as a rental allowance."

2.

All other provisions of the Plan not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Presbyterian Church in America has caused this Amendment to be executed this ____ day of _____, 1986 to be effective August 22, 1986.

PRESBYTERIAN CHURCH IN AMERICA

By: _____
Duly authorized representative

ATTEST:

BOARD OF TRUSTEES OF THE INSURANCE
ANNUITY AND RELIEF FUNDS OF
THE PRESBYTERIAN CHURCH IN AMERICA

Stated Clerk

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment F

**FOURTH AMENDMENT
TO THE
PRESBYTERIAN CHURCH IN AMERICA
MONEY PURCHASE PENSION PLAN**

THIS AMENDMENT to the Presbyterian Church in America Money Purchase Pension Plan, made this _____ day of _____, 1987, by Presbyterian Church in America (hereinafter referred to as the "Employer"), to be effective January 1, 1987.

W I T N E S S E T H:

WHEREAS, the Employer has previously adopted the Presbyterian Church in America Money Purchase Pension Plan (hereinafter referred to as the "Plan"); and

WHEREAS, the Employer wishes to amend the Plan at this time for the purpose of allowing a pay-status Participant to elect another form of benefit option, and for other purposes;

NOW THEREFORE, the Plan is hereby amended in the following particulars, effective January 1, 1987:

1.

Article VII of the Plan is hereby amended by adding the following new Section 7.09 to the end thereof:

"7.09 Alternative Form of Payment. A Participant, or the Participant's Beneficiary, who is currently receiving benefit payments may, subject to the following restrictions, elect to change the form of benefit payment to an alternative form. The following restrictions apply:

1. The alternative form of payment must be a form that is an option permitted under the provisions of the Plan.
2. Any change in benefit payment must continue to comply with the minimum amount of distribution and latest date for benefit commencement requirements of this Article.

3. All benefit form changes must be made in writing and are subject to the approval of the Plan Administrator.
4. No more than one election to change the form of benefit payment shall be made in any Plan Year.
5. The Plan Administrator shall have discretion to adopt appropriate rules for the administration requests made under this Section."

2.

All other parts of the Plan not inconsistent herewith are hereby confirmed and ratified.

IN WITNESS WHEREOF, the Trustees have caused this Amendment to be executed on the day and year first above written.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment G

**SIXTH AMENDMENT
TO THE
PRESBYTERIAN CHURCH IN AMERICA
VOLUNTARY TAX-SHELTERED ANNUITY PLAN**

THIS AMENDMENT to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan, made this _____ day of _____, 1987 by Presbyterian Church in America (hereinafter referred to as the "Employer"), to be effective January 1, 1987.

W I T N E S S E T H:

WHEREAS, the Employer has previously adopted the Presbyterian Church in America Tax-Sheltered Annuity Plan (hereinafter referred to as the "Plan"); and

WHEREAS, the Employer wishes to amend the Plan at this time for the purpose of allowing a pay-status Participant to elect another form of benefit option, and for other purposes;

NOW THEREFORE, the Plan is hereby amended in the following particulars, effective January 1, 1987;

1.

Article VII of the Plan is hereby amended by adding the following new Section 7.09 to the end thereof;

"7.09 Alternative Form of Payment. A Participant, or the Participant's Beneficiary, who is currently receiving benefit payments may, subject to the following restrictions, elect to change the form of benefit payment to an alternative form. The following restrictions apply:

- 1. The alternative form of payment must be a form that is an option permitted under the provisions of the Plan.
- 2. Any change in benefit payment must continue to comply with the minimum amount of distribution and latest date for benefit commencement requirements of this Article.
- 3. All benefit form changes must be made in writing and are subject to the approval of the Plan Administrator.
- 4. No more than one election to change the form of benefit payment shall be made in any Plan Year.
- 5. The Plan Administrator shall have discretion to adopt appropriate rules for the administration requests made under this Section."

2.

All other parts of the Plan not inconsistent herewith are hereby confirmed and ratified.

IN WITNESS WHEREOF, the Trustees have caused this Amendment to be executed on the day and year first above written.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment H

SECOND AMENDMENT TO THE
TRUST AGREEMENT FOR THE
Presbyterian Church in America
Money Purchase Pension Plan

This is the Second Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan (the "Trust").

Under the provisions of Section 6.01 of the Trust, the Trust Agreement may be amended at any time upon approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 6.01, the Trust Agreement is modified in the following particulars to be effective January 1, 1987, to wit:

1.

Section 3.01 of the Trust is hereby amended by adding immediately before the last sentence thereof (which sentence starts "For purposes of this Section the term 'Qualifying Building Investment' shall mean") the following:

"Notwithstanding the immediately preceding two sentences, the consent of a Participant or Beneficiary shall not be required in the case of a loan between the Plan and the Presbyterian Church in America, a Corporation, provided that said loan is fully secured by a first mortgage on real property and provided that said loan bears a reasonable rate of interest. Any loan made under the immediately preceding sentence shall constitute a general asset of the Trust Fund rather than an earmarked or segregated asset of any particular Participant's account.

The restrictions of this Section shall not apply to a lease of real property and improvements thereon between the Trust and the Presbyterian Church in America, a Corporation, provided that the Trust receives a commercially reasonable rate of rental payments under the terms of the lease. The restrictions of this Section shall not apply to the acquisition by the Trust of real property or the improvement of real property owned by the Trust with a view to enter into a lease described in the immediately preceding sentence."

2.

All parts of the Trust not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this Second Amendment to be executed this ____ day of _____, 1987.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

Attachment I

**THIRD AMENDMENT TO THE
TRUST AGREEMENT FOR THE
PRESBYTERIAN CHURCH IN AMERICA
VOLUNTARY TAX-SHELTERED ANNUITY PLAN**

This is the Third Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan (the "Trust").

MINUTES OF THE GENERAL ASSEMBLY

Under the provisions of Section 6.01 of the Trust, the Trust Agreement may be amended at any time upon approval of the General Assembly. Accordingly, pursuant to the authority contained in Section 6.01, the Trust Agreement is modified in the following particulars to be effective January 1, 1987, to wit:

1.

Section 3.01 of the Trust is hereby amended by adding the following to the end thereof:

Notwithstanding the immediately preceding two sentences, the consent of a Participant or Beneficiary shall not be required in the case of a loan between the Trust and the Presbyterian Church in America, a Corporation, provided that said loan is fully secured by a first mortgage on real property and provided that said loan bears a reasonable rate of interest. Any loan made under the immediately preceding sentence shall constitute a general asset of the Trust Fund rather than an earmarked or segregated asset of any particular Participant's account.

The restrictions of this Section shall not apply to a lease of real property and improvements thereon between the Trust and the Presbyterian Church in America, a Corporation, provided that the Trust receives a commercially reasonable rate of rental payments under the terms of the lease. The restrictions of this Section shall not apply to the acquisition by the Trust of real property or the improvement of real property owned by the Trust with a view to enter into a lease described in the immediately preceding sentence.

2.

All parts of the Trust not inconsistent herewith are hereby ratified and confirmed.

IN WITNESS WHEREOF, the Trustees have caused this Third Amendment to be executed this _____ day of _____, 1987.

TRUSTEES:

BOARD OF TRUSTEES OF THE INSURANCE,
ANNUITY AND RELIEF FUNDS OF THE
PRESBYTERIAN CHURCH IN AMERICA

By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____
By: _____

EXCERPTS FROM THE MINUTES
OF THE
GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA

WHEREAS, the Board of Trustees of the Presbyterian Church in America Insurance, Annuity and Relief Funds has approved adoption of the following amendments, subject to approval by the General Assembly:

1. The Third Amendment to the PCA Money Purchase Pension Plan.
2. The Fifth Amendment to the Tax-Sheltered Annuity Plan.
3. The Third Amendment to the PCA Long-Term Disability Plan.

WHEREAS, the General Assembly has determined that the amendments recommended by the Trustees should be approved.

RESOLVED, that adoption of the three amendments identified above is hereby ratified by the General Assembly of the Presbyterian Church in America.

STATED CLERK'S CERTIFICATION

The undersigned Stated Clerk of the General Assembly of the Presbyterian Church in America hereby certified that attached hereto is a true and correct Excerpt from the Minutes of a Meeting of the General Assembly, duly called, convened and held on the _____ day of _____, 1987, and that such Resolution therein contained is still in full force and effect.

IN WITNESS WHEREOF, I have hereto affixed my signature this _____ day of _____, 1986.

Stated Clerk

EXCERPTS FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

WHEREAS, the Board of Trustees of the Presbyterian Church in America Insurance, Annuity and Relief Funds has approved adoption of the following amendments, subject to approval by the General Assembly:

1. The Fourth Amendment to the Presbyterian Church in America Money Purchase Pension Plan.
2. The Sixth Amendment to the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan.
3. The Second Amendment to the Trust Agreement for the Presbyterian Church in America Money Purchase Pension Plan.
4. The Third Amendment to the Trust Agreement for the Presbyterian Church in America Voluntary Tax-Sheltered Annuity Plan.

WHEREAS, the General Assembly has determined that the amendments recommended by the Trustees should be approved.

RESOLVED, that adoption of the four amendments identified above is hereby ratified by the General Assembly of the Presbyterian Church in America.

STATED CLERK'S CERTIFICATION

The undersigned Stated Clerk of the General Assembly of the Presbyterian Church in America hereby certified that attached hereto is a true and correct Excerpt from the Minutes of a Meeting of the General Assembly, duly called, convened and held on the _____ day of _____, 1987, and that such Resolution therein contained is still in full force and effect.

IN WITNESS WHEREOF, I have hereto affixed my signature this _____ day of _____, 1987.

Stated Clerk

APPENDIX H

REPORT OF THE COMMITTEE ON INTERCHURCH RELATIONS TO THE FIFTEENTH GENERAL ASSEMBLY

A. MEMBERSHIP at the conclusion of the 14th General Assembly:

RE Donald E. Boerema (Central Florida) '89
 TE William J. Larkin, Jr. (Palmetto) '89
 RE Jack D. Merry (Northeast) '88
 TE Leon F. Wardell (James River) '88, Chairman
 RE Elwood Woods (Northern Illinois) '87
 TE Thomas Cook (North Georgia) '87
 RE Leland L. Nichols (James River) Alt.
 TE [REDACTED] (Great Lakes) Alt.

(ex-officio) TE Morton H. Smith (Stated Clerk) Secretary

Note: Before our first meeting, resignations were received by the Office of the Stated Clerk from both RE Donald E. Boerema and RE Elwood Woods; therefore, both alternates were asked to be voting members.

B. MEETINGS

November 11, 1986 - Stated Meeting, Greenville, South Carolina, in conjunction with the annual meeting of NAPARC

November 11, 1986 - Called Meeting, Greenville, South Carolina, with representatives from RPCNA

November 12, 1986 - Called Meeting, Greenville, South Carolina, with representatives from OPC

February 17, 1987 - Stated Meeting via Telephone Conference Call

C. ISSUES DISCUSSED and ACTIONS TAKEN:

1. Communicated with the Presbyterian Church in Uganda through the Rev. Don Dunkerley the present policy of the PCA regarding relations with churches outside the United States and Canada (*M12GA*, 11-29, III, 10, pp. 96,345) but believe that the Presbyterian Church in Uganda does not fit into the purview of this policy statement and request that additional study be made of this matter in light of the "statement of guiding principles for ecumenical relations" being prepared by our Committee (see Recommendation #1).
2. Discussed the implications of the failure of the PCA presbyteries to reissue the invitation to the OPC to join and be received on the basis of the joint statement adopted by the 11th General Assembly (*M11GA*, p. 127-128). Communicated with the chairman of the OPC Committee on Ecumenicity and Interchurch Relations, setting up a Called Meeting of our Committee with them for the evening of June 13, 1987, at Grand Rapids, MI, if the way be clear (see Recommendation #2).
3. Reviewed the upcoming 1989 International Conference of Reformed Churches to be hosted by the Canadian Reformed Churches but took no action.
4. Received reports from the Fraternal Delegates to the Assemblies/Synods of NAPARC Churches and made no appointments of Fraternal Delegates to the 1987 meetings since we all are meeting together in Grand Rapids, MI.
5. Named the following to represent the PCA to the annual meeting of NAPARC: Leon F. Wardell, [REDACTED], Thomas Cook, and Jack D. Merry with Morton H. Smith and William S. Barker as alternates.
6. Held one meeting with RPCNA Interchurch Relations Committee to discuss mutual relations and areas of cooperation but believe that no recommendation can be made on a plan for joining and receiving (*M12GA*, III, 4, p. 110) at this time (see Recommendation #3).
7. Named the PCA representatives to the NAE Commissions/Affiliates and the ten voting delegates to the 45th Annual Convention (all appointments are to be made annually).
 - a. Reports received from those in attendance at the Convention in Buffalo.
 - b. Appointment and funding procedures were discussed (see Recommendations #4 & 5).
 - c. Reviewed copies of Overtures 15, 16 & 18 dealing with PCA's affiliation with the NAE but left the decision on any response in the hands of the Committee of Commissioners.
8. Made assignments regarding the "statement of guiding principles for ecumenical relations" and hope to come in with a preliminary statement to the 16th General Assembly in 1988.

9. Reviewed the minutes of the 12th NAPARC meeting, taking no action on the "Fugitives from Discipline" position but recommending that the General Assembly approve the "Golden Rule Comity Agreement" (see Recommendation #6).
10. Discussed possible PCA fraternal relations with the Reformed Episcopal Church and request that the General Assembly extend their authorized study (*M14GA*, III, 9e, p. 111) for another year (see Recommendation #7).
11. Elected officers for the coming year 1987-88: TE Leon F. Wardell, Chairman, and RE Jack D. Merry, Secretary.
12. Set the next stated Meeting of the Committee on Interchurch Relations for November 10, 1987, in conjunction with the annual meeting of NAPARC.

D. RECOMMENDATIONS:

- 1a. That the Committee on Interchurch Relations be granted the permission of the General Assembly to further evaluate possible fraternal relations with the Presbyterian Church in Uganda as it develops a statement of "guiding principles for ecumenical relations."
- b. That a letter be written to the Uganda Presbyterian Church expressing our rejoicing in their endurance and steadfastness under trial as follows:

To: The Presbyterian Church in Uganda

From: The Fifteenth General Assembly of the Presbyterian Church in America

Fathers and Brethren:

Greetings in the precious name of the Lord Jesus Christ, the King and Head of the church, and the ruler of the kings of the earth.

We have received from TE Don Dunkerley your request to establish formal fraternal relation with us. Your request has been forwarded to our Interchurch Relations Committee for study. Indeed "our fellowship is with the Father and with His Son, Jesus Christ" and "if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin." (I John 1:3, 7).

We rejoice to hear how God has by his sovereign omnipotent power called you out of darkness and into the kingdom of light. "Praise be to the God and Father of our Lord Jesus Christ! In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade, kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith, of greater worth than gold, which perished even though refined by fire, may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls." (I Peter 1:3-9).

We will be responding soon to your request.

We would encourage you to continue to be faithful and to grow in the knowledge of our Lord and Savior, Christ Jesus, to Whom be the glory forever and ever "He who overcomes will not be hurt at all by the second death." Even so, come Lord Jesus.

Morton H. Smith

Stated Clerk, General Assembly

2. That the Committee on Interchurch Relations be granted the permission of the General Assembly to enter into discussion with the OPC in order to be allowed to explore what options are feasible for us in order to move to the common goal of union (adopted by a 4-3 vote).
3. That the Committee on Interchurch Relations be granted the permission of the General Assembly to continue discussions with the RPCNA on a possible plan for joining and receiving.
4. That the selection of PCA representatives to the NAE be according to the following procedure: that the denominational representatives of the PCA on NAE Commissions/Affiliates and as official delegates to the NAE Convention shall be named by the Interchurch Relations Committee, after consultation with the respective Committees/Agencies of the PCA. The Interchurch Relations Committee may also nominate members at large on Commissions/Affiliates after inviting nominations from presbyteries.

5. That the funding of expenses for PCA representatives to the NAE be as follows: that as funds are available, the respective Committees/Agencies of the PCA are to pay the expenses of the members of their permanent committees and their staff members, who serve as denominational representatives on NAE Commissions/Affiliates and as official delegates to the NAE Convention. The General Assembly is to pay for any other denominational representatives to the NAE Commissions/Affiliates and as official delegates to the NAE Convention.
6. That the General Assembly accept the explanation made by NAPARC and adopt its "Golden Rule Comity Agreement."
 - a. NAPARC defined "enlisting" as "actively recruiting" and felt that the paragraph regarding communicating is sufficiently clear without further refinement or definition.
 - b. The "Golden Rule Comity Agreement" as adopted by all the NAPARC churches but the PCA reads as follows:
 "That we affirm the following courteous code of behavior to guide our church planting ministries in North America:
 - 1) We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches, and will refrain from enlisting members and take great care in receiving members of these existing ministries.
 - 2) We will communicate with the equivalent or appropriate agency (denominational missions committee or board, Presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions exist.
 - 3) We will provide information on at least an annual basis describing progress in our ministries and future plans.
 - 4) We will encourage our regional home missions leadership to develop good working relationships."
7. That the Committee on Interchurch Relations be granted an extension of another year for its study on possible fraternal relations with the Reformed Episcopal Church.
8. That the Executive Director of the National Association of Evangelicals, Dr. Billy Melvin, be granted permission to bring official greetings to the 15th General Assembly from the NAE sometime during the opening day Monday June 15, 1987.
9. That copies of the current issue of "ONE", a publication published by the Association to Encourage Biblical Church Union, be made available for distribution to all commissioners of the General Assembly for information.
10. That the letter on behalf of the General Council of the Reformed Episcopal Church be read to the 15th GA and be responded to by a letter on behalf of the 15th GA of the PCA to the General Council of the REC as follows:

On behalf of the 15th General Assembly, meeting in Grand Rapids, MI, June 15-19, 1987, the Presbyterian Church in America extends greetings to the Reformed Episcopal Church.

First of all, we thank you for the gracious show of friendship expressed in the official greetings from the General Council of the Reformed Episcopal Church meeting in Charleston, SC.

We rejoice over your commitment to the Lord Jesus Christ and praise the Lord for your adherence to the final authority of the Scriptures as the Word of God. We are grateful for your faithfulness to the Reformed faith and the stand taken by your seminary throughout its history.

May the association between our two denominations grow as we come to know one another better.

Sincerely, in Christ
 Morton H. Smith
 Stated Clerk, General Assembly

Respectfully submitted:
 Thomas Cook
 William J. Larkin, Jr.
 Leland L. Nichols
 Morton H. Smith, ex-officio

Jack D. Merry
 Leon F. Wardell, Chairman

APPENDIX I

REPORT OF THE INVESTOR'S FUND TO THE
FIFTEENTH GENERAL ASSEMBLY OF THE PCA

I. Introduction

- A. God's Money for God's Kingdom. It is a simple, self-evident truth that is accepted universally in theory but largely ignored in practice. We have no doubt in the Presbyterian Church in America that the tithes and offerings of God's people are going into God's Kingdom, but what of all the savings, investments, retirement funds and the like held by God's people? Where are they being placed? What are they supporting? Is not this money God's money as well, and shouldn't it be put to work for the Lord, if possible?
- B. At present, Christians have little option but to take the money God has entrusted to them and put it into secular institutions where it is pooled with all other funds and used at the discretion of the secular institutions. In days gone by, when the banker usually was a member of the church, a Christian perhaps, and when our society was more conservative, this presented fewer problems. But in the days of the mega-banks, regional holding companies, etc., the principles which guide the use of money in banks are determined by what is legal, expedient and profitable. And what meets these criteria often is not churches. Generally, churches find it difficult to get help from the banks where their members have deposits. At the same time, the individual Christian has difficulties as well. Cases in point include a PCA ruling elder, a director of a bank in the USA, who found his bank had financed an abortion mill and a PCA deacon who found his mutual fund owned stock in a pornographic magazine. Many of our PCA members work in the financial institutions of the world and are strong witnesses for Christ at their workplaces. Nevertheless, the reality is that the secular world misuses God's money put into its care by God's people.
- C. At the same time, a recent survey of our denomination has shown that more than 230 churches and missions are meeting in rented or borrowed facilities - out of 1000 churches and missions - and we add almost one church per week to the list of those who will, one day, desire land and facilities. The current price tag for this will be more than \$70 million dollars.
- D. These churches, as well as those which will want new or expanded facilities, find it increasingly difficult to raise the capital funds to obtain these facilities. The secular institutions are becoming disinclined to finance these churches. It has been proven that churches in their own facilities usually grow more rapidly thus expanding their base for further ministry in their community, while increasing the ability of the denomination as a whole to fulfill the Great Commission.
- E. The IFBD is simply a vehicle, a means to fulfill the need for God's people to honor Him with their money while assisting congregations and presbyteries that desire help - help they are likely to find little of elsewhere. The IFBD is a way we can practice God's Money for God's Kingdom.

II. Activity

- A. The concept of the IFBD is not new. Denominations - including the Baptist, Christian and Missionary Alliance, Christian Reformed and the OPC - have had similar programs for many years. Within our own denomination's history, the Reformed Presbyterian Church, Evangelical Synod had the Revolving Building Fund which worked on the same principles on which the IFBD has been founded.
- B. The 11GA recognized the need for such a program but it was not until the 14GA that the IFBD was approved in its final form, according to the outline laid out by the 13GA, as a new and separate agency responsible directly to the GA.
- C. Since that time the IFBD has actively sought investors from the original four states of registration: Georgia, Alabama, Mississippi and Florida. And, at the same time, plans have been made to register the program in other states where interest has been shown. To date, in almost every state where the PCA is represented, there has been a demonstrated desire to participate by individuals and entire congregations.
- D. Currently, more than one million dollars has been invested in the program by individuals and churches, as well as denominational committees and agencies. The largest single source has been the annuity fund of Insurance, Annuities and Relief, through the special option investment presented to participants in December, 1986 (and which, hopefully, will be

repeated in 1987 and beyond). Individual participation has ranged from the minimum investment of \$500.00 to \$90,000.00. Local churches with excess funds also are investing and see the IFBD as a way for their surplus or trusts to do double duty.

- E. At the time this report is written (2/1/87), more than a million dollars in loan applications have been received from churches which are being processed with every expectation of closing them prior to April 30, 1987. This is the beginning of a new era for our young churches - an era in which they will be able to apply for a mortgage loan and expect full encouragement from their denomination and know that it is indeed God's money being used for the extension of God's Kingdom.

III. Conclusion

God has been good to the PCA in allowing so many new churches to be formed. However, their growth will be strangled unless we can resolve the problems connected with the acquisition of first facilities. At the same time, Christians must face the dilemma of how to use God's money for God's work and not the work of Satan. The solution seems clear. Christians can pool their surplus funds into loans to PCA churches through the IFBD. The church receives the money it needs for building purposes and the Christian is assured the money God has entrusted to him is working for the Lord and not against the Lord.

IV. Recommendation

In response to the 14GA, that the GA adopt the Policy Guidelines of the IFBD as approved by its Board of Trustees.

POLICY GUIDELINES - INVESTOR'S FUND FOR BUILDING AND DEVELOPMENT

I. Purpose

The IFBD is organized to fulfill the biblical mandate to bring glory to God in all things and to be fruitful stewards of all things with which we have been entrusted. Specifically, the IFBD is organized to fulfill the complementary purposes of:

- A. Providing an alternative to secular institutions into which God's people, especially members of the PCA, may deposit various types of savings, cash surpluses, retirement accounts, etc., with the assurance that these funds so entrusted will be used for the advancement of God's Kingdom, while earning an adequate return.
- B. Making available to PCA churches and presbyteries funds entrusted to the IFBD for the purchase of land, construction of new facilities, or renovation of existing properties through secured, interest-bearing loans, within biblical guidelines regarding such financial activity.

II. Organization

A. Board of Trustees

1. Composition: The BT is composed of seven ruling and/or teaching elders elected by the GA according to the Bylaws of the PCA, a corporation, and the Rules for GA operation.
2. Responsibilities of the BT include, but are not limited to the following:
 - a. To act as the legal entity for the IFBD.
 - b. To insure operation of the IFBD according to BCO, Articles and Bylaws of the PCA and the IFBD, Rules for GA operation, and the laws of the states where the IFBD operates.
 - c. To review and approve all legal and financial relations with banks, and other financial institutions, legal counsel, broker-dealers, etc., necessary for the operation of the IFBD.
 - d. To employ a staff to administer the program and review the performance of the staff regularly in light of the goals of the IFBD, as well as other relevant criteria.
 - e. To provide an annual report, audit and budget to the GA through appropriate channels according to the Rules of Assembly operation.
 - f. To set and approve the rates and terms of all public offerings made by and in the name of the IFBD.
 - g. To review and examine all loans submitted by the MNA Committee according to the loan guidelines enumerated elsewhere in the policy manual, and to act as the legal entity for these loans.
 - h. In consultation with the staff, to set terms and rates for all loans.
 - i. To see that the IFBD operates in a way beneficial both to the investors and to borrowing entities.

- B. The staff is to consist of a Coordinator, Assistant Coordinator and other such personnel as the BT shall deem necessary for the successful and efficient operation of the IFBD.
- C. The IFBD, though closely related to the Committee on MNA, requiring its approval on all loan applications, operates as a separate agency of the GA.
- D. The BT is to report to the GA through the Committee of Commissioners on Administration.

III. General Policy Provision

- A. Investments
 - 1. The terms, rates and conditions for the initial and subsequent offerings will be determined by the BT after consultation with the staff, financial and legal counsel and the trustee. Such determinations will be made as market conditions and the states of the IFBD require.
 - 2. The BT will determine the amount of the initial and subsequent offerings for the IFBD.
 - 3. Since each state requires a separate registration of the program, the BT, at the recommendation of the staff, will determine the order and timing of these registrations.
 - 4. In most states, the officers and directors of the IFBD will be able to solicit investments on behalf of the IFBD. From time to time, a state may require a broker-dealer to solicit investments. Until such time as a staff member is a registered broker-dealer, a relationship with a broker-dealer for authorization of transactions and other solicitations will be established by the BT.
 - 5. A reserve fund to cover loan difficulties and to fund emergency requests to redeem certificates will be established, the size of which will be determined by the BT in light of the size of the IFBD, the history of redemption requests and other relevant criteria. Investment of these funds will be consistent with the philosophy, aims and objectives of the IFBD.
- B. Loans
 - 1. The purposes of these loans are:
 - a. The purchase of land
 - b. The purchase of existing facilities
 - c. The construction of new facilities
 - d. The renovation of existing facilities
 - e. The refinancing of existing loans in connection with the purchase and/or construction of land or facilities.
 - 2. The general conditions on loans are as follows:
 - a. Loans may have a fixed or variable rate. The rates and terms will be recommended for each loan by the Committee on MNA (after consultation with the BT of the IFBD). The final rates and terms will be set and implemented by the BT.
 - b. A one-to-five point fee for closing and discount will be charged to each loan. These funds will be used to offset the operating costs of IFBD.
 - c. Each loan will be secured by a properly executed and recorded mortgage and loan agreement approved by the congregation at a duly called congregational meeting according to the BCO. A Document of Approval signed by the Moderator and Secretary of the meeting will be required for closing.
 - d. All applications for loans from churches and mission groups must be accompanied by a Document of Recommendation from the MNA Committee of the presbytery of jurisdiction.
 - e. Funds for loans approved by MNA and the BT will be forwarded to the congregation by the BT of the IFBD when all terms and conditions of the loan are fulfilled and the funds become available (all approvals are subject to the availability of funds; approvals are valid only when funds are available and the necessary paperwork has been completed).
 - f. Should a borrowing congregation be dissolved or voluntarily withdraw from a presbytery which is a part of the PCA, the IFBD officers will be expected to make demand for the outstanding balance of the note to be paid in full. In the case of a mission church, the endorsing presbytery will be expected to fulfill the repayment schedule.

IV. Loan Operations

- A. Qualified applicants
 - 1. Particular churches of the PCA that are recommended for a loan by the MNA Committee of the presbytery of jurisdiction.

2. Mission churches recognized by the presbytery and chartered by the state in which they are located and endorsed for a loan by the presbytery, and with a guarantee of repayment of the loan by the presbytery.
 3. Presbyteries which wish to borrow in order to purchase land for future mission projects. an application from a presbytery must include an affidavit of presbytery approval certified by the moderator of presbytery and the stated clerk of presbytery.
- B. Loan application
1. Application is to be made on an IFBD application form. An application is not complete until all relevant portions have been completed and all required documentation is presented.
 2. In addition to the items required by the application, each applicant must have a satisfactory title search and opinion as well as title insurance.
 3. Loan application and approval
 - a. All initial contacts from churches or presbyteries are an MNA program response, and should come through the MNA Building Department.
 - b. Completed applications received by the MNA Building Department will receive preliminary review for compliance with the policy guidelines approved by the GA. The Building Department will present the applications to the BT of the IFBD for approval.
 - c. Subsequent to the IFBD approval, Reliance Trust Company will review the applications for compliance with the loan guidelines and standards established by the BT of the IFBD to determine whether they meet the minimum standard for loan approval.
 - d. After approval by the BT and review by Reliance Trust Company, a loan summary and presentation package will be submitted to the Committee on MNA. The MNA Committee, through its established loan review process, will examine and approve or disapprove each loan, evaluating each loan in terms of compliance with the GA established guidelines as well as other relevant criteria in which it possesses knowledge or expertise. In addition to approving or disapproving loans, the MNA Committee is to recommend terms and rates for each loan. This may and should be done in consultation with the BT of the IFBD.
 - e. Applications approved by the MNA Committee will be forwarded to the BT of the IFBD. Since responsibility for successful operation of the IFBD, under God and the GA, resides with the IFBD BT, they reserve final authority to approve or disapprove or delay loan applications and to set terms, rates and conditions for the loans. Such decisions will be made according to the Guidelines established by the GA, the statutory requirements on the IFBD, the best interest of the investors and churches, and the financial status of the IFBD.
 - f. Both the MNA Committee and the BT of the IFBD reserve the right to approve, disapprove or delay a loan according to their own judgment, and to make an independent investigation of an application.
 - g. Notification of the approval of a loan application will be forwarded in writing, as soon as possible after the MNA Committee's action and acceptance by the BT of the IFBD to the applicant. Notification will be the responsibility of the Secretary of the BT of the IFBD. Approval does not take effect until all documentation is complete and funds are available.
 - h. The IFBT Staff will be responsible for setting a closing and drawing up the documentation necessary to close. Notification of successful closing of an approved loan will be given the BT and MNA by the Loan Manager or other appropriate individual.

APPENDIX J

REPORT OF THE COMMITTEE ON JUDICIAL BUSINESS TO THE FIFTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. NARRATIVE

The Committee on Judicial Business functions as a permanent committee of the General Assembly between meetings of the Assembly. Its tasks are those specified by the Manual of the Committee together with any additional matters assigned to it by the previous Assembly. During the Assembly the committee serves as a constitutional committee, reporting directly to the Assembly. It is the firm policy of the Committee to restrict itself to the responsibilities mandated by these parameters, not initiating any new matters. Even with this approach, the work of this Committee continues to be both voluminous and important.

Because of the funding shortage for the Committee on Administration (under whose budget this Committee operates), the Committee has met only once thus far since the last Assembly--on February 26-28, 1987. This has severely hampered the work of the Committee, and forces much of the business to be reported in the Supplement which will be available at registration. The Committee has one further meeting scheduled prior to the Assembly.

Serving on the Committee on Judicial Business this year were:

Teaching Elders	Class	Ruling Elders
Rodney King, Chairman	1987	John Van Voorhis
Paul Gilchrist	1988	William Huffman
Robert Ferguson	1989	John Thompson
Vaughn Hathaway	1990	Mark Belz
David Dively	Alt.	Joseph Phelps

The meeting was also attended by RE Arthur Matthews, Editor of the "Messenger", and TE Morton Smith, Stated Clerk.

Matters of business considered by the Committee on Judicial Business to date were as follows:

The Committee on Judicial Business met for its second meeting on April 30 through May 2. At this meeting, all of the work of the committee was completed for the year with the exception of one item which will be concluded at a recessed meeting during the Assembly.

A. ASSIGNMENTS BY PREVIOUS ASSEMBLIES

1. Consider the matter of Chaplains, the Sacraments, and memberships. See Recommendation 1.
2. Report on a proposed change in the quorum requirements for the General Assembly. See Recommendation 2.
3. Provide interpretation of the application of "extraordinary clauses" regarding the reception of Teaching Elders. See Recommendation 3.
4. Propose some effective means of informing persons under disciplinary process of their rights under the BCO. See Recommendation 4.
5. Rewrite the Directory for Worship preparatory for its final adoption. See Recommendations 14 and 15.
6. Study and report on the philosophy of licensure and the licensure exam. See Recommendation 16.
7. Define "evangelical church". See Recommendation 17.
8. Propose amendment to the Rules of Assembly Operation regarding the cost of requested studies. See Recommendation 18.
9. Propose amendment to the BCO to clarify the role of assistant pastor. See Recommendation 19.
10. Investigate the actions of S. Florida Presbytery in the Maddux case. See Recommendation 20.
11. Recommend to refer the North Texas Presbytery minutes which refer to the North Dallas Presbyterian Church matter to the PCJB for thorough investigation, specifically with reference to the alleged congregational meeting which instituted these actions referred to in the minutes.

B. JUDICIAL CASES

1. Case 1: Complaint of TE Morrison *et al.* against Philadelphia Presbytery. See Recommendation 5.

C. ADVICE TO OTHER COMMITTEES

1. To the Ad-Interim Committee on the General Assembly. The previous recommendation has been amended to include the Minority Report.

D. CONSTITUTIONAL INQUIRIES

1. **Constitutional Inquiry #1.** From the All Saints Presbyterian Church, Richmond, VA, regarding the time of membership. See Recommendation 7.

"We would like to know what date to use for a person's 'Date of Admission' in the church roll book: the date they are examined and received by the Session or the date they take their vows of membership before the congregation?"

ANSWER

"The date of admission to communing membership is that of the reception by the session, once any pending or contingent actions stated in the Sessional action of reception or required by the BCO have been completed."

2. **Constitutional Inquiry #2.** From Central Carolina Presbytery regarding the "withdrawal of membership" of a Teaching Elder. See Recommendation 8.

"1) Can a presbytery merely transfer a minister to an independent church thus withdrawing his name from the rolls of presbytery and the PCA?"

2) If so, how does this affect his PCA ordination?

3) If not, what suggestions do you offer the presbytery to biblically and constitutionally handle this request and similar ones?

4) What similarities and differences are there in this case with one in which a presbytery receives a previously ordained minister from an independent church? What principles derived from these similarities and differences may we use in possible cases in the future?"

ANSWER

"1. In view of the attached letter of request of the teaching elder involved, the Committee advises that the Presbytery should handle the withdrawal by erasure according to BCO 38-3.

2. The action does not affect his ordination, unless the church be heretical. See BCO 38-3.

3. See answers to 1 and 2.

4. To answer question 4 in detail is beyond the scope of this Committee's responsibilities, which is only to answer constitutional questions."

3. **Constitutional Inquiry #3.** From All Saints Reformed Presbyterian Church, Richmond, VA, regarding a church treasurer. See Recommendation 9.

"Is it in conflict with BCO 9-4 for the deacons to delegate the responsibilities of treasurer to a capable member of the congregation who is not a deacon?"

ANSWER

"No."

4. **Constitutional Inquiry #4.** From Town North Presbyterian Church, Richardson, TX, regarding the status of emeritus officers. See Recommendation 10.

"Attached are two letters between David Clelland and Morton Smith on the interpretation of the BOCO (sic) 24-9. We request you confirm the following points of their interpretation or instruct us accordingly.

1. BOCO (sic) 24-9 prohibits the Elder or Deacon Emeritus from voting in his local Session or Diaconate.

2. BOCO (sic) 24-9 permits him to perform certain duties on a voluntary basis if requested by the Session or a higher court. If such service is requested and agreeable then the Emeritus officers serves with the power to vote in the higher court or board which he has been requested to serve. (This in no way restores any right to vote in the local Session or Diaconate.) For example, an Elder Emeritus can serve as a voting delegate to Presbytery."

ANSWER

"1. Affirmed.

2. Yes"

Previous actions of the Assembly on this matter are as follows:

"Whereas, many of our elders and deacons emeritus have become emeritus officers prior to the Assembly's motion, and

Whereas, the rules these men understood when they became emeritus officers have now changed to disallow their voting privileges,

Therefore, be it resolved that this ruling not be retroactive, but only apply to those becoming elders or deacons emeritus after this Assembly's conclusion. Adopted" (M12GA, p. 81, item 9)

"The Twelfth General Assembly took final action to amend *BCO* 24-9 to state clearly that Elders and Deacons Emeriti may not vote in their respective meetings.

This same General Assembly adopted a Personal Resolution which provided that those Elders and Deacons who were previously Emeritus (prior to the adjournment of the Assembly), with the understanding that they would retain voting privileges, would retain those privileges regardless of the new reading of *BCO* 24-9.

The 'grandfather clause' procedure had been used previously to provide transition to facilitate changes in the *BCO* (i.e., regarding Internship--*M9GA*, 9-65, item II, H.2., p. 142; regarding Trustees of former RPCES church--*M10GA*, 10-75, item III, 40, p. 106)." *M13GA*, 241, I, 8. See also page 109.

5. **Constitutional Inquiry #5.** From Central Carolina Presbytery regarding the status of Stated Supply as Moderator. See Recommendation 11.

"1) Does the Stated Supply automatically become the Moderator of the Session, or must the Session request such (*BCO* 12-3)?

2) Although the pastor normally serves as moderator of a congregational meeting, does this duty automatically fall to a Teaching Elder Stated Supply, or must the meeting be opened according to *BCO* 24-2, where the Session appoints one of its members of (sic) call the meeting to order?"

ANSWER

"1. The Session may invite the Stated Supply to serve, or he could be appointed by presbytery to be moderator with their consent (*BCO* 12-3).

2. The Session should appoint one of their members to open the meeting in accord with *BCO* 24-2."

6. **Constitutional Inquiry #6.** From Louisiana Presbytery regarding evaluation of judicial procedure being followed. See Recommendation 12.

ANSWER

"The Committee is unable to respond to this Constitutional Inquiry.

Grounds:

The record is incomplete.

We recommend to presbytery that they obtain assistance, if needed, on procedural matters from some one near to the scene. In absence of any preference by the presbytery we commend TE Vaughn Hathaway for consultation, and we recommend that any advice which he gives be submitted to this committee in writing for review."

7. **Constitutional Inquiry #7.** From Calvin Presbyterian Church, Phoenix, AZ, regarding the role of an Evangelist in disciplinary matters. See Recommendation 13.

"May a man, called to the position of Presbytery Evangelist, who is granted the powers of receiving and holding members, also exercise discipline over those members in the following areas:

1) grant requests for transfer of letter of membership to another church

2) remove from the roll names of members who have indicated that they no longer intend to fulfill their vows of church membership (having no court available to act upon the situation), and

3) discipline those who ignore the regular responsibilities of church membership (i.e., who have not been in attendance at worship for the past year)?"

ANSWER

"1. Yes. *BCO* 8-6.

2. & 3. See *BCO* 5-5."

8. **Constitutional Inquiry #8.** From Ascension Presbytery regarding *BCO* 21-1, 2. See Recommendation 21.

"Re *BCO* 21-1, paragraph 2. *The Book of Church Order* allows that under certain circumstances a candidate, licentiate, or ordained minister may be permitted to move onto a field to which he is called. It is stated that an ordained minister from another presbytery or denomination shall not ordinarily move onto the field until received by the presbytery.

(1) Presbytery's question is, does this imply that the candidate or licentiate who is permitted to move onto the field would be a candidate or licentiate under that presbytery's jurisdiction, as opposed to a man who is a candidate or licentiate of another presbytery?

(2) To put it another way, would candidates or licentiates of other presbyteries be ordinarily prohibited from moving onto fields since such is the case for ordained ministers?"

ANSWER

"1. *BCO* does not address whether the candidate or licentiate is a member of that Presbytery or another. Therefore, that matter is left to the Presbytery's discretion, subject to review and control by GA

2. What Presbytery *should* do concerning candidates and licentiates is not addressed by the *BCO*. Therefore, it is left to Presbytery to deal with each situation on its own merits. The Committee recognizes the distinction in *BCO* 21-1 between the situation of candidates and licentiates and the situation of ordained ministers."

E. OVERTURES

1. Overture 4 from the Presbytery of Westminster regarding *BCO* 58-4. See Recommendation 22.
2. Overture 5 from the Presbytery of Delmarva regarding pulpit committees. See Recommendation 23.
3. Overture 6 from the Presbytery of New River regarding Deacons. See Recommendation 24.
4. Overture 14 from the Presbytery of Northeast regarding suspension. See Recommendation 25.
5. Overture 12 from the Presbytery of Delmarva regarding *BCO* 20-3. See Recommendation 26.
6. Overture 10 from the Presbytery of Delmarva regarding *BCO* 21-4. See Recommendation 27.
7. Overture 8 from the Presbytery of Delmarva regarding *BCO* 24-1. See Recommendation 28.
8. Overture 9 from the Presbytery of Delmarva regarding *BCO* 20-2. See Recommendation 29.
9. Overture 11 from the Presbytery of Delmarva regarding *BCO* 19-2. See Recommendation 30.
10. Overture 19 from the Presbytery of Southeast Alabama regarding officers emeriti. See Recommendation 31.
11. Overture 22 from the Presbytery of the Pacific regarding undergraduate education of Teaching Elders. See Recommendation 32.
12. Overture 23 from the Presbytery of Central Carolina regarding *BCO* 58-4. See Recommendation 33.
13. Overture 25 from the Presbytery of Delmarva regarding the Directory for Worship. See Recommendation 34.
14. Overture 29 from TE Codling (presented to the Presbytery of Eastern Canada but not adopted). See Recommendation 35.
15. Overture 30 from the Presbytery of Philadelphia regarding the deletion of licentiates. See Recommendation 36.

II. RECOMMENDATIONS

1. The Committee on Judicial Business believes the matter of a chaplain serving as an evangelist is sufficiently addressed in the *BCO* (8-6). In order to provide proper instruction for our Chaplains, the Committee on Judicial Business recommends that the General Assembly adopt the following policy for the chaplains.

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

In cases of baptism the chaplain shall take responsibility that the newly baptized member is enrolled as a member of a particular church. The chaplain may arrange for such enrollment in advance of the administration of Baptism by consulting a session, or the Presbytery having jurisdiction over the chaplain may provide that all such newly baptized members shall be enrolled in absentia as a member of a particular church designated by the Presbytery and with the approval of the Session of that particular church.

Churches may receive in absentia as members baptized personnel and their children who are unable to be present to be received into membership due to military duty, when personally examined by a chaplain endorsed by our commission on chaplains. It is expected that when circumstances permit, such military personnel will become members of a local church.

When there is no local church available, chaplains shall seek authorization to receive members in one of two ways: The chaplain may be authorized by the Session of a congregation of the P.C.A. to receive members into their congregation, or the chaplain may be authorized by his presbytery to receive members into a congregation which has been designated by that Presbytery with the consent of that church's session.

In any case, the chaplain shall follow the prescribed teachings of the *BCO* concerning the reception of members (especially *BCO* chapter 6 and 57). Also, the particular church in which

these members are placed shall exercise appropriate oversight and discipline through the chaplain, the Session, and the Pastor. Special care should be taken both to make these members feel a part of the particular church and to enable these members to grow in their commitment to the particular church, as well as in the Christian life."

2. In the event the GA votes to approve a representative Assembly, we recommend that no action be taken on this overture. However, if such action is not taken by the 15th GA, we recommend that the overture be approved as follows:

That BCO be amended:

- (1) That in section 14-3 the first sentence be amended by adding "at least twenty" and the deletion of the word "seven" and insertion in lieu thereof "1/3 of the"; and
- (2) That in section 14-5 the words "Any forty" be deleted and the words "Any 100 of these commissioners" be inserted in lieu thereof, and the word "seven" be deleted and the words "1/3 of the" be inserted in lieu thereof.
3. That the Assembly approve and adopt the following:
"The General Assembly has already spoken to this issue (*M13GA*, p. 109, item 56, p. 246, item 5). If the Assembly desires to allow amendment to the educational requirements for ministers coming from other denominations, then BCO 13-6 would need to be amended."
4. That BCO 32-3 be amended by adding following the first sentence:
"It is appropriate that with each citation the moderator or clerk call the attention of the parties to the Rules of Discipline (BCO chapters 27-46) and assist the parties to obtain access to them."

The Committee calls the attention of the GA to the last sentence of BCO 27-4. "Therefore, teaching elders must: a) instruct the officers in discipline, b) *instruct the Congregation in discipline*, c) jointly practice it in the context of the congregation and church courts." (Emphasis added.)

5. That the complaint of TE Morrison *et al.* against Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
6. That the following report on the Constitutionality of of the Ad-Interim Committee on the General Assembly be received.

Preface

It is the responsibility of the Committee on Judicial Business to examine proposed amendments to the Constitution regarding their "constitutionality". This examination is to evaluate the consistency of the proposed amendments with themselves and with the documents as well as with the principle of the existing documents. It is not the responsibility of the Committee to speak to the merits of the proposed changes.

I. Majority Report

Proposed BCO 14-2

1. There is ambiguity regarding whether the Ruling Elder commissioners are representatives of the Presbytery (eg. B, I, a and e) or of the local churches (eg. B, II, 2, a and c).
2. It is not specified whether the Presbytery elects its RE commissioners (B, II) from eligible churches or whether it determines that a church may send men of its choosing (B, II, 2, c).
3. While each Presbytery is to make provision for alternates (B, I, f.), the effect on one's position on the roster (B, II, a) is not specified.

Proposed BCO 15

1. It is contrary to historic Presbyterian practice to determine constitutional issues related to judicial cases through study committees (15-3).
 - a. Determination of an offense must be determined on the basis of previously declared standards, not *ex post facto* (15-3).
 - b. The result of a study committee (an *in thesi* position) may set aside a judicial decision (15-3), contrary to BCO 14-7.
2. There is a major constitutional change involved in the election of a commission (which acts on behalf of a court) which may be composed of men not members of that court elected by a body (bodies) other than that court (15-4). Thus decisions may be rendered (to the point of their approval by the Assembly) by a body other than the Assembly electing it.
3. There is internal inconsistency in stating that the action of the General Assembly on a report shall be without debate, and yet that debate on a motion to refer is allowed.

MINUTES OF THE GENERAL ASSEMBLY

Proposed *BCO* 14

1. There is a major principal change in allowing Permanent Committees to nominate (14-1-11).
2. There is a major principal change in allowing unlimited re-election to committees and boards (14-1-11).
3. Any roster of presbyteries should be determined by the General Assembly, not the Stated Clerk (14-1-11).

Proposed Preface

1. The proposed definitions ((9)) contradict *BCO* 42-9 and 43-10.
2. The definitions stated here are inconsistent with their usage in proposed *BCO* 3 and 13-9.
3. Provision that a higher a higher count may not act apart from the formal vote of the lower court contradicts the provisions of *BCO* 25-12.
4. Proposed Section III (and proposed 26-1) to not clarify the relation of "doctrinal standards" to the documents.

Proposed *BCO* 3

The proposed definition of "acting for" appears to precludes the permission of the lower court for a higher court to determine a matter under circumstances.

Proposed *BCO* 11-3

The Committee finds no constitutional problems with the proposed 11-3.

Proposed *BCO* 12, 13, 14

1. The proposed *BCO* 12-B places the Session under the power of the corporation/congregation.
2. The proposed "B" sections may allow the introduction of civil law into actions of the Church Courts (See 3-4).
3. The proposed 13-9 appears to be internally inconsistent in that the Presbytery cannot call on civil power (sentence 3) yet reserves the right to control its own membership (sentence 3). In this case churches, as members of Presbytery (*BCO* 13-1), may be controlled through civil powers.
4. The proposed 14-6 appears to be internally inconsistent in that the Assembly cannot call on civil power (sentence 2) yet reserves the right to control its own membership (sentence 3).

Proposed *BCO* 24-6

The Committee finds no Constitutional problems with the proposed 24-6.

Proposed *BCO* 25-2

1. Allowing the congregation to call a congregational meeting is a departure from the historic presbyterian practice.
 2. Such a call of meeting by the congregation does not provide for access for public notice, appointment or a convener, or determination of a quorum.
- Presbyteries and Churches, as members of the Assembly (*BCO* 14-1) may be controlled through civil powers.

Proposed 25-11 & 12

1. Specification of paragraphs 8-13 allows the circumvention of other provisions regarding the call of a meeting.
2. No provision is made for circumstance in which a vote cannot be obtained (25-12).

Proposed *BCO* 33, 34, 31

These proposals appear to contradict the proposed definition of "original jurisdiction" and proposed *BCO* 40-5

Proposed *BCO* 40

These proposed amendments are in agreement with the definitions of the Preface, but appear to be in conflict with other proposed sections (eg. 33-1, 34-1).

Proposed *BCO* 11-4

The Committee finds no constitutional problems with the proposed 11-4.

II. MINORITY REPORTOn the Nature and Relation of Church Courts.

- 1.b. See our comments on the proposed *BCO* amendments on this matter in the Majority Report.
2. See our comments on the Majority Report proposed Preface.
3. See our comments on the Majority Report proposed *BCO* 24-6.
4. The Committee on Judicial Business finds no constitutional problems with this recommendation.
5. See our comments on the Majority Report proposed *BCO* 25-11,12.
6. See our comments on the Majority Report proposed *BCO* 33,34,31.

On Judicial Procedures.

See our comments on the Majority Report proposed *BCO* 15.

On the Nominating Process.

Recommendation 3 of the Minority Report removes concern #3 of the Committee on Judicial Business expressed in the Majority Report. Otherwise, see our comments on the Majority Report proposed *BCO* 14 regarding Minority recommendations 1-7.

7. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #1 be ratified (see I.D.1. above).
8. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #2 be ratified (see I.D.2. above).
9. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #3 be ratified (see I.D.3. above).
10. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #4 be ratified (see I.D.4. above).
11. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #5 be ratified (see I.D.5. above).
12. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #6 be ratified (see I.D.6. above).
13. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #7 be ratified (see I.D.7. above).
14. That the Assembly express its gratitude to TE Joe Gardner for his work on the DFW both during his years on the Committee and his continued assistance this year.
15. Prefatory Statement

The Judicial Business Committee was initially charged by the Eighth General Assembly (1980) to revise the Directory for Worship preparatory to its final adoption as part of the Constitution of the Church. This assignment was reaffirmed by the Thirteenth General Assembly (1985).

The committee has continually sought to follow the principle that all worship is governed by Scripture (see the proposed Chapter 47). We recognize that some within our church may disagree with our conclusions in the various aspects of its application. The committee has received the considered responses of the various presbyteries submitted as directed by the Fourteenth Assembly. Twenty Presbyteries so responded.

The committee would call the attention of the Assembly to the following:

1. The intent of the committee has been to produce a DFW that can be used in directing our worship. Thus there has been a conscious effort to delete portions unrelated to worship (e.g. the current chapter 60 "The Visitations of the Sick") and to condense unwieldy portions (e.g. the current chapter 52-2 on "Public Prayer").
2. Within the parameters of the regulative principle of worship, the committee has sought to take into account the diversity of our church, being cognizant of both historic Presbyterian practices of worship and contemporary applications.
3. Matters clearly addressed in other portions of our standards (e.g. the authority of the Session over public worship, see *BCO* 12), have not been repeated in the DFW.

4. The Committee desired that the Preface of the DFW expressly recognize the "special" constitutional character of the DFW. The PCA has not desired to bind our churches or teaching elders through the DFW to use particular words or forms of words in worship. Rather, the desire is to unite our churches and teaching elders around a commonly shared set of principles of worship set out in the DFW.

Thus we have used the word "substance" in the proposed preface to distinguish the content from the precise verbiage. It has been chosen to avoid the dangers both of a prescribed liturgy and of unregulated license.

That the Assembly amend the Directory for Worship by the adoption of the following to replace the whole:

DIRECTORY FOR THE WORSHIP OF GOD

PREFACE

The Church of Jesus Christ worships the triune God in all of life. God has also called us to special times when we worship as a congregation of the church of Christ, individually, and with our families. The acceptable way of worshiping the true God is instituted by Himself and limited by His own revealed will (*WCF XXI:1*). This Directory for Worship is provided to guide us in this worship, to insure Scriptural integrity for our worship, and to promote orderliness within the church.

The Directory for Worship is a part of the Constitution of the Presbyterian Church in America. It is the conviction of the Presbyterian Church in America that this Directory for Worship is agreeable to the general rules of the Word of God and of Christian prudence. Therefore, it should be received as the mind of the church as the application in substance of Biblical principles of worship. Since the third ordination vow for officers does not include subscription to the Directory for Worship, the Presbyterian Church in America is zealous not to bind the church to liturgical forms. Yet for the sake of uniformity and of our witness before God and the world, the substance of the instructions of certain parts of the Directory for Worship is obligatory. These are: (1) the questions administered at the baptism of children (*BCO 51-2.d*), (2) the questions administered for communicant members (*52-4*), (3) the fencing of the Lord's Table (*53-4*), and (4) the offering of prayer in public worship in the language of the people (*50-4.e*).

CHAPTER TITLES

47. The Principles of Public Worship
48. The Sanctification of the Christian Sabbath
49. The Preparation for Public Worship
50. The Elements of Public Worship
51. The Administration of Baptism With Special Reference to the Baptism of Children
52. Communicant Membership and the Administration of Baptism to Adults
53. The Administration of the Lord's Supper
54. The Solemnization of Marriage
55. The Funeral Worship Service
56. Days of Fasting and Thanksgiving
57. Private and Family Worship

CHAPTER 47. The Principles of Public Worship.

47-1. Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible, and from no other source.

The Scriptures forbid the worshiping of God by images, or in any other way not appointed in His Word, and require the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God has appointed in His Word (*WSC 50, 51*).

47-2. A service of public worship is not a mere gathering of God's children with each other but, before all else, a meeting and worship of the Triune God - Father, Son, and Holy Spirit - with and by His chosen people. God is present in public worship not only by virtue of the Divine omnipresence but, much more intimately, as the faithful Covenant Saviour.

47-3. The primary purpose of public worship is the celebration of the glory of God by His covenant people. They should therefore actively engage in all the parts of this worship of God. This worship seeks to build Christ's Church by the perfecting of the saints and the addition to its membership of such

as are being saved. Through public worship on the Lord's day Christians should learn to serve God all the days of the week in their every activity, remembering, whether they eat or drink or whatever they do, to do all to the glory of God.

47-4. Public worship is Christian when the worshipers recognize that Christ is the Mediator by whom alone they can come unto God, when they honor Christ as the Head of the church who rules over public worship, and when their worship is an expression of their faith in Christ and of their love for Him.

47-5. Public worship must be performed in spirit and truth by all of God's covenant people using His appointed gifts. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshiper and his sincere devotion to the true and living God. Only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion.

47-6. The Lord Jesus Christ has prescribed no fixed order or style for public worship and has given His church a measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is present, that all things must be done decently and in order, and that God's people should serve Him with reverence and in the beauty of holiness. From its beginning to its end a service of public worship should be characterized by that simplicity which is an evidence of sincerity and by that beauty and reverence which are a manifestation of holiness.

47-7. Public worship differs from private worship in that in public worship God is served by the saints united as His covenant people, the body of Christ. Because God is not partial, no favoritism may be shown to any who attend, nor may any member of the church presume to exalt himself above others as though he were more spiritual; let each esteem others better than himself. Since the family, as ordained by God, is the basic institution in society, and God in the covenant graciously deals with us, not just as individuals, but also as families, it is important and desirable that families worship together.

47-8. God's people should come into his presence with a deep sense of awe at the thought of his perfect holiness and of their own exceeding sinfulness. Further, they should come with praise and thanksgiving for the great salvation which He has accomplished for them through His only begotten Son and applied to them by the Holy Spirit.

CHAPTER 48. The Sanctification of the Christian Sabbath or Lord's Day.

48-1. The fourth commandment requires the keeping holy to God such set times as He has appointed in His holy word; expressly one whole day in seven, to be a holy sabbath to Himself. (WSC 58, Ex. 20:8-11, Dt. 5:12-15)

48-2. God commanded His Old Testament people to keep holy the last day of the week, but he sanctified the first day as the Sabbath by the resurrection of the Lord Jesus Christ from the dead. For this reason the church of the new dispensation has from the time of the apostles kept holy the first day of the week as the Christian Sabbath (Acts 20:6-7, I. Cor. 16:2), also called the Lord's Day (Rev. 1:10).

48-3. It is the duty of every person to remember the Lord's day and to prepare for it before its approach. All routine and daily business should be planned and ordered so that no one may be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require. (WSC 60, 61)

48-4. The whole day is to be kept holy to the Lord and to be employed in the public and private exercises of the Christian religion. Therefore, it is requisite that there be a holy resting all the day from unnecessary labors, and an abstaining from those recreations which may be lawful on other days and also, as much as possible, from worldly thoughts and conversation.

48-5. The provisions for the care of the family on that day should be so ordered that others (inside or outside the family) be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

48-6. Every person and family in the morning of the Christian Sabbath should pray for themselves and others, and especially pray for the assistance of God to their minister in his preaching from the Word. By reading the Scriptures along with prayer and meditation, the people should prepare for communion with God in His public worship.

48-7. The time not used for public worship should be spent in prayer, in devotional reading, and especially in the study of the Scriptures, meditation, catechizing, the singing of psalms, hymns, and spiritual songs, visiting the sick, relieving the poor, teaching the ignorant, holy resting, and in performing similar duties of piety, charity, and mercy.

CHAPTER 49. The Preparation for Public Worship.

49-1. When the congregation is to meet for public worship, the people (having before prepared their hearts) ought all to come and join therein not absenting themselves from public worship through negligence, or upon pretense of private meetings.

49-2. The people should assemble at the appointed time, that all being present at the beginning may unite with one heart in all the parts of public worship. None should unnecessarily depart until after the benediction is pronounced.

49-3. Upon entering the place of worship it is appropriate for the people to engage in silent prayer for God's blessing upon themselves, the minister, and all present, as well as upon those who are unable to attend worship.

49-4. All who attend public worship should be present in a spirit of reverence and godly fear, not engaging in any conduct unbecoming to the place and occasion.

CHAPTER 50. The Elements of Public Worship.

50-1. The Bible teaches that the following are proper elements of the public worship of God: reading of Holy Scripture; singing of psalms and hymns and spiritual songs, the offering of prayer, the preaching of the Word, the presentation of tithes and offerings, confessing the faith, observing the sacraments, pronouncing the benediction and on special occasions the taking of vows and oaths. Beyond these elements the circumstances of worship (such as, time, place, order and length of worship) are left to the discretion of the elders of the church based on sensible application of Biblical principles.

50-2. The Public Reading of the Holy Scripture.

- A. The public reading of the Holy Scripture should be done by the minister or by some other appropriate person approved by the Session. This reading of the Scripture is to be distinguished from the reading of certain portions of Scripture by the minister and the congregation. In the former God addresses his people; in the latter God's people give expression in the words of Scripture of their contrition, adoration, gratitude and other holy sentiments. The psalms of Scripture are especially appropriate for responsive reading.
- B. The Holy Scripture of the Old and New Testaments shall be read from an accurate translation, not a paraphrase, in the language of the people.

50-3. Singing in Worship.

- A. Praising God through music is a duty and a privilege. Therefore, the singing of psalms, hymns and spiritual songs and the use of musical instruments have an important place in public worship and should be encouraged.
- B. In singing the praises of God, we are to sing in the spirit of worship with understanding in our hearts.
- C. Selections for singing in worship should be from the Psalms or from any appropriate hymn or spiritual song of the church. Caution should be observed in the selection of hymns and spiritual songs that they be true to the Word.

50-4. Public Prayer.

- A. A prayer near or at the beginning of public worship should express adoration for the infinite majesty of the living God and express a sense of our distance from Him as creatures, and our unworthiness as sinners. It should also implore His gracious presence, the assistance of his Holy Spirit in the duties of His worship, and His acceptance of us through the merits of our Lord and Savior Jesus Christ. This prayer may conclude with the Lord's Prayer in which all may unite.
- B. In worship full and comprehensive prayer is appropriate which should include some or all of the following parts:
 1. Adoration of God as He is made known to us in creation, providence and Scripture.
 2. Praise and thanksgiving for all His mercies to us, both spiritual and temporal but especially for Christ Jesus and His work completed, and for the Holy Spirit and His present work in us.
 3. Humble confession and acknowledgment of sins so as to lead the worshipers to confess to God their sins, past and present, private and public, in thought, word, and deed.
 4. Pleading for the pardon of sin through the blood of atonement, and for the grace to discharge our duty as forgiven believers.
 5. Asking for the all-sufficient God to meet our every need and this only so far as it glorifies God and brings happiness to His people.
 6. Intercession for others including the whole world, the church in other areas, the church local, the sick and broken, and for whatever else may seem to be necessary or suitable for the occasion.
- C. Ordinarily there should be prayer after the sermon having relation to the subject that has been treated in the discourse.
- D. Ministers are not to be confined to fixed forms of prayer for public worship; yet it is the duty of the minister, previous to entering the pulpit, to prepare and qualify himself for this part of

his work, as well as for preaching. He should compose his spirit, and so order his thoughts, that he may perform this duty with dignity and propriety, and with profit to the worshipers. He should, by a thorough acquaintance with the Holy Scriptures, by the study of the best writers on prayer, by meditation, and by a life of communion with God, endeavor to acquire both the spirit and the gift of prayer.

E. All prayer is to be offered in the language of the people.

50-5. The Preaching of the Word.

- A. The preaching of the Word is an ordinance of God for the salvation and edification of the people. Serious attention should be given to the manner in which it is done. The minister should apply himself to it with diligence and prove himself a "workman who does not need to be ashamed, handling accurately the word of truth" (II Timothy 2:15 NASB).
- B. The subject of a sermon should be some verse or verses of Scripture, and its object should be to explain, defend and apply some part of the system of divine truth, or to point out the nature and state the bounds and obligation of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded for the instruction of the people in the meaning and use of the Sacred Scriptures.
- C. Preaching requires much study, meditation, and prayer. Ministers should prepare their sermons with care. They should declare the gospel in its simplicity and express themselves in language that can be understood by all. They should also by their lives adorn the gospel which they preach, and be examples to believers in word and deed.
- D. By way of application of the sermon, the minister may urge his hearers by commandment or invitation to repent of their sins, to put their trust in the Lord Jesus Christ as Saviour, and to confess Him publicly before men.

50-6. The Worship of God with Tithes and Offerings.

- A. The Holy Scriptures teach that God is the owner of all persons and all things and that we are but stewards of both life and possessions; that God's ownership and our stewardship should be acknowledged; that this acknowledgment should take the form, in part, of giving at least a tithe of our income and other offerings to the work of the Lord through the Church of Jesus Christ, thus worshiping the Lord with our possessions; and that the remainder should be used as appropriate for Christians.
- B. It is both a privilege and a duty, plainly enjoined in the Bible, to make regular, weekly, and systematic presentation of tithes and offerings for the support of the Christian religion, for the propagation of the gospel in our own and foreign lands, and for the relief of the poor. This should be done as an exercise of grace and an act of worship.
- C. It is appropriate that the offerings be dedicated by prayer.

50-7. Confessing the Faith.

It is appropriate for the congregation of God's people to confess their faith publicly, using creeds or confessions that are true to the Word, such as the Apostles' Creed, the Nicene Creed, or the Westminster Standards.

50-8. The Taking of Oaths and Vows.

- A. The taking of any oath or vow, whether as a part of public worship or not, should always be considered a solemn and serious act. An oath or vow should never be taken unless one intends by the grace of God to fulfill his assumed duty. Therefore, oaths and vows should be most carefully and wisely taken.
- B. The taking of oaths and vows is to be done in accordance with Biblical principles (WCF XXII). Religious oaths and vows taken in the church include those taken in baptism, church membership, ordination, installation and marriage.

CHAPTER 51. The Administration of Baptism With Special Reference to the Baptism of Children.

51-1. Baptism is to be administered by an ordained minister of the Word, ordinarily in the presence of the congregation and always under the supervision of the session. It is not to be unnecessarily delayed.

51-2. The Baptism of Children.

- A. After previous notice has been given to the minister and the meaning and obligations have been understood by the parents and acknowledged by them, the child to be baptized is to be presented by one or both parents (or some other responsible person) signifying the desire that the child be baptized.
- B. The minister, to combat error and to edify the people, while using his own liberty and wisdom, shall give words concerning the Sacrament of Baptism as follows:

1. Instruction and correction as needed in these areas: that it is instituted by our Lord Jesus Christ; that it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him, of remission of sins, regeneration, adoption, and life eternal; that the water in baptism represents and signifies both the blood of Christ, which takes away all guilt of sin, original and actual, and the sanctifying virtue of the Spirit of Christ against the dominion of sin and the corruption of our sinful nature; that baptizing, or sprinkling and washing with water, signifies the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ; that the promise is made to believers and their children; and that the children of believers have an interest in the covenant and right to the seal of it and to the outward privileges of the church under the gospel, no less than the children of Abraham in the time of the Old Testament; and that the covenant of grace in substance is the same in the Old and New Testaments; and that the grace of God and the consolation of believers is more plentiful than before; that the Son of God admitted little children into his presence, embracing and blessing them, saying, "For the kingdom of heaven belongs to such as these" (Matthew 19:14*NASB*); and that children by baptism, are solemnly received into the bosom of the visible church, distinguished from the world, and united with believers; and that all who are baptized in the name of Christ do renounce and, by their baptisms, are bound to fight against the devil, the world, and the flesh; that they are holy before baptism (I Cor. 7:14) and are therefore baptized; and that the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reaches to the whole course of our life; and that outward baptism is not so necessary that through the omission thereof the infant is in danger of damnation; and that by virtue of being born of believing parents, children are entitled to God's covenant ordinance and are non-communing members of the Church (*BCO* 6-1); and that this status is not sufficient to make them communing members of the Church in that they are subject to the obligations of the covenant: faith, repentance and obedience; and that they must therefore embrace Christ and make a public confession of their faith lest they become covenant breakers and subject to the discipline of the church.
 2. Admonition: The minister shall admonish all that are present to look back to their baptism, to repent of their sins against their covenant with God, to stir up their faith, to make right use of their baptism and of the covenant sealed between God and their soul.
 3. Exhortation: The minister shall exhort the parents to teach the child to read the Word of God; to bring him up in the knowledge of the Christian religion including his covenanted duties to believe, repent and obey; to pray with and for the child; to set a godly example before the child; and to do everything possible to raise the child in the nurture and admonition of the Lord.
- C. The minister should read covenant promises such as:
1. "... the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call unto Himself." (Acts 2:39 *NASB*)
 2. "... I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God unto you and to your descendants after you." (Genesis 17:7 *NASB*)
 3. "Believe in the Lord Jesus, and you shall be saved, you and your household." (Acts 16:31 *NASB*)
- D. The following questions shall be posed to the parents:
1. Do you acknowledge your child's need of the cleansing blood of Jesus Christ and the renewing grace of the Holy Spirit?
 2. Do you claim God's covenant promises in (his/her) behalf, and do you look in faith to the Lord Jesus Christ for (his/her) salvation as you do for your own?
 3. Do you now acknowledge that your child belongs to God under the provisions of the Covenant of Grace?
 4. Do you promise in humble reliance upon divine grace that you will endeavor to set before (him/her) a godly example, that you will pray with and for (him/her), that you will teach (him/her) the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring (him/her) up in the nurture and admonition of the Lord?

- E. The congregation may be asked this question: Do you as a congregation undertake the responsibility of assisting the parents in the Christian training of this child?
- F. The minister shall call the child by name and baptize (him/her) by pouring or sprinkling water, using the words, "Child of the Covenant, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The whole shall be concluded with prayer.

CHAPTER 52. Communicant Membership and the Administration of Baptism to Adults.

52-1. Covenant children should be taught that it is their duty and privilege personally to embrace Christ, to confess him before men, and to seek admission to the Lord's Supper.

52-2. The time when young persons come to understand the gospel cannot be precisely fixed. This must be left to the prudence of the session, whose office it is to judge, after careful examination, the qualifications of those who apply for admission to sealing ordinances.

52-3. The gospel calls all men to love God, to trust personally in the Lord Jesus Christ, to confess Him before men and to seek admission to the Lord's Supper. When unbaptized persons apply for admission into the church, they shall, after giving a credible profession of their faith to the session, make a public profession of their faith in the presence of the congregation, and thereupon be baptized.

52-4. Those baptized and unbaptized desiring to make a profession of faith should be reminded that they are entering into a solemn covenant with God and his church. The following questions shall be posed to each applicant:

- (1) Do you acknowledge yourself to be a sinner in the sight of God, justly deserving his wrath, and without hope except in his sovereign mercy?
- (2) Do you believe in the Lord Jesus Christ as the Son of God, and that he is the Saviour of sinners; and do you receive and rest upon him alone for your salvation as he is offered in the gospel?
- (3) Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes a follower of Christ?
- (4) Do you promise to support the church in its worship and work to the best of your ability?
- (5) Do you submit yourself to the government and discipline of the church and promise to promote its purity, peace and unity?

52-5. The administration of the sacrament for those unbaptized persons who are making a profession of faith will be similar to the procedure for the baptism of children. Instruction shall be given as needed (and as applicable) as found in *BCO* 51-2-B. The minister shall call the person to be baptized by name and say, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The whole matter shall be concluded with prayer.

52-6. Persons received from other churches by letters of dismissal, as well as those being received by reaffirmation of faith should give a testimony of their Christian experience to the session, and, at the Session's discretion, before the congregation. Those persons received from other churches by letters of dismissal or by reaffirmation of faith should be asked the same questions for membership as those making their first profession of faith. Their names are to be announced to the congregation with recommendation of them to its Christian confidence and affection.

CHAPTER 53. The Administration of the Lord's Supper.

53-1. The Communion, or Lord's Supper, should be observed frequently. The stated times are to be determined by the session of each congregation as it judge best for the edification of the people.

53-2. It is proper that public notice should be given to the congregation at least the Sabbath before the administration of this ordinance; that either then or on some other day of the week, the people be instructed in its nature so that all may come in a suitable manner to this holy feast.

53-3. On the day of the observance of the Lord's Supper, a sermon should be preached, the words of institution should be read either from one of the evangelists, or from I Corinthians 11:23ff., and an explanation of this ordinance of Christ should be given that it is to be observed in remembrance of Christ to show forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin, to support them under troubles, to encourage and quicken them in duty, to inspire them with love and zeal, to increase their faith and holy resolution, and to bring peace of conscience, and comfortable hopes of eternal life.

53-4. By our Lord's appointment, this sacrament sets forth the communion of saints. The ignorant and scandalous are not to be admitted to the Lord's Table (*WLC* Q. A. 173). The invitation to participate in this sacrament is to be extended to all those who profess faith in Jesus Christ, who have confessed their sins, and who are communicants in good standing in a true church (*WCF* XXV:4-5). It is proper also to give a special invitation to non-communicants to remain during the service, but not to participate.

53-5. With the table furnished with the elements, the bread and the cup, and with the communicants in front of or around the table, and with the elders in a convenient place together, the sacrament shall be administered in a manner similar to the following:

- A. The minister shall set the elements apart with prayer.
- B. The minister shall take the bread and break it in view of the people, saying, "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples, as I, ministering in his name, give this bread unto you, saying, 'Take eat; this is my body, which is given for you: do this in remembrance of me.'" (Luke 22:19 and I Cor. 11:24 *NASB*) The bread should then be distributed by the elders.
- C. After having given the bread, the minister shall take the cup, saying, "In the same way He took the cup also, after supper, saying 'This cup is the New Covenant in My blood; which is poured out for many for the forgiveness of sins. Drink from it, all of you.'" (Combining I Cor. 11:25 and Matthew 26:27, 28) The cup should then be distributed by the elders.
- D. Since believers are to act personally in all their covenanting with the Lord, it is proper that a part of the time occupied in the distribution of the elements should be spent by all in silent communion, confession, thanksgiving and intercession.
- E. The minister may after the serving of the elements put the communicants in mind of the grace of God, in Jesus Christ held forth in this sacrament and of their obligation to be the Lord's; and may exhort them to walk worthy of the vocation wherewith they are called, and as they have professedly received Christ Jesus the Lord, to be careful so to walk in him, and to maintain good works.
- F. The minister then should pray and give thanks to God for his rich mercy and immeasurable goodness promised to them in the sacred communion. He should implore pardon for the defects of the whole service. He should also pray for the gracious assistance of the Holy Spirit to enable them, as they have received Christ Jesus the Lord, so to walk in him that they may hold fast that which they have received lest they prove to have run in vain; that their manner of life may be as becomes the gospel; that they may bear about with them, continually, the dying of the Lord Jesus so that the life also of Jesus may be manifested in their mortal bodies; that their light may so shine before men that others, seeing their good works, may glorify their Father who is in heaven.
- G. An offering for the poor or other good purposes is appropriate in connection with this service, and may be made at such time as ordered by the session.
- H. A psalm or hymn should be sung followed by a suitable Biblical benediction.

CHAPTER 54. The Solemnization of Marriage.

54-1. Marriage is a divine institution though not a sacrament, nor an institution peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

54-2. Christians should marry only in the Lord. Therefore it is fit that their marriage be solemnized by a lawful minister, that special instruction be given to those about to be married, and suitable prayers be offered when they enter into this relationship.

54-3. Marriage is to be between one man and one woman in accordance with the Word of God.

54-4. The parties should be of such years of discretion as to be capable of making their own choice. If they be minors or live with their parents, the consent of the parents or others under whose care they are should be previously obtained and well certified to the minister before he proceeds to perform the marriage ceremony.

54-5. Parents should neither compel their children to marry contrary to their inclinations or withhold parental consent without just and important reasons.

54-6. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of Christianity, are deeply interested in it. Therefore, the intent of the couple to marry should be announced previous to the solemnization of it.

54-7. All ministers should be careful that in this matter they transgress neither the laws of God nor the laws of the community. Additionally, they should pay close attention to Chapter 24 in the Confession of Faith on Marriage and Divorce. To insure that they may not destroy the peace and comfort of families, ministers should be assured that with respect to the parties applying to them no just objections exist against their marriage.

54-8. The minister should keep a proper register of the names of all persons whom he marries and of the time of their marriage for the perusal of all whom it may concern.

CHAPTER 55. The Funeral Worship Service.

55-1. The elements of worship proper for such an occasion are: the singing of appropriate psalms, hymns and spiritual songs, the reading of some suitable portion or portions of Scripture with such remarks as it may seem proper to the minister to make, and prayer in which the bereaved shall be especially remembered and God's grace sought on their behalf that they may be sustained and comforted in their sorrow, and that their affliction may be blessed to their spiritual good.

55-2. Funeral services are to be left largely to the discretion of the minister performing them, but he should always remember that the proper object of the service is the worship of God and the consolation of the living.

CHAPTER 56. Days of Fasting and Thanksgiving.

56-1. The observance of days of fasting and of thanksgiving, as the dispensations of Divine Providence may direct, is Scriptural.

56-2. Fasting and thanksgiving may be observed by individual Christians, by families, by particular congregations, by a number of congregations jointly, or by all the congregations of our church.

56-3. It should be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving, and to the church sessions to determine for particular congregations, and to the presbyteries, to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for it should be issued by the General Assembly. If at any time the civil power should appoint a fast and thanksgiving in keeping with the Christian Faith, it is the duty of the ministers and people of our communion to pay all due respect to it.

56-4. Appropriate notice should be given before the appointed day of fasting or thanksgiving, that persons may so order their affairs as to allow them to attend properly to the duties of the day.

56-5. Public worship is appropriate on all such days. The prayers, the singing, the selections of Scripture, and the sermons should all be in a special manner adapted to the occasion.

56-6. On days of fasting, the minister should point out the authority and providences calling for the observance. He should spend more than the usual time in solemn prayer and particular confession of sin, especially the sins of the day and place.

56-7. On days of thanksgiving, the minister should give information respecting the authority and providences which call for the observance. He should spend more than the usual time in giving thanks appropriate to the occasion and in singing psalms, hymns, and spiritual songs of praise. On these days, the people should rejoice with holy gladness of heart. Their joy should be tempered with reverence, that they indulge in no excess or unbecoming levity.

CHAPTER 57. Private and Family Worship.

57-1. In addition to public worship, it is the duty of each person and family to worship God privately.

57-2. Private worship is most plainly enjoined by our Lord. In this duty everyone should spend some time apart in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious performance of these duties are best known to those who are found in the faithful discharge of them.

57-3. Family worship, which should be observed by every family, consists in prayer, reading the Scriptures, and singing praises, or in some briefer form of outspoken recognition of God.

Recommendations (Continued)

16. That the Assembly adopt the following:

"Licensure is defined in *BCO* 19-1 as permission to preach on a regular basis after examination. The purpose of licensure is to preserve the purity of the preaching of the Gospel.

Ordination, on the other hand, invests a man with the full authority of the office of teaching elder (*BCO*, Preface II (3) and Chapter 8).

We recognize that historically there may have been differences in application of these provisions. In one area of the church, particularly prior to the internship program, it was common to accept *all* of the licensure examination as a part of the ordination examination, either on the same day or within a very short space of time. In other parts of the church, licensure has been seen as a very preliminary step or a part of a testing procedure which might or might not lead to ordination.

It should be emphasized that two different examinations are required for licensure and ordination. The scope of the licensure examination may be, and usually is, less thorough and comprehensive than that for ordination, though all parts of the licensure examination must be covered, except in extraordinary cases (*BCO* 19-2). This is reflected in *BCO* 19-2 (B) (1) and

(3), where it is stated that only "basic" knowledge of Biblical doctrine and church government is required.

By way of contrast, *BCO* 21-4 specifically states that trials for ordination shall consist of a "careful" examination in all parts.

However, it is also true that *BCO* 21-4 allows a Presbytery to accept all or any parts of the licensure examination as satisfying the corresponding parts of the ordination examination, if it is satisfied that the examination given at the licensure level meets the requirement of a "careful examination." The determination of what constitutes "basic" knowledge and what constitutes a "careful examination" is one which must be left to Presbytery to decide in each case, subject to review and control or judicial process.

It is clear, therefore, that a higher standard is required for the ordination, examination than for the licensure examination and Presbyteries are expected to ensure that this distinction is maintained. No changes in the *BCO* are required."

17. That the Assembly adopt the following

"The *BCO* provides for two methods of fencing the Lord's Table (*BCO* 58-4).

The first method is that of close communion, wherein the Session examines each person seeking admission to the table. By following this procedure, the Session assumes exclusive responsibility for admission to, or exclusion from, the table.

The second method is that wherein those present are invited who 'profess the true religion and are communicants in good standing in any evangelical church'. The term 'evangelical' historically refers to that view of salvation which asserts that God communicates saving grace directly to the individual. This is in contrast to sacerdotalism, which asserts that grace is communicated through persons and the sacraments. The term 'evangelical', used in this historic sense, is virtually identical to the term 'protestant'. For further elaboration of this distinction, we commend the study of *The Plan of Salvation* by B.B. Warfield.

By the second method, responsibility is shared (1) by the Session and the minister who must instruct those present as to the guidelines for admission to the table, and (2) by each individual who must examine himself to determine if he conforms to these guidelines. In the absence of evidence to the contrary, the Session exercises a judgment of charity in accepting the individual's self-evaluation as to whether he professes true religion and is a communicant in good standing in an evangelical church. Once the minister has given the invitation (together with appropriate Biblical instruction), the principal responsibility for determining whether the individual meets the guidelines rests with his own understanding and conscience."

18. That the Rules for Assembly Operations be amended in the following way:

1) Add a new 5-10: "All communications or overtures which propose or request that the General Assembly appoint a study committee for any purpose shall contain as part of the request or proposal a statement of the maximum amount to be budgeted for the study committee."

2) Add a new 8-6 (9): "Where a study committee is proposed in any communication or overture, a statement of the maximum amount to be budgeted for the study committee."

19. That the *BCO* in the following way:

1) *BCO* 22-3 shall read:

"An assistant pastor is called by the Session, by the permission and approval of Presbytery, under the provisions of chapter 20, 21 and 13-2, with presbytery membership being governed by the same provisions that apply to pastors. He is not a member of the Session, but may be appointed on special occasions to moderate the Session under the provisions of 12-4.

2) *BCO* 22-4 shall read:

"The relationship of the Associate pastor to the church is determined by the congregation. The relationship of the assistant pastor to the church is determined by the Session. The dissolution of the relationship of both is governed by the provision of Chapter 23."

20. Regarding Southern Florida Presbytery and the case of RE Maddux.

REPORT

The 14th General Assembly referred "the matter of the Judicial Commission of Southern Florida Presbytery regarding RE Maddux" for proper investigation on recommendation of the Committee on Review and Control.

The Maddux case covered a period from September 1983 to April, 1987--almost four years. It reveals serious failures by Southern Florida Presbytery, by its Judicial Commission

and by a Session within its bounds, in dealing with divorce, suspension from office and excommunication.

On April 20, 1987, Presbytery rescinded its previous action acknowledged it had erred, thus agreeing with the view that the divorce was properly executed on the basis of I Cor. 7:15 given the circumstances of the case at the time of the divorce. It also lifted the suspension in force against Mr. Maddux.

Even though the last actions Presbytery on the Maddux case renders moot any further action on the case by the General Assembly, the Committee on Judicial Business feels compelled to report some specific failures for the edification of all our presbyteries and sessions.

Some of the major failures are:

1. On April 16, 1985, Presbytery failed to grant explicit judicial powers for the commission. This was exacerbated since no specific charges had been made and written out (cf. BCO 32-2 and 3).
2. There are no minutes or records of the trial of TE Phil Maddux by the Judicial Commission on June 3, 1985 (officially called for in a letter dated May 22, 1985).
3. In a letter to the congregation (dated June 11, 1985), the pastor, who also served on the Judicial Commission (*contra* BCO 15-3) made an "informal statement" on the trial as authorized by the Commission. No "formal statement" was made until Aug. 26, 1985. The decision was not reported to Presbytery until the October meeting. Such delay for a formal decision was irresponsible and irregular. Authorizing a member to make an "informal statement" was very unwise and injudicious before a formal decision was written and ratified by Presbytery. The Commission had a responsibility to complete its actions and write its decisions for the sake of Mr. Maddux and the congregation, and for expeditious action by Presbytery.
4. The July 16, 1985, meeting of Presbytery confused the reports of two Judicial Commissions of Presbytery, without identifying the one referred to us in item 17 (page 11). If that item referred to the Maddux case, it was defeated, in essence reversing the action regarding Mr. Maddux. If not, then only item 18 (page 12) is of significance, but only that Grace Church Judicial Commission was "still active."
5. The minutes of the presbytery (Oct. 5, 1985) shows that Judicial Commission "asked to depose Mr. Maddux from office . . . and suspend him from the Sacraments" but fails to record any action taken. No report of the Commission is spread in the minutes, only an attachment, i.e. the decision written on August 26, 1985.
6. With the exception of one meeting, the Judicial Commission failed to keep minutes of their meetings and actions. Some notes of the Oct. 21, 1986, meeting of the Commission were scribbled on the margins of the Oct. 21, 1986, agenda of Southern Florida Presbytery. Other actions were incorporated as part of the Session minutes.

Two additional observations must be made:

7. In a letter (Sept. 8, 1985) Mr. Maddux wrote the Judicial Commission expressing his regret and repentance even though he felt the Commission did not have "all or the true facts" for their decision. He added that he was "financially unable" to appeal and gives four reasons he would have offered in such an appeal. The Commission and Presbytery failed to advise him of his due rights, and that finances should not have been a factor.
8. Judicial Commissions ought to meet in a place and manner appropriate to the solemnity of their task. From notes and communications, it was evident that the Judicial Commission met and acted in a manner inconsistent with this principle.

Specific Recommendations:

1. In light of the restoration by Southern Florida Presbytery of Mr. Maddux on April 20, 1987, no further action is called for in this case.
 2. We would remind all presbyteries of the PCA, in the light of this case, that full and correct records of Judicial cases are necessary to protect the rights and interest of all parties involved.
- This report be adopted.
21. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #8 be ratified (see I.D.8. above).
 22. That Overture 4 from the Presbytery of Westminster be found in order and referred to the Committee of Commissioners on Judicial Business.

23. That Overture 5 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
24. That Overture 6 from the Presbytery of New River be found in order and referred to the Committee of Commissioners on Judicial Business.
25. That Overture 14 from the Presbytery of Northeast be found in order and referred to the Committee of Commissioners on Judicial Business.
26. That Overture 12 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
27. That Overture 10 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
28. That Overture 8 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
29. That Overture 9 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
30. That Overture 11 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
31. That Overture 19 from the Presbytery of Southeast Alabama be found in order and referred to the Committee of Commissioners on Judicial Business.
32. That Overture 22 from the Presbytery of the Pacific be found in order and referred to the Committee of Commissioners on Judicial Business.
33. That Overture 23 from the Presbytery of Central Carolina be found in order and referred to the Committee of Commissioners on Judicial Business.
34. That Overture 25 from the Presbytery of Delmarva be found in order and referred to the Committee of Commissioners on Judicial Business.
35. That Overture 29 from the TE Codling be found in order and referred to the Committee of Commissioners on Judicial Business except for #3 of the actions requested which is contrary to the *BCO* and further is moot in that the individual involved has withdrawn from the PCA.
36. That Overture 30 from the Presbytery of Philadelphia be found in order and referred to the Committee of Commissioners on Judicial Business with the notation that the language needs clarification:
 1. The roll is not specified.
 2. The procedure is not identified.
 3. An individual does not renew his license. It is renewed by the Presbytery at its discretion.
37. Regarding North Texas Presbytery and North Dallas Presbyterian Church.
Report

I. Background

- A. The 14th General Assembly took the following exceptions to the minutes of North Texas Presbytery:

"January 25-26, 1986

1. North Texas Presbytery improperly modified the judicial commission's report originally approved on October 25-26, 1985.
2. The judicial commission failed to deal with matters committed to its charge, namely
 - a. One of the charges raised regarded an allegedly illegal or improper congregational meeting. It was alleged that there were irregularities in the enrollment of voting members, in the election of a 'new session,' and in voting to withdraw from the PCA.
 - b. The commission failed to deal with allegations by a group of elders and members of the congregation that a presbytery commission (committee) had acted improperly.
3. Presbytery and its commission refused to deal with matters occurring before the congregations withdrew from the denomination, arguing that the church has now withdrawn, when the issue was whether the congregation had in fact withdrawn properly (i.e. by a majority vote at a properly called and constituted meeting of the congregation).
4. At the January 25, 1986 meeting presbytery dissolved its judicial commission with thanks but failed to deal with previous allegation made against another presbytery commission (committee), (see 2.b., above).

Source of additional information: See chronology of events in 'Report of Committee to respond to protest dated April 5, 1986.'

- B. The 14th GA gave the following assignment to the Committee on Judicial Business:
 "Recommend to refer the North Texas Presbytery minutes which refer to the North Dallas Presbyterian Church matter to the PCJB for thorough investigation, specifically with reference to the alleged congregational meeting which instituted these actions referred to in the minutes."

- C. Pursuant to the above, North Texas Presbytery provided the committee many new documents related to the matter.

II. Conclusions

- A. In the examination of these documents, Committee on Judicial Business noted numerous technical matters, in which it appears Presbytery has not acted in accordance with *BCO* and *RAO*. (see recommendation 1 - exceptions 1 through 16).
- B. The Committee on Judicial Business finds no evidence that the Presbytery acted other than in good faith.
- C. Because of the nature and large number of errors, and because of the time that elapsed between the deposition of the matter by the Presbytery and the review of these matters by the 14th GA and Committee on Judicial Business, the injustices caused are largely irreversible.
- D. The only matters that can be rectified are the following:
1. The actions taken against the two REs of North Dallas Presbyterian Church can be rectified (see exception 11 and Recommendation 2 below).
 2. Notwithstanding the limitation *BCO* 38-3 places upon the jurisdiction of a Presbytery or a Session over members who withdraw from ecclesiastical fellowship by joining another non-heretical fellowship the Session may (in relation to actions taken by these persons before leaving the church fellowship) determine that their actions violated the constitution of the PCA. Thus, North Texas Presbytery and the Session of First Presbyterian Church of Rowlette may testify against the unconstitutional method of withdrawal from the PCA. The meeting at which said withdrawal was effected violated fundamental principles and regulations of the Constitution of the PCA. The Session and congregations of First Presbyterian Church of Rowlette may seek redress only through civil courts.

III. Specific Recommendations:

- A. That the 15th General Assembly take the following exceptions to the minutes of North Texas Presbytery:
- (1) Texas Presbytery administered the censure of indefinite suspension to TE (*name withheld*). (41st Stated Meeting 10/26-27/84) *BCO* 30-3; 38-1
 - a. This was a case without process. *BCO* 38-1
 - b. In view of the facts that TE (*name withheld*) was repentant and that presbytery chose not to administer the censure of deposition immediately, the only censure which should have been administered was *definite* suspension. *BCO* 30-3.
 - (2) The Ministerial Relations Committee/Commission (MRC) did not submit minutes of any of its meeting (there were at least seven and perhaps as many as ten meetings) to the Presbytery. (see Report, dated 12/15/84) *BCO* 15-1
 - (3) North Texas Presbytery (NTX) did not incorporate any minutes of the MRC into its minutes. (see *NTX Minutes* 1/25-26/85) *BCO* 15-1
 - (4) NTX did not submit any of the MRC minutes as their minutes to the General Assembly (GA) for review. *BCO* 40-1; *RAO* 9-11
 - (5) MRC appointed a moderator for the session of NDPCA without consent of the session. (See Report, dated 12/15/84) *BCO* 12-3; 15-1
 - a. Session's surrender of jurisdiction was specific not general.
 - b. MRC was not charged with this responsibility by the Presbytery.
 - (6) The Administrative Committee/Commission (AC) appointed by NTX when the MRC was dismissed did not submit minutes of any of its meetings, except a meeting held 10-25-86, to NTX (see *NTX Minutes* 4/26-27/85; 7/26-27/85; 10/25-26/85; 1/24-25/86; 4/25-26/86 and 7/25-26/86) *BCO* 15-1
 - (7) NTX did not incorporate the minutes of the AC into its minutes. (see the same list of *Minutes* as in exception 6) *BCO* 15-1
 - (8) NTX did not submit any AC (presbytery) minutes to the GA for review. *BCO* 40-1; *RAP* 9-11.

- (9) AC went beyond its commission in charging the elders of NDPCA in regard to their handling of the discipline of the member of NDPCA. (NTX Minutes 1/25-26/85; "AC Minutes" 3/2/85; 3/29/85; see 10/19/85) BCO 15-1)
 - a. The record shows that the elders had carried out discipline against the member, handling it as a case without process.
 - b. The presbytery charged the commission to investigate the elders in "how (they) handled the ... matter."
- (10) AC did not formally constitute itself in accord with BCO 32-12 (3/29/85)
- (11) AC charged and censured the elders on the basis of BCO 34-3 for their failure to notify the Presbytery of the sin of their pastor. ("AC Minutes" 3/2/85; 3/29/85)
 - a. The record shows that one of the elders had followed the requirement of BCO 34-3 in notifying a TE of the Presbytery.
 - b. AC accepted the confession of that TE and admonished him without process for his failure to notify the Presbytery.
- (12) AC permitted the above mentioned TE to continue as part of the commission following his confession to involvement in the case. ("AC Minutes 3/29/85ff) BCO 31-11)
 - a. The commission had previously excused one of the RE's of the church from the commission for his involvement in the case.
- (13) AC sought to proceed against those former members of NDPCA who had left the PCA by forming NDPC Unaffiliated (NDPCUN). ("AC Minutes" 3/2/85; 3/29/85; 4/12/85; 6/7/85; 6/19/85) BCO 38-3
 - a. It may be a fact that the meeting of minority portion of the congregation of NDPCA at which a decision was made to form NDPCUN and to evict the remainder of NDPCA was not a properly called meeting either of the congregation or the corporation of NDPCA.
 - b. It nevertheless remains a fact that the group met and did form NDPCUN.
 - c. It may also be a fact that the notice of eviction was itself illegal.
 - d. It is also a fact that the remainder of the congregation of NDPCA, which was probably a majority of the total membership, did heed the notice of eviction and did vacate the property.
 - e. While it may have been and may still be possible to file criminal charges against the perpetrators of these deeds, the authority of the AC is limited by the BCO to following 38-3.
- (14) AC failed to report on those portions of its assignment which had been completed. BCO 15-1.
 (It might be noted that this was as much an error on the part of NTX as of the commission. The Presbytery should have been more diligent to inquire into the progress of the commission.)
 - a. Judgments rendered by commissions are in force immediately.
 - b. Complaints against the decisions of commissions must be lodged with the court appointing the commission.
 - c. Had those against whom censures had been administered desired to complain, the failure of the commission to report may have prevented access to the highest court of the church by more than one year's delay.
- (15) Acting on a motion by the TE, who had before confessed to and had been "admonished" by AC for his involvement in the matter, the AC "rescinded" the indictment of charges against the elders of NDPCA on the basis of which the AC had instituted process against the elders and had administered censure and, instead, took action to censure them as a case without process. ("AC Minutes" 10/19/85) BCO 31-11.
 - a. The TE should not have been sitting in judgment.
 - b. The vote was 4 in favor (with the TE voting) and 3 against.
 - c. The motion to "rescind" (unless it is stated in the call of the meeting that a motion to "rescind" will be offered not, therefore, carry.
 - e. However, AC acted as though the motion *had carried*.
- (16) At its 5th Stated Meeting, 1/24-25/86, NTX accepted and acted on a motion to reconsider the censure of the former members of NDPCA adopted at the 4th Stated Meeting, 10/25-26/85.
 Ground: A motion to reconsider is proper only in the same meeting in which the action being reconsidered was taken.

- B. That the Presbytery acknowledge in its records that it improperly imposed censure on the two RE's, and that the acknowledgement of this error be made known in the same way as the censure was made know (see Exception (11) above).
- C. That the Assembly declare that the FPC of Rowlette is free to pursue civil/legal action to defend itself and to recover its property without violating the Scriptures, noting that the members of the NDPC who acted unconstitutionally and withdrew from the jurisdiction of the PCA first initiated civil action and took the church property (see conclusion D.2 above).
- D. That the Assembly advise North Texas Presbytery to take special care to follow our *Constitution* and generally accepted standards of parliamentary procedure more diligently.

APPENDIX K

THE REPORT OF THE COMMITTEE ON MISSION TO NORTH AMERICA to The 15th General Assembly of the Presbyterian Church in America

I. GRATITUDE

Your permanent Committee on Mission to North America invites the 15th General Assembly of the Presbyterian Church in America to join her in gratitude to God the Father, Son, and Holy Spirit: to the Father for His loving kindness and tender mercies toward us His erring children; to the Son, our infinite Savior, who came to seek and to save us who were lost and hell deserving, giving His life as a ransom for all who trust in Him; and to the Holy Spirit who regenerates us, enabling us to believe for our salvation, and who then takes the things of Christ and shows them unto us.

We also express our gratitude to God: for the staff and employees of Mission to North America who have worked hard and given themselves selflessly to maintain a high level of excellence in their ministry for Christ and the church; for TE Terry Gyger for his vision, leadership, and faith in continuing the strong emphasis on growth inherited from his predecessor, TE J. Philip Clark; and for the pastors, officers, and congregations of the PCA whose generosity and faithful support of Mission to North America with prayer and finances have made this ministry possible. It is most gratifying to contemplate what God's people have been willing to give for the establishment of new churches in places and among people that are "far removed" from the local scene. There is so much to be done, but there has been so much done, too. We praise the Lord! At least 86 churches are in the process of formation, some by the MNA Committee, some by the Presbyteries, some by a joint effort, and some by local congregations. Eighteen new congregations were organized in 1986. Task Forces have been formed out of four ethnic groups as authorized by the 14th General Assembly, and church planting among these groups will proceed as a joint effort between Mission to North America and these Task Forces. Twenty-four college campuses are staffed with PCA campus workers and campus interns. Over forty-four evangelism seminars have been conducted and the first pilot project for a presbytery-wide church growth consultation has been completed with very positive responses. Thirty-one presbytery MNA chairmen and representatives gathered in March for joint planning on coordinated church development, evangelism, and area wide training in church growth.

II. STAFF

With the arrival of TE Terry Gyger on the scene as Coordinator of Mission to North America there have been some administrative re-alignments in the staff. All of the finances and development have been put under TE Cecil Brooks who divides his time between Mission to North America and the Investor's Fund, which is a separate agency of the denomination reporting through the Committee on Administration. Several departments have been drawn together under the heading "Special Ministries" and have been assigned to the leadership of TE Kennedy Smart who was already serving as Coordinator of Evangelism and Church Growth. These "Special Ministries" include: Chaplains (TE William B. Leonard), Mercy (TE Timothy J. Keller), Plans and Assessment (TE William R. Read), Church Relations, and Denominational Affairs. TE Mark Lowrey coordinates the growing Campus Department, TE Dwight Linton coordinates the Department of Ethnic Church Development which includes the four task forces mentioned earlier, and TE Paul Taylor continues to serve as Coordinator of Church Development with ever increasing responsibilities and demands made upon him.

III. DEPARTMENTS

1. The Building Department

The Building Department of Mission to North America continues to expand the number of services available to the local congregation, while at the same time, experiencing an increasing demand for its services. A survey of PCA congregations late in 1986 revealed that more than two hundred and thirty congregations worshipped in rented or borrowed facilities. That is approximately twenty-five percent of our churches and missions. These churches are turning to MNA for assistance and are being joined by a growing number of established churches seeking consultation and financial help. To meet this escalating demand for aid the Building Department continues to seek additional monies for the Five Million Fund (interest free). The department also has made special arrangements with financial institutions to offer firm underwriting for bond programs at discount rates (see the activity below). In addition, the Building

Department has produced a number of new and revised publications to assist churches in planning for and acquiring land and facilities. The Building Department works closely with the Investor's Fund in order that a coordinated effort of site selection, architectural consultation and funding resources can be of maximal usefulness to the churches.

Year to date activity
(as of March 31, 1987)

Five Million Fund	Nine Churches	\$284,250
Additional Loans (June 1987)	Three Churches	\$ 55,000
Assisted Financing	Eight Churches	\$1,925,000
Anticipated Additional Assistance	Four Churches	<u>\$4,700,000</u>
		\$6,964,250

2. Church Development

The establishment of new congregations continues to be the central focus of MNA. New congregations are by far the most effective instrument for reaching the unchurched and unconverted. With deep gratitude to and for the glory of our great God, MNA, in the last twelve months, has been able to support more organizing pastors than in any previous twelve months of her history.

The focus in 1986-87 has been four-fold, build the skeleton, win the West, equip men and serve presbyteries in their church planting efforts. The General Assembly has given the mandate to MNA to *build the skeleton* for a national church covering both the United States and Canada. During the last twelve months MNA support has gone to areas where this "skeleton" needed to be filled in. Areas like: Albuquerque, NM; Austin, TX; Calgary, AB; Chapel Hill, NC; Chicago, IL; Cleveland, OH; Denver, CO; Eugene, OR; Minneapolis, MN; Mobile, AL; New Orleans, LA; New York (Metro); Orange County, CA; San Diego, CA; San Francisco, CA; Toronto, Ont.; Tucson, AZ.

In 1985, the 13th General Assembly further instructed MNA to "win the West." In the last twelve months almost half of the GA-MNA support for organizing pastors has gone to men working west of the Rocky Mountains. MNA has helped to support about twenty men in these western states and provinces since the last (14th) General Assembly. "Retired" former MNA Coordinator Phil Clark serves ably as MNA Representative-The Western Office.

Increased efforts are being made to *equip the men* involved or interested in church planting. Last summer about one hundred fifty MNA-related people attended the week-long training conference at Ferrum, VA. This conference, sponsored jointly with Mission to the World, is more and more becoming a rallying point for home and foreign missions interest, personnel, and information for all of the PCA. It is open to all, especially to presbytery and local church MNA and MTW committees and their families.

A great deal of effort by the staff has gone into the development of a training packet for church planters. Completed portions are available through the MNA office. Numerous video and audio tapes dealing with church planting, church growth, and evangelism are also available at MNA as well as at Christian Education and Publications, and catalogues are available upon request. We are grateful to God for all that has been accomplished but we are also humbled by the size of the task before us.

Much energy, time, and funding has been applied to *serving the presbyteries* in their own church planting efforts. About half of the projects receiving support from GA-MNA were initiated by the presbyteries. Plans are underway to increase this teamwork as we look toward the accomplishment of a bold plan of church growth between now and the turn of the century.

Looking ahead to the next twelve months in church development, the focus will be upon PCA. The "P" stands for the recruitment of Organizing Pastors, the "C" for increasing the number of new Churches, and "A" for increased Assistance.

a. Recruitment of Organizing Pastors. If the new vision statement is ever to be realized (and by God's grace, it will be) the greatest challenge will be in finding the best qualified, gifted, and trained men, wherever they might be. Therefore, recruitment will receive a high priority in 1987-88, and men of proven ability will be earnestly sought. Some churches will be called upon to give up beloved and popular leaders for this important outreach. Through improved training materials and the presence of more and more experienced church planters who can act as consultants, we will again be able to start using less experienced men in the not-too-distant future.

b. Increasing the number of new churches. The accomplishment of the bold vision for new churches will mean that a radically increased number will need to be started each year, both at home and abroad. The thirty or so new congregations organized each year by local churches, the presbyteries, and GA-MNA

will need to be increased to sixty, ninety and one hundred twenty per year in the very near future. (There is even a dream beginning to take form in the hearts of many to see three hundred or more organized in one year.) These new churches at home will then make it possible to support the effort to plant more churches overseas. In order to see this happen, MNA will be working with local congregations to provide guidance and training for the establishment of daughter churches, and to mobilize support for organizing churches in other areas of the United States and Canada.

c. Increased Assistance. Assistance from the MNA Committee will include funding, especially in areas where the presbytery is relatively weak; training materials, area wide training conferences, help in securing able men, and counsel by staff with presbytery committees and organizing pastors.

In February Tom Hawkes was added to the staff of the Church Development Department. He had been serving as the Director of Church Growth, and will continue to do consultations in that area, but his new duties include training and counselling with organizing pastors. His title is Associate Coordinator of Church Development and Director of Church Growth.

3. EVANGELISM AND CHURCH GROWTH

The Evangelism Department has been represented in forty-four churches during the past year, encouraging and training in evangelism as well as participating in missions conferences. The evangelistic statistics for the past year show 6484 additions to the church by transfer, 3814 by reaffirmation, 1607 by profession of faith of covenant children, and 3023 by adult profession of faith. Interpreted in another way, that means that it took twenty-three PCA members to lead one other person to Christ. That is a very significant improvement from our first year, 1973, when it took thirty-one, but we still have much room for improvement. Our decadal growth rate is 155 percent which would factor out to 490,000 members by the year 2000.

4. ETHNIC CHURCH DEVELOPMENT

The PCA now worships in nine different languages: English, Chinese (Cantonese), Chinese (Mandarin), Korean, Japanese, French, Spanish, Portuguese and Arabic. This is encouraging but we have a long way to go.

Our three language coordinators are hard at work pioneering in uncharted seas. How do Presbyterians penetrate groups like the Chinese and Black communities of our country? Leadership is the key and Gerald Austin has begun the Center for Urban Missions in Birmingham. February saw the first intern, John Patrick, a Reformed Theological Seminary graduate, come to develop skills for use in the Black community. Sam Ling is moving toward a "cluster" of ministries in the New York area where young Chinese can minister while completing an internship program.

Koreans immigrate as Presbyterians and Dan Kim has his hands full working with groups who are moving from independency to the PCA. The past year saw nine Korean churches affiliate with our denomination and several other independent ones are contemplating a similar move. Also, one new church was begun in Alabama in cooperation with Southeast Alabama Presbytery. Dan's newsletter (in Korean) has begun to create a sense of "belonging" with its articles covering news of the denomination as well as events in the Korean churches. His leadership seminars are aimed at the special needs of immigrant churches.

In the Hispanic area a new start has been made in Brownsville, Texas by TE Samuel Tun, and MNA has embarked on a new course by appointing two new missionaries: Andy Toth to work in the Los Angeles area and Jose Martinez in the Rio Grande Valley. Each man is looking forward to using innovative strategies, suited to the particular situation, when his itineration is completed and his support is pledged by congregations and individuals.

MNA has appointed TE Francis Foucachon to plant a church in Montreal. There is a core group waiting and there is every reason to expect that the Foucachons will have their support raised and will move onto the field in the summer of 1987.

Partnership arrangements are being studied with Philadelphia and Delmarva Presbyteries in order to strengthen the work of TE Anees Zaka among Arabic-speaking people in the Philadelphia area and TE Takashi Uehara among Japanese-speaking people in the Washington, D.C. area. MNA's role is not only to initiate work but also to assist presbyteries in their cross-cultural outreach.

Translation of the Bible into the Sea Island language has progressed. Luke and Titus have been finished and the first draft of II Thessalonians has been completed. We are also grateful that our translators, Claude and Pat Sharpe have been able to move into a facility that is much more suitable for the demands of their work.

5. MERCY MINISTRIES

TE Tim Keller serves part-time as the Director of Mercy Ministries and Deacon Bill Rushbrook serves as a Disaster Services Coordinator. The goal of both of these offices is to equip the members of the local church to be sensitive to needs and trained to take action in times of emergency. To accomplish this goal, conferences have been held in eight presbyteries, involving some seventy PCA churches.

The Director has been publishing a Field Ministries Newsletter devoted to Mercy Ministries and has begun production of a video series on diaconal training which will be made available through the MNA office. He is also completing, this summer, two study texts for diaconal training.

Mr. Keller and Mr. Rushbrook have worked with over thirty churches in disaster response efforts and other diaconal ministries, and the diaconal fund has helped several presbytery disaster response efforts as well as several small churches that met emergency needs. Funds were sent to Siouxlands Presbytery to help begin a Diaconal Fund to help members who have been affected by the farm crisis.

Six presbyteries now have disaster response coordinators and programs, an increase of four during this year. Mr. Rushbrook was on site to aid flood victims in Oklahoma on behalf of the PCA, and our churches there found a new appreciation for his training and leadership.

Looking ahead, education is the theme for the future as churches are helped to realize that in the Reformed tradition it is not only theological depth, ardent worship, vigorous evangelism, but also a passionate mercy ministry which has a formative impact on the community and culture.

6. CAMPUS MINISTRY DEPARTMENT

"Report from Reformed University Ministries - MNA 1986-87" is the standard format, approved by the General Assembly, for Reformed University Ministries of the Committee on Mission to North America to report its ministries, staff, and finances. (See Attachment A.) Mission to North America provides support services through Reformed University Ministries - MNA to presbyteries and churches whose campus ministries are affiliated with Reformed University Ministries - MNA. Presbyteries are responsible for oversight and funding of campus ministries within their area.

Ministries under the Mississippi-Arkansas Joint Committee on Campus Work (Covenant, Grace, and Mississippi Valley Presbyteries) are affiliated but provide their own accounting support services. Through affiliation with the overall ministry of the denomination all ministries jointly benefit from the support services of accounting, development, training, and ministry-at-large programs and projects. Advice, resources, training, assistance, and supervision is provided through the MNA Campus Ministry Department to churches and presbyteries.

During the year 1986-87, full-time works were carried out on eleven campuses and part-time works on thirteen campuses. Our full-time staff consisted of eleven campus ministers, nine campus interns, three campus staff workers, and two missionaries to international students. In addition there were twelve part-time campus staff workers and one missionary candidate (he was seeking to obtain his support) to international students. This gives Reformed University Ministries a staff of forty, plus twenty wives laboring with their husbands on twenty-four campuses. During the fall of 1986 the Philadelphia Presbytery affiliated with Reformed University Ministries bringing the total number of presbyteries involved in the denomination's campus ministry to thirteen.

At the time of preparation of this report two presbyteries had given initial approval of new full-time campus ministries for 1987-88. At least three other presbyteries have begun the initial process of determining the feasibility of campus ministry within their boundaries.

7. COMMUNICATIONS

The Communications Department's function is to serve as a resource bank for the pastors. Approximately once a quarter a packet of church advertising and promotion materials is assembled for organizing pastors. The summer conference work-shop on this subject was very well attended for the second year. We are trusting that this assistance has been a contributing factor in the rapid development being enjoyed by many of our recent missions.

"Proclaim Liberty", the 16mm documentary film which MNA introduced at the last General Assembly, was in heavy demand for missions conferences, Sunday school classes, and evening services. Its timely theme of urban ministry, mercy ministries, and ministry to ethnics brought numerous requests to borrow it, from our own churches as well as from colleges, seminaries and churches of sister denominations.

Our objective for "InVocation" continues to be to publish a newsletter for pastors and church leaders that is both practical and inspiring, and which presents timely matters for prayer.

8. CHAPLAINS

God is good in giving us this past year a steady increase in the total number of chaplains for whom our Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel is responsible. By the time this report is presented we will have over fifty chaplains on active duty (that includes PCA, OPC, and RPCNA) plus some seventy-five or more trained reserves, chaplain candidates, hospital, retirement home, and police chaplains. These are serving our Lord in challenging, often dangerous, lonely, and unique fields of service, bringing the Gospel of Christ to men and women and their families, many of whom cannot be reached by our churches.

During the year the commission has accepted the membership application of the Reformed Presbyterian Church of North America (RPCNA) which now awaits expected and final approval of the assemblies of the PCA and OPC at Grand Rapids. The RPCNA has two chaplains on active duty.

Bill Leonard, the Executive Director, covers the world visiting our chaplains. Thankfully, he is able to do this much of the time on military flights for which he and Helen must stand by. It takes extra time and much physical effort, to be sure, but the Leonards are a source of great encouragement to our chaplains and their wives. His visits are directed to three areas, in order of priority: (1) Chaplains and families serving on initial tours of active duty, (2) those serving overseas where culture shock and challenges abound, and (3) those stationed in the continental United States. Of course he is available when requested or when it is suggested by the Chiefs of Chaplains to help meet any special needs which arise in our chaplain family. Happily, these are at a minimum. We now have three chaplains serving at the highest rank possible (Colonel, Navy Captain) except for the Chiefs of Chaplains and their deputies: Dave Peterson, Army; Bob Fiol, Navy; and Beryl Hubbard, Air Force.

Some people expect the military chaplaincy to change dramatically as groups like the Muslims, the Buddhists, and the Unification Church seek to have their chaplains accepted by the Department of Defense. For this to be accomplished some major changes would have to be made, especially since the Muslims are not willing to minister to anyone but Muslims. Our chaplains in the past have enjoyed tremendous freedom to preach the Gospel according to our Reformed faith and at the same time to build strong bridges to those who are not in our particular theological group. It is both a great opportunity and a great challenge.

We hope it will never happen, but from history as well as from the prophecy of Scripture we can expect that there will be "wars and rumors of war." In such a time our reserve chaplains would be called up to minister alongside those who serve full-time. We are grateful for all of those who are trained and ready in such an emergency. We anticipate that our number of chaplains will continue to grow, although we are already far over our quota. We also expect to see a strong increase in the number of our teaching elders who serve in a chaplaincy role in hospitals, institutions, nursing homes, with the police departments, etc.

And finally there is a move under foot by some smaller groups in the mainline denominations of our nation who would like to do away with the chaplain in uniform and replace him with civilian clergy persons. Such an action would create a logistical nightmare and we do not at this time anticipate their success, but it is a matter about which we should remain vigilant and prayerful.

9. PRESBYTERY'S BOUNDARIES

The Subcommittee on Presbytery Boundaries met January 13, 1987, at Westminster West in Escondido, CA and studied the requests that were referred to them. Their recommendations are found in the committee recommendations, numbers 11, 12, 13 at the end of this report.

It also took note of the fact that the matter of an addition to the Rules for Assembly Operations was proposed to the 14th General Assembly but that it was impossible to take the action because there were not two thirds of the assembly present. Therefore, there is a recommendation that this matter again be referred to the Assembly and that it be lifted out of the report of the Committee of Commissioners on Mission to North America to be acted upon in the opening hours of the assembly.

When the subcommittee met it felt constrained to develop some guidelines for its own use in the present and future decisions before it. Those guidelines are not inflexible nor unchangeable but are important for consistency, fairness, and good order. They would be subject to annual review and revision by the subcommittee:

- (1) A presbytery should have a radius of 2 1/2 hours maximum driving time.
- (2) A presbytery should have a minimum of 10 churches.
- (3) A presbytery should have a total communicant membership of at least 1000.
- (4) Presbytery boundaries should not partition metropolitan areas.
- (5) A presbytery should have regional cohesiveness.

- (6) A presbytery should have at least 3 churches each having a membership of at least 125 communicant members.
- (7) Presbytery boundaries should be such that its member churches have the potential for shared ministries.
- (8) Presbytery boundaries should be such that its member churches have a common commitment to the region within the boundaries and sense their shared responsibility to cover the region with the Gospel.
- (9) We acknowledge the existence of language presbyteries.
- (10) We recognize the "ideal" nature of guidelines such as these and understand that several existing presbyteries do not presently meet all of them.

10. MNA VISION 2000

As a regular part of updating the 1982 ten-year plan approved by the 10th GA, MNA continues to develop a vision statement of faith objectives to the year 2000. This "MNA Vision 2000", planned in coordination with complimentary objectives from the other General Assembly committees and agencies, aims at *"2,000 healthy, growing, reproducing churches, with 400,000 communicant members in the PCA by AD 2000."*

It is expected that under Terry Gyger's leadership a first version detailing the major objectives and strategies in eight key result areas will be presented to this 15th General Assembly.

The objectives are as follows:

1. Objective 1: To add a net of 900 anglo churches in cooperation with presbyteries and local congregations by A.D. 2000.
2. Objective 2: To add a net of 215 ethnic churches in cooperation with presbyteries and local congregations by A.D. 2000.
3. Objective 3: To assist presbyteries and congregations to increase the conversion/member ratio from 1/21 (1985 statistical methods) to 1/15 by A.D. 2000 (producing 25,000 conversions yearly by A.D. 2000).
4. Objective 4: To assist presbyteries and congregations to add 75,000 communicant members to the existing churches by A.D. 2000.
5. Objective 5: To assist 700 new churches and 200 established churches in the planning, development, design, finance and construction phase of their building programs by A.D. 2000.
6. Objective 6: To assist presbyteries and churches in establishing a unified campus ministry on 75 campuses by A.D. 2000.
7. Objective 7: To encourage the formation of functioning diaconal associations and disaster response programs in 75 percent of all presbyteries by A.D. 2000.
8. Objective 8: To add eleven chaplains for a total of 50 by A.D. 2000.

RECOMMENDATIONS

1. That the General Assembly with gratitude to God reelect TE Terry Gyger as Coordinator of MNA and commend him for his vision and zeal in the work.
2. That the General Assembly express its gratitude to God for and appreciation to the staff of MNA: Dwight Linton, Cecil Brooks, Mark Lowrey, Paul Taylor, Kennedy Smartt, Phil Clark, Bill Read, Tom Hawkes, Tim Keller, Bill Rushbrook, Jack Ottinger, Dan Kim, Gerald Austin, Sam Ling, Barbara Green, and Sharon Kraemer.
3. That the General Assembly commend the office personnel of MNA for an outstanding job on minimum resources:
Bobby Franklin, Lois Lazenby, Shirley Covington, Dorinda Malloy, Julie Flanagan, Janice Gussman, and Alice Blackwelder.
4. That the General Assembly express its gratitude to God and commendation to all of our campus ministers and campus interns for an outstanding job, commend the thirteen presbyteries who are already involved in campus work and encourage others to consider its strategic importance.
5. That the General Assembly express its strong support for and encouragement to the forty PCA active duty and seventy reserve chaplains and their families who serve in this country and around the world for Christ and His crown, and that we continually praise God for each one and his wife. (Attachment B PCA Chaplain Roster)
6. That the General Assembly's attention be called to the fact that there are over 52 organizing pastors who need our prayerful and financial support. Some under the GA-MNA, some under their

presbyteries, and some under local churches, and that we both praise God for them and regularly make intercession for them. (Attachment C MNA Support List)

7. That the General Assembly praise God for His predetermining love, effectual calling and irresistible grace for sinners and commit itself to the ingathering of all those who are so loved of the Father as to be able to respond, using every Biblical strategy of evangelism available.
8. With God's sovereign, elective love in mind, that the General Assembly approve of MNA's employment of bold strategies of evangelism and church growth in all facets of American and Canadian life and culture; to expect and plan for a bountiful response, and to anticipate that God may very well increase our number of churches to over 2,000 and our membership to over 400,000 by the year 2000.
9. That the General Assembly call on the Committee on Administration, Covenant College, Covenant Seminary, Ridge Haven, Insurance, Annuities and Relief, Foundation, Christian Education and Publications, The Investor's Fund and Mission to the World to anticipate strong growth in the denomination ("...that the Father may be glorified in the Son") and begin to make faith plans now to be ready to meet the challenge and opportunity this presents.
10. That the General Assembly call on MNA to continue seeking the most experienced and qualified men from among us to be the organizing pastors of the hundreds of new churches that will be started in the next decade.
11. That Overture 50 from Pacific Northwest Presbytery (*M14GA* p. 60) be answered in the negative and that the MNA Committee of the General Assembly be expected to continue to work in cooperation and communication with those judicatories that are closest to any new church development project that is outside the boundaries of any presbytery, taking into consideration that regions are formed by such things as economic ties, topography, cultural affinity, traffic patterns, etc. It is also to be recognized that, while the primary responsibility of a presbytery is to develop the church within its own boundaries, a presbytery could feel free to develop works outside their boundaries while working in cooperation and communication with the MNA Committee of the General Assembly.
12. That Overture 10 from Oklahoma Presbytery (*M14GA* p. 54) be answered in the negative and that Oklahoma Presbytery in cooperation and communication with the MNA Committee of the General Assembly convene a regional meeting of the MNA chairmen and other interested parties from the other mid-America presbyteries (ie. Siouxlands & Missouri) in order to formulate and recommend to the Subcommittee on Presbytery Boundaries a 10-year plan for the orderly development and church planting in the entire mid-America region to include future additional presbyteries and presbytery boundaries. This regional approach would be similar in concept to that of the Consultation of MNA Representatives of the three Western Presbyteries.
13. That Overture 45 from Central Georgia Presbytery (*M14GA* p. 60) be answered in the negative particularly due to the confusion that would result in presbyteries where all the counties in presbytery are on the boundary; but we further recommend that churches located in boundary counties be allowed to change membership from the bounds of one presbytery to the bounds of the adjacent presbytery, without change of presbytery geographical boundaries, with the consent of both presbyteries involved and that such action be reported to the General Assembly.
14. That a decision on Overture 20 from Southwest Presbytery requesting that the State of Wyoming be added to its boundaries be postponed until Southwest Presbytery develops a plan and schedule for the subsequent division of that enlarged presbytery.
15. That the recommendation involving a change in the Rules for Assembly Operation be lifted out of this report and brought before the assembly early in the business of the first day. "Because of the increasing number of requests for changes in Presbytery boundaries it is recommended that a section be added to the Rules for Assembly Operations, possibly numbered X, moving the subsequent sections back by one number:

10-1 It is the responsibility of the General Assembly to determine presbytery boundaries but only with the concurrence of those existing presbyteries affected and usually as a result of their initiative.

10-2 In order that changes in presbytery boundaries may be made in an orderly way and new presbyteries created after due consideration, the stated clerk shall respond to any request for a change in a presbytery's boundaries, or for a new presbytery, by referring the matter to a Subcommittee on Boundaries to be appointed by and under the jurisdiction of the permanent Committee on Mission to North America.

10-3 The subcommittee will report to the permanent Committee on Mission to North America which will report its recommendation, together with all pertinent material, to the General Assembly through the Committee of Commissioners on Mission to North America."

16. That the General Assembly call the church to prayer on behalf of MNA and set aside the month of November for prayer for revival, renewal, evangelistic outreach, and growth in the PCA, and especially for all organizing pastors, campus workers, chaplains, and missionaries of MNA.
17. That the General Assembly approve a special offering for PCA Mercy Ministries to be taken in the Thanksgiving season.
18. That the General Assembly instruct the MNA staff, working with presbytery chairmen, to conduct regional training seminars on evangelism, church growth, demographics, campus work, church planting, and related topics in preparation for the anticipated growth in the PCA.
19. That the General Assembly express gratitude to God for the ministries of Bethany Christian Services, encourage our churches to increase their support of it, and to invite its representative to speak to the assembly for ten minutes at this time. (See report, Attachment D)
20. That the General Assembly endorse the vision of 300 PCA churches starting daughter congregations in 1990, and instruct the MNA permanent committee and staff to prepare the materials and training for its implementation. It is understood that responsibilities for the actual church planting will be under the session of the local church (the mother) and coordinated by the presbytery.
21. That the General Assembly approve the recommendation from the chaplains' commission that the Reformed Presbyterian Church of North America (RPCNA) be received as a member of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel, and that the three representatives to which the by-laws entitle them be seated on the commission.
22. That the General Assembly urge our churches to "adopt a chaplain" and his family, for prayer support and correspondence and that this be coordinated through the MNA office.
23. That the General Assembly encourage sessions, missions committees, and presbyteries to invite chaplains to speak in their worship services, missions conferences, and before their presbytery meetings.
24. That the Administrative Policies of the Disaster and Diaconal Fund (14th GA minutes, Appendix J, attachment C. p. 367), which was approved provisionally last year, until the study committee could report back to this assembly, now be approved as the guide for MNA in making policy decisions in the administration of this fund. (See minutes of the 14th GA p. 115, #3)
25. That the 15th General Assembly adopt the Golden Rule Comity agreement for the NAPARC churches as recommended by our Interchurch Relations Committee on February 17, 1987.
Note: NAPARC defined "enlisting" as "actively recruiting." The text of the agreement is as follows:
 1. We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches and will refrain from enlisting members of these existing ministries.
 2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.
 3. We will provide information on at least an annual basis describing progress in our ministries and future plans.
 4. We will encourage our regional home missions leadership to develop good working relationships.
26. That the General Assembly approve the budget of Mission to North America for fiscal year 1988 and commit itself to support it.

Respectfully submitted by the Committee on Mission to North America after its reading on March 6, 1987.

COMMITTEE ON MISSION TO NORTH AMERICA

Teaching Elders

Ruling Elders

Class of 1990

R. Lynn Downing, So. Florida
John C. Pickett, Pacific Northwest

Paul Anthony, Ascension
Eugene K. Betts, Philadelphia

Wilson Benton, Jr., Covenant	Class of 1989	Robert R. Jenkins, Delmarva Murdock Campbell, Gulf Coast
	Class of 1988	Gordon Shaw, Missouri Nicholas P. Barker, TN Valley
Wayne Herring, Grace Cortez A. Cooper, Jr., Pacific	Class of 1987	Robert Ranson, Chairman, James River
	Alternates	Charles McGowan, SE Alabama Charles McEwen, Jr., Evangel
John Findlay, Jr., Gulf Coast Gerald Morgan, Southwest	Co-opted	Ray Jones
Charles E. McGowan, SE Alabama		
William C. Krispin Taylor McGown David Nicholas		

REPORT TO 15TH GA

ATTACHMENT A

REPORT FROM
REFORMED UNIVERSITY MINISTRIES-MNA
1986-1987

The Committee on Mission to North America provides support services through Reformed University Ministries-MNA to presbyteries and churches whose campus ministries are affiliated with Reformed University Ministries-MNA. The presbyteries and churches receiving services make a contribution toward their cost. Presbyteries and churches are completely responsible for the funding of ministries within their areas and for determining the budget for such ministries. Reformed University Ministries-MNA receives and disburses funds only as directed by those presbyteries or churches.

From January 1, 1986 to December 31, 1986 Reformed University Ministries-MNA received \$329,675.87 and disbursed \$297,517.10 as directed by presbyteries or churches. The 1986 balance of \$32,158.77 was added to the prior year's balance of \$41,977.88 resulting in a total balance of \$74,136.65 as of December 31, 1986. These funds are the properties of a particular ministry(ies) which is the responsibility of a presbytery or church as noted below. The appropriate responsible body received an audit report of their funds. The following list gives the presbyteries and campus staff receiving support services-accounting portion through Reformed University Ministries-MNA.

PRESBYTERIES

Alabama Joint Committee on Campus Work
(Evangel, Southeast Alabama, and Warrior)

Calvary Committee on Campus Work

Palmetto Committee on Campus Work

Florida Joint Committee on Campus Work
(Central Florida, Gulf Coast, and
South Florida)

North Georgia MNA Committee

CAMPUS AND STAFF

Auburn University
Rev. William B. Gresham
University of Alabama,
Rev. William F. Joseph, III

Clemson University
Rev. David Sinclair

University of South Carolina
Rev. LeRoy H. Ferguson

University of Florida
Rev. Rod Culbertson

Atlanta Area,
Mr. James Gearing
International Student Ministry

INTERNS

Paul Bankson
Ann Farrior
Dean Hall (part-time)
Tracey Jolly
Jean Laird
Steve MacDonald
Shane Sunn
Marisa Tate
Margaret Taylor
Mamie Williams

University of Florida
Delta State University
University of Mississippi
University of Florida
Mississippi State University
Clemson University
Mississippi State University
Clemson University
University of South Carolina
University of Alabama

OTHER AFFILIATED MINISTRIES

Mississippi Joint Committee on Campus
Work (Covenant, Grace and

Mississippi Area Office
Mr. James Elkin, Area Coordinator

Mississippi Valley)

Mrs. Tricia Bates, Admin. Asst.

Belhaven College
 Rev. Billy Dempsey
 Mississippi State University
 Mr. Hal Farnsworth
 University of Arkansas
 Rev. Chip Miller
 University of Mississippi
 Rev. Jimmy Turner
 University of Southern Mississippi
 Rev. Ken Nippert

Part-Time Staff and Interns

Mr. Mike Biggs
 Mr. Dixon Brown
 Mr. Ron Brown
 Mr. Tom Cannon
 Miss Elisabeth Ely
 Mr. Jose Ortega
 Mr. Fred Reid
 Mrs. Cindy Thompson
 Miss Becky Wheat

Philadelphia Presbytery

Rev. Carl Derk, Chairman of Subcommittee
 Mr. Jeff White, Part-time Staff Pastoral Assistant
 for Campus Ministry of 10th PC
 Philadelphia Area Schools:

University of Pennsylvania
 Temple University
 Drexel University
 Philadelphia College of Art
 Philadelphia College of Textiles

INTERNATIONAL STUDENT MINISTRY

Atlanta Area

Miss Jean Lappin
 Mr. Jim Gearing, Missionary
 Candidate

Philadelphia Area:

Mr. Bruce McDowell
 University of Pennsylvania
 Temple University
 Drexel University
 Philadelphia College of Art
 Penn. Academy of Fine Art
 Philadelphia College of Pharmacy and Science
 St. Joseph's University
 Villanova University
 Philadelphia College of Textiles

GA MNA OFFICE

Director of Campus Ministries
 Administrative Assistant

Rev. Mark L. Lowrey, Jr.
 Miss Julie Flanagan

REPORT TO 15TH GA

ATTACHMENT B

ACTIVE DUTY - ARMY

MAJ Russell C. Barrett
CAPT Fred S. Carr
CAPT David L. Dare
MAJ Bill C. Greenwalt
CAPT James R. Griffith
CAPT Leslie M. Hardeman
CAPT John E. Johnston
LTC Stephen W. Leonard
1 LT John K. Maas
CAPT Thomas A. MacGregor
MAJ Charles H. Morrison
COL David P. Peterson
MAJ W. Ingram Philips, III
CAPT Charles M. Rector
MAJ David F. Roberts
CAPT Gary K. Sexton
CAPT Robert A. Wildeman, Jr.

ACTIVE DUTY - NAVY

LCDR Donald W. Aven
LCDR Christopher P. Bennett
LT Michael R. Craig
LT Daniel E. Deaton
CAPT J. Robert Fiol
LT Peter C. Jensen
LT Arnold C. Johnson
LT Duane D. Mallow
CDR Robert B. Needham
LCDR John D. Register
LT George Ridgeway
LTJG Larry Ruddell
LT Timothy D. Rott
LT John C. Smith
LT James L. Spiritosanto
LTJG John B. Stringer
LT Ronald L. Swafford, Sr.
LTJG Michael A. Uhall
LTJG Jeffrey R. Weir

ACTIVE DUTY - AIR FORCE

MAJ David E. Crocker
MAJ Robert W. Gardner
COL Beryl T. Hubbard

RESERVES - ARMY

TE Hubert R. Baker
TE Craig L. DiBenedictis
TE Michael F. Frazier
TE D. Charles Frost, Jr.
TE Marvin L. Harris
TE Edward L. James
TE Philip H. Lancaster

TE Douglas E. Lee
TE Douglas B. McCullough
TE A. Randy Nabors
TE Donald H. Post, Jr.
TE Paul Sagan
TE James E. Singleton
TE Peter R. Vaughn

ARMY NATIONAL GUARD

TE R. J. Gore, Jr.
TE Wesley N. Horne, Jr.
TE James M. Hutchens
TE Steven A. Jakes
TE David H. Jussely
TE John H. Langford
TE Douglas McCready
TE James Pakala
TE Kenneth Ribelin
TE Daniel J. Ricketts
TE George Dewey Roberts
TE Richard H. Rosser
TE E. Lee Trinkle, III
TE Thomas E. Troxell

RESERVES - NAVY

TE Kenneth A. Austin
TE Alan Cochet
TE William A. Mahlow, Jr.
TE Stephen L. Parker
TE Frederic DeLong Thompson, Jr.
TE Jack K. Unangst, Jr.
TE Fred L. Zoeller, Jr.

RESERVES - AIR FORCE

TE Eric R. Dye
TE Albert C. Hitchcock
TE Michael E. James
TE Robert L. Jarrett
TE Frederick S. McFarland
TE John C. Ropp, Jr.

AIR NATIONAL GUARD

TE Kenneth R. Elliott

CIVIL AIR PATROL

TE R. L. Brinkley, Sr.
TE Paul O. Honomichl
TE Edward S.S. Huntington
TE Henry C. Thigpen
TE Leon F. Wardell

RETIRED

TE Robert H. Ackley
TE Robert A. Bonner
TE Charles D. Brewer
TE Samuel S. Cappel
TE John P. Clark
TE Don K. Clements
TE Howard T. Cross
TE Edward A. Jussely
TE William B. Leonard, Jr.
TE Ronald McCarthy
TE John M. MacGregor
TE James S. Martin
TE Robert G. Rayburn
TE Thomas E. Sidebotham

VA HOSPITAL

TE Lyle R. Graff
TE Charles E. Turner

RETIREMENT HOME AND HOSPITAL
CHAPLAINS

TE F. Seth Dyrness
TE Roger W. Hunt
TE Nelson K. Malkus
TE Wilbur A. Siddons

SEMINARIAN PROGRAM - ARMY

C. Daniel Good
Peter R. Sniffen
Andrew S. Zeller

SEMINARIAN PROGRAM - NAVY

Jan P. Werson
Brian C. Whitaker

POLICE CHAPLAIN

TE John Clark

REPORT TO 15TH GA
SUPPORT LIST, MISSION TO NORTH
AMERICA - 1986

ATTACHMENT C

Josiah D. Bancroft
Christ PC
Mobile AL

Allen M. Barth
River Ridge PC
Port Richey, FL

Edward F. Bertalan
Arlington PC
Arlington TX

Frank Boswell
Church of the Hills
Austin TX

David A. Bowen
Church of the Good Shepherd
Chapel Hill NC

Worth Carson
Grace Community Church
Sommerville NJ

Steven L. Childers
Trinity PC
Plano TX

David L. Eby
Grace PC
San Diego CA

Francis H. Erdman Jr
Beacon on a Hill PC
Lexington MA

Robert M. Ferguson
Covenant Community PC
Bakersfield CA

J. Cameron Fraser
Grace Reformed PC
Sechelt BC Canada

Michael W. Goheen
First PC of Unionville
Unionville Ontario

Timothy G. Habbershon
Gainesville PC
Gainesville VA

Ronald T. Harris
Good Shepherd PC
Timmins Ontario

Bill Hawk
Covenant Community Church
Templeton CA

Kenneth Hines
University City PC
San Diego CA

Chuck Holmes
Trinity PC
Kailua HI

Keith Hughes
Christ Community Church
Sacramento CA

John R. Hutchinson
Christ Church
Jacksonville FL

Douglas H. Jasper
Lake Meridian PC
Kent WA

Ronald V. Jenkins
Covenant PC
Falls Church VA

Walton R. Kendall
Harvester PC
Greensboro NC

Danton B. Ketchum
Christ PC
Denton TX

Daniel L. Korzep
Good Shepherd PC
Grand Forks ND

Douglas E. Lee
Parkwood PC
Apple Valley MN

Curt Lovelace
Grace PC
Braintree MA

Al Lutz
Tates Creek PC
Lexington KY

Michael N. Malone
Christ PC
Richmond IN

Mike Marcey
Naperville PC
Naperville (Chicago) IL

Raymond C. Ortlund Jr
Cascade PC
Eugene OR

James W. Phillis
Christ PC
Schaumburg IL

Edward W. Powers
Christ PC
Downers Grove IL

James L. Ransom
The PC of Wellsville
Wellsville NY

Donald M. Seltzer Jr
North Coast PC
Encinitas CA

Michael Simone
Covenant PC
Short Hills NJ

John P. Smed
Woodgreen PC
Calgary Alberta

John P. Smith
Trinity PC
Rochester MN

Randy Steele
Cornerstone PC
Ft. Collins CO

Bob Taylor
Good Shepherd PC
Maple Grove (Minneapolis) MN

Terry O. Thole
Campbell PC
San Jose Ca

Terry O. Traylor
Covenant PCA
Harlingen TX

Thomas Venema
Aliso Creek PC
Laguna Niguel CA

Lauris G. Vidal
Coquina PC
Ormond Beach FL

Dewitt M. Watson
Evangelical PC
San Antonio TX

ETHNIC CHURCH DEVELOPMENT
Jean-Guy Deblois
Church Planting Intern
Ville St-Georges Quebec

Carl Ellis
Communicator for Black Ministries
Baltimore MD

Joel Granados
New Life PC
McAllen TX

David Hormachea
Church Planter for Hispanic Ministries
Glendale CA

Stanley Kwong
Church Planting Intern
Covenant PC
Bayside NY

Pablo Perez
Church Planter for Hispanic Ministries
Dallas TX

Tsuneyoshi Takeda
Church Planter for Japanese Ministries
Atlanta GA

Isaias Uc
Church Planter for Hispanic Ministries
McAllen TX

J. Garnet Zoellner
Church Planter for French-Speaking Ministries
Ville St-Georges Quebec

Michael J. Gross
Administrator, Hilltop Christian School
Window Rock AZ

Claude and Pat Sharpe
Bible Translators
Beaufort SC

Korean East Presbytery

Korean Southwest Presbytery

REPORT TO 15TH GA

ATTACHMENT D

REPORT FROM BETHANY CHRISTIAN SERVICES

This past year (1986) was one in which Bethany Christian Services was once again privileged to work cooperatively with the Presbyterian Church in America to provide counselling to young women living with unplanned pregnancies and to help Christian families looking forward to parenthood through adoption. As an endorsed agency of your denomination, we commit ourselves to fulfilling our mandate of diligent effort in providing alternatives to the sin of abortion. Likewise, we are committed to providing covenant homes to children needing the permanency of adoption. We appreciate and depend on your prayer and gift support which is so essential to making this ministry possible.

The Lord presented many opportunities in 1986, allowing Bethany to minister to over 15,000 people nationwide.

BETHANY LIFELINE, our toll-free telephone counselling service, experienced a particularly exciting year. Over 10,300 calls were received from across the entire United States. Because of LIFELINE, which is answered by volunteers, countless little lives were saved, and young people led to a saving knowledge of Jesus Christ. Our goal after receiving the initial call is to refer young women to one of Bethany's thirty branch offices. If such a referral is not possible because of distance, the young woman is referred to another pro-life agency in her area.

While we are grateful for the many calls received, we recognize we have barely scratched the surface of need. We are excited to have recently increased our advertising which has resulted in over 1,500 calls currently being received each month.

You'll notice from the attached listing of office locations that a significant number of Bethany's branch offices are located in areas of concentrated PCA membership. In fact, many of these offices were started at the initiative of PCA congregations and parishioners--an excellent demonstration of a cooperative working relationship to fulfill our mandate.

From these thirty branch offices, over 1,400 young women received counselling and 928 children were placed with their families through adoption in 1986, making Bethany the largest adoption agency in the United States. This becomes particularly significant when considering Bethany's commitment to place these little children in Christian homes.

Often when talking with fellow Christians, we hear them ask the question, "What can I personally do to combat the terrible sin of abortion?" We believe Bethany is the answer.

Each of our branch offices gives an opportunity for volunteerism. Families can provide foster care to infants awaiting adoption as well as shepherding care to young, pregnant women who need a place to live throughout their pregnancy.

In addition to these opportunities, we have initiated a networking system built around LIFELINE that will allow even more Christians to become involved in the counselling process as volunteers. This program has already begun on a pilot basis in several southeastern cities. We are looking forward to its expansion which will allow for a greater involvement on the part of your PCA membership. And, very importantly, it will result in more young people being helped as well as additional little lives being saved.

Finally, we gratefully acknowledge your prayer and financial support...support which is the foundation upon which Bethany's ministry is built. Without the partnership of fellow Christians, Bethany would not exist. We regularly receive notes from our friends in the PCA recognizing that they are remembering Bethany in their prayers. What a source of strength and encouragement for us.

In 1986, Bethany received \$2,490,000 in gift support. While it is very difficult to identify the denominational affiliation of individual givers, we are certain that over \$500,000 of those gifts were given by individuals and congregations within the PCA. This is a remarkably generous level of support given the newness of our cooperative relationship.

What does the future hold? Only our Lord knows the answer. But, we know there remains much work to be done while He tarries. Over 4,000 children lose their lives to abortion each day while thousands of families anxiously wait to adopt. Our mandate--as the Presbyterian Church in America and Bethany Christian Services--is to work diligently to reverse this great evil. We look forward to working with you in accomplishing that task.

BETHANY CHRISTIAN SERVICES

Corporate Office: Grand Rapids, Michigan

Branch Office Locations:

Arkansas, Little Rock	Michigan, Zeeland
California, Bellflower	Minnesota, Stillwater
California, Modesto	Mississippi, Jackson
Colorado, Denver	Missouri, St. Louis
Georgia, Macon	New Jersey, North Haledon
Florida, Hollywood*	North Carolina, Asheville
Illinois, Palos Heights	Ohio, Akron
Indiana, Indianapolis	Pennsylvania, Flourtown
Indiana, Merrillville	Pennsylvania, Millersville
Iowa, Orange City	Pennsylvania, Pittsburg
Iowa, Pella	South Carolina, Greenville
Maryland, Annapolis	Tennessee, Chattanooga
Massachusetts, Wakefield	Virginia, Manassas
Michigan, Fremont	Washington, Bellingham
Michigan, Madison Heights	Wisconsin, Waukesha

* In affiliation with Shepherd Care Ministries

BETHANY CHRISTIAN SERVICES

Statistical Fact Sheet

Services Provided - 1986

BETHANY LIFELINE Calls Received:	10,353
Adoptive Placements:	928
(Domestic & International)	
Unplanned Pregnancy Counselling Cases	1,458
Children in Foster Care:	1,389
Families & Individuals Helped in Counselling	1,220
Children in Day Care	94
Children in Residential Treatment:	59
Total:	15,336

REPORT TO 15TH GA

ATTACHMENT E

Administration Policies for the Disaster and Diaconal Fund
(change name from "Disaster Relief and Emergency Diaconal Fund")

I. Purposes

- A. **For disaster relief** in the United States and Canada.
 1. The fund may be used for direct aid to victims. In such cases, it is our purpose to care for the needs of those who are members of the PCA, then for other Christians, and, finally, for those outside the church as we are able.
 2. Secondly, the fund will be used for the expenses of PCA on-site coordinators and volunteers working in disasters.
- B. **For personal economic and physical emergencies** within PCA churches which cannot be met by the local church or presbytery. In such cases, it is our purpose to care first for the needs of PCA members, then for other persons to whom a local PCA church is ministering in word and deed.
- C. **For endorsed service agencies and approved local diaconal projects**
 1. Para-church service agencies may be endorsed by the General Assembly. In such cases, the Disaster and Diaconal Fund may receive designated gifts for the agency and provide receipts good for tax purposes.
 2. Local churches, presbyteries and PCA individuals may receive grants for beginning mercy ministries.
- D. As funds remain, for the administration of mercy ministries.

II. Disbursements

- A. **Disaster Relief**
 1. Expenditures up to \$1,000 in any one disaster may be made with the approval of the Disaster Response Coordinator and the Director of Mercy Ministry, and with the assurance that funds are available from the Business Manager, GA MNA.
 2. Expenditures over \$1,000 must be approved by the Chairman of the Subcommittee on Mercy Ministries/MNA, the Coordinator of MNA, and the Director of Mercy Ministries.
 3. The need for disaster funds in any presbytery must be verified by the Chairman of the MNA Committee of that presbytery or someone else the presbytery designates as contact person. GA funds will be sent to the presbytery designated person.
 4. Contributions from churches in the presbytery where disaster relief funds are being used do not need to be sent to GA MNA but may be forwarded directly to the presbytery designated person.
 5. Surplus funds designated for specific disasters will remain in the GA MNA fund to be used for other disasters or for other approved diaconal ministries.
- B. **Emergency diaconal needs**
 1. Ordinarily, a local church should approach presbytery or other local PCA churches before it applies to the GA MNA Disaster and Diaconal Fund.
 2. A written application should be made to the GA MNA office, attention: Disaster and Diaconal Fund. The application should *briefly* describe:
 - (a) The parties in need; (b) the nature and extent of need; (c) a list of other sources approached (family, friends, other local churches), and (d) how the money will be used. In emergencies where quick action is essential, the written application may be waived.
 3. The board of deacons of the local church must approve the request, or, where there is no functioning diaconate, the session should approve the request.
 4. Expenditures must be approved by the Chairman of the Subcommittee on Mercy Ministries/MNA, the Coordinator of GA MNA, and the Director of Mercy Ministries.
- C. **Endorsed service agencies and approved local diaconal projects**
 1. Endorsed service agencies
 - a. Meaning of "endorsement"
 - (1) Endorsement includes accreditation. The agency is declared a valid and worthy ministry. Endorsement goes beyond accreditation, however.
 - (2) Endorsement of an agency is a statement that the General Assembly will not duplicate the agency's service and will seek to actively support it from its resources.

MINUTES OF THE GENERAL ASSEMBLY

- (a) Individual donor level: an endorsed agency shall have access to the denomination's mailing list on a schedule approved by the Committee on Administration which shall also approve the content of the mailing with the concurrence of GA MNA.
 - (b) Local church level: The GA MNA Committee shall formally recommend that the endorsed agency receive support from local churches and presbyteries.
 - (c) General Assembly Level: develop a plan of cooperation with the endorsed agency to aid its expansion in areas of PCA strength.
 - b. The criteria for an endorsed agency shall be:
 - (1) National scope (otherwise presbyteries should determine endorsement).
 - (2) Governorship by a voluntary board of directors.
 - (3) Policy manual in accord with PCA theology and policies.
 - (4) Fiscal health.
 - (5) Provision of a needed ministry which would otherwise be provided by a committee subject to the General Assembly.
 - (6) Willingness to submit annual financial and progress reports and report any changes in its bylaws immediately to the PCA.
 - c. The Disaster and Diaconal Fund will receive designated gifts for endorsed service agencies and may either provide receipts good for tax purposes or channel gifts to the endorsed agency which will provide such receipts.
2. Approved local diaconal projects
- a. The General Assembly will not directly fund local diaconal programs for indefinite periods of time.
 - b. The General Assembly will fund local diaconal programs and ministries under these conditions:
 - (1) The diaconal ministry must be under the supervision of:
 - (a) A presbytery diaconal association or some other committee of the presbytery.
 - (b) A board or steering committee which is approved and preferably supported financially by the presbytery.
 - (2) The financial grant will be for one, two, or three years, or daily on a decreasing basis.
 - (3) The local group must recognize that there are no extensions for the grant. It must do everything necessary to localize and establish financial support for the work.
 - c. Application shall be made to the GA MNA Committee through its Subcommittee on Mercy Ministries. Grants shall be approved by the full GA MNA Committee.

III. Development

- A. A yearly letter will be sent to boards of deacons explaining the purpose and use of the Disaster and Diaconal Fund and asking for a gift or special offering (as prescribed in the minutes of the 10th General Assembly).
- B. In times of special need or disaster, bulletins and requests for donations can be sent to every PCA church.

IV. Reports

All income and expenditures of the Disaster and Diaconal Fund shall be reported to the GA MNA Committee as a part of the monthly financial statement.

APPENDIX L

REPORT OF THE COMMITTEE ON MISSION TO THE WORLD TO THE FIFTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

INTRODUCTION

The Committee on Mission to the World takes seriously the mandate given to it by our Lord Jesus Christ and the General Assembly to do all in its power to fulfill the Great Commission. To that end, we call on the churches of the PCA to send forth their sons and daughters with the glorious gospel and to assist them on their way with the financial and prayerful support they need. As your committee, we promise to help prepare them, organize and oversee them in carrying out the task. We will pray for you as you do your job and we ask your continued prayer for us as we do ours.

PERSONNEL

We are sure you were as shocked as many of us were with the resignation of our good Coordinator, TE Paul McKaughan, which took effect the end of January. For ten years he has led our leadership staff and during this time MTW has experienced phenomenal growth. As of the beginning of this year, there have been 378 missionaries under Mission to the World and 70 missionaries under SIMA (a total of 448) and a budget of over ten million dollars. Mr. McKaughan is known worldwide as a leader in the field of missions and we were aware that it was only a matter of time before he would be asked to assume a place of leadership on the international scene. He has taken up his new assignment as of the beginning of February as Associate International Director of the Lausanne Committee for World Evangelization.

As a result of the loss of our Coordinator, the MTW Committee has approved the formation of a search committee to look for a replacement. The following are members of that committee: TE Robert F. Auffarth, RE L. B. Austin III, TE John W. P. Oliver, TE Robert G. Rayburn, RE Gerald W. Sovereign, RE Jack Williamson.

Because Mr. McKaughan organized MTW well and left in place very capable staff leaders to carry on the work, the MTW Committee felt free to ask RE Carl Wilhelm, Coordinator of Overseas Operations, to serve as Acting Coordinator until a new Coordinator could be put in place. We are grateful that Mr. Wilhelm has the knowledge and experience necessary to carry out this important responsibility.

The rest of our outstanding leadership team are as follows:

TE Jimmy Lyons, Missionary-Evangelist, who has served MTW from the beginning. He continues to maintain a most grueling speaking schedule in our PCA churches and provides a tremendous challenge for missions wherever he goes.

TE Donald B. Patterson continues to do a most effective job as Pastor-at-Large. In actuality he is pastor to the many missionaries who serve on the fields of the world and his ministry can only be classified as invaluable. He and his wife divide their time between mission conferences in the U. S. and ministering to missionaries abroad. We appreciate so much their labor for our Lord.

Mr. John Rollo is Coordinator of Personnel and is busily engaged both in recruiting new candidates and in preparing them for interviews with the Candidate Subcommittee of MTW.

Mr. Dan Porter is SIMA Coordinator and, besides carrying on the regular ministry of SIMA, he and his staff are developing a summer youth program for the purpose of exposing high school young people to missions abroad.

Mr. Gerald D. Longe is Administrative Director and has demonstrated his business expertise in the way he oversees the finances of MTW.

TE Donald H. Gahagen, Jr. joined the leadership staff last November as Coordinator of Latin American Operations and has already begun visiting fields in South and Central America. We are grateful to God for calling Don and his wife to serve in this vital ministry to our missionaries in Latin America.

A special thanks to volunteers such as RE Frank Finrock who have been a great help.

GOALS

You will recall that our MTW Committee set and the General Assembly approved the following goals for 1993:

1. 800 missionaries
360 church planters
24 church-planting teams
2. These teams will represent 60 percent of our career missionaries and will be situated mainly in world-class cities. Five will be teams ministering to Muslims.
3. Two hundred and forty (240) technical and support personnel and strategic missionaries impacting the world Christian community in the cause of world evangelization. Fifty percent (50%) occupying leadership roles within other organizations.
4. Two hundred (200) SIMA (two-year people) serving alongside 200 volunteer professionals and summer workers.
5. A Field Resource Division will cross-pollinate our missionary family and offer Presbyterian expertise to the church as a whole.
6. All of this will take a budget of some \$23 million--\$18 million for our career program, \$4 million for SIMA and \$1 million for special projects uniquely impacting world evangelization.
7. The last piece of the vision is that the PCA will occupy a place among the top five denominations in the U. S. as far as per capita giving and commitment to world evangelization (\$90-\$100 per capita in today's dollars).

Our recruitment goal for the 1986-87 fiscal year is 48 new missionaries (30 church planters, 18 with cooperative agreements). We are able to report to you the following results:

	Church Planters	Cooperative Agreements	Total
MTW--7/86-3/87	9	17	26
Projected 5/87	<u>14</u>	<u>2</u>	<u>16</u>
Total MTW	<u>23</u>	<u>19</u>	<u>42</u>
SIMA--7/86-3/87	14	7	21
Projected 5/87	<u>3</u>	<u>6</u>	<u>9</u>
Total SIMA	<u>17</u>	<u>13</u>	<u>30</u>
TOTAL MTW AND SIMA	<u>40</u>	<u>32</u>	<u>72</u>

We are most grateful to our God for the many ways He has blessed us this past year. Not only has He given us excellent leadership and outstanding missionaries so that we can all rejoice in the progress being made, He has also provided the finances for getting His workers to the field. For all of this we lift up our praise to God our heavenly Father.

FIELD REPORTS

The committee on Mission to the World is well aware that our most valuable assets as a mission are the wonderful people God has been pleased to send us to do the actual work on the field. So once again we give the following field reports with hearts filled with thanksgiving.

AUSTRALIA (SYDNEY)--TE Oliver Claassen, Provisional Team Coordinator

In Cranebrook, Sydney, Australia, 34 families are reached on a weekly basis through men's/women's Bible studies and Sunday evening cell groups while 21 of these families are committed to the Sunday morning services. One hundred ten (110) other homes are reached through a direct mailing pre-evangelism monthly letter as a consequence of being contacted through a personal visit during an area survey. A "Discover Your Gifts" seminar was held in November and has identified several who are to be trained in evangelism and several in teaching so that particular church status could be realized by December 1987.

AUSTRALIA (QUEENSLAND)--TE Samuel Larsen, Team Coordinator

The Queensland, Australia, church-planting team of Mission to the World was strengthened further during 1986 by the arrival of full-termers David and Jan Kiewiet and their family. They join the Sam Larsens and Dan Rowtons and, in a special relationship, the Warren Myers, who are supported by the Australian church they serve. New two-year SIMA workers Gwynn Llewelyn and Ruth Mackley have filled the gap left by departing two-year SIMA workers Mary Tolbert, Jean MacGregor, and Sheila Wilkin. In addition, an extremely effective task force of nine summer SIMA workers assisted the team

during the Australian winter (June-August). Response to evangelism, attendance, and membership have all increased overall during the calendar year. Communicant membership in the Queensland churches during the past four years has climbed steadily and is most encouraging: 1983 - none; 1984 - 20; 1985 - 54; 1986 - 87. Attendance now surpasses 200 on a Sunday and is still growing. The first locally elected ruling elders and deacons were installed during 1986, and the team believes it is "on track" toward its goal of seeing a biblical presbytery of congregations established by 1988. The team's emphases in 1987 will stress the following key areas of ministry: outreach, evangelism, discipleship, family development, leadership development, and church extension. The team is grateful to God for His evident continued blessing and for the prayer and material support of our sending congregations in the Presbyterian Church in America.

CHILE, SANTIAGO (LAS CONDES)--TE Gerry Gutierrez, Provisional Team Coordinator

The first National Prayer Breakfast with Astronaut Col. James Irwin was from April 6-8. Besides the prayer breakfast at which there were over 300 in attendance, he had an audience with the President of Chile, the military, and at schools, using every opportunity to share the gospel of Jesus Christ. After he left, we proceeded with the follow-up of the many who made professions of faith. This follow-up included smaller prayer breakfasts. A Bible study was started in the Los Dominicos section of Las Condes, reaching unevangelized professionals and their wives. We expect this will become the second Las Condes church.

The organization of the first church took place when two elders were ordained on August 10, after being examined. The following week, seed families were received as members. Work followed on the preparation of the constitution, bylaws and corporation papers. The rest of the year was spent in consolidation of the work. During the year there were several conversions, baptisms, and the first marriage. We held ten communion services during the year. At Christmas time we had special programs, including a program of religious music which was well attended by previously unreached people.

ECUADOR (QUITO)--TE Sam Mateer, Team Coordinator

La Iglesia Presbiteriana Cristo Vive has hired the former head of Campus Crusade in Ecuador to work for them in evangelism, pastoral calling and youth. That is a significant step in that the church itself is paying the cost. Under a program headed by Tim McKeown, called Pastoral Discipleship Program (PDP), we hope to have one of our seminary students working in Cristo Vive by April. He will be discipled by the pastor of Cristo Vive with the goal in view that he eventually become pastor of the church. La Iglesia Presbiteriana Luz del Valle continues to grow. We should have eight families in the mission by the end of the year. We are deeply pleased that Mickey Raia will be here to take over from me as pastor until we have an Ecuadorian trained. In turn we have the lost the basis for our third church when the Valentines went home due to Pam's illness. With Tim's PDP program there is the hope of starting a third church with a fellow who will graduate from Facultad Latinoamericana de Educacion Teologica (FLET)--Latin America Faculty of Theological Studies next year.

FRANCE (MARSEILLES)--TE Hugh Wessel, Provisional Team Coordinator

The Marseilles team is in the process of being formed. To date we have two SIMA workers and two couples on the field and two more couples assigned to the team who are now raising support. We hope to see two more couples assigned in the not too distant future. Our work for the moment is somewhat fragmented but with a common purpose. Bill and Gale Johnson arrived on the field in September 1986 and are in language study, and observing and helping as they are able a French pastor in Brignoles, a town 45 minutes east of Marseilles. It will take the Johnsons two to four years to become functioning members of the team. This leaves only my wife and myself as functioning long-term missionaries. We are continuing the work of building up the local church through teaching and preaching, influencing the denomination through serving on its national church-planting committee, and coming alongside pastors who need help particularly in theology. All of this is designed to create a confessing Reformed evangelical church in France. Something, I might add, which has not existed since the time of the Reformation. Marc and Aline Mailloux, both fluent in French, are now in the States on HMA. Their arrival should speed up the planting of a church in Plan de Cuques, a community about ten miles from the center of Marseilles. We currently have seven or eight families with varying degrees of commitment to the project in the area. We only lack a meeting hall to begin worship.

FRANCE (PARIS)--TE [REDACTED], Team Coordinator

The Paris church-planting team takes this opportunity to praise the Lord for His mercy and goodness in answering our prayers for new workers. The following were appointed this past year as full-time MTW missionaries: Pete and Elizabeth Crews, Brian and Lorrie Deringer, Larry and Lisa Ferris, and Tom and Linda May. What we see here is virtually the formation of new team, along with the [REDACTED] and the Doug Millers. With mixed feelings (yet joyful) we gave Susan Harville away in the holy estate of matrimony to become Madame Vincent Bloise, with the intention that our team will hire her back as a part-time worker. Although we can point to numerous small victories in the four mission posts of the Paris area, the churches seem discouraged and in need of a breakthrough in evangelism and church growth strategy. The situation seems so fragile, yet the Lord has continued to bless as His people are faithful. Pray for an increased level of commitment and faithfulness among the French brethren. We are delighted with the presence of a second pastoral couple who have joined us from the Reformed Seminary in Aix-en-Provence. Olivier and Amelie Baudraz are now in the area preparing to answer a call to the Paris congregation. We are so pleased with these fine couples who have come to us from Aix in fulfillment of a long-standing vision. We also sense as keenly as ever that a key to reaching Paris is a well located and attractive building. Our locations are thus far a hindrance. Pray that the Lord will lead us to His provision of what financially seems prohibitive. We are now in a position to build a fine team that will work closely with our francophone brothers as we work toward the vision of a Reformed Evangelical Synod in the Paris area. We have every reason to move ahead in the Lord's victory. Thank you for standing with us.

IVORY COAST (ABIDJAN)--Dr. Keith Bucklen, Provisional Team Coordinator

The Abidjan team, organized and structured through long-term personal relationships, is not yet completely constituted on the field. Its first members, Dr. Keith Bucklen and his family, were joined in December 1986 by the John Weeds. They have begun language study at the University of Abidjan. The team plans to utilize a medical model as the setting in which contacts for evangelism and church planting will be developed in this predominantly Muslim culture.

JAPAN (NAGOYA)--TE Bruce Young, Provisional Team Coordinator

The Nagoya church-planting team is not yet in place with the exception of Bruce and Susan Young and their children. They have not started services but are now in the process of developing their strategy.

JAPAN (TOKYO)--TE Daniel Iverson, Provisional Team Coordinator

The Iversons are the first members of this church-planting team and are now in language study in Japan.

KENYA (NAIROBI)--TE Grady Simpson, Provisional Team Coordinator

The year 1986 was a significant one for the Nairobi church-planting team in that the team planning process was completed in April. Prior to this, much effort had gone toward exegeting the city, determining key result areas, goals and strategy. The areas of Riruta/Satellite, Jamburi/Woodley and Karen were targeted for ministry. The search for key nationals to work as co-laborers was begun and two young men are now working with the Shanes and Austins in the Woodley area doing contact through door-to-door evangelism. The Riruta/Satellite area has 35-50 people meeting for Sunday worship and involved in other programs. The Nairobi Evangelical Graduate School of Theology has two young men who are praying about their involvement in planting a church in Karen. Finally, a plan to establish a ministry by using bridges of relationships among members of Community Presbyterian Church is being launched by the team. All of this has not been without problems, but we trust these will be resolved in time.

KENYA (MURUU)--TE Paul Meiners, Team Coordinator

This past year has been one of encouraging growth and blessing for us as a team, and we call upon you to praise God with us. During this year we have set new direction by vision and specific plans for most of our operational and growth goals. Consequently we have been approved by CMTW as a team. Our statement of purpose is: "To demonstrate Christ's love in word and deed by church leadership development, health care outreach, and strategic service to communities. Focused primarily on the African Evangelical Presbyterian Church in the northern Kitui district so that by 1990-1995 it will be a mature church with qualified leaders, reproducing, self-sustaining, and ministering to the needs of the whole man." The refinement in perception of our goals has improved our effectiveness in both the direct church nurture work with leaders and saints in the churches, and indirect church nurture through health

care in the clinic, Tei Wa Yesu. The work in the church has been enhanced by the addition of classes for untrained church leaders, which have been well received. We have also begun training women in the churches in basic health skills. These women assist in mobile clinics, and are able to minister as Christians to health needs in their community. The church has 25 preaching points, but only eight ordained pastors. They currently have 11 students in Bible schools, six of whom are men and show considerable potential for the pastorate. The clinic has proved a fertile ground for evangelism to the average of 110 patients a day. The Lord has helped us with an average of 70 deliveries per month and many seriously sick or injured people.

KOREA--Mr. Ronald Ellis, Team Coordinator

In 1986 the Korea Mission of the Presbyterian Church in America opened up six new village works. This brings the total number of village churches in various stages of development to 33. One village work was discontinued because of a lack of interest by the Korean presbytery involved. The decision to terminate the work was made by the presbytery and not the mission. One work became totally independent of mission involvement, having gone through the various stages of development from the initial evangelism to having a number of baptized members, land, and church building in place. A number of the other villages are nearing this independent stage as well. This year also saw extensive surveying of unchurched villages in an effort to update the original surveys done by Hugh Linton in the early 1970s. As a result of these surveys, which are not completed, the Mission estimates that there are about 400 unreached villages on the mainland of South Korea. The church planters continued to use the all-Korean medical team with good results. To add to this medical outreach a mini-bus was purchased with funds donated by Briarwood Presbyterian Church, along with some dental equipment and two dental chairs for a mobile dental clinic. The Korea team continues to be challenged by the opportunities of church planting in this country. We are grateful for all the support and prayer given to us so that the opportunities can be realized and the goal of having a church in every Korean village can be accomplished to the glory of God.

MEXICO (ACAPULCO)--TE Thomas Courtney, Team Coordinator

The ministry has progressed well this past year. The Vista Alegre congregation was constituted a church in June with five elders. The Zapata congregation was constituted a church in October with three elders. El Coloso is still in the stages of preparing its elders for ordination. Two pastors were called and should be joining the ministry the first quarter of 1987. These will be pastors for Vista Alegre and Maranatha. El Coloso received their student pastor from seminary in July. He was licensed in October and is to be ordained in the last quarter of 1987. Zapata received a pastor-in-training in June and he will be licensed the first quarter of 1987 and ordained in 1988. The fifth mission is still in its formative stages. Most of the churches increased their membership with an addition of some 60 adult members baptized throughout the presbytery. There has been a renewed emphasis on evangelism in most churches and we are now in the beginning stages of using Evangelism Explosion to promote further church growth. There are numerous home Bible studies, care groups and discipleship classes going on throughout the presbytery that also contribute to church growth.

Our ministry has been somewhat hampered with the loss of two career missionaries this past summer, but we are pressing on. This loss demands that national leadership take a more active role in the formation and development of the presbytery. It has been exciting to see this happen and to see the formal formation of the presbytery in the not too distant future. Thank you for your continued prayers and support of us in the ministry. May the Lord continue to bless you richly in all you do for Him.

MEXICO CITY (MIGUEL HIDALGO)--Mr. William Goodman, Provisional Team Coordinator

At this time the team for the Miguel Hidalgo section of Mexico City is still in formation. Current team members include Dan and Dale Faber, Joe and Becky Harrell, Lorenz and Diane Villa, Anna Maria Aniban, and Bill and Martha Goodman. The Fabers are now in language school in Costa Rica and the Harrells, the Villas, and Anna Maria Aniban are currently itinerating. The Goodmans plan to be in Mexico City in January 1987. In November all of the team members, except for the Villas who had a prior commitment, got together for a weekend retreat. This was the only time for at least two years that our team will be together.

MEXICO CITY (ALVARO OBREGON)--TE Jayson Kyle, Provisional Team Coordinator

The church-planting team for the Alvaro Obregon section of Mexico City presently has the following members: Jerry and Peggy Cross, Jay and Maureen Kyle, Mike and Lisa Plunket, Valerie

Powlison, and Gary and Lois Watanabe. The Kyles and Plunkets are now in language school in Costa Rica and the Crosses, Watanabes, and Valerie are itinerating.

PERU (CUSCO)--TE Robert Woodson, Team Coordinator

I am thankful that I can give our denomination a fine report on the work in Cusco, Peru. As usual, God has been very good to us and protected His Church throughout the past months. We are glad for the addition of David and Suzie Strumbeck who joined us in July and for Miss Carol Stout who came in September. Our attendance has grown from an average of 50 to 80 on Sunday mornings and from 30 to 60 on Sunday nights. Prayer meeting usually sees some 15 present. Our membership has grown from 13 to 50 and the offerings have quintupled to over \$500 per month. We rejoice in the 71 adolescent and adult professions of faith. These came about via two evangelistic campaigns in April and October, weekly Bible studies, Sunday services, Tuesday night ladies' meetings, and personal conversations. Next year we hope to double these statistics and the church should be formally organized and received into the denomination. We shall train elders and deacons beginning in January. Also, we trust that we shall be able to purchase land for a church building. In 1987 Stan Peters will return from home ministry assignment, so we shall be at full strength.

PORTUGAL--TE Paul Long, Jr., Team Coordinator

Several important events mark 1986 for the Lisbon team. First was the dedication of a new facility in Carnaxide and the beginning of formal ministry there. By the end of the year the Sunday attendance was averaging 25. Second, the Barreiro church voted to become Presbyterian and is steadily moving in that direction. Third, Portela more than doubled its membership with the addition of seven new members by profession of faith. Fourth, a well-qualified elder from the Barreiro church has been called into the ministry and is currently in training at Bible school. Fifth, God wonderfully spared the life of four-year-old Will Hudson after he accidentally drank paint thinner. His struggle for life and ours in prayer brought us and many other Christians closer to the Lord than we had been before. In summary, we rejoice that we now have 100 people regularly under the ministry of the Word. We thank God for the 12 who professed their faith this year. Although we suffered more physical and spiritual opposition than in any previous year, we are thrilled and sobered by our growing opportunities to see the Gospel impacting Portuguese lives.

TAIWAN (CHRIST'S COLLEGE)--Mr. Robert Schorr, Team Coordinator

All members of the team are actively working through the ministry of Christ's College, teaching courses for the English Department, giving Bible studies and devotions in the dorms, in the evangelistic teams and with small discipleship groups in their own homes. This year we have been pursuing ways of strengthening the church life of each student. This is no easy task as the availability of sound, effective churches is quite limited here in Taiwan. Students inevitably "compare" the CC preaching and spiritual life to the churches they encounter and find the latter lacking. Such is the vicious cycle we face here. We are now stressing the importance of serving in the church. Ultimately, our hope is that CC students will be able to assist our church-planting teams in their work.

TAIWAN (TAIPEI)--TE Calvin Smith, Team Coordinator

In relation to our priorities we feel that this has been a successful year given the restrictions of the situation (inadequate personnel, high turnover, long time lag between first arrival on the field and the beginning of productive ministry, etc.). Calvin Smith's ministry has not only been reestablished but it has also been expanded under a new system of yearly comprehensive planning (worked out by the Chinese pastor, Andrew Shin, and Calvin) which went into effect at the beginning of this year. The church is expecting a 30-40% growth in its home congregation during the year as well as having a second daughter church started by the end of the year.

TE David White has proven to be a valuable addition to the team. He brings experience in administration as well as much needed mature judgment to the younger members of the team. While it is envisioned that David will eventually have two major ministries with the team--directing and developing a SIMA summer and short-term program and teaching at China Evangelical Seminary--he continues for an uncertain period of time to bear the responsibility of the chairmanship of the board of Christ's College. It is planned that this summer we will begin our first SIMA summer program with six workers. David's teaching skills have been vindicated by an invitation to teach full time at the Seminary after a trial period of only one quarter.

TE Will Faires, prior to his leaving for HMA, worked out in some detail an arrangement for working with a dynamic young pastor who is a graduate of both Christ's College and China Evangelical

Seminary. This pastor has already started one church and desires to work with Will in starting another. We look forward anxiously to the return of Will and Martha Faires.

VENEZUELA (CARACAS)--TE Michael K. Raia, Provisional Team Coordinator

I believe that the time for entry into Venezuela is now. Not only have we been extremely well received by the evangelical community, but the climate for church planting is quite favorable and especially in the middle- to upper-class strata of the society. We have been well received by the evangelical community, the Evangelical Council and our sponsor, Samuel Olson. They are all enthusiastic concerning our coming. At the present time visa applications are being received by the Venezuelan Department of Immigration. The length of time it will take to process these applications cannot be determined. We have been told anywhere from a month to a year. For the first time we had the opportunity to meet together as a team while we were in Caracas. I believe that the Caracas church-planting team is one of the best that Mission to the World has fielded. Both Dan Pinckney and Manuel Bersach are aggressive, self-motivated evangelists who fit quite comfortably into that strata of society to which we will be directing our ministry.

MISSIONARY FORCE

As of March 1, 1987, the PCA missionary family consisted of 369 (plus 11 on leave of absence) long-term missionaries and 77 missionaries serving two-year terms under SIMA, total 457. The 1987 *MTW Missionary Directory* is a very attractive presentation of all our missionaries, staff members, and your MTW Committee. We hope you will use it widely to encourage mission interest in your churches.

Listed below are new missionaries approved since the *Directory* was published:

CANDIDATES AS OF MARCH 1, 1987:

GREECE:

Mr. and Mrs. Van Rusling, business administrator, assigned to Greater Europe Mission, Athens, Greece

SINGAPORE OR SWITZERLAND:

TE and Mrs. Paul McKaughan, associate international director, assigned to the Lausanne Committee for World Evangelization

SIMA CANDIDATES AS OF MARCH 1, 1987:

CHILE:

Sanders Colson, church-planting assistant, Santiago, Chile

ECUADOR:

Nena Cadiente, nurse/church-planting assistant, Quito, Ecuador

JAPAN:

Connie Merritt, church-planting assistant, Nagoya, Japan

KENYA:

Margaret Pearson, teacher of missionary children, Muruu, Kenya

MEXICO:

Billie Kuykendall, teacher of missionary children, Acapulco, Mexico

ST. LUCIA:

Stephen and Karen Fox, church nurture, St. Lucia, assigned to Ministries in Action

UGANDA:

Lori Borchert, nurse, assigned to World Harvest Mission, Uganda

SIMA SUMMER PROGRAMS

We had 54 summer missionaries in 1986, most of whom worked with our church-planting teams in Australia, Chile, Ecuador, France (Marseilles), Korea, Mexico (Acapulco), and Peru (Cusco). Others were involved in evangelism/discipleship, medical work, youth work, TESOL, etc. in Belgium, France and North Africa, India, Papua New Guinea, and Taiwan.

SIMA's high school missions program is being pioneered for the summer of 1987 to provide PCA high school church youth groups and their leaders one- to two-week mission trips both in the U. S. and through placements abroad. The aim is to send 250-300 students this summer and to double that number the following year.

SIMA's SOS (Summer Opportunity Servants) is a program designed to provide a short-term (approximately two weeks) missions experience for adults in the PCA. It began in 1984 with the involvement of two PCA churches and has grown to involve some 15 churches and approximately 250

participants. Those going to Mexico are involved primarily in construction work and ones going to Poland are involved primarily in evangelistic outreach efforts.

FINANCES

God has continued to bless Mission to the World with financial support sufficient to meet all our needs. For the six months ending December 31, 1986, we saw income almost at budget level (99.2 percent). The Committee is also pleased that not only were expenses held within income, but were only 95.1 percent of budget.

During six months ending December 31, 1986, it was necessary to charge 12 percent fee to the missionary support accounts to cover administrative expenses over and above undesignated contributions. Most of the contributions to MTW continue to be designated for missionary support accounts, but there is a continuing need for undesignated general support.

Missionary support accounts continue to show good surplus balances; however, there has been a considerable increase in deficits due to the loss of value of the U. S. dollar against foreign currencies. On December 31, 1986, the balances were \$1,604,927 while the deficits were \$394,109. MTW has reserves of \$245,221 to offset these deficits, most of which are temporary situations.

Administrative expenses for six months to December 31, 1986, were 14.9 percent (according to the EFMA/IFMA standards) of total income against a budget projection of 17.6 percent. We believe that we will end the fiscal year within budget.

COOPERATIVE AGREEMENTS

Listed below are the agencies with which MTW has cooperative agreements:

- Africa Evangelical Fellowship
- AIM International (Africa Inland Mission)
- African Bible Colleges
- Arab World Ministries (formerly North Africa Mission)
- Campus Crusade for Christ International, International Resources
- Chinese Church Research Center
- Christian Reformed World Missions
- Daystar University College (formerly Daystar Communications, Inc.)
- Evangelism Explosion III International
- Greater Europe Mission
- Hapdong Presbyterian Theological Seminary, Seoul, Korea
- Instituto Evangelistico de Mexico, Mexico City
- Inter-Varsity Christian Fellowship
- LAC Committee of EFMA/IFMA
- La Faculte de Theologie Reformee, Aix-en-Provence, France
- Language Institute for Evangelism
- *Lausanne Committee for World Evangelization
- Liebenzell Mission
- Logoi, Inc.
- Mafrag Sanatorium Association
- Ministries in Action
- Mission Aviation Fellowship
- *Nairobi Evangelical Graduate School of Theology
- Operation Mobilization
- Overseas Crusades, Inc. (or O. C. Ministries, Inc.)
- Overseas Missionary Fellowship
- *Peninsular Presbytery
- Seminario Presbiteriana do Norte, Recife, Brazil
- SEND, International
- SIM International (Sudan Interior Mission)
- Slavic Gospel Association
- South America Mission
- The Navigators
- World Concern
- World Evangelical Fellowship
- World Harvest Mission

World Mission Prayer League
 World Radio Missionary Fellowship
 Worldteam
 Wycliffe Bible Translators
 Youth for Christ International

SIMA COOPERATIVE AGREEMENTS

Belgian Evangelical Mission
 Frontiers
 *World Servants

*Indicates new cooperative agreements since last report.

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That the General Assembly direct the committees and agencies to propose and develop standards for the evaluation of *their* coordinators and agency heads *and the fact that an evaluation has been conducted be reported annually as a part of their minutes.*

At the September 1986 meeting, the following recommendations were approved:

- MS-9/86-4 That on the basis of the evaluation of the position description for the Coordinator of Mission to the World, the Report of Operational Goals, and (this year only) the Power Point Survey, the Committee commend Paul McKaughan for his excellent performance as Coordinator for the year 1985-86.
- MS-9/86-5 That each year at the September meeting, the Coordinator present to the Management Subcommittee a current copy of his job description, a report of his performance against goals for the previous year, his proposed calendar for the current year, and recommended goals for the current year for evaluation and that this evaluation procedure be considered the criteria for performance appraisal to be communicated to the Committee of Commissioners on Mission to the World as directed by the Fourteenth General Assembly.

RECOMMENDATIONS

The Committee on Mission to the World makes the following recommendations to the Fifteenth General Assembly of the Presbyterian Church in America, meeting at Calvin College, Grand Rapids, Michigan:

1. That the General Assembly express its gratitude to God for the staff, the missionaries and candidates of MTW and that we ask Him to continue to meet their spiritual, physical and emotional needs.
2. That the General Assembly express its appreciation to the presbyteries, churches and individual members who faithfully pray for and financially support the missionary outreach of Mission to the World.
- 3.a. That the General Assembly express its appreciation to TE Paul McKaughan for the ten years of diligent service he has given as Coordinator of Mission to the World and for the excellent job he has done. We wish him and his family God's richest blessings as he undertakes his new responsibilities as Associate International Director of the Lausanne Committee for World Evangelization.
- b. That RE Carl Wilhelm serve as Acting Coordinator until a new Coordinator can be found.
4. That the General Assembly express its gratitude to Coordinator of Overseas Operations and Acting Coordinator Carl Wilhelm, to Administrative Director Gerald D. Longe, to Coordinator of Personnel John Rollo, to Pastor-at-Large Donald B. Patterson, to Coordinator of Latin America Operations Donald H. Gahagen, Jr., to Missionary-Evangelist Jimmy Lyons, to SIMA Coordinator Dan Porter, and to the entire MTW staff for exemplary service to our Lord in behalf of our denomination and its missionaries.
5. That the General Assembly urge our churches to obey the words of our Lord to pray the Lord of the harvest that He would send laborers into His harvest fields and that May 18, 1988, be observed as a day of prayer for world evangelization.
6. That seminaries approved by the PCA, presbyteries and churches be urged to publish the need for ordained teaching elders to serve on Mission to the World's church-planting teams.

7. That the General Assembly urge the churches to make themselves aware of the suffering peoples of the world and that a special offering for world relief be taken during the Easter season of 1988.
8. That the proposed budgets of MTW and SIMA be approved.
9. That the cooperative agreements with the Lausanne Committee for World Evangelization, Nairobi Evangelical Graduate School of Theology, Peninsular Presbytery and World Servants be approved. (Attached are copies of the agreements as well as the doctrinal statements and board of directors for each agency.)
10. That the following clarification received from Liebenzell Mission be referred to the Fifteenth General Assembly as a satisfactory response to the concerns expressed by the Fourteenth General Assembly:

Excerpt from letter from Dr. Rufus Jones, executive director of Liebenzell Mission, dated September 12, 1986, to John Rollo:

"I personally agree that the Holy Spirit leads a person to faith in Jesus as the divine Son of God who died on the cross for our sins. Through His death we are reconciled to God! Romans 5:1,2,8-10. 'Much more,' Paul said, 'Having been reconciled we shall be saved by His life.' 'Therefore, we were buried with Him through the baptism into death, that just as Christ was raised from the dead we also should walk in newness of life.' Romans 5:9, 6:4-11. We are born again as a result of the faith implanted within our hearts by the Holy Spirit..."

Although Dr. Jones said, "I personally agree," we have a letter from Adelbert Kuenszel, secretary of Liebenzell Mission U. S. A. as follows:

"It was moved by G. KAISER seconded by W. HOFFFLIN voted by the Board to acknowledge agreement with Dr. Jones' letter to Mr. John Rollo, September 12, 1986, Mission to the World, Decatur, Georgia." (see attached letter)

11. That TE John E. Kyle be elected the next Coordinator of Mission to the World by the Fifteenth General Assembly with service to begin on March 1, 1988. Since TE Kyle underwent a theological examination by General Assembly when appointed first coordinator of MTW and has continued as an official consultant to MTW, and since he has remained in good standing with his presbytery, we believe that no theological re-examination need be required.
12. That the cooperative agreements with the Committee on Foreign Missions of the Orthodox Presbyterian Church, the English Language Institute/China, and Church Resource Ministries be approved. (Attached are copies of these agreements as well as the doctrinal statement and lists of board of directors.)

CONCLUSION

With gratitude to God this report come to the General Assembly with the approval of the Committee on Mission to the World currently serving the Church.

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Robert G. Rayburn, Missouri

1990

Robert F. Auffarth, Delmarva
Harold E. Burkhardt, Philadelphia

1989

Nelson K. Malkus, Susquehanna Valley
John W. P. Oliver, Central Georgia

1988

Donald E. Hoke, Tennessee Valley

1987

Ruling Elders

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William J. Gordy, Southeast Alabama

Gerald W. Sovereign, Gulf Coast

Jack W. Barker, Missouri
Lloyd Strickland, North Georgia

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Respectfully submitted,
 Robert F. Auffarth, Chairman
 Committee on Mission to the World

COOPERATIVE AGREEMENT

Cooperative agreement whereby Mission to the World missionaries of the Presbyterian Church in America work with the Lausanne Committee for World Evangelization.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A *COOPERATIVE MISSIONARY RELATIONSHIP*.

1. The missionary will have dual membership status with both Mission to the World and the Lausanne Committee for World Evangelization.
2. The appointment of a missionary will be subject to the approval of both organizations in accordance with the standards established by each one.
3. In the event that one organization requests confidential materials of a personal nature gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that organization.
4. Time will be allowed for the candidate, if necessary, to do itineration or deputation work under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
5. The Lausanne Committee for World Evangelization will supervise the securing of visas and make other arrangements necessary for beginning field work.
6. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
7. The Lausanne Committee for World Evangelization will be the directing organization in relation to activities in the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
8. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
9. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained in and understood in the Reformed view, as contained in the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*, recognizing that he must also respect the position of others in an interdenominational setting.
10. While in the field and while traveling to and from his work, the missionary will be under the jurisdiction of the Lausanne Committee for World Evangelization.
11. While in the field, the missionary will be an integral part of the Lausanne Committee for World Evangelization staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of the Lausanne Committee for World Evangelization.
12. Where necessary, the Lausanne Committee for World Evangelization's International Director will initiate home ministry assignment planning in consultation with Mission to the World and also with the Lausanne Committee for World Evangelization.
13. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World. Among the missionary's home ministry assignment responsibilities, consideration will be given by Mission to the World to assignments, projects, additional study or training requested by the Lausanne Committee for World Evangelization. Progress and activity information during home ministry assignment will be provided for the Lausanne Committee for World Evangelization.
14. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each organization will assume the arrangements and expenses of deputation when the member is doing deputation for either organization. Primary deputation

responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.

15. The missionary will not solicit MTW or LCWE constituencies for personal funds or field needs without the permission of the respective organization.
16. Salary levels for the missionary will be recommended by the Lausanne Committee for World Evangelization. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to the missionary in accordance with recommendation from the Lausanne Committee for World Evangelization. The Lausanne Committee for World Evangelization will inform Mission to the World of funds designated for the missionary from other sources.
17. The hospitalization, retirement, insurance, and any other financial benefits normally provided by Mission to the World will be available to the missionary by mutual agreement of both organizations.

LAUSANNE COMMITTEE FOR WORLD EVANGELIZATION

Title

Title

Date: _____

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

Chairman

Acting Coordinator

Date: _____

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(As of January 1, 1987)**

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THE LAUSANNE COVENANT

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one, eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew. (Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6,18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; II Cor. 4:7)

2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the mind of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God. (II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; I Cor. 1:21; Rom. 1:16; Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)

3. The Uniqueness and Universality of Christ

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord. (Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)

4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world. (I Cor. 15:3,4; Acts 2:32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Act. 17:26,31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

6. The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The Church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology. (John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

7. Cooperation in Evangelism

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience. (John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 7:11-23)

8. Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will

develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission. (Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; I Thess. 1:6-8)

9. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism. (John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

10. Evangelism and Culture

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to the Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God. (Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laymen in doctrine, discipleship evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiative according to biblical standards. (Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church. (Eph. 6:12; II Cor. 4:3,4; Eph. 6:11, 13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15)

13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable. (I Tim. 1:1-4; Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

14. The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice. (I Cor. 2:4; John 15:26,27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psalms 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian conscience is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives. (Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

COOPERATIVE AGREEMENT

A cooperative agreement whereby Mission to the World missionaries of the Presbyterian Church in America work with Nairobi Evangelical Graduate School of Theology.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A MEMBER MISSIONARY RELATIONSHIP.

1. The missionary will have dual membership status with both Mission to the World and Nairobi Evangelical Graduate School of Theology.
2. The appointment of a missionary will be subject to the approval of both agencies in accordance with the standards established by each agency.
3. In the event that one agency requests confidential materials gathered by the other, such materials will be shared with the understanding that the materials will be kept confidential by that agency.
4. The missionary candidate will participate in the full candidate and training program of Nairobi Evangelical Graduate School of Theology.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation work under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.

6. Nairobi Evangelical Graduate School of Theology will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
8. Nairobi Evangelical Graduate School of Theology will be the directing agency in relation to missionary activities in the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Nairobi Evangelical Graduate School of Theology.
12. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as any other member and being subject to the policies and direction of Nairobi Evangelical Graduate School of Theology.
13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with Nairobi Evangelical Graduate School of Theology.
14. While on home ministry assignment, the missionary will be under the jurisdiction of Mission to the World; however, consideration will be given by Mission to the World to assignments, projects, and additional study or training requested by Nairobi Evangelical Graduate School of Theology. Progress and activity information during home ministry assignment will be provided for Nairobi Evangelical Graduate School of Theology.
15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America. In addition, Mission to the World will be responsible for the funds being transmitted to the field. Nairobi Evangelical Graduate School of Theology will approve the field salary and any adjustments to it.
18. The hospitalization, retirement, insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

J. E. Modupe Taylor-Pearce

Principal of NEGS

Title

Title

Date: November 13, 1986

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

Robert F. Auffarth
Chairman

Paul McKaughan
Coordinator

Date: December 2, 1986

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY
 Established by A.E.A.M. Theological Commission and supported by E.F.K.
 The first English-speaking graduate training in Theology on African soil.

STATEMENT OF FAITH

- A. We believe the Holy Scriptures as originally given by God to be divinely inspired, infallible, without error, and the supreme authority in all matters of faith and conduct.
- B. We believe in one God, eternally existent in three persons: Father, Son and Holy Spirit.
- C. We believe in our Lord Jesus Christ, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His personal return in power and glory.
- D. We believe that because of sin, the entire human race is lost, and that lost sinful man can only be saved through the atoning death, shed blood, and resurrection of the Lord Jesus Christ appropriated by faith apart from works and through the regeneration of the Holy Spirit.
- E. We believe in the person of the Holy Spirit whose ministry is to glorify the Lord Jesus Christ, to convict the world of sin and to regenerate the sinner upon believing in Christ, and to indwell the believer, sanctifying him through the truth and enabling him to live a holy life and to witness and work for the Lord Jesus Christ.
- F. We believe that the Church is composed of all persons who through saving faith in Jesus Christ, having been regenerated by the Holy Spirit, are spiritually united in the body of Christ of which He is head.
- G. We believe in the bodily resurrection of all the dead, of the believer to everlasting blessedness and joy with the Lord and of the unbeliever to judgment and everlasting punishment.

GOVERNING AND ADVISORY BODIES

Board of Governors

- Rev. Isaac Simbiri (Kenya), Chairman (General Secretary, Evangelical Fellowship of Kenya)
 Rev. Gottfried Osei-Mensah (Ghana)
 Dr. Tokunboh Adeyemo (Nigeria; General Secretary, Association of Evangelicals of Africa and Madagascar and Chairman of Council, World Evangelical Fellowship)
 Rev. Tite Tienou (Bourkina Faso; Executive Secretary, Theological Commission of AEAM)
 Dr. Stephen Talitwala (Uganda; Executive Director, Daystar Communications, Nairobi)
 Dr. Richard Gehman and Rev. R. Coon, AIM missionaries

North American Council of Reference

- Dr. Victor Adrian
 Dr. Wade T. Coggins (Executive Director, EFMA)
 Rev. Allen Finley (International President, Christian Nationals Evangelism Commission)
 Dr. E. L. (Jack) Frizen (Executive Director, IFMA)
 Dr. Gerald B. Griffiths (Chairman, AIM International)
 Dr. Ian M. Hay (General Director, SIM)
 Dr. Kenneth S. Kantzer (Editor, *Christianity Today*)
 Dr. Harold Lindsell, (Editor Emeritus, *Christianity Today*)
 Dr. Stephen F. Olford (Executive Director, Encounter Ministries)
 Dr. James Plueddemann (Dean, Wheaton Graduate School)
 Rev. Peter Stam (U. S. Director, AIM)
 Dr. Paul E. Toms (Pastor, Park Street Church, Boston)
 Dr. Warren W. Webster (General Director, CBFMS)

Australian Council of Reference

- Mr. Bruce Bryson
 Dr. Ross Bensley
 Mr. Alan Kerr
 Mr. John Prince
 Most Rev. Dr. D. B. Robinson

European Council of Reference

Dr. Michael Griffiths (President, London Bible College)
 Dr. Siegfried Liebschner (West Germany)
 Prof. Howard I. Marshall (University of Aberdeen)
 Rev. G. Osei-Mensah (Governor of NEGST) (Ghana)
 Sir Eric Richardson (London)
 Dr. Klaas Runia (Holland)
 Bp Erling Utne (Norway)
 Anthony T. de B. Wilmot (first Principal)
 Prof. Donald J. Wiseman (London)

Principal

Dr. Modupe Taylor-Pearce, Sierra Leone

Academic Dean

Dr. Earle Bowen, U.S.A.

Librarian

Dr. Dorothy Bowen, U.S.A.

Support Development Director

Anthony T. de B. Wilmot, M.A. (Oxford)

The Board of Governors reports annually to the members who are selected from all over Africa by the Theological Commission of AEAM.

COOPERATIVE AGREEMENT

Between the Peninsular Presbytery and Mission to the World (MTW) of the Presbyterian Church in America (PCA) is established the following agreement for cooperation:

DOCTRINAL:

Both the Peninsular Presbytery and PCA subscribe to the *Westminster Confession of Faith* as that which expresses the truth of the Gospel in subordination to the Scriptures.

ORGANIZATION:

The Peninsular Presbytery and MTW commit to a common work for the expansion and edification of the church in Mexico.

This consists in MTW missionaries working directly under the jurisdiction of the Peninsular Presbytery.

1. Mission to the World will send missionaries to Mexico at the invitation of the Peninsular Presbytery, conforming to the description of objectives and specified work. In this, there will be established what is the adequate preparation of the candidate for his work.
2. The missionaries will be placed by the Peninsular Presbytery according to the needs of the area but always with harmony and consultation with MTW and the person involved.
3. The missionaries will maintain their affiliation with MTW and will function within the regulations of the *Book of Church Order* of the PCA and the MTW Manual, but while in Mexico, will be under the jurisdiction of the Peninsular Presbytery. This presbytery will determine the membership category.
4. The missionary may be examined in Reformed theology and qualifications to work in his specific ministry. The examination may be given by the Peninsular Presbytery when the missionary arrives. If approved, he will be assigned in the location of his work for a trial period of two years. After an evaluation of his progress, the Peninsular Presbytery will designate his permanent work.
5. The Peninsular Presbytery may request the removal of a missionary if his life or doctrine is not edifying to the church. The Peninsular Presbytery recognizes that the final discipline of the missionaries corresponds to the courts of the PCA.
6. When a missionary needs to return to his country for the period established by MTW, MTW and the missionary, in consultation with the Peninsular Presbytery, will make plans for activity in the United States. The return of the missionary to Mexico is subject to a favorable report of the Peninsular Presbytery and the decision of MTW.

7. The activity of the missionary in Mexico will be directed by the Peninsular Presbytery. Changes may be made in the description of his work according to the needs of the area and in consultation with MTW and the missionary.
8. Finances. MTW is the agency which will sponsor the financial and prayer support of the missionary.

RELATIONSHIPS WITH OTHER ECCLESIASTICAL BODIES

This agreement does not limit the possibilities of either part to establish relationships with other ecclesiastical organizations; however, it is desirable that each part will inform the other of the steps that are being taken. In the case of MTW, this refers to the affiliation with other international organizations or relations with other churches in Mexico.

TERMINATION OF THE AGREEMENT

This agreement can be revised at the end of each term of operation in order to provide opportunity for either part for amendments or requests to be annulled, neither of which excludes the possibility to make adjustments by common agreement before the termination date.

If either part wishes to terminate this agreement, they must consult with the other part and clearly give the pertinent details. If after this consultation there is no way of making changes and after having sought the will of God in the case, it is necessary to give a three-month notice to terminate the agreement.

PENINSULAR PRESBYTERY

Pbro. Domingo Dzul Pot

President
TITLE

Pbro. Francisco Zapata Monge

Secretary
TITLE

Date: 11/17/86

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

Robert F. Auffarth
Chairman

Paul Mckaughan
Coordinator

Date: December 2, 1986

January 20, 1987

MEMORANDUM

TO: Committee on Mission to the World
FROM: MTW Staff
SUBJECT: Cooperative Agreement--Peninsular Presbytery/Mexico

The first item on the cooperative agreement between Mission to the World and the Peninsular Presbytery indicates that the Peninsular Presbytery subscribes to the *Westminster Confession of Faith* as their doctrinal statement. The members of the Peninsular Presbytery serve as the board of directors.

This is for your information.

JR/hws

September 10, 1986

MEMORANDUM

TO: Committee on Mission to the World
 FROM: SIMA Subcommittee
 SUBJECT: Proposed Cooperative Agreement with World Servants

Attached is a proposed cooperative agreement between SIMA, World Servants and Mrs. Dorothy Marante. Also attached is the Board of Directors and Doctrinal Statement for World Servants. Because they are now in their first full year of operation as an entity, there is no financial statement available. Finally, find attached a letter from Jack Larson, the director of World Servants describing Dorothy's job description, importance to their organization and their plan to help her function as mother and missionary in the Dominican Republic.

The SIMA Committee recommends that the cooperative agreement between SIMA, World Servants and Mrs. Dorothy Marante be approved.

DP:ae

BOARD MEMBERS OF WORLD SERVANTS

President, Jack Larson, Director, World Servants
 Vice President, Steve Huggins, Director of Ministries, Key Biscayne Presbyterian Church
 Treasurer, Bill Cole, Missions Chairman, Key Biscayne Presbyterian Church

No yearly report available because World Servants is in its first full year of operation.

WORLD SERVANTS STATEMENT OF FAITH

We believe the Bible to be the inspired, the only infallible authoritative Word of God.

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely necessary.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in Jesus Christ.

World Servants also believes that the Church of Jesus Christ is the organism God has chosen for the proclamation of the Good News and that as a part of this Body, World Servants has been raised up by God to specialize in youth missions. Therefore, it is the purpose and policy of World Servants to cooperate with the local Body of believers in faith and practice and to make every effort to mutually fulfill the constraints of Christ's Great Commission to His Church. The following are the methods and practices of missions to which World Servants subscribes:

Our ministry must achieve maximum influence. (Acts 1:8; Matt. 5:14-16)

It must be characterized by a spirit-led boldness. (Acts 4:13; Rom. 1:16)

It must have potential for multiplication. (Luke 10:1; II Tim. 2:2)

It must be person-centered. (John 4; Mark 2:15-17)

It must be characterized by long-term patience. (II Peter 3:9; II Cor. 3:6-8)

It must be characterized by responsibility. (Matt. 28:19-20; Col. 2:6-7)

It must be characterized by fiscal trustworthiness. (II Cor. 8:21)

**COOPERATIVE AGREEMENT BETWEEN SERVANTS IN MISSIONS ABROAD
OF THE PRESBYTERIAN CHURCH IN AMERICA AND
MRS. DOROTHY MARANTE AND WORLD SERVANTS**

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A SHORT-TERM MISSIONARY RELATIONSHIP.

1. The appointment of Dorothy Marante shall be subject to the *approval* of both agencies. She shall be assigned to serve in the Dominican Republic for a period of 24 months. Any change in assignment or length of service shall be subject to the approval of both agencies.
2. It is expected that the candidate processing will be the responsibility of SIMA. In the event that World Servants requests confidential materials, such materials shall be shared with the understanding that they are to be kept confidential.
3. She will attend cross-cultural training under the direction of World Servants, in consultation with the Servants in Missions Abroad office.
4. Servants in Missions Abroad shall be the responsible agency for her financial and prayer support.
5. Time shall be allowed for her to properly raise all finances under the coordination of Servants in Missions Abroad. One-hundred percent of her support and one-time expenses must be raised before attending pre-field training.
6. In reference to the financial relationship, the Servants in Missions Abroad program shall receive and receipt all of her funds and transmit the proper amount each month to her on the field. Costs incurred by Dorothy Marante, both the processing and field administration of World Servants, will be covered according to the mutually agreed upon terms between Servants in Missions Abroad and World Servants.
7. She shall be under the medical insurance plan provided by Servants in Missions Abroad.
8. She shall not solicit homeland constituencies of either agency for personal funds or field needs without the permission of both agencies.
9. Servants in Missions Abroad shall supervise the securing of visas and make other arrangements needful for beginning field work.
10. While on the field and while traveling to and from the field, she shall be under the jurisdiction of World Servants.
11. While on the field, she shall be considered a part of the field staff, being subject to the policies and direction of World Servants.
12. She will have liberty in the full and free presentation of the gospel as contained in and understood in the Reformed view, as contained in the *Westminster Confession* and the *Larger and Shorter Catechisms*, recognizing that she must also respect the position of others in an interdenominational setting.
13. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.

SIGNED:

WORLD SERVANTS

Date

Title

COMMITTEE ON SERVANTS IN MISSIONS ABROAD, PRESBYTERIAN CHURCH IN AMERICA

Chairman, Committee on
Mission to the World

Coordinator, Servants in
Missions Abroad

Date

Signature of Missionary

September 12, 1986

Liebenzell Mission USA, Inc.
Schooley's Mountain
New Jersey, 07870
(201) 852-3044

Mr. John Rollo
Coordinator of Personnel
Mission to the World
P. O. Box 1744
Decatur, GA 30031

Dear Mr. Rollo,

Norman Dietsch resigned from Liebenzell Mission September 30, 1985 to become Pastor of a church at Liberty Corner. I became Director December 15, 1985

Liebenzell Mission is composed of different denominations, including Presbyterians. Our main concern is that we maintain our faith in the basic doctrines of the Christian faith. We believe these to include the Virgin Birth, the atonement, the resurrection of Jesus; also, the inspiration and authority of the Bible.

I personally agree that the Holy Spirit leads a person to faith in Jesus as the divine Son of God who died upon the cross for our sins. Through His death we are reconciled to God! Romans 5:1,2,8-10. "Much more," Paul said, "Having been reconciled we shall be saved by his life." "Therefore, we were buried with Him through the baptism into death, that just as Christ was raised from the dead we also should walk in newness of life." Romans 5:9, 6:4-11. We are born again as a result of the faith implanted within our hearts by the Holy Spirit. God predestinated us to be conformed to the image of His Son, that He might be the *first born* among many brethren.

This is what Jesus meant when He said, "You must be born again." John 3:6,7. "If anyone is in Christ," Paul said, "he is a new creation; old things have passed away; behold all things have become new." II Cor. 5:17

The Holy Spirit leads us to faith in Jesus who changes our lives so completely that we become dead to the old life of sin and alive unto the new life in Christ Jesus.

Sincerely in Christ,

Dr. Rufus Jones
Executive Director

RJ:jc

P.S. The above is my personal view and not necessarily that of our Board. If necessary I can bring it to them and get their opinion at our next meeting. RJ

COOPERATIVE AGREEMENT

between

The Committee on Foreign Missions of the Orthodox Presbyterian Church
and

Mission to the World of the Presbyterian Church in America

This agreement concerns missionary personnel who are members of the Orthodox Presbyterian Church, or related to its mission work by prior cooperative agreement, but who are members of both mission organizations.

1. The appointment of the missionary shall be by both agencies in accordance with the standards established by each agency.
2. In the event that one agency requests confidential materials gathered by the other, such materials shall be shared with the understanding that the materials shall be kept confidential by that agency.

3. The missionary normally shall participate in the full training program of Mission to the World.
4. Financial support for the missionary will be arranged by the Committee on Foreign Missions, in accordance with its policies.
5. Mission to the World will supervise the securing of visas and make other arrangements needed for beginning field work.
6. Mission to the World, in consultation with the Committee on Foreign Missions concerning major assignments, shall be the directing agency for administering missionary activities on the field.
7. Judicial discipline relating to doctrine and morals rests in the proper church court. Administrative discipline is the prerogative of Mission to the World but it shall be exercised only in consultation with the Committee on Foreign Missions.
8. While on the field and while traveling to and from the field, the missionary shall be under the jurisdiction of Mission to the World.
9. While on the field the missionary shall be an integral part of the field staff, sharing equally in privileges and responsibilities as other Mission to the World missionaries, and being subject to the policies and direction of Mission to the World.
10. The Mission of the field will initiate furlough planning. Approval shall be by Mission to the World after consultation with the Committee on Foreign Missions.
11. While on furlough, the missionary shall be under the jurisdiction of the Committee on Foreign Missions. Among the missionary's furlough responsibilities, consideration will be given by the Committee on Foreign Missions to the possible need for the missionary to have additional training or study suggested by Mission to the World.
12. While on furlough, the missionary will be expected to report to the home churches as time permits. While in the United States the missionary will be expected to itinerate among the churches of the Orthodox Presbyterian Church and of the Presbyterian Church in America. Each agency shall assume local arrangements and the expenses of itineration when the missionary is speaking to the constituency of the agency. Primary furlough ministry responsibility will be within the Orthodox Presbyterian Church with the Committee on Foreign Missions acting as coordinator for both churches.
13. The missionary will not be expected to solicit the homeland constituencies of either agency for personal funds or field needs, except by mutual agreement of both agencies.
14. In reference to the financial arrangements, the Committee on Foreign Missions will receive and receipt all of the missionary's funds and transfer them to Mission to the World. Mission to the World shall have the responsibility to transmit the funds to the field. This shall be done monthly.
15. The missionary shall be under the hospitalization, retirement and insurance plans provided by the Committee of Foreign Missions. Other financial arrangements shall be as determined by the Mission to the World Manual.

COMMITTEE ON FOREIGN MISSIONS, ORTHODOX PRESBYTERIAN CHURCH

_____	_____
	Title
_____	_____
	Title

Date: _____

COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

_____	_____
Chairman	Coordinator
Date: _____	

**COOPERATIVE AGREEMENT BETWEEN MISSION TO THE WORLD
OF THE PRESBYTERIAN CHURCH IN AMERICA
AND ENGLISH LANGUAGE INSTITUTE/CHINA**

The terms of this agreement relate to the category of a career candidate relationship.

1. The appointment of the Career Candidate shall be subject to the *approval* of both agencies. They shall initially be assigned to serve in China for a period of 12 months. Any change in assignment or length, eg. extension of service, shall be subject to the approval of both agencies.
2. It is expected that the candidate processing will be the responsibility of ELIC. In the event that ELIC requests confidential materials from Mission to the World, or visa versa, such materials shall be shared with the understanding that they are to be kept confidential.
3. They will attend pre-field training under the direction of ELIC, in consultation with the Mission to the World office.
4. Mission to the World shall be the responsible agency for their financial support and prayer support.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation work under the coordination of Mission to the World with the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. Mission to the World shall receive and receipt all of their funds and transmit the proper amount each month to ELIC, who, in turn, will assume responsibility for transmitting salary and other compensation to the teacher on the field. Costs incurred by ELIC, both the processing and field administration of the Candidate, will be covered according to the mutually agreed upon terms between Mission to the World and ELIC, as found on the Support Quota Worksheet.
7. They shall be under the medical insurance plan provided by Mission to the World.
8. They shall not solicit homeland constituencies of either agency for personal funds or field needs without the permission of both agencies.
9. ELIC shall supervise the securing of visas and make other arrangements needful for beginning field work.
10. While on the field, and while traveling to and from the field, they shall be under the jurisdiction of ELIC.
11. Their monthly newsletters will be prepared and distributed to their mailing list by ELIC.
12. While on the field they shall be considered a part of the field staff, being subject to the policies and direction of ELIC, including attendance at a yearly conference. Copies of regular reports will be provided to Mission to the World through the office of ELIC President.
13. They will have liberty in the full and free presentation of the Gospel as contained in and understood in the Reformed view, as contained in the Westminster Confession and the Larger and Shorter Catechisms, recognizing that they must also respect the position of others in an interdenominational setting and the context of China.
14. Final discipline as relates to theology and morals rests in the proper court of the Presbyterian Church in America.

SIGNED:

ENGLISH LANGUAGE INSTITUTE/CHINA

Kenneth P. Wendling

President

May 20, 1987

Dated

MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

Robert F. Auffarth

Chairman, Committee on Mission
to the World

Carl Wilhelm

Acting Coordinator

May 15, 1987

Dated

ENGLISH LANGUAGE INSTITUTE/CHINA
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<u>NAME/ADDRESS</u>	<u>OCCUPATION</u>
Mr. Gaius Berg 531 N. Linden Oak Park, IL 60302	Commodities Exchange Broker
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Mr. Dan Harrison 924 Ashworth Place Glendora, CA 91740	Executive Vice President ELIC
Mr. Philip Manthei 5271 Manthei Road Petoskey, MI 49770	Business Man Self-employed
Mr. John Raymond Lake Avenue Congregational Church 393 N. Lake Avenue Pasadena, CA 91101	Business Administrator Lake Avenue Congregational Church
Mr. Kenneth P. Wendling 133 E. Haven Avenue Arcadia, CA 91006	President, ELIC

STATEMENT OF FAITH

Please read the following statement thoroughly. ELIC believes that it is important that all participants are committed to the tenets as stated below.

1. We believe the Bible to be the inspired, the only infallible authoritative Word of God.
2. We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit.
3. We believe in the Deity of our Lord Jesus Christ, in His Virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, and in His personal return in power and glory.

4. We believe that for the salvation of the lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost, those that are saved unto the resurrection of life, and those that are lost unto damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ, who comprise the Church which is His body.

I, the undersigned, have carefully read this Statement of Faith and do agree that I can subscribe to its tenets in the course of my responsibilities on the English Language Institute/China's staff.

Signature

Date

**COOPERATIVE AGREEMENT BETWEEN SERVANTS IN MISSIONS ABROAD
OF THE PRESBYTERIAN CHURCH IN AMERICA AND
CHURCH RESOURCE MINISTRIES AND WILLIAM BRADFORD BAKER**

The terms of this agreement relate to the category of a *Short-term Missionary Relationship*.

1. The appointment of Brad Baker shall be subject to the *approval* of both agencies. He shall be assigned to serve in Vienna, Austria for a period of 24 months. Any change in assignment or length of service shall be subject to the approval of both agencies.
2. It is expected that the candidate processing will be the responsibility of Church Resource Ministries. In the event that Servants in Missions Abroad requests confidential materials, such materials shall be shared with the understanding that they are to be kept confidential.
3. He will attend pre-field training under the direction of Church Resource Ministries, in consultation with the Servants in Missions Abroad office.
4. Church Resource Ministries shall be the responsible agency for his financial and prayer support.
5. Time shall be allowed for him to properly raise all finances under the coordination of Church Resource Ministries. One-hundred percent of his support and one-time expenses must be raised before attending pre-field training.
6. In reference to the financial relationship, the Church Resource Ministries office shall receive and receipt all of his funds and transmit the proper amount each month to him on the field. Costs incurred by Servants in Missions Abroad for the processing of Brad Baker will be covered according to the mutually agreed upon terms between Servants in Missions Abroad and Church Resource Ministries.
7. He shall be under the medical insurance plan provided by Church Resource Ministries.
8. He shall not solicit homeland constituencies of either agency for personal funds or field needs without the permission of both agencies.
9. Church Resource Ministries shall supervise the securing of visas and make other arrangements needful for beginning field work.
10. While on the field and while traveling to and from the field, he shall be under the jurisdiction of Church Resource Ministries.
11. While on the field, he shall be considered a part of the field staff, being subject to the policies and direction of Church Resource Ministries.
12. He will have liberty in the full and free presentation of the gospel as contained in and understood in the Reformed view, as contained in the Westminster Confession and the Larger and Shorter Catechisms, recognizing that he must also respect the position of others in an interdenominational setting.
13. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.

SIGNED:

CHURCH RESOURCE MINISTRIES

Samuel F. Metcalf

President

Title

4/30/87

Date

COMMITTEE ON SERVANTS IN MISSIONS ABROAD,
PRESBYTERIAN CHURCH IN AMERICA

Robert F. Auffarth

Chairman, Committee on Mission
to the World

Daniel V. Porter

Coordinator, Servants in Missions
Abroad

5/20/87

Date

William Bradford Baker

Signature of Missionary

CHURCH RESOURCE MINISTRIES
DOCTRINAL STATEMENT

- I. God exists and has revealed Himself to man. The Bible is a special expression of this revelation. This revelation also finds its ultimate expression in the incarnation of Jesus Christ. God is spirit and eternally exists in three persons, Father, Son, and Holy Spirit, indivisible and of one substance.
- II. The Bible, all the books of the Old and New Testament, is Holy Scripture, the inspired Word of God, infallible and inerrant in the original writings. It is fully authoritative and our only absolutely trustworthy guide for faith and life.
- III. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that Spiritual death which is separation from God; and that all human beings are born with a sinful nature.
- IV. Jesus Christ is Lord of heaven and earth, pre-existent with the Father, God of very God. He is the eternal Word become flesh, conceived by the Holy Spirit, born of the Virgin Mary. He was crucified, suffered, bled and died. He was buried and three days later rose from the grave victorious over death and the powers of darkness. He ascended to the right hand of God the Father where He is glorified as Lord of all. He is only mediator between God and Man. He is the God-given atonement for the sins of the world and there is salvation in Him and Him alone.
- V. The Holy Spirit convicts men of sin, effectually calls them, and is the divine agent by whom men are born into the kingdom of God. He indwells, enlightens, and empowers believers to live in union with Christ.
- VI. Men are accountable for their response to the forgiveness, pardon and reconciliation offered them in the Lord Jesus Christ. When we trust in Him, we are justified by God and adopted into His family. Failure to believe in Him results in eternal separation from God.
- VII. God's will for believers is for them to exhibit transformed lives evidence by purity, holiness, and growth in Christ-like character. He desires that they each participate, according to their spiritual gifts, in the task of effectively sharing the Gospel message of salvation with those, near and far, who have yet to believe in Jesus.
- VIII. The Church consists of all those who have trusted the Lord Jesus Christ. The primary purpose of the Church is to worship God and glorify Him by building up believers and effectively reaching the world with the gospel of Christ.
- IX. Jesus Christ will return, raise the dead, judge all men, and establish His glorious kingdom.

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Fullerton, CA 92632

Dr. C. Peter Wagner
Professor of Church Growth
School of World Missions
Fuller Theological Seminary
135 N. Oakland Street
Pasadena, CA 91101

APPENDIX M

REPORT OF THE NOMINATING COMMITTEE TO THE FIFTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

Due to the high cost of holding a meeting of a Committee consisting of 43 persons from all over the country (1983 one-day meeting cost \$6,000), and the great difficulty of handling the business at hand by such a large group of people in just a few hours, the Twelfth General Assembly directed that the Nominating Committee handle its business by mail if possible. The Committee in compliance with this directive conducted its business by mail. It was decided that a Monday morning meeting would give sufficient time to complete those matters not handled by mail. This is the third year that this procedure has been followed, and except for a few misunderstandings and the failure of some members to respond to requests for ballots, the system works very well.

The following served on the Committee this year:

PRESBYTERY

Ascension
Calvary
Central Carolina
Central Florida
Central Georgia
Covenant
Delmarva
Eastern Canada
Eastern Carolina
Evangel
Grace
Great Lakes
Gulf Coast
Illiana
James River
Korean Central
Korean Eastern
Korean Southeastern
Korean Southwestern
Louisiana
Mid-America
Mississippi Valley
Missouri
New Jersey
New River
North Georgia
North Texas
Northeast
Northern Illinois
Pacific
Pacific Northwest
Palmetto
Philadelphia
Siouxlands
South Texas
Southeast Alabama
Southern Florida
Southwest
Susquehanna Valley
Tennessee Valley

MEMBER

TE Peter Stazen II
TE Henry M. Hope, Jr., Chairman
RE Jim Elliot
TE Stephen Wood
TE Roland S. Barnes
TE Laurie Jones
TE Walter Menges, Jr.
TE Donald Codling
RE Don Stark
TE Richard Trucks
RE James Wilkerson
RE Thomas J. Stein
RE Al Hughes
RE Bill Saul
RE Walter Lastovica, Secretary
RE
RE Eak Soon Kim
TE David Im
RE
RE Bobby G. Blaylock
RE Charles Meador
RE Edward O. Nalley
TE S. Michael Preg, Jr.
TE Roy S. Wescher
RE Jim Miller, Sr.
RE Ross Jerguson
TE David H. Clelland
TE J. Curtis Lovelace
TE John Eastwood
RE Stew Freeman
RE Richard A. Herbert
TE John Ropp
TE Eugene Potoka
RE Glen Wismer
RE Robert Stewart
TE
RE Ralph H. Mittendorf
TE Henry Mueller
TF
TE Paul Snider

Warrior
Western Carolina
Westminster

RE Richard Owens
RE J. T. Russell
TE Larry E. Ball

The ballots were sent by certified mail. The counting of the ballots for the election of the Chairman and Secretary were done by RE John McKay and Deacon Dale Phillips of the Prince of Peace Presbyterian Church of North Georgia Presbytery. The Chairman, TE Henry M. Hope, Jr., along with his wife Betty Hope, and Lois K. Smith counted the first ballots. TE Henry M. Hope and Betty Hope counted the second ballots.

The following are the nominations as elected by the Nominating Committee:

I. PERMANENT COMMITTEES

COMMITTEE ON ADMINISTRATION

A. Present Personnel:

Teaching Elders

Class of 1990

William S. Henderson, Northeast
Harold R. Patteson, Palmetto

Ruling Elders

Anderson Q. Smith, Western Carolina

Class of 1989

Donald J. MacNair, Missouri

Randall W. Stone, Missouri

Class of 1988

William A. Fox, Gulf Coast
George A. Henning, Northeast

Wilson Barbee, Central Carolina

Class of 1987

Robert L. Reymond, Illiana
John P. Hoogstrate, Pacific NW

Charles Lowry, Westminster

Alternates

John D. Love, Calvary

Robert L. Liken, Philadelphia

B. To Be Elected:

Class of 1991

Two Teaching Elders

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1991

John Love, Calvary
Charles Turner, Southwest

Robert Liken, Philadelphia

Alternates

David McKay, Great Lakes

Richard Herbert, Pacific NW

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON ADMINISTRATION

John Love: pastor Center Point, Moore, SC. On several comm. in PCUS. Army Officer. Trained in time study and Basic Admin. 13 yrs on staff & Exec. Dir. of camping program-treasurer of two operations. Certified Camp Director. Gen Manager of Ford Dealership for 3 yrs. Course at RTS "Administration for Progress". Two awards for organizational and admin. help.

Robert Liken: Tax lawyer, lecturer. GA COA Comm, 81-85. Trustee for Phil. Pby. 82-84. Pby Candidates, Licensure & Ordination, 82-83. Instructor in 5 legal seminars sponsored by COA.

Board of Dir for Biblical Theol. Seminary. Former Chief Counsel Dept. of Revenue for PA. Former Regional Counsel, Mid-Atlantic Region, IRS. Former Asst US Senator Ed Moore.

Charles Turner: pastor Prescott PC, Prescott, AZ. On Strategy Committee for a Continuing Pres Church 72-73. GA MNA, 76-80 (sec. for 2 yrs.). GA CE&P, 81-85. Pby. MNA, 74-77. Pby. M-US & Credentials, 78-80. Pby. Candidates, Ministers & Churches, 80-81. Former moderator of TN Val. & Southwest Pby. Pby. Stated Clerk, 81-. Recognizes need for good admin.

Richard Herbert: Adm. Asst., Green Lake PC, Seattle, WA. Asst. Stated Clerk, RPCES, 81. GA Review & Control, 85-86. GA Nominations, 86-. Pby Comm on Ministerial Relations, 85-. Pby MNA, 85-. Pby Administration Comm, 85. Presbytery Stated Clerk, 85. Pby Recording Clerk, 84-85. Pby CEP Comm. & Church Extension Commission in RPCES. Grad of CovTS.

David McKay: Paster, Grace PC, Indianapolis, IN. Alternate on COA. Pby Committees and moderator.

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

A. Present Personnel:

Teaching Elders

Don K. Clements, New River
Morse UpDeGraff, Westminster

Class of 1990

Class of 1989

John Ragland, Grace
Kenneth Orr, Pacific

Class of 1988

Paul Alexander, Evangel
Paul Settle, Calvary

Class of 1987

Carl Smith, Central Florida
Ralph Price, Calvary

Alternates

Glen A. McClung, Western Carolina

Ruling Elders

Ralph Mittendorf, Southern Florida
Bobby G. Blaylock, Louisiana

Mark Brink, Covenant

O. H. Smith III, Gulf Coast
Thomas Savage, South Texas

Arlen Dykstra, Missouri

Stanley D. Wells, Oklahoma

B. To Be Elected:

One Teaching Elders

Class of 1991

Two Ruling Elders

One Teaching Elder

Alternates

One Ruling Elder

C. Nominations:

Glen McClung, W. Carolina

Class of 1990

Ralph Mittendorff, Southern Florida

Class of 1991

Stanley D. Wells, Mid-America
Lewis Hodge, Tennessee Valley

Alternates

Ronald L. Shaw, Southwest

John Johnson, Evangel

BIOGRAPHICAL SKETCHES FOR NOMINEES TO THE COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATIONS

Glen McClung: Pastor, Malvern Hills PC, Asheville, NC. Pby MNA Comm 85-, (chairman, 85). Chairman, Pby Ministries of Mercy Comm, 83-84. Served on Several Pby committees in PCUS.

Chairman of Com of Com for Ridge Haven twice. Clear knowledge of the Word and desire to see people "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Stanley D. Wells: Physician, Diagnostic Radiologist. Alt. GA JB, 81. GA JB, 82-85 (sec. 85). Pby Comm on Credentials, 83-84. Pby Moderator, 84. Committed to the Reformed Faith. Clerk of Session for 6 yrs. Served on the Executive Comm of the Medical Staff of a Kansas City Hospital. Helped start 4 churches in Kansas & Nebraska.

Lewis Hodge: Assoc Professor, Depart of Curriculum & Instruction, College of Edu., Univ. of TN, Knoxville. Pby CEP Comm. Educator for past 23 years. Recognizes importance of Christian Education. Taught in public schools and USAF. Sunday School Teacher & Sunday School Superintendent. Advised, Trained, & been trained by sev. parachurch org. & Chr. Schools.

Ronald L. Shaw: Assoc. Pastor (Min. of Chr. Edu.), Village Seven PC, Colorado Springs, CO. GA Nominations Com (RPCES). Chrmn Pby Credentials Comm, 82-. Exp. in Chr. Ed in OPC, RPCES, & PCA. Moderator RPCES Pby. Burden to God's people educated in the Word. Teaches Church History & Homiletics at Sange De Cristo Seminary.

Ralph Mittendorf: Retired Banker. GA CEP, 81-84. Pby Stated Clerk, 81-present. Previous experience in PCA work and active in EE III Int'l. Past chairman of various sessional committees at Coral Ridge PC. Com of Com on COA, 85-86.

John Johnson: Engineer. Chairman of the Board of a Christian school. Teacher for 5 yrs in sr. high. Adult S.S. teacher. Bible teacher and Bible studies for adults.

COMMITTEE ON MISSION TO NORTH AMERICA

A. Present Personnel:

Teaching Elders

Class of 1990

R. Lynn Downing, Southern Florida
John C. Pickett, Pacific NW

Class of 1989

W. Wilson Benton, Jr., Missouri

Class of 1988

Wayne C. Herring, Grace
Cortez Cooper, Pacific

Class of 1987

John B. Findlay, Jr., Gulf Coast
Gerald Morgan, Southwest

Alternates

Charles E. McGowan, SE Alabama

Ruling Elders

Paul C. Anthony, Ascension
Eugene K. Betts, Philadelphia

Robert Jenkins, Delmarva
Murdock Campbell, Gulf Coast

Gordon Shaw, Missouri
Nicholas Barker, Tennessee Valley

Robert Ransom, James River

Charles McEwan, Evangel

B. To Be Elected:

Class of 1991

Two Teaching Elders

One Ruling Elders

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1991

Charles McGowan, SE Alabama
Ken Smith, New Jersey

Charles McEwen, Evangel

Alternates

William Whitwer, MS Valley

Maurice McPhee, Eastern Canada

BIOGRAPHICAL SKETCHES FOR NOMINEES TO MISSION TO NORTH AMERICA

- Charles McGowan: Pastor, First PC, Dothan, AL. Chairman Pby MNA Comm, 82-; Pby Campus Ministries, 83-; Pby MNA Comm, 82-. Planted & pastored new church, 65-78. Present church is planting another church. Involved with the Rio Grande Valley church planting projects of MNA. Strong commitment to church growth. Desire to serve PCA on this Committee.
- Charles McEwen: Retired salesman. Pby CEP Comm, 79-84. Chairman Pby Nominations, 80-85. Active member of Evangel Pby and very active elder in Faith PC, Birmingham, AL.
- Ken Smith: Pastor, Princeton, NJ. Pby Administration Comm, 81-86. Com of Com MTW, 86; MNA, 85; & COA, 84. OP for Princeton PC. Began 2nd church in Somerville, NJ. Committee to church planting in the Northeast and is involved with Pby Missions Committee. Presently beginning a third PCA church in Princeton area with a Korean ministry.
- William Whitwer: AP, First PC, Jackson, MS. Pby MNA Comm, 79-81, 84-86. Pby Nominating Comm, 86-88. OP of Pear Orchard PC. Helped keep Rainbow PC become an active and growing congregation. Church Planter for First PC, Jackson, MS.
- Maurice McPhee: Retired, Formerly Coordinator of Special Education. GA MNA, 83. Pby MNA, 81-83. Pby Candidates & Credentials Comm., 82-83. Provide Canadian Representation on MNA for input in Canadian works. Has an understanding of Canadian attitudes and concerns. Active in starting several PCA works in Vancouver.

COMMITTEE ON MISSION TO THE WORLD**A. Present Personnel:****Teaching Elders:**

R. Laird Harris, Delmarva
Robert G. Rayburn, Missouri

Class of 1990

Harold E. Burkhart, Philadelphia
Robert F. Auffarth, Delmarva

Class of 1989

Nelson K. Malkus, Delmarva
John W. P. Oliver, Central Georgia

Class of 1988

Donald Hoke, Tennessee Valley

Class of 1987

Thomas E. Ramsey, Pacific NW

Alternates**Ruling Elders:**

L.B. Austin III, Tennessee Valley
William J. Gordy, SE Alabama

Gerald W. Sovereign, Gulf Coast

John W. Barker, Missouri
Loyd Strickland, North Georgia

M. C. Culbertson, North Texas
Nelson M. Kennedy, Ascension

J.L. Thompson III, Tennessee Valley

B. To Be Elected:

One Teaching Elder

Class of 1991

Two Ruling Elders

One Teaching Elder

Alternates

One Ruling Elder

C. Nominations:

Thomas Ramsey, Pacific NW

Class of 1991

J. L. Thompson III, TN Vaalley
Don W. Cole, North Texas

Alternates

David L. Cross, Susquehanna Val.

Herbert Danielson, Southern Florida

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON MISSION TO THE WORLD

- Thomas Ramsey: Pastor, Hillcrest PC, Seattle, WA. GA Nominating Comm, 83-85. Pby MNA, 82, 84-85. Chairman Pby MTW, 83-84. Lived in Middle East during High School yrs. At American Univ. in Beirut for 1 yr. Has degree in International Relations. Has desire to minister to Muslims. Org. 2 major Pby-wide Missions Conferences.
- J. L. Thompson III: Attorney & Farmer. Passion to challenge people to become missionaries and to raise money for missionaries. Feels some should become missionaries but all should support missions. Served short-term with PCUS in Estreito, Brazil in 1976 & 1981. Spent two weeks in Alaska. Went to Jamaica to show the movie "Jesus" for 10 days in 1985.
- Don W. Cole: Computer & Systems Consultant. Pby Missions Comm., 84-86. Pby Trustee, 83-84.
- David L. Cross: Pastor Carlisle Reformed PC, Carlisle, PA. Chairman Pby MTW, 81-84. Pby church-planting & Outreach Chairman. Served under WPM for 11 yrs. in Australia and was OP of three congregations. Drafted paper on Strategic Support of Foreign Missionaries for Pby MTW Comm.
- Herbert Danielson: President of Complete Pension Adm. Inc. Has tremendous heart for missions. Chairman of Missions Comm for Old Cutler PC, 84. Generated missions policy for the church and established procedure for Annual Missions Conference. Deacon, 82-83. Ruling Elder 84-.

II. SPECIAL COMMITTEES**ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE****A. Present Personnel:**

Teaching Elders	Class of 1989	Ruling Elders
Peter R. Doyle, Tennessee Valley		V. Stephen Overstreet, Great Lakes
	Class of 1988	
O. Palmer Robertson, Delmarva		Bruce Kitchen, Jr., Central Georgia
	Class of 1987	
Douglas F. Kelly, MS Valley		John McNair, Grace
	Alternates	
Paul Kooistra, Warrior		Thomas M. McCallie, Tennessee Valley

B. To Be Elected:

	Class of 1990	
One Teaching Elder		One Ruling Elder
	Alternates	
One Teaching Elder		One Ruling Elder

C. Nominations:

Class of 1990	
Paul Kooistra, Warrior	Thomas McCallie, TN Valley
Alternates	
John DeBardleben, Philadelphia	Joseph H. Hall, Missouri

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE COMMITTEE ON THEOLOGICAL EXAMINING

- Paul Kooistra: President of Covenant Theological Seminary. GA CEP, 80-84. Great Commission Publ., 83-85. Has been involved in theological education for 12 yrs. He is concerned that the denomination holds true to the faith and yet at the same time not become fragmented.

Thomas McCallie: Attorney. SIMA, 82-85. GA Nominating, 84. Has shown an understanding theo. exam. through questioning of candidates for licensure at Pby and as member of 1st PC World Missions Candidate Comm. Was consultant to the Int. Conference for Itinerant Evangelists in Amsterdam, 83. Superintendent of Sunday School.

John DeBardeleben: Pastor, Christ Church, Doylestown, PA. GA Judicial Commission, 82, 86. RPCES study committees-Sabbath, Validity of previous Baptisms & Definitions for Reception to Church Members. Has a theologically precise mind & 11 yrs. experience on committees responsible for candidates, licensure and ordination.

Joseph H. Hall: Assoc Professor of Church History & Librarian of CovTS. GA Ad Hoc Judicial Committee, 82. Pby, CEP, 82-. Pby Credentials & Examinations, 81-82 (RPCES); 86-. Has participated in the review and examining of personnel for the Seminary Faculty. Helps prepare men for the ministry, has had many opportunities to examine men theologically.

COMMITTEE ON INTERCHURCH RELATIONS

A. Present Personnel:

Teaching Elders

William J. Larkin, Jr., Palmetto

Leon F. Wardell, James River

Thomas A. Cook, North Georgia

Morton H. Smith, Stated Clerk

██████████, Great Lakes

Ruling Elders

Class of 1989

Class of 1988

Jack D. Merry, Northeast

Class of 1987

Ex Officio

Alternates

Leland L. Nichols, James River

B. To Be Elected:

Class of 1989

One Ruling Elder

Class of 1990

One Teaching Elder

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1989

Charles Gene Parks, Central Carolina

Class of 1990

██████████ Great Lakes

Leland Nichols, James River

Alternates

Kenneth Hash, Central Carolina

George Gulley, Grace

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON INTERCHURCH RELATIONS

██████████: Academic Dean & Professor of theology & ethics at CovTS. GA MNA, 82-84. Chairman Pby Cand. & Credentials, 75-85. Commitment to biblical ecumenicism; interest in the doctrine of

the unity of the church reflected in 1970 Doctoral dissertation on American Presbyterian ecclesiology in the nineteenth century.

Leland Nichols: General Contractor. Chairman Com of Com Interchurch Relations, 82. Pby MUS Comm, 80-81. Pby Moderator, 81. Nominee has the interest of the Church at heart, possesses the experience needed to perform well and wants to serve the King with all his talents.

L. Kenneth Hash: Pastor, Meadowview PC, Lexington, NC. GA Nominating Comm, 78-80. Pby Candidates & Cred., 81-82. Chrmn Pby Shepherding, 82-84. Chrmn Pby MNA, 84-. Is Zealous to see a united front among all Bible-believing presbyterians in this country. Involved with various divisions of biblical Pres. & is aware of areas of special importance to each.

George Gulley: Lawyer & Cemetary. GA JB. GA Intch Rel, 83-86. Pby Exam. & Candidates, 84-85. Known without our denomination & familiar with distinctives of other denominations.

Charles Gene Parks: Maintenance Supervisor, Pres. Hoe of Hawfield. GA CEP, 76-80. Great Commission Publ. Trustee, 77-80. GA nomination, 81, 82, 83. Pby CEP 76-79. Pby MNA 79-82, 85-88. 1st moderator of Carolina Pres. Treasurer & Stated Clerk for 4 yrs.

COMMITTEE ON JUDICIAL BUSINESS

A. Present Personnel:

Teaching Elders

Class of 1990

Vaughn E. Hathaway, Jr., Grace

Ruling Elders

Mark Belz, Missouri

Class of 1989

Robert M. Ferguson, Pacific

John G. Thompson, Westminster

Class of 1988

Paul Gilchrist, Tennessee Valley

William Huffman, Central Carolina

Class of 1987

Rodney King, Southwest

John Van Voorhis, Calvary

Alternates

David R. Dively, Great Lakes

Joseph D. Phelps, SE Alabama

B. To Be Elected:

Class of 1991

One Teaching Elder

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1991

David R. Dively, Great Lakes

Donald Campbell, Eastern Carolina

Alternates

Rod Mays, New River

Granville Dutton, North Texas

BIOGRAPHICAL SKETCHES OF NOMINEES TO COMMITTEE ON JUDICIAL BUSINESS

David R. Dively: Pastor, First PC, Bad Axe, MI. Alt GA JB, 86-87. JB Com of Com, 82, 83. Pby Jud Commission, 82. Pby Stated Clerk, 82. Chairman Jud. Commission, 83. Has strong interest in, done extra study in & had exper. in the area of judicial business & church discipline. Studies law as an avocation. Has served as moderator & parliamentarian of Pby.

Rod Mays: Pastor, Covenant PC, St. Albans, WV. JB Com of Com, 83,85. Pby Moderator, 84, 85. Pby CEP, 80, 81. Pby MNA, 81-84. Pby Ministers & Cand, 84-86. Exper. in parliamentary procedure. Appointed by Gov. of WV to serve on WV Comm. on Children & Youth, 80-84. Concern for jud. cases to have a fair & orderly hearing to protect peace & purity of Church.

Donald Campbell: Medical Doctor working for Royal Canadian Mounted Police. GA Nominating, 85. Pby Candidates & Cred., 80, 82-. Pby MNA, 84-. Pby CEP, 84-. Session Records, 85. Pby Missions, 86. Background in Free Church of Scotland gives him a basis for useful input in BCO revision. Is zealous for God's honor and for justice. Wide knowledge of Scripture.

Granville Dutton: Attorney in legal dept. of oil Company. Board of RTS. N TX Board of Trustees. Involved in taking Casa Linda PC case arising from a law suit by Grace Union Presbytery, PCUSA, to the Texas Supreme Court and may appeal to US Supreme Court. Knowledgeable Presbyterian. Decides on the merits of issues under God.

III. OTHER AGENCIES

BOARD OF TRUSTEES OF COVENANT COLLEGE

A. Present Personnel:

Teaching Elders

Class of 1990

William Barker, Western Carolina
Robert W. Bowman, Central Florida
Thomas G. Kay, Warrior
C. Al Lutz, Great Lakes
Morton H. Smith, Western Carolina

Ruling Elders

Richard Chewning, North Texas
Hugh O. MacLellan, Sr., TN Valley

Class of 1989

Allen Mawhinney, Pacific
J. Render Caines, TN Valley
James J. Conrad, Southern Florida

Robert D. Gray, Delmarva
Wendell Graves, OPC
William McKay, Western Carolina
William H. Hall, Central Florida

Class of 1988

W. Wayne Curles, Central Georgia
John M. MacGregor, North Georgia
J. Gary Aitken, Palmetto
James K. Day, Grace

Herbert Crews, Calvary
James E. Bus, Eastern Carolina
Graham Gutsche, Delmarva

Class of 1987

Stephen Leonard, Missouri

Joel Belz, Western Carolina
Robert Butterfield, Central Florida
Clarence Den Dulk, OPC
Myron Dunton, Oklahoma
Robert Heerdt, Philadelphia
James Kaufmann, Evangel

B. To Be Elected:

Class of 1991

Seven Members (Teaching or Ruling Elders)
(One may be from other NAPARC denominations)

C. Nominations:

Class of 1991

Arthur Broadwick, Ascension
Robert S. Rayburn, Pacific NW
Dale Smith, North Texas
Stephen Leonard, Missouri
Danny Levi, Southern Florida

Robert Butterfield, Central Florida
Myron Dunton, Mid-America

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF COVENANT COLLEGE

Arthur Broadwick: Pastor, Providence PC, Pittsburgh, PA. Alt MNA, 76. Chrmn GA Nominations, 84. Pby MNA, 75-80. Pby Ministerial Relations, 79-83 (Chrmn, 79). Firm commitment to Chr. Educ.

at all levels. His congregation started a day school 9 yrs ago. It has expanded to K-9 with 90 students.

Robert Butterfield: Insurance Adjuster. Covenant College Trustee, 80-. Pby MNA, 2 terms. Pby minister & his work, one term. 3 children graduated from Covenant College. Committed to Christian Education.

Myron Dunton: Retired Chemical Engineer. Covenant College Trustee, 6 yrs. Committed to the college and its purpose. Member of Cov Coll Physical Properties Comm, Chrmn of Long Range Planning Comm, & on Exec. Comm.

Stephen Leonard: Career Personnel Officer for the United States Army. Chaplain Corps. Cov Coll Trustee, 81-84, 85-. Founder/Dir. of Nat. Pres. & Ref. Youth Leadership Conference, 77-. Chrmn Pby CEP, 2 yrs. Chrmn Pby Credentials & Education, 2 yrs. Pby Moderator, 2 yrs.

Robert S. Rayburn: Pastor, Faith PC, Tacoma, WA. GA Theo Ex Comm, 83-86. Chrmn GA Ad-Interim Comm on Paedocommunion, 84. Pby Candidates Comm, 78- (chrmn, 4 yrs). Requested by the College. Grad of Cov. Coll. Interested in Christian Higher Education. Enthusiastic supporter of Covenant's program.

Dale Smith: Pastor, Colleyville PC, Colleyville, TX. Requested by the College

Danny C. Levi: Assoc. Pastor, Granada PC, Coral Gables, FL. Pby Candidates Comm, 80-86. Commitment to Christian Education. Advisor to Granada Christian School. Association with Westminster Christian School. 8 yrs of youth ministry with Youth for Christ & Granada Church.

BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY

A. Present Personnel:

Teaching Elders

John E. Grauley, Central Georgia

Richard W. Tyson, Philadelphia

Charles B. Holliday, Ascension
John W. Buswell, Central Florida
James D. Hatch, North Georgia
Rodney D. Stortz, Missouri
Allan M. Baldwin, Great Lakes

Bill Combs, Grace
J. Robert Fiol, James River

Ruling Elders

Robert Morrison, Delmarva
Arthur C. Stoll, Northern Illinois
Herbert Hollender, Western Carolina
Will Huisigh, Pacific Northwest
Vernon Pierce, Central Florida

W. Lee Troup, Ascension
Richard H. Ellingsworth, Delmarva
Robert F. Struck, Evangel
James B. Orders, Jr., Calvary
G. Paul Jones, Jr., Central Georgia

John E. Spencer, Evangel

Clark Breeding, North Texas
Lanny Moore, Calvary
William Thompson, Mississippi Valley
Robert N. Taylor, Pacific

B. To Be Elected:

Class of 1991
Six Members (Teaching or Ruling Elders.)
(Two may be from other NAPARC Denominations.)

C. Nominations:**Class of 1991**

John Reeves, Mississippi Valley
Robert B. Vincent, Sr., Louisiana

Clark Breeding, North Texas
John Prentis, Missouri
Robert Burrows, Missouri
Lanny Moore, Southern Florida

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF COVENANT SEMINARY

Clark Breeding: Retired Managing partner of the Dallas Office of Peat, Marwick, Mitchell & Co., CPAs. Was Chrmn of its Petroleum Industry Committee. Trustee CovTS, 74-. Pby Nominating, 86-87. On CovTS Exec. Comm., Chmn of Finance Committee & Treasurer.

Robert Burrows: President, Rawlings Sporting Goods. Dir. of Leadership Dynamics Inc., 84-. Has developed management principles from Bible which he has used with many Fortune 500 companies. Lead management team turnaround at Chrysler. Is helping CovTS develop management seminars for continuing education. Rich knowledge of leadership skills.

Lanny Moore: President of Suncoast Contractors Supply, Inc. Trustee CovTS, 73-86 (Chmn, 5 yrs.). Brings much needed experience.

John Prentis: President & chief operating office of Veritas Publ. Corp. & publisher of the *St. Louis Globe Democrat* newspaper. Chrmn of Bd of Westminster Chr. Academy in St. Louis. Former Pres. of united MO Bankshares Corp. Broad Business Exp., spiritual leadership, & contacts throughout the Midwest.

John Reeves: Pastor, Westminster PC, Jackson, MS. Trustee of CovTS, 84-85. GA CEP, 77-80. Pby CEP, 74-76. Pby Examining, 72-73, 79-80. Pby MTW, 81-84. Interested in Seminary Education & his congregation supports the CovTS askings.

Robert B. Vincent, Sr.: Pastor, Jackson Street PC, Alexandria, LA. GA Nominations, 79-81. Pby Admin, 85. Pby Theo. Examin., 76-84. Pby CEP, 75. Statistical growth pattern of his church is slow but sustained. High interest in Theo. Studies & in training men for the Gospel ministry.

TRUSTEES FOR INVESTOR'S FUND**A. Present Personnel:****Class of 1990**

Taylor McGown, Evangel

Ray Jones, North Georgia

Class of 1989

John Montgomery, North Georgia
Rodney Whited, Central Florida

Class of 1988

Ralph Mittendorff, S. Florida

Wallace Krohn

Class of 1987

Paul Anthony, Ascension

B. To Be Elected:**Class of 1991**

One - ruling or teaching elder

C. Nominations:

Since no one has been nominated for this position by the presbyteries, this matter will be handled at the General Assembly.

TRUSTEES FOR INSURANCE, ANNUITY, AND RELIEF FUND**A. Present Personnel:****Class of 1991**

Ronald Horgan, Oklahoma

J. Edmund Johnston, Jr., Mississippi Valley

Class of 1990

Douglas Haskew, Evangel
Dale S. White, James River

Class of 1989

Earl Morris, Palmetto
Gordon W. Frost, Southern Florida
Louis Philhower, Central Georgia

Class of 1988

Robert Van Fleet, Central Florida
James Shipley, Central Georgia
David Jussely, Grace

Class of 1987

Louis Philhower, Central Georgia
David Jussely, Grace

B. To Be Elected:

Class of 1992

Two Members (Teaching or Ruling Elders or Deacons)

C. Nominations:

Class of 1992

Thomas Leopard, Evangel
S. Michael Preg, Jr., Missouri

BIOGRAPHICAL SKETCHES FOR NOMINEES TO COMMITTEE ON INSURANCE, ANNUITY AND RELIEF FUND

Thomas Leopard: Administrator, Briarwood PC, Birmingham, AL. Board IAR, 81-85 (Chmn, 2 yrs). PCAF Board, (Chmn, 1 yr). Chmn Pby COA Comm. CPA. 20 yrs. of business & accounting experience. Member of Nat'l Assn. of Church Business Administration.

S. Michael Preg, Jr.: Pastor, Westminster Reformed PC, Ballwin, MO. 5 in 5 Comm, 78-82. GA Pby Boundaries Comm, 86-. GA Nominating, 87-88. Master's degree in Business Admin. 10 yrs. of business & management exp. Advised & taught other ministers & seminary students in the areas of finance, insurance & taxation.

**BOARD OF TRUSTEES FOR THE
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

A. Present Personnel:

Class of 1990

G. Samuel Bartholomew, Western Carolina
John Albritton, Evangel

Class of 1989

Ross Bair, Southern Florida
David S. Huggins, Jr., Tennessee Valley

Class of 1988

Thomas Barnes, Southeast Alabama
Robert C. Eberst, Southern Florida

Class of 1987

T. K. Hart, Calvary
Vernon Cotten, Mississippi Valley

B. To Be Elected:**Class of 1991**

Two Members (Teaching or Ruling Elders)
At least two of total are to be Teaching Elders

C. Nominations:**Class of 1991**

Ralph Lord, Mississippi Valley
R. Larson Mick, Tennessee Valley

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF PCA FOUNDATION

Ralph Lord: Investment Banking. 23 yrs exp. in investment business. Chrm of Board of a bank holding company. Accustomed to advising institutions & individuals in the management of fixed income & equities.

R. Larson Mick: Vice Pres & Trust Officer of Pioneer Bank with a J.D. and an LLM degree in tax. GA JB, 3 yrs. Pby CEP. Pby MNA, 79-80. Exp. in managing assets for a variety of bank trust accounts with different needs. Primary responsibility for accounts totalling \$16 mill.

BOARD OF TRUSTEES OF RIDGE HAVEN**A. Present Personnel:****Teaching Elders****Class of 1991**

George Long, Tennessee Valley

Class of 1990

Gordon K. Reed, Central Georgia

Class of 1989

Edward T. Noe, Philadelphia

Class of 1988

Jayme S. Sickert, Calvary
Henry Bishop, Grace

Class of 1987**Ruling Elders**

Rene Schmidt, Southern Florida

Howard J. Hokrein, Central Georgia

George F. Fox, Ascension

Royce C. Waites, Calvary
Newton Brooks, Covenant

B. To Be Elected:**Class of 1992**

Two Members (Teaching or Ruling Elders)

C. Nominations:**Class of 1992**

Malcolm M. Griffith, Gulf Coast
Robert Bradbury, Ascension

BIOGRAPHICAL SKETCHES OF NOMINEES TO THE COMMITTEE ON RIDGE HAVEN

Malcolm M. Griffith: Assoc Pastor, McIlwain PC, Pensacola, FL. Pby Stewardship, 80-81. Pby MNA, 83-85. Pby Admin, 86-. Great interest & support for Ridgehaven & made numerous trips there. Dir of McIlwain's Ridgehaven Family Conference, 5 yrs. Interested in camp & conference work. Dir. of Pensacola Youth Crusade & Coord of Pen. Theol. Inst. 6yrs

Robert Bradbury: Pastor, Raccoon PC, Aliquippa, PA. Pby CEP & camping, 82-85. Pby Missions, 66-72, 77-81. Pby Ministerial Relations, 75-77. Wide range of exp in the area in the area of camping

and retreats. Involved in church and presbytery-wide family retreats. Over 27 yrs. directed many Senior high Summer Conferences and retreats.

NOMINATIONS FROM THE FLOOR

I. PERMANENT COMMITTEES

MISSION TO NORTH AMERICA

Class of 1991

TE Philip D. Douglass, Missouri, to replace TE Ken Smith

Philip D. Douglass: Has planted 4 churches as organizing pastor; has gathered core group, finances and church platner for an additional 7 churches in Washington DC. Served as chairman of MNA for Delmarva Presbytery. Now Professor of Church Planting at Covenant Seminary training students as he plants churches.

MISSION TO THE WORLD

Class of 1991

TE Addison P. Soltau, Great Lakes, to replace TE Thomas Ramsey

Addison P. Soltau: Professor of missions, CTS, St. Louis, MO. Life-long study and practice re the mision of the church. Been & reared overseas, 17 yrs in Japan as a missionary in church planting & theological education. Member of World Presbytery Missions 75-82. MTW, 82-86.

Class of 1991

RE William R. Campbell, Southern Florida, to replace RE Herbert Danielson

William R. Campbell: Has served effectively on a world mission board for 15 years. An RE in lake osborne PC, Lake Worth, FL. Presently on staff of Lake Osborne as Church Administrator. Wants to serve on MTW and would be faithful and diligent.

Class of 1991

RE Robert Mifflin, Delmarva, to replace RE Herbert Danielson

Robert Mifflin: Exec. of Texaco Corp. Exp. in management & business. RE of Evangelical PC, Newark, DE. Active member of World Presbyterian Missions, 78-82. Member of MTW transition team between WPM & MTW. Served MTW 82-86 & was chairman of the finance committee.

Class of 1991

RE Wesley Ulrich, Philadelphia, to replace RE John L. Thompson III

Wesley Ulrich: Missionary to the near east. He was put up last year but was on leave from MTW. Now he is no longer with MTW.

Class of 1991

RE W. Jack Williamson, Southeast Alabama, to replace RE Don W. Cole

W. Jack Williamson: spiritually qualified in heart and mind. His expertise in the field of missions makes him very valuable. He has the time to allow him to serve. His gifts and desire to serve the Lord of the Church are very evident.

II. SPECIAL COMMITTEES

INTERCHURCH RELATIONS COMMITTEE

Class of 1990

TE James O. Brown, Jr., Delmarva, to replace Kenneth Hash

James O. Brown, Jr.: Assoc. Pastor, Faith PC, Wilmington, DE. Pby CEP Comm. Pby COA Comm. Has considerable advanced study in administration, represents wide spectrum of PCA. Because of serious illness in Comm, no other nomination submitted from Delmarva Presbytery.

III. OTHER AGENCIES

TRUSTEES FOR COVENANT COLLEGE

Class of 1991

RE Joel Belz, Western Carolina, to replace TE Danny C. Levi

Joel Belz: Chrm Pres. Search Committee of Covenant College. Exec. Editor of *God's World*. RE, Covenant RPC, Asheville, NC. President of Board of Directors, Asheville Christian Academy (4 yrs.). Chairman, Academic affairs committee of Board of Trustees, Covenant College.

Class of 1991

RE James J. Kaufman, Evangel, to replace Dale Smith

James J. Kaufman: Sec. Board of Trustees, Covenant College. Electrical Engineer. Marshall Space Flight Center (retired). RE, Reformed PC, Huntsville, AL

Class of 1991

RE Robert Heerd, Philadelphia, to replace Arthur Broadwick

Robert Heerd: Vice Chairman Board of Trustees of Covenant College. Graduate of Calvin College. President of a firm marketing corporate employee benefit plans. Past moderator of Philadelphia Presbytery.

TRUSTEES FOR COVENANT THEOLOGICAL SEMINARY

Class of 1991

TE Bill Combs, South Texas, to replace TE Robert Vincent

Bill Combs: has just completed a term on the board and because he was in the process of changing presbyteries his new presbytery failed to renominate him. He has been a faithful and diligent member and ought to be continued.

TRUSTEES FOR INSURANCE, ANNUITY, AND RELIEF FUND

Class of 1988

David H. Jussely, Grace

David H. Jussely: Pastor, Woodland PC, Hattiesburg, MS. Husband & father of 4 children. Served partial term 85-87 on IAR Board to fill unexpired term of trustee who resigned. Has served on the Insurance & Relief Committees of the Board.

Class of 1989

Louis Philhower, Central Georgia

Louis Philhower: President of Essex Company, an investment company in Macon, GA. Elder in First PC, Macon, GA. Has served a partial term 85-87 of the unexpired term of a trustee who resigned. Chairman of the Investment Committee for the trustees & is also a member of the Annuity Committee.

TRUSTEES OF INVESTOR'S FUND FOR BUILDING & DEVELOPMENT**Class of 1991**

RE William Grier, Great Lakes

William Grier: RE, Tates Creek PC, Lexington, KY. Solid commitment to Christ. Civil Engineering firm owner and manager. Regularly advises clients on investment/municipal bonds, etc. willing to serve.

RE W. Douglas Haskew, Evangel

W. Douglas Haskew: worked for 30 yrs with Torchmark Corporation in Birmingham, AL, an investment firm. He is presently an investment advisor, registered representative of Securities Exchange Commission and the National Association of Securities Dealers. Mr. Haskew is a fellow, Life Management Institute, chartered financial consultant and has a Masters in Religious Education from Birmingham Theological Seminary.

RE Bob King, Evangel

Bob King: plaintiff attorney for 39 years. Deacon for 18 yrs. SS teacher men's class 30 years. advise clients on investments of large sums. Worship Committee Chairman, First PC. Plaintiff Jury Trial Attorney Assn. Knows laws on investments.

TE Robert Wilcox, Central Carolina

Robert Wilcox: Many yrs developing business markets. Insurance experience. Development director PEF, active in acquiring and developing properties. 2 terms on MNA committee. Presbytery Elder of church growth 77-.

RE James Preston, Great Lakes

James Preston: Faithful and committee member of Christ Church, Grand Rapids, MI. Presently an RE and has served as chairman of the building committee for our new church. office manager for the Grand Rapids office of the A. G. Edwards brokerage firm.

TRUSTEES RIDGE HAVEN CONFERENCE CENTER**Class of 1992**

RE Royce G. Waites, Palmetto, to replace Robert Bradbury

Royce E. Waites: Eager to serve. Previous chairman of Board. Owner of commercial roofing and kitchen supply businesses. Commissioner to over 10 GAs. Mayor of Forest Acres, SC. Very few have invested more hours in Ridge Haven. RE in Northeast Church.

Recommendations

1. That the Assembly authorize the Stated Clerk to mail out ballots by simple first class mail and not certified, which is far more costly and time consuming.
2. That the Assembly ratify the election by the Committee of the Chairman and Secretary for next year, and authorize this as the standard procedure hereafter.

Respectfully submitted,
Henry M. Hope, Jr.
Chairman

APPENDIX N

**REPORT OF THE PRESBYTERIAN CHURCH
IN AMERICA FOUNDATION TO THE
FIFTEENTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

Fathers and Brothers:

1986 was another very good year for the PCA Foundation. We have now passed our fourth year since J & R created a full-time ministry for the Foundation. At that time the leadership was predicting a time frame of 5-7 years before significant results could realistically be expected. But the Lord has been good to us, and the people have responded. And we are very grateful.

In spite of this, the ministry of the Foundation is still largely unknown to the people of our denomination at the grass roots. As our leadership better understands and communicates the great value of this ministry, the results will be even greater.

Gordon McDonald refers to development work as the "contact and development of responsible people who are motivated to use what they have for the expansion of the Kingdom of Christ." I like that definition because these are the people whom the Lord has given me the privilege of meeting and serving. The problem is not one of motivation, it is one of education - *how* can a person with such motivation not only be a good steward, but a more *effective* steward both for his/her family and various areas of the Lord's work? And with the Tax Reform Act of 1986, education becomes even more critical.

Perhaps the best way to give you a picture of the Measurable Results we have seen is to give you an overview of our Planned Giving Report. (A full Report is available upon request.)

A. In 1986

* New Gifts received	\$ 918,420
* Annual Distributions Made to:	
Local Churches	171,437
Mission to North America	70,169
Mission to the World	45,774
Christian Education and Publications	40,500
Covenant Theological Seminary	32,605
Covenant College	17,200
Committee on Administration	4,194
Others	<u>28,469</u>

TOTAL \$ 410,348

B. From 1983-1986

New Gifts Received	\$ 2,859,373
Actual Distributions	1,126,628
Gifts deferred for future distribution	2,172,587
Advise and Consult Trusts	809,732
Endowments	427,761
Known Bequests	21,698,028

* This does not include two Charitable Lead Trusts which will pay to us \$130,000/year for the next 25 years. This amount will be included as received.

C. The Actual Distribution + Potential versus Support paid by PCA Ministries looks like this:

<u>SOURCE</u>	<u>ACTUAL</u>	<u>TOTAL POTENTIAL</u>	<u>SUPPORT PAID</u>
Local Churches	\$ 313,681	\$ 723,340	0
Mission to North America	208,132	671,364	64,593
Mission to the World	185,488	515,703	64,593
Christian Education/Publications	80,279	259,203	64,593
Covenant Seminary	77,354	612,675	64,593
Covenant College	64,129	303,363	64,593
Committee on Administration	53,761	264,471	64,593
Others	144,112	144,112	0

RECOMMENDATIONS:

1. The proposed Budget be approved.
2. The two (2) regular vacancies of the Board to be filled.
3. Each church be encouraged to consider the various ways the Foundation can serve them such as:
Seminars, literature and audio visual materials to educate their people in effective giving.
4. Each church be encouraged to participate in the Memorial Gift Program.

APPENDIX O

REPORT OF RIDGE HAVEN CONFERENCE CENTER TO THE FIFTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. Introduction and Information

The exciting life-changing ministry of your Conference Center is continuing to grow. During the last year more than 5,000 persons attended gatherings at Ridge Haven.

These meetings ranged from week-long conferences to shorter term seminars and retreats. Programs were tailored to the respective age groups and interests. This ranged from kindergarten to Springtimers and Keenagers (ages 55-100).

Your Conference Center's ability to minister to adult groups is severely limited by the lack of bedroom facilities. With only 48 bedrooms we are unable to accommodate a number of adult opportunities. This is a distressing situation when you see the deterioration of the home and other adult relationships which is so prevalent today.

The PCA has a responsibility to counter these destructive forces. We have the answers, and we have the effective methods for getting these answers to those who so desperately need them. What we lack are adequate facilities. Ridge Haven urgently needs 48 additional bedrooms.

These needed bedrooms offer an outstanding opportunity to invest in our Lord's work. What more satisfying dividend could be desired than knowing you are helping to provide a place where adult lives are being changed spiritually; where broken relationships are being renewed; where marriages are being repaired; where parents are learning to train up their children according to His Word?

For only \$150,000 Ridge Haven can build a building with 12 bedrooms with private baths, two lounge meeting rooms, all complete with furnishings, utilities, and parking lot. If you have checked building costs lately, you know this price is a bargain. The needed 48 bedrooms would cost only a total of \$600,000. This is less than \$4 per member of the PCA. If all members of the PCA gave toward this need, it really would not be a sacrifice or a burden.

Paved roads are now a reality at Ridge Haven. The State completed paving road #1139, Old Toxaway Road. Following that, one of our Lord's generous servants provided \$70,000 toward the paving of the roads in the Conference Center. Other interested persons gave the remaining \$20,000 necessary to complete the paving of the roads and parking lots. This wonderful provision from our Lord is greatly appreciated by all who come to Ridge Haven.

Interest in the residential areas continues to grow. There are now 10 completed homes. Six of these are occupied year-round. Already this year, 4 additional homes are planned for construction, and 3 of these will be for year-round occupancy. Home builders vary in age from their early 30's to retirees.

The mission of Ridge Haven is to provide facilities and programs which faithfully proclaim God's Word. This ranges from presenting the simple gospel message of salvation to in-depth discipling in reformed theology. That your Conference Center is accomplishing its mandated purpose is illustrated by the following selected quotations from those who have visited Ridge Haven.

"In my years of camp directing, I have found the facility to be a crucial ingredient of the recipe for a successful camp. Ridge Haven ranks near the top of my list. The accommodations were excellent. The food, superb. The staff - very helpful and low-key."

"About Fifty junior age children responded to the invitation for salvation and assurance of salvation during the opening evangelistic service during the Junior Camp at Ridge Haven. Counselors divided up the camps and it was a beautiful sight to see counselors and campers with open Bibles talking about their commitments to Christ. You can be truly grateful to God for such a wonderful place where our Lord and Savior is exalted."

"The PCA Young Adult Conference at Ridge Haven was truly a blessing to me. I left the Conference on Sunday with a greater and deeper sense of the abiding presence of

God in my life. Not only did I leave with a greater knowledge of God's Word and its application in my life, but I also left with more intimate relationships which were nourished through small group discussion and prayer. Ample time for volleyball, hiking and other recreation was provided, allowing us to be refreshed and strengthened in the fresh, mountain air. I would encourage any single young adult to take advantage of the nourishing and rejuvenating Young Adult Conference."

"Ridge Haven means escape from the routine tasks and cares of life to concentrate on learning from God's Word and building relationships in the body of Christ. What a blessing it is in our little denomination to have godly expositors of the Word who make it relevant to our lives in a lively, entertaining way without compromising the demands it makes on our lives! How rewarding it is to share with believers from other regions and walks of life - it refreshes our friendships within our own church fellowships to see how we form but a fragment of Christ's gloriously complex and mysterious body."

"Just wanted to drop you a note of encouragement. This past summer we sent a few junior young people to Ridge Haven. Two of our teenagers came to know the Lord as their Savior and have subsequently been baptized and are being discipled by one of our men. I did want you to know how pleased we were with the entire week. We're looking forward to sending other young people to Ridge Haven this summer."

II. Recommendations:

1. That Sessions and Churches be encouraged to acquaint their congregations with the ministry of Ridge Haven and the need for financial support, especially the need for funds for additional adult accommodations.
2. That Sessions and Church be requested to include Ridge Haven in their annual budgets to underwrite the operating expenses.
3. That Sessions and Churches be encouraged to pray for the ministry of Ridge Haven.
4. That Ridge Haven's 1987-88 budget be approved as submitted through the Committee on Administration.

Respectfully submitted,

Newton J. Brooks, Secretary
Board of Directors
Ridge Haven, Inc.

APPENDIX P

THE REPORT OF THE STUDY COMMITTEE ON QUESTIONS RELATING TO THE VALIDITY OF CERTAIN BAPTISMS

PREFACE TO THE REPORT

In accordance with the action of the last General Assembly, the Study Committee is resubmitting its report to this General Assembly.

A key factor involved in the postponement by the last Assembly of action on this report was an awareness of the need for the elders of the denomination to have adequate time to study the report. The Committee therefore thought it wise, now that the Assembly has had adequate time to study the report, to re-focus on that which the Assembly has studied and to continue to postpone introducing another question with its new study material until this most basic question is resolved.

Not only did the Committee think it wise to refocus only on the first and most important question, it was also prohibited from conducting study sessions on the remaining question by the cost restraints placed on it by the Committee on Administration complying with the actions of the last General Assembly. Thus the Committee respectfully re-submits its original report and offers its recommendations for adoption. Work on the remaining question will be aided by knowing the mind of the Assembly on the Scriptural argument undergirding the Committee's recommendations concerning the first main question.

In re-submitting its report and recommendations, the Committee has made some changes which it calls to the attention of the Assembly. Other than these changes, the report and its recommendations are the same as that which was submitted last year. Some revisions have been made to the paragraph reflecting the historical survey of the actions of American Presbyterian Churches. They consist of the removal of reference to a judicial case, because the significance of the action is technically ambiguous, and very slight editorial changes that this removal necessitated.

The major change is the inclusion of another recommendation (numbered in this report as 5). This recommendation was necessitated by the fact that a question, posed by the Western Carolinas Presbytery, has not been answered by the General Assembly as the study had originally assumed. The Committee is recommending the answer originally proposed both by the Sub-Committee on Judicial Business and the Committee of Commissioners on Judicial Business. This additional recommendation has triggered a partial rewriting of the second introductory paragraph to make reference to the new recommendation and at the same time to clarify the paragraph.

With these words of explanation, the Committee re-submits its report revised as indicated above.

THE REPORT

The Study Committee has had committed to it certain questions raised by Grace Presbytery and by Western Carolinas Presbytery, and also the proposed answers to these questions offered by the Subcommittee on Judicial Business, a minority of that Subcommittee, and by the Committee on Commissioners. The questions which this committee was asked to deal with can be essentially reduced to two: (I) What, if anything, would make the baptism of a church invalid as a Christian baptism?, and (II) Has one who was presented for baptism or christening by non-Christian parents, or one who was baptized as a supposed convert but without real saving faith, received Christian baptism?

The Study Committee adjudged that its task was restricted to these two items and it adjudges that the answer to these two questions will answer all but one of the questions of the two presbyteries. This report addresses itself to the first question and propose three recommendations (1,2,3) to respond to this first question. A subsequent report will address itself to the second question after further study has attempted to reach a consensus on the understanding of what the Scripture says on this question (recommendation 6). The Committee considers the only other two questions raised about baptism to be adequately answered by responses on which both the Committee of Commissioners on Judicial Business and the Sub-Committee on Judicial Business have concurred. The Study Committee is recommending these proposed responses as answers to these other two questions (recommendations 4 and 5).

I. Is the baptism of certain "church" bodies invalid?

The committee approached this question constrained by the biblical teaching Eph. 4:5; cf. *Westminster Confession of Faith* xxviii, 7) that there is one baptism. Thus it addresses the question of valid or invalid baptism not as one of rebaptism. In approaching the subject of a valid or invalid baptism, the Committee was instructed by the analogy of Acts 19:1-7. In this account, the disciples of John the Baptist are not rebaptized with a second Christian baptism, even though of course one may speak in some sense of a rebaptism, since they had been baptized into John the Baptist's baptism, but when baptized by Paul in the name of the Lord Jesus they were baptized for the first time with Christian baptism. Even though the baptism of John is not regarded as invalid but as not the baptism of Jesus, this passage does provide the church an example, by analogy, of evaluating a previous baptism and then proceeding to Christian baptism if that former baptism is not regarded as Christian. It should thus be agreed that it is an appropriate act to administer Christian baptism if a previous baptism is regarded as invalid, and it should also be agreed that this is not a second Christian baptism or a rebaptism.

In conducting its study the Committee sought to be guided by our supreme standard, the Scriptures, and by our subordinate standards, the Westminster Confession and Catechisms, which we have sincerely received and adopted as containing the system of doctrine of the Scriptures. Since the Scriptures do not deal directly with our question, we have followed the hermeneutical rule of our Confession of deducing "good and necessary" consequences (*Westminster Confession of Faith*, I, 6) from the Scriptures in solving this question and have especially utilized these consequences already drawn by our confessional standards.

In addition, we have consulted writers on the subject from various ages of the church, study reports in various presbyteries of our own and sister Presbyterian churches, and we have reflected again on a number of concrete situations ranging from the ancient Donatist controversy up to and including the concrete situations in a local congregation.

In particular, we have been especially constrained to consider the decisions of our spiritual predecessors, i.e., the highest courts of American Presbyterian churches (cf. *Westminster Confession of Faith*, xxxi, 2) who have dealt with the same question. Two considerations guided the historical research. The first was to cite the actions of "spiritual predecessors." Thus later decisions of main-line Presbyterian bodies which the PCA (or the RPCES) had left were not cited. The second was to cite decisions where the assemblies made a judgment on the question since the presbytery had asked for such a judgment and therefore not to cite any postponement or any decision in which the assembly simply referred the matter back to sessions with or without reference to the Standards or earlier assembly decisions.

In its historical survey, the Committee found that with one exception the General Assemblies of American Presbyterian churches where making a judgment on the matter have taken the position of non-validity for Roman Catholic baptism. This was done in 1845 by the Old School Assembly and the reasons given in the report have prevailed until today. The Cumberland Presbyterian Church took the same position in 1876. The United Presbyterian Church in North America, in various actions from 1869 to 1871, took the same position. The Presbyterian Church, U.S., commonly referred to as the Southern Presbyterian Church, had consistently taken the same position of the non-validity of Romish baptism. The Southern Church referred to the action of the General Assembly, Old School, of 1845, but took a full action of its own in 1871. The Assembly of 1884 reaffirmed the action of 1871 and the Assembly of 1914 declined to rescind its action of 1884. The one exception is the action of the 1981 Synod of the Reformed Presbyterian Church, Evangelical Synod, espousing and reiterating the objections of Charles Hodge to the decision of the 1845 General Assembly.

As this historical survey has indicated, the question of the non-validity of baptism has often become the question of the validity or non-validity of Roman Catholic baptism. In the question posed by the presbytery this is the group first named and this group was mentioned on the assembly floor as that which presents to our churches at home and abroad through the conversions of previous members the most pressing pastoral concern. These historical and pastoral concerns, coupled with the unique historical and theological perspective that this church presents, convinced the Committee that its study should focus on the baptism of this group as a test case without presuming to restrict its study or the principles discovered to this group.

The Committee considered it one of its first responsibilities to ascertain what is involved in true Christian baptism. The form comprises water and the name of the Trinity (Mt. 28:19, sometimes expressed, however, by the name of the Savior Jesus alone as the mediatorial representative of the Trinity; cf. Acts 2:38 and elsewhere in Acts and the New Testament, *Westminster Confession of Faith* xxviii, 2; *Larger Catechism* 165; *Shorter Catechism* 94). The basic assumption, intention or design is that the Christian rite or sacrament of baptism is being performed. The *Westminster Confession of Faith*

(xxviii, 1) summarizes the biblical truths in reference to baptism when it says that it is a sacrament "not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life" (cf. *Larger Catechism* 165; *Shorter Catechism* 94). Thus baptism teaches the doctrine of union with Christ and its implications for the believer and also union with Christ's people, both His spiritual body and the visible Church ("for the solemn admission of the party baptized into the visible Church, *Westminster Confession of Faith*, xxxviii, 1, reflecting such biblical passages as Acts 2:38-42, cf. also *Larger Catechism* 165). Furthermore, baptism is given as a sacrament to Christ's Church to be administered by the Church in its ministry ("which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world" (*Westminster Confession of Faith* xviii, 1 reflecting Mt. 28:19, 20; cf. xxvii, 4, and xxviii, 2, and *Larger Catechism* 164). With this generally agreed upon conception of what baptism is, according to the Scriptures and the summary of the Scriptural truth provided by the confessional documents, the committee examined the two approaches to the question of the validity of baptism using the Roman Catholic baptism as a test case as previously indicated.

A. An Analysis of the Arguments for the Validity of Roman Catholic Baptism.

The committee considered the arguments presented by the RPCES Synod's committee report. In doing so, it followed the advice and urging of that committee to read and consider the arguments of the most vigorous American exponent of that position, C. Hodge. The article by Hodge, written in opposition to the 1845 Assembly's decision on the matter, which Hodge himself felt constrained to note was by a vote of 169 to 8, with 6 abstaining, appeared in the *Princeton Review* of 1845, pp. 444, ff., and has been reproduced in Hodge's *Church Polity*, pp. 191 ff. The writer argues that three things are necessary for there to be a valid baptism, i.e., washing with water, in the name of the Trinity, and with the ostensible professed design to comply with the command of Christ, i.e., intent. The conclusion reached by Hodge was that the three elements are present in Roman Catholic baptism and therefore that it is valid.

The committee was convinced that this case was both inadequate and also at points in error in reference to Roman Catholic baptism. Its inadequacy is seen by the fact that this appraisal or system of analysis would also of necessity declare as valid the baptism of certain professedly Christian but sectarian groups, such as the Mormons. Usually those arguing for the Roman Catholic baptism would agree that these other baptisms are not valid because in the second and third aspects, in the name of the Trinity and with true design or intent, these other baptisms are not really Biblical and Christian in their use of the Trinity or in their understanding of the design or intent of baptism. But it is just this objection with respect to the true design or intent that the committee thinks applies also to Roman Catholic baptism. At this point we see both an inadequacy and an error.

Although the three elements are present in Mormon baptism, they are now seen to be inadequate as formal and external items. They may now only function as significant items when they are controlled by and expressions of the overarching truth of the Gospel. Without the truth of the Gospel, there is no true and valid baptism even when these elements are present. It is this larger perspective which is necessary and which is lacking in Hodge's application of the three elements to the Roman Catholic church.

As one step forward to this necessary larger perspective, one can see further the inadequacy and error of this three-element approach by comparing it with our confessional evaluation of the other sacrament, the Lord's Supper, as it is administered in the Roman Catholic Church as the mass. Here also one can devise a formal and external description of the elements necessary for a valid Lord's Supper which is properly analogous to that given for a valid baptism, i.e., the prescribed material, bread and wine, the prescribed formula, the words of institution, and the intent, "with the ostensible professed design to comply with the command of Christ" (*Minutes*, RPCES, 1981, p. 45). But notice, in spite of the fact that these three analogous elements are present, our confessional standards adjudge the Roman Catholic observance of the Lord's Supper, the mass, to be invalid. *The Westminster Confession of Faith* (xxix, 2) says "that the Papist sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice," *The Confession* (xxix, 6) goes on to say that the doctrine of the mass "overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries" (italics added).

With this question of doctrine we have come to a larger aspect of the question. It is not only the doctrine of the sacrament itself that is in view, but also the question of the doctrine concerning the church as one faithful or degenerate with respect to the Gospel. It is this larger perspective concerning the church which has already brought Presbyterians in fact to recognize the invalidity of Mormon baptism, even when the three elements are present, and the invalidity of Unitarian baptism (*Minutes of General*

Assembly, 1814; *Minutes* of General Assembly <Southern>, 1871). This brings us then to a consideration of the case for the invalidity of Roman Catholic baptism.

B. The Presentation of the Arguments for the Invalidity of Roman Catholic Baptism.

Although the arguments for this view have surfaced in part in the preceding section and especially in the immediately preceding paragraph, the committee felt it appropriate to present these arguments given in 1845, and also in 1871, in a compact summary form, and then both evaluate and expand that summary for the benefit of the church. The committee is convinced that the essence of the argument was and is persuasive and should guide the church in its decision. The following is our schematic summary of the report of the committee presented to the General Assembly of the Presbyterian Church (Old School) and adopted by that Assembly in 1845 (*Minutes*, 1845, pages 34-37). This summary of ours also reflects similar aspects of the 1871 report (*Minutes*, p. 30). Since these reports are not readily available to the church today, the 1845 report in its entirety and the central portion of the 1871 report relating to Roman Catholic and Unitarian baptism are made available in two appendices at the end of this report.

(1) The Romish communion is not a true church and therefore its sacraments cannot be true and valid sacraments.

(2) The Romish priests are not ministers of Christ and therefore the rites administered by them cannot be regarded as the ordinances of Christ.

(3) The doctrine or meaning of the sacrament of baptism is so corrupted by the Romish communion that it invalidates the sacrament of baptism.

These arguments now need to be set forth in greater detail and evaluated. The force of them is, of course, cumulative, but any one of them, if true, would in itself make the baptism invalid.

(1) The first argument is considered one of the most compelling by the committee. There is an inseparable relationship between the church and the ordinances. The *Westminster Confession of Faith* (xxv, 3) aptly summarizes the truth of Matthew 28:19, 20, and other Biblical passages in indicating that "unto this Catholic visible Church Christ hath given the . . . ordinances of God..." Further, the *Westminster Confession of Faith* (xxviii, 1) speaks of baptism as ordained by Jesus Christ "for the solemn admission of the party baptized into the visible church" (cf., e.g., Acts 2:38-42) and as a sacrament "to be continued in His church until the end of the world" (cf. Mt. 28:19, 20). This relationship is further demonstrated by the fact that the confession appropriately indicates that the administration of the ordinances is one of the marks by which one determines the fidelity of a church or its degeneration so that it is no longer a church of Christ (xxv, 4, 5). It is this perspective that has uniformly persuaded our church, and other true churches of Christ, to regard the baptism of the Unitarian church or the Mormon church as invalid even when a trinitarian formula may have been used, and even when a design or intent of relating the person in some way to Jesus Christ and His death is asserted.

The decision of the 1845 General Assembly made reference to the decision of the 1835 General Assembly (*Minutes*, p. 490) which "Resolved, That it is the deliberate and decided judgment of this Assembly that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church." The General Assembly of 1879 in reaffirming this decision of 1835 wisely reminded the Assembly that this decision was in accord with the Confession of Faith in its evaluation of the headship of the Roman Catholic Church, and thus of that Church itself. (This evaluation is true for all the variant forms of the *Westminster Confession of Faith*, xxv, 6). The decision of 1879 (*Minutes* p. 630) reads as follows:

Resolved, That this Assembly, in full accordance with the words of our Confession of Faith respecting the Church of Rome and its so-called spiritual head, do now reaffirm the deliverance, upon this subject, of the Assembly of 1835, as applying to that Roman hierarchy headed by the pope, falsely claiming to be the Church; which, opposed absolutely and irreconcilably to the doctrines of Holy Scripture, is corrupting and degrading a large part of Christ's Church over which it has usurped supreme control.

Further evidence for this appraisal of the Roman Catholic Church would be the appraisal of the mass already referred to as "most abominably injurious to Christ's one, only sacrifice," as "contrary to the nature of this sacrament, and to the institution of Christ" and as a doctrine which "over-throweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries" (*Westminster Confession of Faith*, xxix, 2, 4, 6). The committee thinks that this apostasy of the Roman Catholic Church does not need to be further established.

A summary statement in the decision of 1845 states the matter with perceptiveness in regard to the implication for baptism: "As certainly then, as the dogmas and practices of papal Rome are not the holy religion of Christ, must it be conceded, that the papal body is not a Church of Christ...; and if not, then...the rite they call baptism, is not, in any sense, to be regarded as valid Christian baptism." In making this appraisal, the committee reminded the Assembly that as long ago as 1790 the Assembly had

made the correlation between true church and true ordinances with the correlary of a false church and invalid ordinances. Although Hodge vigorously challenged this appraisal of the Roman Catholic Church by the General Assemblies of 1835 and 1845, insisting that even Rome's doctrine of salvation manifested that it was a church of Christ, the General Assembly held to its evaluation of 1845, in the reaffirmation of 1879. The Southern Assembly of 1871 took the same position in regard to the Roman Catholic Church as these other assemblies did.

The study committee turned to the book of Galatians because it dealt with a situation analogous to that of the Roman Catholic Church. The false teachers at Galatia taught that one is saved only by a combination of faith and works (Gal. 3:1-5, 11; 5:1-11; 6:12-15). This is also the teaching of Roman Catholicism as evidenced by the decision of the Council of Trent, decisions still in effect. The Apostle Paul called such a message "a different gospel which is really not another," indicated that they did "distort the gospel of Christ," and said that those who taught and held it were "accursed" by God (Galatians 1:6-9). Paul sought to rid the congregation of their presence and teaching.

The Apostle John says that the false teachers and leaders that he opposed "went out from us...in order that it might be shown that they all are not of us" (1 John 2:19). John's verdict covering a group existing alongside of his own fellowship as not part of the apostolic fellowship or communion, made us realize such a verdict would also have to be rendered on a group like that of the Galatian false teachers who were adjudged with equal severity by Paul, if and when they existed as a separate entity. The similarity between the false teachers in the book of Galatians and the Roman Catholic Church is so close that the committee was compelled by the Scripture to come to the same verdict on that group that the Apostle Paul had, and also by implication as the Apostle John had, in an analogous situation.

The effect of this Scriptural perspective for the validity of baptism should be evident. If the message is no gospel, indeed, a distortion of the gospel, and they are accursed by God (Gal. 1:6-9), then any such church group would come under the same indictment. John says that those who leave the teaching of Christ "do not have God" (2 John 9); and Paul says of those who embrace the doctrine of the false teachers of Galatia that "Christ will be of no benefit" (Gal. 5:2) and that they are "severed from Christ" and not in the sphere of grace (Gal. 5:4). Would their baptism be valid, even if with water, in the name of the Trinity, and with the intent to comply with Christ's command? May those who are severed from Christ, from grace, and from God, administer Christ's ordinance of baptism? The committee, on the basis of this consideration of Scripture, joins with the early unanimous verdict of the courts of American Presbyterianism on the Roman Catholic Church and its baptism. It is constrained to answer in the negative.

One of the problems remaining is the fact that John Calvin resisted the urging of the Anabaptists that he, having been baptized by the Roman Catholics, should be (re-)baptized (*Institutes* 4.15.16-18). His response must be understood in terms of the uniqueness of the situation and not wrongly generalized. He, of course, resisted the Anabaptists' desire to have him repudiate his infant baptism and receive baptism as an adult believer. The effect that this situation had upon him can be seen in his insisting that Paul did not really baptize the disciples of John the Baptist in Ephesus and in his insisting that the baptism of John the Baptist is Christian baptism. This insistence, contrary to the text of the Scriptures, is so that he can assert that those were not "re-baptisms" at all in opposition to the Anabaptists. The denomination in which Calvin was baptized was a church in flux, and coming to but not yet beyond the crossroads (cf., *Institutes* 4.2.11). It is not yet the church of the counter-reformation, the Council of Trent and its anathemas on the doctrine of justification by faith alone (see H. J. Schroeder, *Canons and Decrees of the Council of Trent*, "Sixth Session, Decree Covering Justification" and particularly "Canon 9," "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification . . . let him be anathema.") That pre-Reformation church in flux is the church in which Calvin and many of the other Reformation believers had been members. Thus Calvin and the church of today stand at different vantage points in evaluating the Roman Catholic Church, i.e., the church of his infancy, the pre-reformation church, and the Roman Catholic church post-reformation and post-Council-of-Trent. The analogy could be drawn between certain congregational churches in New England before and after the transition to Unitarianism.

The study committee is convinced that this first argument is a firm and true principle and should be followed in regard to the Roman Catholic Church as it is followed in regard to such groups as the Unitarian Church and the Mormon Church.

Just as we have not received members by letter of transfer from the Roman Catholic Church because we do not believe it to be a true church, so we should not receive its baptism, which we acknowledge admits one into the visible church (*Westminster Confession of Faith*, xxviii, 1) as a true and valid baptism.

(2) The second reason given by the General Assembly of 1845 was that the Romish priest are not ministers of Christ and the Word, and therefore the rites administered by them cannot be regarded as the ordinances of Christ. Although your study committee acknowledges the truth of this reason, it regards it as a corollary of reason number (1) and an application of that conclusion and not actually an independent argument.

The perspective of our Confession, which reflects the outcome of the early Donatist controversy, when it says that the efficacy of a sacrament does not depend upon the piety of the one that administers it (*Westminster Confession of Faith*, xxvii, 3), is really dealing with a different situation. That earlier Donatist controversy dealt with the question of a minister who succumbed momentarily to the pressure of persecution. The church in which he ministered was more or less pure in upholding the Gospel. His succumbing to the pressure of persecution did not thus invalidate the sacraments he had administered.

The situation in view in the Roman Catholic priesthood is not that which our Confession and the Donatist controversy addresses. It is that of a ministry and a church which, in the words of Paul describing the false teachers of Galatia, preach "a different gospel, which is not another," "distort the gospel of Christ" and thus lie under the Apostolic judgment, "let him be accursed" (Gal. 1:6-9). Therefore, inevitably, in this case, Romish church and Romish ministry are evaluated alike.

(3) The doctrine or meaning of the sacrament of baptism is so corrupted by the Romish communion that it invalidates the sacrament of baptism.

The committee is persuaded that this argument like argument number (2) is really a sub-point or corollary of argument number (1). When the Gospel's doctrine of justification is repudiated, then the church, its ministry, and its sacraments, all stand under the judgment of the Apostle Paul of "no gospel," of distortion of the Gospel of Christ and of being accursed by God (Gal. 1:6-9). Although the doctrine of the mass can itself directly challenge the once-for-all sacrifice of Christ and its sufficiency and thus by itself be so corrupting that it invalidates that sacrament, and although there are many erroneous features to the doctrine of baptism in the Roman Catholic Church (e.g., baptismal regeneration and forgiveness solely through the operation of the sacrament), in the case of the sacrament of baptism it is not these errors that invalidate the sacrament but rather the overarching repudiation of the Gospel of grace alone through faith alone that invalidates the Roman Catholic Church, its message, and its sacraments.

The committee is persuaded that our church is not being called on to make a relative judgment here of how theologically and biblically erroneous the Roman Catholic Church's view of baptism may be. Rather, it is at each and every place confronted with the heart question of the Scriptures, the Gospel, and with the Apostle Paul's radical and absolute judgment.

In coming to this conclusion, we are provided a perspective from which to address the specific question of the Grace Presbytery. It raised the question whether "the recipients of so-called baptism, by a religious body, which claimed the sacraments as a part of a process of justification (as in the case of Roman Catholic, Church of Christ, or Lutheran churches) <are> proper recipients of Christian baptism?" This committee would advise the Church to distinguish between unfortunate, indeed, serious, errors and that which is *so corrupting* that the so-called baptism is invalid. The same could be said for the doctrine of the Lord's Supper in Lutheran churches. The committee would adjudge that the baptism should be regarded as invalid either when the doctrine of the sacrament absolutely and directly contradicts and denies the gospel (e.g. the mass) or when it is administered in a church that denies the gospel. When the erroneous doctrine is "inconsistently" held in correlation with an overarching affirmation of the essence of the gospel, the sacrament of baptism must be regarded in that larger perspective. In short, from that perspective even the misguided "piety or intention" of a true church of Christ should not be regarded as invalidating the validity of its baptism.

The three arguments given are in essence one - is the church a true church of Christ. And that question is finally one of fidelity to the Gospel. Christ's Apostle Paul speaks the verdict of the Head of the Church when he says that those, are "severed from Christ, <who> are seeking to be justified by law" (Gal. 5:4). We are constrained albeit with great sadness, to echo that verdict which of necessity also falls upon the Roman Catholic Church. And thus we are compelled to admit that its sacraments are invalid and especially that its baptism is invalid.

Recommendations:

- (1) That the Assembly adopt the following recommendations with respect to Roman Catholic baptism:
 - A. that the General Assembly counsel that the baptism of those churches that have so degenerated from the Gospel of Christ as to be no churches of Christ (cf., *Westminster Confession of Faith*, xxv, 5; e.g., Unitarian, Mormon, Roman Catholic) is not to be regarded as valid Christian baptism; and

- B. that converts from those groups be instructed in this matter and be given Christian baptism; and
 - C. that sessions and pastors deal with any of those converts who have difficulties with this matter in the same way that they deal with converts from a non-religious background who have difficulties with baptism for themselves.
- (2) That the Assembly adopt the following recommendation as a further answer to the question of Grace Presbytery:
- A. that erroneous views of baptism, which do not absolutely contradict and overturn the Gospel, do not invalidate the baptisms in these true churches.
- (3) That the Assembly consider and vote upon the answer given by both the Committee of Commissioners on Judicial Business and the Sub-Committee on Judicial Business to the question of Western Carolinas Presbytery which is now also recommended by the Study Committee with the addition of citations from the confessional standards, as follows:
- Q. May baptisms properly be administered to individuals making profession of faith, but who do not intend to become members of the requested congregation? If so, under what circumstances?
 - A. Baptism should not be administered to those individuals making profession of faith but who do not intend to become members of the requested congregation ("Baptism is a sacrament of the New Testament, ordained by Jesus Christ... for the solemn admission of the party baptized into the visible Church..." *Westminster Confession of Faith* xxviii, 1; "Baptism is a sacrament of the New Testament...whereby the parties baptized are solemnly admitted into the visible church . . ." *Larger Catechism* 165; "Baptism is not to be administered to any that are out of the visible church..." *Larger Catechism* 166).
- (4) That the Assembly consider and vote upon the answer given by both the Committee of Commissioners on Judicial Business and the Sub-Committee on Judicial Business to the question of Western Carolinas Presbytery, which is now also recommended by the Study Committee as follows:
- Q. May infant baptism properly be administered to covenant children of persons who are not members of the particular congregation asked? (For personal reasons they have not joined Trinity, but hold membership in the CRC where they formerly resided.) If so, under what circumstances?
 - A. Ordinarily infant baptism should be administered only to covenant children of persons who are members of the requested congregation. However, baptism is not to be unnecessarily delayed (*BCO* 56-1); therefore, it would be proper for a minister to baptize the child of members of another church where those members find it impossible or impracticable to return to their home church due to an occupational assignment (military, business, etc.). In every case such baptism should be administered only with the consent of the home Session, with proper notification of the baptism in order that due spiritual oversight may be given and accurate records kept.

Respectfully submitted:
 Frank M. Barker, Jr.
 Carl W. Bogue, Jr.
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Appendices to the Report on the Validity of Certain Baptisms

1. The Action of the General Assembly, Old School, of 1845, (*Minutes*, 1845, pages 34-37).
 The Committee appointed to draw up a minute expressive of the views of the Assembly, presented a report, which was read and adopted, and is as follows, viz.
 "The Committee appointed to prepare a minute expressive of the view of this Assembly, in returning a negative to Overture No. 6, leave to report.
 "The question presented to this Assembly by Overture from the Presbytery of Ohio, 'Is Baptism in the Church of Rome Valid?' is one of a very grave character, and of deep practical importance. The answer to it must involve principles vital to the peace, the purity, and the stability of the church of God.
 "After a full discussion carried through several days, this Assembly has decided, by a nearly unanimous vote, that baptism so administered, is not invalid.
 "Because, since baptism is an ordinance established by Christ in his Church, (*Form of Gov.*, chap. vii; Matt. xxviii. 19, 20,) and is to be administered only by a minister of Christ, duly called and ordained

to be a steward of the mysteries of God, (*Directory*, chap. viii, sec. 1.) it follows that no rite administered by one who is not himself a duly ordained minister of the true Church of God visible, can be regarded as an ordinance of Christ, whatever be the name by which it is called, whatever the form employed in its administration. The so-called priest of the Romish communion are not ministers of Christ, for they are commissioned as agents of the papal hierarchy, which is not a Church of Christ, but the Man of Sin, apostate from the truth, the enemy of righteousness and of God. She has long lain under the curse of God, who has called his people to come out from her, that they be not partakers of her plagues.

"It is the unanimous opinion of all the Reformed churches, that the whole papal body, though once a branch of the visible church, has long since become utterly corrupt, and hopelessly apostate. It was a conviction of this which led to the reformation, and the complete separation of the reformed body from the papal communion. Luther and his coadjutors, being duly ordained presbyters at the time when they left the Romish communion, which then, though fearfully corrupt, was the only visible church in the countries of their abode, were fully authorized by the word of God, to ordain successors in the ministry, and so to extend and perpetuate the Reformed churches as true churches of Christ: while the contumacious adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent, (which she adopts as authoritative,) cuts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the Reformers, and it is the doctrine of the Reformed churches to this day. In entire accordance to this is the decision of the General Assembly of our Church, passed in 1835, (See *Minutes of General Assembly*, vol. 8, p. 33) declaring the Church of Rome to be an apostate body.

"The decision by the Assembly of 1835 renders the return of a negative to the inquiry proposed by the Presbytery of Ohio indispensable on the ground of consistency; unless we be prepared to admit, in direct contradiction to the standards of the Presbyterian Church, that baptism is not an ordinance established by Christ in his Church exclusively and that it may be administered by an agent of the Man of Sin, an emissary of the prince of darkness; that it may be administered in sport or in blasphemy, and yet be valid as though administered by a duly commissioned steward of the mysteries of God.

"Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the scriptural standard. She claims to be infallible; her dogmas she promulgates as the doctrines of heaven; and she pronounces her heaviest anathema against any and every man who questions her authority, and refuses to bow to her decisions. She cannot recede from the ground she has assumed. She has adopted as her own, the decisions of the Council of Trent, which degrade the word of God; which claim equal authority for the Apocrypha as for the New Testament; and which declare the sense held and taught by holy mother church, on the authority of tradition and of the Fathers, to be the true and only sense of Scripture. All who deny this position, or who question her authority, she denounces with the bitterest curses.

"She thus perverts the truth of God; she rejects the doctrine of justification by faith; she substitutes human merit for the righteousness of Christ; and self-inflicted punishment for gospel repentance: She proclaims her so-called baptism, to be regeneration, and the reception of the consecrated wafer in the eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him all the grace he can impart. Is this the truth? Is reliance on this system, true religion? Can, then, the papal body be a Church?

"The Church, (i.e. the church visible,) as defined in our standards, is the whole body of those persons, together with their children, who make profession of the holy religion of Christ, and of submission to his laws. (*Form of Gov.* chap. ii, sec. 2) As certainly then, as the dogmas and practices of papal Rome are not the holy religion of Christ, must it be conceded, that the papal body is not a Church of Christ at all; and if not, then her agents, be they styled priest, bishops, archbishops, cardinals or pope, are not ministers of Christ in any sense; for they have no connection with his true visible Church; and not being true ministers of Christ, they have no power to administer Christian ordinances, and the rite they call baptism, is not, in any sense, to be regarded as valid Christian Baptism.

"Further, by the perverted meaning they affix, and the superstitious rites they have superadded to the ceremonies they perform under the name of baptism and the eucharist, the symbolical nature and true design of both the ordinances of baptism and the Lord's supper are lost sight of and utterly destroyed, - so that, could we by any possibility assign to her the name of a church, she would still be a church without the two grand ordinances of the gospel: she neither administers Christian baptism, nor celebrates the supper of our Lord.

"Moreover, since, by the 11th canon of the Council of Trent, she declares the efficacy of her ordinances to depend upon the intention of the administrator, no man can know with certainty that her form of administration in any ordinance is not a mere mockery: no consistent papist can be certain that he has been duly baptized, or that he has received the veritable eucharist: he cannot know, that the priest who officiates at his altar is a true priest, nor that there is actually any one true priest, or any one prelate

rightly consecrated in the whole papal communion. The papal hierarchy has by her own solemn act shrouded all her doings in uncertainty, and enveloped all her rites in hopeless obscurity. Even on this ground alone, the validity of her baptism might safely be denied.

"Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal, and conscientiousness in some of her priests, any ground of objection against the position here taken by this Assembly. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a church of Christ, - not by the opinions or practices of its individual members, but by its standards and its allowed practices. Bound as he is by the authority of his church, - and that on pain of her heaviest malediction, - to understand the Scriptures only in the sense in which his church understands and explains them, a consistent papist cannot receive or hold the true religion, or the doctrines of grace. If he does, he must either renounce the papacy, or hypocritically conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion and an intelligent adherence to papal Rome are utterly incompatible and impossible. The Church and the papacy are the repelling poles of the moral system.

"Difficulties may possibly arise in individual cases. It may not be easy at all times to say whether an applicant for admission into the Church of Christ has, or has not been baptized: whether he has been christened by a popish pastor or not. In all such doubtful cases the session of a church must act according to the light before them. But it is safer and more conducive to peace and edification, to embrace a well established principle for our guidance, and act upon it firmly in the fear of God, leaving all consequences with him than to suffer ourselves, without any fixed principles, to be at the mercy of circumstances.

"While some other churches may hesitate to carry out fully the principles of the Reformation, in wholly repudiating popish baptism, as well as the popish mass, we, as Presbyterians, feel bound to act on the principle laid down by our Assembly, so long ago as 1790, (see *Digest*, pp. 94, 95,) that, so long as a body is by us recognized as a true church, are her ordinances to be deemed valid, and no longer.

"In 1835 the Assembly declared the papacy to be apostate from Christ, and no true church. As we do not recognize her as a portion of the visible Church of Christ, we cannot, consistently, view her priesthood as other than usurpers of the sacred functions of the ministry, her ordinances as unscriptural, and her baptism as totally invalid."

2. The central portion of the report relating to Roman Catholic and Unitarian baptism (*Minutes of the General Assembly of the Presbyterian Church, U.S., 1871, p. 30*).

Our Church has always held, agreeably to the Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament may still have substantial validity. It is plain from Scripture, that baptism has by the Lord Jesus Christ been given to His true visible Church catholic (see Matt. XXVIII, 19, 20; Acts ii, 41, 42; I. Cor. xii, 13; Book of Government, Chap. VII; Directory for Worship, Chap. VII, Sec. 1), and cannot be out of her pale. The administration of this sacrament may be in two ways invalidated; either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church; or by the utter change of corruption of the element and doctrine of the sacrament. And our Assemblies have correctly held, that the form called by the Popish communion "Christian baptism" has ceased, for both reasons, to be valid; because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth His "people to come, that they may not be partakers of her plagues;" and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*.

In other societies, as the Unitarian, their rites may have due regularity of outward form, and yet be no valid baptism, because their bodies are not true parts of Christ's visible Church. The validity of such cases therefore depends upon the claim of the communion in which they are administered to be true churches of Jesus Christ. But the scriptural mark of a true church is its holding forth the Word of God. (See Rom. iii. 2; 1 Tim. iii. 15; *Book of Government*, Chap. II, Sec. II; *Confession of Faith*, Chap. XXV, Sec. III.)

In view of the fact that several churches hold grave errors in connection with much saving truth, and that perhaps no church receives in everything the exact mind of the Spirit, it may be asked with what degree of strictness or liberality this mark of a true visible Church is to be applied. It seems to us consonant with the Scriptures and the judgment of charity to answer, that so long as any communion so retains the essential truths of God's Word and the aids of the Holy Ghost as to save souls by its ministrations, it shall be held a true, though imperfect, member of His visible body. Though it may omit or impugn some principles which we have received from God, and may even deny to our ordinances all recognition, and to our communion all church character, yet we may not imitate its uncharitableness; so

long as Christ visibly entrusts it with His saving Word and Spirit, we are bound to recognize it as His visible body, notwithstanding its errors, and to pray for its attainment of a more peaceable unity in the bonds of the truth. But in judging the tendency of its ordinances to save souls, it is obviously proper that we shall estimate those ministrations as a consistent whole, as set forth by this communication. If their only tendency as a whole, taken as it expounds them to its members, is destructive to souls, then we cannot admit that it is a pillar and ground of saving truth, merely because of some disjointed fragments of the gospel verities, mixed with heresies which, if heartily accepted by the people as taught, must be fatal to souls; or because a few persons, through the special teaching of God's Spirit, leading them to select the spiritual meat and reject the poison, actually find Christ under those ministrations; for the proper function of a visible Church is instrumentally to communicate to its disciples spiritual discernment, and not to presuppose it; and the happy escape of these souls from damnable error is due to the special grace of God shielding them against the regular effect of these ministrations, rather than employing and blessing them. If this rule of judgment be denied, then might a valid church character possibly be established for an association of infidels investigating parts of God's Word only for purposes of cavil, since the Almighty Spirit might, against these purposes, employ those parts of the Word to awaken and convert some member.

MINORITY REPORT

Ad Hoc Committee to Study the Validity of Certain Baptisms

INTRODUCTION

The evident desire and determination of all the members of the *ad hoc* Study Committee to draw a clear line of separation between truth and untruth, or be it, between orthodoxy and heterodoxy/heresy, is both proper and praiseworthy. Because there is no question among us as to the flagrant apostasy of the Roman Catholic church, consideration of R.C. baptism gives us a test case for the principle involved in discerning what constitutes a valid baptism. By extension, these principles can be used in other cases.

BRIEF HISTORICAL COMMENT

A study of church history shows that a solid majority of Presbyterian churches and, almost without exception, all Reformed churches have held Roman Catholic baptism to be valid. Since the time of Thomwell, American Presbyterianism has largely tended to regard Roman Catholic baptism as invalid; prior to that time, however, most of American Presbyterianism was in harmony with other Reformed and Presbyterian bodies in this matter. The church has historically not rebaptized those who have fallen away from the faith, been excommunicated, and subsequently repented. Historically, the church has not required rebaptism for those who were baptized by ministers who subsequently proved to be apostate. More recently, the 1981 (159th) General Synod of the Reformed Presbyterian Church, Evangelical Synod endorsed the validity of Roman Catholic baptism. In this, the Synod concurred with the vigorous and definitive dissent by Charles Hodge to the decision of the 1845 Assembly of the Presbyterian Church to declare Roman Catholic baptism invalid. (Hodge, "Validity of Romish Baptism" in *Church Polity*).

CONFESSIONAL AND BIBLICAL CONSIDERATIONS: Validity Versus Regularity of Propriety

As helpful as Church history may be on this issue, it is to the Scriptures and to our subordinate standards to which we should principally look for direction. When we consider Biblical and Confessional teachings, we must give careful attention to the distinction which is central to resolution of this issue: whether a baptism is *irregular* or *improper* (a matter of regularity or propriety) and the related question of whether the baptism was *valid* or *efficacious*. Confusion of these two matters has made more difficult the resolution of this baptismal controversy. Specifically, in order to establish that a certain baptism was invalid, it is not sufficient simply to demonstrate it to have been irregularly administered. For example, our Standards teach that a baptism administered by immersion is *improper*, yet valid. (WCF 28:3)

Consider the principles taught in Exodus 4:24-26, wherein God had started to kill Moses for his deliberate omission of the circumcising of his son. To prevent the Lord from slaying Moses, his wife Zipporah (a Midianitess) quickly administered the sacrament. This administration of circumcision was highly *irregular*, yet it was regarded by God as *valid* for immediately the Lord's wrath was turned away. In his *Commentary on Exodus* Calvin comments as follows:

Certainly the child was not duly (or regularly) circumcised; and still it is plain from the event, that the ceremony thus rashly performed, pleased God; for it is immediately added that 'He let him go'.

If the highly irregular circumcision performed by the unordained, female Midianitess Zipporah was valid, how much more so, felt Calvin, are the less irregular baptisms performed by the ordained, male priests of the Church of Rome. Despite the highly irregular nature of Romish baptism, Roman Catholic...

....children derive some benefit from baptism, when being ingrafted into the body of the church, they are made an object of greater interest to the other members. Then, when they have grown up, they are thereby strongly urged to an earnest desire of serving God, Who has received them as sons by the formal symbol of adoption, before, from nonage, they were able to recognize Him as their Father..." (Calvin, *Institutes*, IV:16)

THE SIGN VERSUS THE THING SIGNIFIED

An additional complication in clarifying the issues involved has been the lack of care, at times, to differentiate between the *sign* (outwardly applied) of the sacrament and the *thing signified* (inwardly effected); *WCF* 27:2. In Calvin's expression, the sacrament is one thing, the power of the sacrament is another. It is God Himself who sovereignly applies the inward grace promised in the observance of the sacrament whose outward sign is applied to the recipient by the administrator, in accordance with Divine command (*Larger Catechism* 163). Neither the piety nor the intention of the administrator of the sacrament have a bearing on the validity of the sacrament; its efficacy depends exclusively upon the work of the Holy Spirit (*Westminster Confession of Faith* 27:3; 28:6,7; *LC* 161, 164, 176, and Scripture cited therein.) Although there is an intimate connection between the human action and the divine grace, so that one is not separate from the other, a sharp distinction must be recognized so that one is never merged into the other.

THE COUNCIL OF TRENT AND THE QUESTION OF APOSTASY BY THE CHURCH OF ROME

It has been argued by some that Calvin and other Reformers were viewing a Roman Catholic Church not yet "officially" apostatized, and therefore could countenance their baptism as valid, though highly irregular. Some argue that until the Council of Trent, the Church of Rome was not apostate. The Council of Trent met from 1545 to 1563. It defined the Roman Catholic position on the sacraments in 1547. This was well before the final edition of the *Institutes* in 1559. Prior to Trent, Calvin and the other Reformers were fully aware of the departure from the faith by the Roman Catholic Church. They certainly did not await the outcome of the Council of Trent before pronouncing the judgment of God upon that Church's apostasy. It is clear that they recognized, even as we should also, that Trent did not change the Roman Catholic doctrine of baptism. It is therefore instructive to note Calvin's comments on the parallelism between the apostate Church of Rome and the apostate Israel:

As in ancient times, there remained among the Jews special privileges of a Church, so in the present day we do not deny to the Papists those vestiges of a church which the Lord has allowed to remain among them amid the dissipation...Such, then, is the certainty and constancy of the divine goodness, that the covenant of the Lord continued there (among the Israelites) and His faith could not be obliterated by their perfidy; nor could circumcision be so profaned by their impure hands as not still to be a true sign and sacrament of His covenant. Hence, children who were born to them the Lord called His own (Ezekiel 16:20), though, unless by special blessing, they in no respect belonged to Him. So, having deposited His covenant in Gaul, Italy, Germany, Spain, and England, when these countries were oppressed by the tyranny of the (papal) Antichrist, He, in order that His covenant might remain inviolable, first preserved baptism there as an evidence of the covenant; baptism which, consecrated by His lips, retains its power in spite of human depravity." (*Institutes*, IV:2:11)

The priests and the people of Israel turned from serving the Lord unto idolatry and wantonness, so that the Lord removed Himself from them (Jeremiah; Ezekiel.) But God is true unto His own oath and His covenanted faithfulness is everlasting (Ezekiel 16:60ff).

GOD'S FAITHFULNESS AND THE QUESTION OF THE WORTHY ADMINISTRATOR

It is on the grounds of God's faithfulness that Calvin affirms,

...Moreover, if we have rightly determined that a sacrament is not to be estimated by the hand of him by whom it is administered, but is to be received as from the hand of God Himself, from Whom it undoubtedly proceeded, we may hence infer that its dignity neither gains nor loses by the administrator... This confutes the error of the Donatists, who measured the efficacy and worth of the sacrament by the dignity of the minister. Such in the present day are our catabaptists (rebaptizers) who deny that we are duly baptized, because we were baptized in the Papacy by wicked men and idolaters; hence, they furiously insist on anabaptism (rebaptism). Against these

absurdities we shall be sufficiently fortified if we reflect that by baptism we were initiated not into the name of any man, but into the Name of the Father, and the Son, and the Holy Spirit; and, therefore, that baptism is not of man, but of God, by whomsoever it may have been administered. (*Institutes*, 1559 edition, IV:15:16-17)

To say that Calvin regarded Roman Catholic baptism (or certain other baptisms) as *valid* is not to say that he thought such baptisms *should* have been administered or that they were *proper* baptisms. But it was his view that once administered, the baptism was valid and irrepeatable, even if highly irregular. This is also the position of Augustine who did battle with the Donatists. This sect tended to identify the invisible church (the elect) with the visible church (a mixed multitude); an imperfect church was no church at all; and the loss of personal perfection by a minister invalidated any sacraments administered by him. To the Donatists Augustine replied, "Baptism belongs to Christ, regardless of who may give (administer) it." (A. Pelikan, *The Christian Tradition: The Emergence of the Catholic Tradition*, Chicago, 1971, Vol. I, p. 311)

THE CHURCH DETERMINES THE VALIDITY OR PROPRIETY OF BAPTISMS

Whereas God alone determines the efficacy (inward, spiritual grace) signified by the outward signs, it is the Church itself which must *ministerially* determine the validity and regularity or propriety of baptisms, in the same manner as it determines the validity (credibility) of professions of faith of those seeking membership in the Church. For, it was to the Church itself that Christ assigned the authority of the keys of the Kingdom and the responsibility of carrying out His Great Commission (Matt. 28:18-20). As the report of the 159th General Synod of the RPCES correctly observed, the *church* thus extends or withholds the sacraments in its declaratory and ministerial capacity as the God-appointed pillar and foundation of God's truth (I Tim. 3:15). The Church ministerially declares administration of the sacraments to be valid (or, invalid) on the basis of the presence (or absence) of outward, discernible elements which constitute the criteria for validity (*Larger Catechism* 163). It is not, therefore, the prerogative of *individuals* within the church, nor of recipients of the sacrament to declare a baptism to be valid or invalid.

CRITERIA OF VALIDITY AND CRITERIA OF REGULARITY

However helpful and informative it may be to consider historical instances in the Scriptures, it is principally to explicit, verbal instructions that we must look in order to establish Biblical criteria. As a confessional church, we seek guidance from the Confessional Standards as reliable summaries of that which the Scriptures teach. The following criteria are determinative of *validity*, and *must* therefore be present in the administration of baptism: (By their very nature, extraordinary cases are those which do not follow the rule, but our concern is to set forth which criteria are those which Scripture specifies).

1. Administered in the most Holy Name of the Trinity: Father, Son and Holy Spirit (Matt. 28:19; *WCF* 2:3). This formula may be expressed occasionally in the name of Christ Jesus as mediatorial representative of the Trinity (for example, Acts 2:38).
2. With water (Matt. 3:11; 28:19; John 1:33; 3:5; *L.C.* 177). It may be noted that application of oil as symbolic of the Spirit is exemplified in Scripture.
3. Unto those who profess faith in, and obedience unto, Christ; or unto children of those professing faith in Christ. (Gen. 17:7-9; Acts 2:31-39; I Cor. 7:14; *L.C.* 155; *WCF* 28:4, 14:1,2, and especially 14:3 with regard to the nature of the faith required.)
4. Administered by a lawfully ordained minister of the Gospel (*WCF* 27:4; I Cor. 4:1; 11:23; Heb. 5:4; Rom. 15:8.).

Besides these essential criteria which determine the *validity* of the baptism, other conditions *should* be met for the baptism to be regarded as *proper* or *regular*. Although not exhaustive, the following list include those elements which *should* be present in the administration of baptism for it to be regarded as regular or proper:

1. Within the bounds of a body bearing the marks of a true church of Jesus Christ. (Matt. 28:19-20; I Cor. 1:2; 12:12-13; Eph. 4:11-13)
2. By sprinkling or pouring. (Isaiah 52:15; Acts 2:17; Eph. 5:26; Hebrews 9:18-23; 10:22; 12:24; *WCF* 28:3)

THE BURDEN OF INVESTIGATING PREVIOUS BAPTISMS

A session which wishes to carry out its God-given responsibilities with sensitivity and conscientiousness may find the task of investigating previous baptisms a heavy and, at times, an impracticable one. As noted in the aforementioned report adopted by the 159th General Synod of the RPCES, "The process of investigation through the dim past, searching out such things as faith or the lack of it in deceased priest or parents, will convince one that only God knows the heart. Dr. Buswell wisely wrote... 'The value of participation depends wholly upon its institution by Christ, and not in the slightest degree upon the human channel by which it is administered.' If we are not careful, none of us will know

for sure if we have been baptized. Likewise, if our salvation rested on the quality of our faith rather than faith's perfect object, we could not truly know if we are saved...God has not left us in such confusing positions. We can know we are saved and we can know we are baptized." Recognizing that the Church of Rome is no true Church, yet the RPCES report continued:

If a baptism comes from within a Christian tradition where the Trinity is understood and Jesus is accepted as the One Who came in the flesh and where He is designated the Savior, we urge acceptance of that baptism as valid. Thus, we reject outrightly the baptism of cults who stand outside the stream of catholic history. There is a distinct difference between contrived imitations and Roman distortions... We express our firm outrage that so many of its (Roman Catholic) communicants have been taught to trust in the sacraments themselves and to give lip-service to the atoning sacrifice of the Savior. The truth of God has been slighted, but the enemy of God has not had a thorough victory.

RECOMMENDATIONS

1. That the Assembly receive both the Committee and the Minority Reports, commending them to the attention of its churches and lower courts as information.
2. That the Assembly leave decisions in these matters to be made, on a case by case basis, by the lower courts, subject to normal review and control or judicial processes.
3. That the Assembly discharge the Committee with thanks.

J.G. Thompson

APPENDIX Q

**REPORT OF THE CHURCH/STATE SUBCOMMITTEE OF THE GENERAL
ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

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SUMMARY POSITIONS

A. PREAMBLE TO CHURCH/STATE SUBCOMMITTEE REPORT TO PCA GENERAL ASSEMBLY BIBLICAL, HISTORICAL, AND CONTEMPORARY CONCEPTS OF CHURCH/STATE RELATIONS

The following principles should guide the resolution of church-state questions: (1) *Biblical and theological background of God, man and government*: Only God has absolute and sovereign power. All power given to human persons and institutions is by definition derived and limited in terms of divinely specified covenant. Civil governments have divinely ordained power, but if they exceed it and break the covenant, they can be properly resisted, and in extreme cases, overthrown. (2) *Historical background of our Church/State Context*: America is European in background and continues an ancient common law tradition (based in part on Biblical concepts interfacing with Roman and folk law) in which both church and state, while having many inter-relationships, are each seen as possessing divinely mandated independence in the integrity of their own jurisdictions. The First Amendment to the U.S. Constitution was clearly intended to protect the integrity of the independent jurisdictions of Church and State. By the 1940's the Supreme Court began interpreting the Constitution differently as to the topics discussed in this report, so that serious Church/State problems have surfaced since that time. (3) *Current difficulties*: Loss of Biblical faith in the churches and the increasing secularization of society have been major factors in causing the civil government increasingly to intrude upon the ancient liberties of the Christian church.

B. SHOULD THE PRESBYTERIAN CHURCH IN AMERICA REMAIN INCORPORATED?

An overture from Oklahoma Presbytery questions the propriety of PCA incorporation on the grounds that: "a corporation is considered to be under the jurisdiction of a State" but "the Church of Jesus Christ is under no jurisdiction of human government." In response, (1) the very concept as well as practice of incorporation comes into Western society through the Christian Church from the doctrine of God's corporate people as 'the body of Christ' (*corpus Christi*) which rests upon the Biblical teaching of covenant and federal headship. (2) The legal advantages of incorporation for a church today far outweigh the legal disadvantages (all sides of which are listed in our main report). (3) Two major ethical objections raised against incorporation are: the morality of 'limited liability' and the implied subordination of the Church to the State. But the former problem (limited liability) while a real problem, has little or no bearing on ecclesiastical incorporations, whereas the latter (fear of subordination of Church to State) seems to rest on a misunderstanding of what incorporation of a church actually is. It is merely a recognition by the State of a previously existing independent jurisdiction of church life and activities, *not* a grant of rights to the Church by the State. (4) If it be true that the PCA incorporation papers concede too much authority to the State, it would be our recommendation that the charter be appropriately amended, rather than jettisoning the time-honored Christian concept of incorporation. To dissolve our denominational corporation would, we believe, create far more problems than it would solve.

C. TAXATION OF CHURCHES

Scripture and the Confession command the believer to pay taxes to whom taxes are due (Romans 13:7; Matthew 22:21; *Westminster Confession* Chapter 23). However, the temple and church have historically been exempt from taxation (Ezra 7:24) for the tithe belongs to the Lord (Leviticus 27:30). Thus where civil government taxes the Church in a way that is confiscatory, seizing property necessary for the Church to carry out its mission of worship, evangelism, and care for the poor, the Church should appeal to the authority of Acts 4:18-20 and resist paying the tax or pay it under protest.

D. EDUCATION AND PARENTAL RESPONSIBILITY

The Scripture teaches that children are gifts of the Lord and that parents are charged with their total upbringing as a sacred trust (Psalm 127:1f; Ephesians 6:1). This responsibility includes feeding and clothing children, as well as educating them. Parents are held accountable by God for the education of

their children and Christian parents must make certain that their children obtain an education that is consistent with God's revelation of Himself in the Bible. Education must be grounded in truth!

Although the First Amendment protects a parent's or student's free exercise of religion, federal and state courts have been slow or unwilling to protect Christian and theistic religions, especially in public schools. Over the last 25 years, public education has become increasingly hostile toward Christian values and activities, with the exclusion of all prayer, Bible reading and posting of the Ten Commandments. To remedy this situation, Christian parents should give serious consideration to educating their children in church and home schools in order to have a voice in the teaching materials that will be used. Churches and presbyteries should consider supporting (a) Christian and home schools where parents cannot afford these alternatives and (b) legal efforts to end the hostility toward the Christian faith in public schools by their censorship of facts about Christian history and culture and by their promotion of Humanistic religious values in textbooks.

E. PROPRIETY OF THE CHRISTIAN'S NONVIOLENT DISOBEDIENCE TO THE CIVIL MAGISTRATE IN THE ABORTION CONTROVERSY

The Christian's Scriptural responsibility to persevere, protect and promote the lives of others (Exodus 20:13) includes a duty to so preserve, protect and promote the lives of the unborn. If a Christian attempts to fulfill this duty by interposing himself between the abortionist and the unborn child, he is justified in his actions, even though his action may be contrary to the civil law. Where the state forbids the performance of Christian duty, the Christian "must obey God rather than men" (Acts 5:29b). The Christian who, out of this understanding of duty, directly intervenes in a non-violent way on behalf of the unborn child, is worthy of the concerned and prayerful support of other Christians in the church. The Christian who seeks to protect the unborn child in this way should nevertheless maintain high respect for the civil magistrate, should act with humility, out of a sense of duty rather than superiority, and should recognize the spiritual nature of the battle.

Tom Kotouc, RE
Southeast Alabama Presbytery
June 18, 1987

**PREAMBLE TO CHURCH/STATE SUBCOMMITTEE REPORT
TO THE PCA GENERAL ASSEMBLY
BIBLICAL, HISTORICAL, AND CONTEMPORARY CONCEPTS OF CHURCH/STATE
RELATIONS**

To be submitted to the Fifteenth Meeting of the General Assembly in Grand Rapids, Michigan:

Over the past 3 or 4 years, the General Assembly of the Presbyterian Church in America has received a number of overtures from various Presbyteries asking for guidance in dealing with actual or potential difficulties in church/state relationships. These concerns range from whether the denomination should remain an incorporated body, what should be the response of churches to F.I.C.A., property, and other forms of civil taxation, what are the rights of parents and churches to educate their own children as they see fit, to such matters as the propriety of Christian resistance to unjust governmental policies such as the legalization of abortion. These and other concerns have caused the General Assembly to set up a special subcommittee on Church/State relationships.

Your committee, made up of both ruling and teaching elders - including some attorneys at law - has been studying these matters carefully for nearly a year in order to bring you this report. Before we can offer specific guidance on our contemporary difficulties, we must first briefly consider the Biblical and historical background. We may consider both principally and practically our current church/state problems and possible responses.

I. Biblical and Theological Background of God, man and government

The Bible begins with the greatest reality of all: God. Everything that can be said about man and society, life, structure and order ultimately flows from and depends upon who God is. Old and New Testaments reveal that God is an infinite Person; indeed, He is the one, true God, eternally existing in three Persons: Father, Son, and Holy Spirit. This God, out of his sovereign plan and good pleasure, created the world- and all reality- out of nothing, and gave it the structures and principles of energy and activity that He wished it to have. As the crowning work of creation, God created man- male and female - in his own image, with dominion over the creatures. Man, though finite, is like God in that he has personality and is made to reflect God's personality (e.g. His holiness and love) in his individual life and social relationships of every kind.

Only God has sovereign, unlimited power, but He gave man to share His power in a limited and structured way as His image-bearer. From the very beginning, man has been involved in a definite power (or authority) structure. God has total authority overall and humankind has limited authority under God. The male has a certain limited authority under God. The male has a certain limited authority over his wife, the parents over the children, and human beings over the animals and natural environment. In other words, God's authority which He imparted to man was first of all mediated through the structure of the family. The family was in a sense the first school, the first church, the first farm and factory, and the first state. Man was responsible to live his life and thus to exercise power through these structures in a way that was in accordance with the character of God in whose image he was created.

The tragic coming of sin into the world negatively and drastically affected individual and corporate man in all of his relationships, but it did not remove the essential structures by which man was to live his life and exercise the power that was necessary to do so. We may summarize the outward effects of these sin-altered relationships by saying that parents were given the rod and the state was given the sword to maintain order and make the living of life possible in a fallen world. The final effects of sin issue not merely in the rod and the sword, but in the unspeakable horror of death and hell.

But Scripture reveals that God not merely limits the effects of sin during this earthly life *via* the rod and sword and finally punishes it in outer darkness, but more importantly, out of His sheer grace and love He has provided a way - in accordance with an eternal plan - for multitudes of sinful humanity to be redeemed. And so from the time of our first father Adam's fall, God has made gracious promises of salvation to man and has called humanity into a new relationship with Himself that we traditionally call the Covenant of Grace.

Just as God provided a structure through which what we might call "civil" aspects of human relationships might be carried on in terms of orderly and limited power, even so He provided a structure through which the gracious, redemptive aspects of divine/human, and human/human relationships could flow. This structure or sphere of power and authority is the church or people of God in both its Old and New Testament aspects. Put in another way, the Bible teaches that both state and church are ordained by God with legitimate and limited authority for the structuring of man's life.

Now the concern of our committee has not been so much with the redemptive structure and ministry of the church as it is with the relationship of the church to an institution of equally divine ordination: the state. On the basis of the preceding theological context of church and state in light of who God is and what His plan is, we may draw some preliminary conclusions about how the structures of church and state are intended to function.

First we note that only God is sovereign and only God has absolute and unlimited power. Man, in the image of God, does have power and authority, but since man is finite and limited, his authority and power, whether he exercises it individually or through the structures of the church, state, family, or school is finite and limited in terms of who God is and what God's plan for man is. Thus the exercise of all human power of every sort (whether individual, family, school, church, or state) is defined and limited by virtue of the agents (who man is and who God is) and by virtue of the relationship between them (which we may term "covenant" or divinely-instituted relationship; whether the creation relationship with all men, sometimes called "Covenant of Works" or the redemptive relationship with the elect, usually called "Covenant of Grace").

To carry this matter further, we must look at the inherent limitations of legitimate state power and the ramifications of this for its relationship to the church. On the one hand, Scripture teaches the necessity for all men in general and for Christians in particular to be in subjection to the authority of the civil government or state. Christ says: "Render unto Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:21). Whatever else this may entail, it certainly means that the legitimate authority of the state (or Caesar) is not absolute; it is limited in respect to what is owed to God. Romans 13, which speaks of civil rulers as ordained ministers of God to whom every soul is to be subject, also specifies the goals for which these ministers are granted power: to be a terror to evil, to give praise to good works, and to revenge wrath upon those who do evil. Thus the state which is carrying out these goals is acting in terms of legitimate, divinely given authority, and is to be unreservedly submitted to for conscience's sake. H. C. G. Moule summarizes both sides of the equation:

...One side of the angle is the indefeasible duty, for the Christian citizen, of reverence for law, of remembrance of the religious aspect of even secular government. The other side is the memento to the ruler, to the authority, that God throws His shield over the claims of the state only because authority was instituted not for selfish but for social ends.¹

Yet both Biblical and secular history teach that there are many times in which civil authorities no longer act in terms of the divinely given goals of state power and indeed pervert the very ends of government by commanding men to do what God forbids. What then is the Biblical teaching on the appropriate response of the believer when the civil government seriously overlaps its limits?

The Calvinist tradition sees civil governments as well as individual citizens under covenant obligations to God. The powers of civil authorities and governmental structures are therefore specifically limited by God's transcendent, covenantal requirements upon all human governing authorities. If and when those civil authorities flagrantly transgress their divinely ordained limitations, then the people of God are honor-bound to resist them.

The famous 17th century Scottish Calvinist scholar and statesman, Samuel Rutherford, explains it this way:

That power which is obliged to command and rule justly and religiously for the good of the subjects, and is only set over the people on these conditions, and not absolutely, cannot tie the people to subjection without resistance, when the power is abused to the destruction of laws, religion, and the subjects. But all power of the law is thus obliged (Rom. 13:4; Deut. 17:18-20; 2 Chron. 19:6; Ps. 132:11, 12; 89:30, 31; 2 Sml. 7:12; Jer. 17:24, 25), and hath, and may be abused by kings to the destruction of laws, religion, and subjects. The proposition is clear: 1. For the powers that tie us to subjection only are of God. 2. Because to resist them, is to resist the ordinance of God. 3. Because they are not a terror to good works, but to evil. 4. Because they are not God's ministers for our good, but abused powers are *not of God*, but of men, or not ordinances

¹ Handley C. G. Moule, *The Epistle of St. Paul to the Romans*, ed. W. Robertson Nicoll, *The Expositor's Bible*, Vol. V (Hartford: The S. S. Scranton Co.), p. 354.

of God; they are a terror to good works, not to evil; they are *not* God's ministers for our good.²

In other words, Rutherford does not interpret the expression "higher powers" (of Rom. 13:1) in absolutist terms. If a civil magistrate consistently abuses his position contrary to the limitations placed on him by the transcendent law of the Creator, then Christians have the right and duty to unseat him or indeed, an entire civil order (under extreme conditions). That is, a king or government by flagrantly violating the basic moral law can turn themselves from a "higher power" into a "lower power".

...no subjection is due by that text (i.e. Rom. 13:1), or any word of God, to the abused and tyrannical power of the king, which I evince from the text, and from other Scriptures.

1. Because the text saith, "Let every soul be subject to the higher powers." But no powers commanding things unlawful, and killing the innocent people of God, can be *ichusiai hypechusia* (higher powers), but in that, lower powers. He that commandeth not what God commandeth, and punisheth and killeth where God, if personally and immediately present, would neither command nor punish, is not in these acts to be subjected unto, and obeyed as a superior power, though in habit he may remain a superior power...

...but when they command things unlawful, and kill the innocent, they do it not by virtue of any office, and so in that they are not higher powers, but lower and weak ones...

But he who resisteth the man, who is the king, commanding that which is against God, and killing the innocent, resisteth no ordinance of God, but an ordinance of sin and Satan; for a man commanding unjustly and ruling tyrannically, hath in that, no power from God...

...we are to be subject to his power and royal authority, *in abstracto*, is so far as, according to his office, he is not a terror to good works, but to evil.³

Underlying the resistance theory of Rutherford and his Scottish, English, and American successors are at least two important assumptions about the nature of government itself and about the balance between sovereignty and responsibility. First, because all men are created in the image of God, the powers of human government are never absolute: rather, they are limited by the nature of God, man, and the various covenants between them, covenant relationships which are rooted in the very structure of man and nature:

But the general covenant of nature is presupposed in making a king, where there is no vocal or written covenant...

When the people appointed any to be their king, the voice of nature exponeth their deed, though there be no vocal or written covenant; for that fact - of making a king - is a moral lawful act warranted by the word of God (Deut. 17:15, 16; Rom. 13:1, 2) and the law of nature; and therefore, they having made such a man their king, they have given him power to be their father, feeder, healer, and protector; and so must only have made him king conditionally, so he be a father, a feeder, and tutor. Now, if this deed of making a king must be expounded to be an investing with an absolute, and not a conditional power, this fact shall be contrary to Scripture, and to the law of nature; for if they have given him royal power absolutely, and without any condition, they must have given to him power to be a father, protector, tutor, and to be a tyrant, a murderer, a bloody lion, to waste and destroy the people of God.⁴

² Samuel Rutherford, *Lex, Rex* (Sprinkle Publications: Harrisonburg, VA, 1980, reprint), p. 141.

³ *Ibid.*, pp. 144, 145

⁴ *Ibid.*, pp. 59, 60.

The very nature of man as creature in the image of Almighty God, in the traditional Reformed view, means that a people never have even the right to give away their liberty to any governmental order:

A people free may not, and ought not, totally surrender their liberty to a prince, confiding on his goodness. (1) Because liberty is a condition of nature that all men are born with, and they are not to give it away - no, not to a king, except in part and for the better, that they may have peace and justice for it, which is better for them *hic et nunc*.⁵

Rutherford goes on to explain why it would be immoral for a people to sell themselves out to an absolutist governmental order:

It is false that the people doth, or can by the law of nature, resign their whole liberty in the hand of a king. 1. They cannot resign to others that which they have not in themselves. *Nemo potest dare quod non habet*; but the people hath not an absolute power in themselves to destroy themselves, or to exercise those tyrannous acts spoken of, I Sam. 8:11-15, & c.; for neither God nor nature's law hath given any such power...

...for the fountain-power (of government) remaineth most eminently in the people. 1. Because they give it to the king, *ad modum recipientis*, and with limitations; therefore it is unlimited in the people, and bounded and limited in the king, and so less in the king than in the people...

...the fountain-power, which the people cannot give away, no more than they can give away their rational nature; for it is a power natural to conserve themselves, essentially adhering to every created being...

All that you can imagine to be in a king, is all relative to the safety and good of the people (Rom. 13:4) "He is a minister for thy good." He should not, as king, make himself, or his own gain and honour, his end.⁶

In answer to the argument that in the providence of God, the people of a land have been placed under a certain government, and therefore, are morally obliged to accept it, even if it is tyrannical, Rutherford states:

This is a begging of the question; for it is denied that the people can absolutely make away their whole power to the king. It dependeth on the people that they be not destroyed. They give to the king a politic power for their own safety, and they keep a natural power to themselves which they must conserve, but cannot give away; and they do not break their covenant when they put in action that natural power to conserve themselves; for though the people should give away that power, and swear though the king should kill them all, they should not resist, nor defend their own lives, yet that being against the sixth commandment, which enjoineth natural self-preservation, it should not oblige the conscience, for it should be intrinsically sinful; for it is all one to swear to non-self-preservation as to swear to self-murder.⁷

This sort of argumentation (in a less explicitly theological form) was taken up and developed by John Locke, and served as an inspiration and apology for both the 1688 Glorious Revolution in England (under the claim that James II had broken the covenant which allowed the people to change governments), and the 1776 American Revolution (under the claim that King George III had broken his covenant with the colonies which allowed them to set up a new form of government). Closely related to this implied "natural" covenant idea, is another theological assumption which has strengthened the hearts and hands of Calvinists in overturning hostile governments: the sovereignty of God and the responsibility of man are always to be held together and to be acted upon in the great issues of life and government.

From this viewpoint, the claim traditionally advanced by many sincere Christians that the sovereignty of God has set up even the most wicked governments, and therefore the appropriate response

⁵ *Ibid.*, p. 31.

⁶ *Ibid.*, p. 66.

⁷ *Ibid.*, pp. 81, 82, 83.

of the persecuted believer is passively to suffer (since it is after all, willed by the God who "ordains higher powers") constitutes a failure to adhere to the Biblical balance between divine sovereignty and human responsibility. Rutherford specifically disputes the claim that the sovereignty of God precludes believers from any action against an unjust government other than "tears and prayers":

When he hath proved that God is the immediate author of sovereignty, what then? Shall it follow that the sovereign *in concreto* may not be resisted, and that he is above all law, and that there is no armour against his violence but prayers and tears? Because God is the immediate author of the (church) pastor and of the apostle's office, does it therefore follow that it is unlawful to resist a pastor though he turn robber?⁸

Some three centuries after Rutherford, the Southern Presbyterian theologian, Robert L. Dabney, points to the important balance which is needed between God's ordaining sovereignty and man's intelligent responsibility in these difficult governmental matters:

The argument for passive obedience, from Romans 13, is at first view, plausible, but will not bear inquiry. Note that the thing which is there declared to be of divine authority, is not a particular form of government, but submission to the government, whatever it is... The end of government is not the gratification of the rulers, but the good of the ruled. When a form of government entirely ceases, as a whole, to subserve its proper end, is it still to subsist forever? This is preposterous. Who then is to change it? The submissionists say, Providence alone. But Providence works by means. Shall those means be external force or internal force? These are the only alternatives; for of course corrupt abuses will not correct themselves, when their whole interest is to be perpetuated...we have seen that the sovereignty is in the people rather than the rulers; and that the power the rulers hold is delegated. May the people never resume their own, when it is wholly abused to their injury? There may be obviously a point where "resistance to tyrants is obedience to God." The meaning of the Apostle is, that this resistance must be the act, not of the individual, but of the people. The insubordination which he condemns is that which arrays against a government, bad like that of the Caesars perhaps, the worse anarchy of the individual will. But the body of the citizens is the commonwealth and when the commonwealth arises and supersedes the abused authority of her public servants, the allegiance of the individual is due to her, just as before to her servants.⁹

We may summarize therefore the Biblical balance between legitimate submission to state power and the necessary maintenance of individual liberty under God by remembering that the power of the state to which believers are required to submit is not absolute, but is limited in terms of divinely imposed covenant and in terms of man's inherent obligation to use intelligent means to reach proper ends. These Biblical limitations then to state authority have given man an inalienable dignity and liberty which has asserted itself again and again in the overthrow of tyrants and the support of true rulers.

We must now in the second place look at the impact of the biblical heritage on our own Western historical background in order to see who we are, how we got here, and thus how we are to interpret what is happening in our present society.

II. Historical Background of our Contemporary Church/State Context

While our committee wishes to speak in terms of general principles which will apply to all countries, particularly to those nations where the Presbyterian Church in America has missionaries, we must at the same time devote some attention to the current situation in the United States since so many of our Presbytery overtures deal with the problems that are occurring here.

It would be inappropriate and impossible in this report to give even a superficial outline of what has happened in the realm of church/state relations between the close of the New Testament period and our own day. Nevertheless, we must attempt to hit a few high spots - with an apology for the selective nature of the exercise.

Any responsible discussion of church/state relations in this country must start with the fact that Americans are, culturally at least, transplanted Europeans: indeed, Northwestern Europeans (for the most

⁸ *Ibid.*, p. 84.

⁹ Robert L. Dabney, *Systematic Theology* (Richmond, VA: Presbyterian Committee of Publication, 1871), p. 872.

part) who come from a centuries old Christianized cultural background. The fact that we come from a more than millennial old Christian cultural context rather than from an Islamic, Buddhist, or French Revolution secularist background is of utmost importance in properly interpreting who we are and how our civil and ecclesiastical structures function.

After over two centuries of persecution of Christianity by the Roman State, the Emperor Constantine was converted to the faith and began the process of making Christianity the official religion of the Roman Empire. As this process continued, there was a movement to Christianize the great law codes of the Roman (and Byzantine) traditions, as seen in such Biblically influenced codifications of civil legislation as the Theodosian and Justinian Codes, which gave protection to the family, regularized inheritance and usury, outlawed perversion, etc. After the Fall of Rome and the rise of European feudal states and then monarchies, the influence of the Bible with its view of limited human governmental power was very strong by way of church canon law as it interfaced with local and national customary law.

As central state claimed more power and control over the populace under various monarchs, the Christian people of Western Europe from time to time reasserted their historic Biblically based liberties through such movements and instruments as the Spanish and English Magnae Chartae. Absolutist monarchs and a would-be all powerful papacy were continually stymied by the Common Law legacy of Biblically-based, Covenant insured freedom of the people (within certain limits). The Reformation and Puritan periods have long been studied in these very terms - of the reassertion of Biblical liberty of thought and life over illegitimate, absolutist centralized authority.

The initial settlement of the United States came of course during the Puritan Period in the early 1700's, as a consequence of the English Middle Class's struggle for Biblical, Common Law liberty against a church/state establishment which had arrogated to itself powers far beyond legitimate covenant bounds.

Most of the American colonies had official charters which specified their Biblically based liberties (at least, in general), and by the time of the American Revolution in 1776, nine of the thirteen original states had established state churches. By this time however American life was marked by a variety of different denominations and sects so that the desire was widespread to disestablish the Anglican and Congregational Churches in favor of "a free church in a free state". There was very little desire though to separate the state (i.e. the new national government) from Christianity itself; but rather from particular denominational hierarchies.

This is the background to the First Amendment to the U.S. Constitution which guarantees that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof...." Robert L. Cord, an acknowledged expert on the history of the First Amendment, concludes that it was intended to accomplish three purposes:

First, it was intended to prevent the establishment of a national church or religion, or the giving of any religious sect or denomination a preferred status. Second, it was designed to safeguard the right of freedom of conscience in religious beliefs against invasion by the national Government. Third, it was so constructed in order to allow the States, unimpeded, to deal with religious establishments and to aid to religious institutions as they saw fit. There appears to be no historical evidence that the First Amendment was intended to preclude Federal governmental aid to religion when it was provided on a nondiscriminatory basis. Nor does there appear to be any historical evidence that the First Amendment was intended to provide an absolute separation or independence of religion and the national state. The actions of the early Congresses and Presidents, in fact, suggest quite the opposite.¹⁰

Until the late 19th and early 20th centuries, the American courts largely proceeded on the assumption that while America had no established or favored denomination, still the basics of Christian

¹⁰ Robert L. Cord, *Separation of Church and State: Historical Fact and Current Fiction* (Lambeth Press: New York, 1982), p. 15. A very different view from Cord is presented by Thomas J. Curry, *The First Freedoms: Church and State in America to the Passage of The First Amendment* (Oxford University Press, 1986). Other important contemporary volumes which should be studied on this issue are: James McClellan, *Joseph Story and the American Constitution*, 1971; an article by McClellan--"The Making and Unmaking of the Establishment Clause", in *A Blueprint for Judicial Reform*, 1981. See also: F. O'Brien, *Justice Reed and the First Amendment*, 1958; Charles Fairman, an article - "Does the Fourteenth Amendment Incorporate the Bill of Rights?", in *Stanford Law Review*, vol. 2, pp. 5ff., 1949; Michael Malvin, *Religion and Politics, The Intentions of the Authors of the First Amendment*, 1978.

morality were part and parcel of the Common Law.¹¹ Based on a study of judicial cases all through the 19th century, William George Torpey has noted:

Under this theory, the state adopted a common law recognition of Christianity, rejecting those portions of the English law on the subject which were not suited to their institutions. Hence, freedom for the exercise of Christian beliefs has antedated freedom for the exercise of any belief and freedom for lack of belief.¹²

By the period of the War Between the States, powerful secularizing trends were abroad in America which would by and by deeply affect the relationship between the civil and ecclesiastical structures of the nation. Some aspects of our contemporary church/state problems would later arise as a by-product of the Fourteenth Amendment to the U.S. Constitution, which applied various aspects of the Bill of Rights (originally intended for the Federal Government) to the actual State governments. For instance, the alleged "tension" between the two clauses of the First Amendment ((a) Congress shall make no law respecting an establishment of religion and (b) or prohibiting the free exercise thereof) is traced, in part, by Justice William Rehnquist to this very source: "...Second, the decision by this court that the First Amendment was 'incorporated' into the Fourteenth Amendment and thereby made applicable against the States... similarly multiplied the number of instances in which this 'tension' might arise...."¹³

More significant than this however was the general post-Civil War tendency for the turning of the United States from a (relatively) Christian-based constitutional Republic into a (relatively) secularized central Democracy. The Fourteenth Amendment is merely a part of this latter movement in American history. While we cannot examine the details of this secularizing tendency, we must glance at a few of its most important judicial results insofar as these impact current church/state relations.

If Robert L. Cord is correct, then 1947 is a pivotal year in reaping the results of a changing and more hostile relationship of state to church in America:

Everson v. Board of Education is the single most important American constitutional law case in the realm of the Establishment of Religion Clause. There, for the first time - over a century and a half after the Clause was added to the *Constitution* - the U.S. Supreme Court set forth a comprehensive interpretation of the *minimal* prohibitions that the Court said were required by the phrase, "Congress shall make no law respecting an establishment of religion..."¹⁴

In this case, the Court dealt with the controversial question of the right of New Jersey authorities to send Catholic children to parochial school on public school buses (or to reimburse their parents for the equivalent expense). While this right was in fact upheld by the Court, Cord suggests that the way the decision was written was out of line with the traditionally friendly relationship between the American Republic and its various churches:

There is no historical evidence to suggest, however, that the Establishment Clause in any way constitutionally precludes *non-discriminatory* governmental aid to religion. In fact, the converse is confirmed historically.

How can the hundreds of thousands of federal dollars given to missionaries of many Christian faiths to support their mission schools in christianizing the Indians - a practice that was continuous since the First Amendment was added to the *Constitution* and curtailed as late as the end of the nineteenth century - be reconciled with Justice

11 In 1892 the Supreme Court of the United States, after reviewing the entire history of America, concluded that "this is a Christian nation" in *Church of the Holy Trinity v. United States*, 142 U.S. 457, 471 (1891). Justice Joseph Story, renowned commentator on the American Constitution, stated: "One of the beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the Common Law, from which it seeks the sanctions of its rights, and by which it endeavors to regulate its doctrines.... There has never been a period in which the Common Law did not recognize Christianity as lying at its foundations" (see Story, "Discourse Pronounced Upon the Inauguration of the Author As Dane Professor of Law in Harvard University. August 25th, 1829," reprinted in *The Legal Mind in America*, Perry Miller, ed., 1962, p. 178.)

12 William George Torpey, *Judicial Doctrines of Religious Rights in America* (Chapel Hill: The University of North Carolina Press, 1948), p. 31.

13 William Rehnquist in *Thomas v. Review Board of the Indiana Employment Security Division*, 450 U.S. 707 (1981), quoted in Steven Alan Samson, *Crossed Swords: Entanglements Between Church and State in America*, University of Oregon, Ph.D., 1984 (University Microfilms International, Ann Arbor, MI), p. 376.

14 Cord, *op. cit.*, p. 109.

Black's pronouncement? Did all of our early Presidents and Congresses violate the Establishment Clause and the First Amendment for over a century? Or could it be that Justice Black is wrong?

...How can the clear and direct financial aid to missionaries and the U.S. treaties to build churches be reconciled with the *Everson* decision? The clearest answer is that much, if not most, of Black's *Everson* interpretation of the Establishment Clause and the reality of American governmental involvement in religious practices from the earliest days of the Federal Republic are mutually exclusive.¹⁵

Without going into the details of the judicial decisions that have followed the nearly four decades after *Everson*, we may simply note that an originally friendly (though cautious, non-discriminatory, non-sectarian) relationship to Christianity on the part of the State has increasingly turned into what is at times a strongly confrontational, if not openly hostile relationship, that appears to be marked by a growing tendency of the secularized state to attempt to control many aspects of the formerly free life of the church.

The *Everson* case would seem to be merely one illustration of a radically different principle of interpretation of the U.S. Constitution on the part of the Supreme Court. Contemporary legal scholars such as Professors Herbert W. Titus¹⁶ and John Brabner-Smith¹⁷ have argued that much of the increasing restriction on church and religious freedom since the time of *Everson* by the American judiciary is the end result of an evolutionary view of law and language according to which "constitutional language is fluid and malleable" rather than of absolute and fixed meaning, so that the Court can shift its interpretations of the First Amendment to fit the perceived contemporary political consensus of the national majority. This leads us to our third major section.

III. Current Church/State Problems and Possible Christian Responses

In a recent doctoral dissertation written for the University of Oregon on these problems, Steven Samson takes us a step beyond the merely negative procedure of *Everson* to an even more serious development in the attitude of some departments of the civil government towards the freedom of the church:

The role of the judiciary as an arbiter between the social regulatory policies of the state and the free exercise of church doctrine is not a new one. What is new is the growth of affirmative as well as prohibitive rules directly affecting churches. To their credit, many courts have resisted this trend and have frequently dismissed suit brought against churches by public agencies simply for what William Ball has called "hasty overbreadth in regulating." But demands for church files, special permits, and employment statistics frequently lead to a hardening of battle lines. Typically, confrontations may be the result of mistakes, ignorance, suspicion, or alarm on either side. But many disagreements appear to arise from the sometimes different logic by which church and state pursue their professed goals...¹⁸

¹⁵ *Ibid.*, pp. 112, 113, 114. Underlying Dr. Cord's argument against current Supreme Court policy is the view that the Constitution actually allows government support of religion-in-general, but bars preferential treatment of one denomination over another. This historical viewpoint is labeled by Professor Carl Esbeck "non-preferentialist". Esbeck lists four other widely held viewpoints on the true constitutional relationship between church and state in America: "strict-separationist" - religion is private and individualistic, and should have little or no influence on public affairs, and the church should have no ontological status before the law; "pluralistic-separationist" - the state is said to be neutral toward religion and a strong dichotomy is drawn between secular and religious; there is no transcendent point of reference for judging the state, but churches do have institutional rights; "institutional-separationist" - much like the former except that they do admit a transcendent world view (based on Judeo-Christian thought) which can judge the state; and finally, "restorationists" - who feel that a "neutral" state is impossible so that the state should be confessionally Christian, though protecting religious-based conscience and refraining from coercion against non-believers. See Carl H. Esbeck, "The Five Predominant Theories of Church-State Relations In Contemporary American Thought," For Presentation at the Thirty-Eighth National Conference of Americans United for Separation of Church and State, "Church, States and the Law," September 18-20, 1985, Washington, D.C.

¹⁶ See Herbert W. Titus, "Religious Freedom: The War Between Two Faiths," (CBN University, Virginia Beach, VA 23464, 1983), and Titus, "Education, Caesar's or God's: A Constitutional Question of Jurisdiction," (*Journal of Christian Jurisprudence*).

¹⁷ John Brabner-Smith, *The Laws of Nature: The Relationship of Science, Theology and Philosophy in the Field of Law including The Effect of Physical Science Theories on the Laws of the United States* (Volume Two in Law for Layman Series, 1984).

¹⁸ Samson, *op. cit.*, p. 540.

This is the type of thing that has caused so many overtures to be sent up to the General Assembly of our Church in recent years. The Conference on Government Intervention in Religious Affairs, held in 1982 in Washington, D.C., listed a number of contemporary areas where the secular state seems to be trespassing on traditional "free exercise" rights of the church:

1. Efforts by state and local governments to regulate fund-raising by religious bodies.
2. Efforts to require religious bodies to register with and report to government officials if they engage in efforts to influence legislation (so-called "lobbying disclosure" laws).
3. Efforts by the National Labor Relations Board to supervise elections for labor representation by lay teachers in Roman Catholic parochial schools (which have been halted by the U.S. Supreme Court).
4. Internal Revenue Service's definition of "integrated auxiliaries" of churches that tends to separate church-related colleges and hospitals from the churches that sponsor them and to link them instead to their "secular counterparts".
5. Attempts by state departments of education to regulate the curriculum content and teachers' qualifications in Christian schools (which have been halted by state courts in Ohio, Vermont, and Kentucky, but upheld in Nebraska, Wisconsin, and Maine).
6. Attempts by federal and state departments of labor to collect unemployment compensation taxes from church-related agencies that hitherto were exempt, as churches are.
7. Imposing by the (then) Department of Health, Education and Welfare of requirements of coeducational sports, hygiene instruction, dormitory and off-campus residence policies on church-related college (such as Brigham Young University) which have religious objections in such ways.
8. Efforts by several federal agencies (Civil Rights Commission, Equal Employment Opportunities Commission, Department of Health and Human Service, Department of Education) to require church-related agencies and institutions, including theological seminaries, to report their employment and admissions statistics by race, sex, and religion, even though they receive no government funds, with threats to cut off grants or loans to students unless they hire faculty, for instance, from other religious adherences.
9. Sampling surveys by the Bureau of the Census of churches and church agencies, requiring them to submit voluminous report under penalty of law, even though the Bureau admitted to a church attorney that it had no authority to do so, but refused to advise churches that they were not required to comply.
10. Grand jury interrogation of church workers about internal affairs of churches.
11. Use by intelligence agencies of clergy and missionaries as informants.
12. Subpoenas of ecclesiastical records by plaintiffs and defendants in civil and criminal suits.
13. Placing a church in receivership because of allegations of mismanagement of church funds made by dissident members.
14. Granting by courts conservatorship orders allowing parents to obtain physical custody of (adult) offspring out of unpopular religious movements for purposes of forcing them to abandon their adherence thereto.
15. Withdrawal by IRS of what is "religious ministry" by clergy to qualify for exclusion of cash housing allowance from taxable income (often in contradiction to the religious body's own definition of "ministry").
17. Redefinition by the civil courts of ecclesiastical polity, so that hierarchical bodies are often in effect rendered congregational with respect to their ability to control local church property, and dispersed "connectional" bodies are deemed to be hierarchical with respect to their ostensible liability for torts committed by local entities, contrary to their own self-definition in both cases.¹⁹

Allan C. Carlson sees the nub of the problem as follows:

Religious organizations are seeing their activities and autonomy compromised indirectly by governmental definitions that confine unrestricted "church activity" to an ever smaller circle.... Joining most other private institutions, the churches are facing for the first time the discomfiting adjustments demanded by a bureaucratic state

¹⁹ Dean M. Kelley, "Religious Freedom: The Developing Pattern of Restriction," in *Freedom and Faith: The Impact of Law on Religious Liberty*, ed. Lynn R. Buzzard (Westchester, IL: Crossway Books, 1982), pp. 82, 83.

pursing a set of abstract policy goals. Social regulations have spread far beyond its once limited domain. The government's commitment to an "affirmative" vision of individual and group equality and to augmented collective security, together with state protection of a new set of "rights" unknown several decades ago, is altering the religious community.²⁰

Professor of Law, Carl Esbeck, addresses the question of why there is this attempt on the part of the state to restrict the activities and rights of the church basically to worship and sacraments:

...[S]ome secularists view religion as a reactionary force retarding the moral evolution that they deem desirable....

At its root, secularists view a church as nothing more than a collection of individuals having no greater rights than the aggregate liberties of its individual members....

The issue which divides, then, is that secularists do not give assent to the divine origin and nature of the church. As the secularists' thinking has worked its way into the policies of the state - and it undeniably has to a marked degree - the state through its offices and laws has come to regard churches sociologically rather than spiritually. Thus, today when churches venture out beyond the hallowed building under the steeple, they are dealt the same governmental treatment as their so-called "secular counterparts". Any request for exemption from general legislation is greeted with incredulity as if the church is proposing an unthinkable and novel privilege. On occasion, exemption from regulation is rejected on the basis that it would constitute an establishment of religion contrary to the first amendment. Thus, separation of church and state, which began in part to protect the church, ironically is turned on its head and becomes a tool for confining the church.²¹

In a word, the ultimate cause of our current church/state problems lies in a deep shifting of moral and theological values in America that has been occurring for more than a century, and that has picked up great impetus since the 1960's. Steven Samson has stated it in these words:

Americans today are forgetting their cultural traditions and losing their moral consensus. The problem is both religious and political, not simply one or the other....

The American constitutional system is founded on the Reformation ideal of individual self-government. It is expressed in the cherished rights of free speech, religious liberty, and private property. But the center of American life has been shifting so dramatically that many of the old customs of local self-government, like the town meeting, are becoming cultural artifacts fit only for display.... Any standard of value other than an ultimately hedonistic utilitarianism is apt to be rejected as an intolerable imposition.²²

In accordance with the Scriptural principles that "judgment begins in the house of God" and "Woe to them that dwell at ease in Zion," we will not be far wrong to assume that secularist hostility to the church on the part of various departments of state could not have gained the power it has, if the church had not lost much of its faith in God and His Word as well as losing much of its cultural vitality during the last century and a half. The aphorism of James Hitchcock is not comforting, that "in practice an orthodoxy which loses its authority has trouble even retaining the right of toleration."²³

Many of us believe that there has been a turning away from secularism and back to vital, evangelical Christianity within the United States since the early 1970's on the part of multitudes of individuals and many denominational groups, of which the Presbyterian Church in America is a part.

20 Allan C. Carlson, "Regulators and Religion: Caesar's Revenge," *Regulation*, May/June 1979, p. 27.

21 Carl H. Esbeck, "Toward A General Theory of Church-State Relations and the First Amendment," *Public Law Forum*, Vol. IV, No. II, 1985, pp. 328, 329. The important point of the jurisdictional or structural (i.e. "non-derived" from personal liberties) rights of the church is carefully argued in an Amicus Curiae brief of the Rutherford Institute in the Supreme Court Case, October Term, 1985, *Ohio Civil Rights Commission v. Dayton Christian Schools*, Appeal from the Sixth Court of Appeals (The Rutherford Institute, Manassas, Virginia 22110).

22 Samson, *op. cit.*, p. 536.

23 James Hitchcock, "Competing Ethical Systems," *Imprimis*, April, 1981, p. 2.

While this evangelical trend may hearten us as believers, it is profoundly disturbing to dedicated secularists (in and out of civil government) who see it as a halting of a positive evolutionary trend towards democratic secularism. Thus, we may realistically be prepared for even more confrontations between church and state during the final years of this century.

The far-seeing British historian, Christopher Dawson, wrote in 1940 words that seem prophetic: "The modern state is daily extending its control over a wider area of social life and is taking over functions that were formerly regarded as the province of independent social units, such as the family and the church, or as a sphere for the voluntary activities of private individuals."²⁴

Before we offer the specific responses of the committee to the four major problems that have been brought before us, let us say a brief word concerning how our local congregations and presbyteries might inform and educate their people on these issues in the future. First, we trust that sessions might make a study of this committee report with the hope that it might in some way clarify their understanding of the nature of the contemporary church/state conflict so they may be better able to guide their people in these areas in days ahead. Secondly, we earnestly encourage a great deal of specific prayer by churches and individuals on such matters as proper ways to protest abortion, appropriate changes in tax legislation, freedom of Christian schools and ministries, beneficial changes in the curriculum of public schools, and a general renewal of the spiritual condition of the nation.

Thirdly, we encourage sessions and perhaps appropriate committees of presbyteries to think of how they may keep themselves informed on vital church/state issues and also of what means or programs they may use to educate their congregations and Sunday schools on such portions of these subjects as they may deem appropriate. Our committee would suggest such resources as *World* magazine (published weekly by *The Presbyterian Journal*), or *The Religious Freedom Reporter* of the Christian Legal Society (P.O. Box 1492, Merrifield, VA 22116), or "Gammon & Grange Non-Profit, Religious Liberties Newsletter", (Gammon & Grange Law Offices, Suite 300, 1925 "K" Street N.W., Washington, DC 20006) in order to keep the church abreast of important relevant events. Various helpful books and films are available on the history and contemporary status of religious and constitutional liberty in the western world. It might be useful to study some of these resources.

²⁴ C. Dawson, *Religion and the Modern State* (1940), p. 45.

SHOULD THE PRESBYTERIAN CHURCH IN AMERICA REMAIN INCORPORATED?

Oklahoma Presbytery sent an overture to the Thirteenth General Assembly of the PCA requesting a study of the theological implications of the denomination's remaining incorporated. The central concern of the Oklahoma Presbytery overture was: "...a corporation is considered to be under the jurisdiction of a state" but "...the church of Jesus Christ is under no jurisdiction of human government."

Your committee responds to this request as follows:

I. The Historical Background of Incorporation

A study of Western Civilization, especially since the Constantinian settlement in the fourth century A.D., indicates that the concept of incorporation has come into economic and political currency by way of the Christian Church.²⁵ The inspired Pauline teaching that the Church is the "body of Christ" (i.e. *corpus Christi*) in solidarity with the Old Testament people of God caused the church to be understood as a divine incorporation. At the root of this corporate concept is the Biblical doctrine of covenant and federal headship.

In the development of Medieval History, the church in virtue of its divinely ordained corporate identity was therefore also a primary, legally recognized incorporation with appropriate power to inherit, receive, buy, sell, and control property and other forms of wealth. As time went on, through canon law, common law, and later statute legislation in the various European countries, a whole body of legal rights, privileges, immunities, responsibilities, and liabilities were recognized as inherent in the concept of the church as a divinely ordained, legally accepted incorporation.

Partly because most of the civil servants of the Medieval and early Modern kingdoms were religious clerics (who were expert in canon law), many aspects of church corporate theory and procedure were applied by analogy to various departments of the civil government as well as to merchant guilds and trading companies. While it is not our purpose to pursue the details of this complex history, we must recognize that incorporation is a Christian concept, which by analogy has been applied in many other fields outside of the Church proper. To identify the historical origin of the corporation is of course by no means sufficient to settle the question of its current validity.

II. The Contemporary Legal Advantages and Disadvantages of Incorporation

The influential eighteenth century English legal scholar, William Blackstone, dealt with the important legal advantages of ecclesiastical corporations in his epoch-making *Commentaries on the Laws*

²⁵ The practice of ecclesiastical incorporation is, historically speaking, a post-canonical development, and therefore as such, is not specifically inculcated by particular passages of scripture. It is, however, a development which is consistent with the general principles of the Word of God in the spirit of the *Westminster Confession*, I. vi:

...There are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

More particularly, incorporation is a legitimate development of the Biblical concept of the fellowship or assembly of the people of God (who, for instance, need to possess a meeting place--equivalent to the Tabernacle or Temple in the OT and synagogue in the NT, and who need the functional authority of the legal structures of the society in which they must live in order to receive, control and disburse funds in accordance with the divinely inculcated goals of the fellowship, e.g. I Cor. 16:1-3 and II Cor. 8:4,10,11). That is, the people of God or *corpus Christi* (body of Christ, I Cor. 12:27), being an embodied fellowship, need--within the appropriate legal structures of their particular generation and culture--a place for "the body" to be and means to gather, maintain, control and disburse funds for the wellbeing and increase of the body (I Chron. 17:12 and Luke 4:16). That is, the church is not merely a spirit, but is a real body in space and time, and thus is obligated to care for that body within the structures of the real world. Incorporation is a legitimate means to these Biblically necessary ends (of care, maintenance and increase of the body) in the legal structures of the real world.

Furthermore, post-Constantinian (4th century A.D.) incorporation of the church is a legitimate development of the central Biblical concept of covenant. "For all the promises of God" in the Covenant of Grace (running through both Old and New Testaments) in Christ "are yea, and in him Amen..." (II Cor. 1:20). These covenant promises, of which Christ is the sum and substance, are based on the unvarying fidelity and utter consistency of the character of God, who has confirmed the immutability of his counsel by "oath and promise" (Heb. 6:15-18). The constitutional basis or bylaws of various ecclesiastical incorporations are based upon the Biblical covenant practice of specifying promises, threats, limits, benefits and liabilities, and then consistently carrying out the terms of the constitution, thus "walking in the truth" (III John 3).

A partial synopsis of the traditional Roman Catholic teaching on incorporation is given in *Code of Canon Law: Latin English Edition* (Canon Law Society of America: Washington, D.C. 20064), 1983, Canons 96-144; 1254-1310. From a conservative Protestant viewpoint, R. J. Rushdoony has written concerning ecclesiastical incorporation from a positive stance in *Christianity and the State* (Ross House Books, 1986), chapter 25, and in "Position Paper No. 50" (Chalcedon, P.O. Box 158, Vallecito, CA 95251). Gary North has written critically of church incorporation in *J.C.E. Position Paper No. 1*, July 1984. The differing positions have been discussed by Martin G. Selbrede in *Dominion Network*, Vol. One, No. One, Jan./Feb. 1985, pp. 14-15.

of England (so influential on the founding documents of the United States). Significant contemporary work has also been done on the advantages of church incorporation. Attorney Wendell R. Bird has summarized the legal benefits as follows:²⁶

The legal advantages of incorporation include (1) limitation of personal liability, (2) litigation in the corporate name, (3) convenience in holding property, (4) availability of financing, (5) limitation of charitable trust regulation, and (6) better protection of the organizational name.

1. Limitation of Personal Liability. Incorporation produces a limitation of personal liability on both contract claims and tort claims, whereas an unincorporated status brings a greater threat of personal liability for church members and nonchurch organization members. Examples of contract liability are claims of creditors such as construction contractors and printers, and examples of tort liability are slips and falls on stairways, bus accidents, and athletic injuries. Although it is possible for an unincorporated organization to purchase insurance, tort claims often are made that far exceed the maximum insurance coverage available, and the claimants would therefore have to sue all members of the organization as well as the unincorporated ministry. Furthermore, liability insurance is often more expensive for an unincorporated organization than for a corporation. Director and officer insurance is very difficult if not impossible to obtain for an unincorporated ministry, and if available is generally more expensive for an unincorporated ministry. An unincorporated ministry should consider whether it has a moral obligation to inform prospective members as well as existing members of their potential personal liability for such claims.

2. Litigation in the Corporate Name. An incorporated ministry is ordinarily sued in its corporate name, whereas an unincorporated association must be sued in the names of all members, and an unincorporated trust often is sued in the names of all members as well as of the trust itself. Such suits, besides producing the possibility of personal liability as mentioned above, cause cautious members to have to pay for separate legal counsel, and in the event of conflicts of interest between governing boards and members would make it necessary to pay for two or more teams of attorneys in the absence of written consent to joint representation. Furthermore, litigation initiated by an unincorporated ministry in many states must be filed in the names of individual members rather than the association, and the defendant often will file a third-party claim against some or all individual members.

3. Convenience in Holding Property. An incorporated ministry finds it much easier to hold property than an unincorporated association. This is both because property can be held in the corporate name instead of in the names of all members, and because transfers of property are easier to accomplish with far fewer legal documents necessary. Although it is possible for an unincorporated ministry to hold property in trust, that is also more cumbersome because of the additional documents necessary for property transfers, and because of the almost inevitable omission of some future-acquired property under the trust terms. Moreover, as pointed out below, property held by a trust is subject to charitable trust regulations in some states that do not apply to religious ministry property held by an incorporated ministry.

4. Availability of Financing. An incorporated ministry has the option of issuing church bonds (if it complies with applicable securities laws), whereas an unincorporated ministry cannot issue bonds in most jurisdictions. A corporation also can more readily borrow significant funds through a line of credit or a long-term loan, whereas an unincorporated ministry either cannot feasibly do so or generally can borrow funds only with personal guaranties of wealthy members or officers.

5. Limitation of Charitable Trust Regulation. Charitable trust statutes generally do not apply to incorporated ministries other than for specific trusts that they establish, whereas they do apply directly to all property of unincorporated ministries that choose a trust form. On the other hand, common law trust requirements would apply equally to charitable corporations and trusts.

6. Better Protection of the Organizational Name. A corporate name is generally easier to protect legally than an unincorporated association name. Although a fictitious

²⁶ Wendell R. Bird, "Ought Christian Ministries Incorporate?" (Atlanta, GA, no date), pp. 2-4.

name can be reserved, in most states that filing must be made in each county, whereas the corporate name is reserved for the entire state.

There are also certain legal disadvantages of incorporation. These are also summarized by Wendell Bird:²⁷

LEGAL DISADVANTAGES OF INCORPORATION

1. Expenses and Formalities for Corporations. Incorporation does involve filing and legal costs for establishment, amendment, and dissolution. However, generally higher costs are incurred in drafting professional legal documents for a charitable trust or for an unincorporated association, although these can be amended and dissolved more easily if necessary. An annual form must be filed by corporations in most states to maintain corporate status, but many states require similar filings by trusts, and the federal tax forms are the same for all forms of organization. Although minutes are required for corporations, such minutes ordinarily would be kept for all other forms of organization. Although statutory requirements exist for corporations, most requirements in most states are only presumptive and a nonprofit corporation may select contrary provisions.

2. Constitutional Protections and Governmental Regulations for Corporations. In general, corporate status does not reduce the constitutional protections enjoyed by religious ministries. The First and Fourteenth Amendments recognize the same protection for religious corporations, trusts, and associations. Corporate status also does not increase the governmental regulations applicable to a ministry in comparison with the regulations that would be applicable in trust or unincorporated association form:

Employment standards, discrimination laws and requirements concerning withholding of income taxes for employees apply to associations whether incorporated or not. Finally, when state and local taxation is levied upon an association, it is usually unaffected by the group's corporate status.*

The same is true with securities laws, charitable disclosure laws, labor laws, Social Security and unemployment compensation and other federal taxes, sales and use and other taxes, and property and intangibles and other local taxes.

* J. Jacobs, *Association Law Handbook* 15 (1981). Accord, B. Hopkins, *The Law of Tax-Exempt Organizations* 503 (3d ed. 1979); H. Oleck, *Non-Profit Corporations, Organizations and Associations* 18 (3d ed. 1974); G. Webster, *The Law of Associations* 2-3 (rev. ed. 1976); see G. Lamb & C. Shields, *Trade Association Law and Practice* 185 (rev. ed. 1971).

III. Current Problems with Ecclesiastical Incorporation

Your committee recognized that while the historic concept of incorporation is rooted in Christian history, nonetheless there are serious contemporary problems with corporate theory and practice, which are of legitimate concern to the Christian. Perhaps the two central problems most discussed among conservative Christian critics of incorporation are the ethical question of corporate "limited liability" and the allegedly "implied subordination" of the incorporated church to the state.²⁸

As to the very real ethical problem of corporate limited liability, this committee feels that it is not our task to enter into either the generalities or specifics of this matter which largely devolves upon secular corporations. This is a legitimate and important task, but it is not our task. We are presently concerned only with the ethics of the church as an incorporation, and presumably there is no accusation that the church has been using the tool of limited liability in any unethical way.

The real concern over church incorporation (as for instance in the Oklahoma Presbytery overture) would seem rather to be a fear of implied subordination to the secular state. This committee believes that while it is certainly *possible* for a given church to concede too much to the secular state in its particular incorporation procedures, nevertheless, the mere fact of legal incorporation by no means *has* to imply a recognition of statist authority over the church. But what would be the appropriate response if a church was felt to have conceded too much in its incorporation papers?

²⁷ *Ibid.*, pp. 4-6.

²⁸ See article by North (Footnote 1).

IV. Suggested Solutions to the Problems Raised by Ecclesiastical Incorporation

First, your committee believes that problems and abuses connected with modern statist ideas of incorporation do not justify jettisoning the entire, age-old concept. It is not proper "to throw out the baby with the bath water." For the church to be incorporated is to say no more and no less than to confess that the church is a divinely ordained institution, which looks to God-not to the state-for its right to exist and to handle its own affairs with integrity. Historically, the civil government has simply recognized the corporate rights and independent jurisdiction of the church in its own realm as a previously existing fact (a fact *not* created by the state, but rather given by God and merely recognized by the state). At the same time, the Church recognizes the state as a divinely ordained institution, and realizes that certain transactions and relationships of the church within the body politic and with the civil government itself have properly been recognized and regularized in terms of specific legal procedures.

Therefore, when a church in a particular country seeks incorporation it is not necessarily doing anything other than specifying in mutually accessible legal terms that which already exists by divine right. To do such has nothing to do with a subordination of the Body of Christ to the civil authority. Incorporation is not subordination, but the recognition of mutually independent jurisdictions. This, at any rate, is the general situation.

Some in our denomination, however, are of the opinion that the Certificate of Incorporation of the PCA in Delaware concedes too much authority to the state and implies an inappropriate subordination to civil government. Those who hold this view should propose amendments to our Certificate of Incorporation rather than seeking to dissolve the incorporation of our denomination. Prior to proposal of these amendments, however, they should be studied by competent legal counsel for tax and constitutional implications.

Moreover, we need to keep in mind that as Bird has pointed out, "In general, corporate status does *not* reduce the constitutional protections enjoyed by religious ministries." Or to state this negatively, a church's being unincorporated does not in the least remove it from having to deal with the same laws and regulations faced by an incorporated church in an increasingly secularized society. To the contrary, to be unincorporated may in fact cause the church more practical problems than to be incorporated. The real problem is of course not with incorporation but with humanistic secularization. The church must use all the means within its power (including incorporation) to maintain its right to preach and practice the Gospel in order to reverse the secularism of our time. For these reasons your committee recommends that the Presbyterian Church in America retain its incorporated status.

TAXATION AND THE CHURCH

The Biblical Position

When dealing with taxation, Jesus commanded us to "[r]ender unto Caesar the things that are Caesar's and unto God the things that are God's." Matthew 22:21. Here Jesus as Head of the Church acknowledged His individual obligation to pay the poll tax to Caesar.

Although there is no reference in the New Testament to the Church as an institution paying taxes, historically the Church, and before it the Temple, and those who ministered in the House of God (including singers and porters) were exempt from "toll, tribute or custom." Ezra 7:24. As we shall see, this exemption continued through the Roman times, the Constantinian settlement, and into the Twentieth Century. The biblical rationale for the Church's exemption lies in Leviticus 27:30: the tithe belongs to the Lord. Leviticus 27:30.²⁹ Thus, when Caesar requires the church to pay a tax on the tithe, Caesar is actually taxing the Lord Jesus Christ.³⁰

I. The Historical Exemption of the Church from Jurisdiction of the State

Both the Church and the civil government are under the authority of God. "[T]here is no authority except from God, and those which exist or are established by God." Romans 13:1. The Church like the government has but one sovereign, the Lord Jesus Christ. Therefore, the Church should not pay tax to the State even as the State need not support the Church and its ministers.

In the Roman Empire, when the Church first came into prominence, it was treated by the Roman civil authorities as a legitimate Jewish sect, and as such, the Church, like the Jewish religion, was exempt from taxation.³¹

When Constantine made Christianity the official state religion, the civil government had absolutely no authority to tax churches. The Constantinian settlement recognized that churches were already tax exempt by virtue of the fact that they paid taxes (tithes and offerings) to their Head, Jesus Christ, while the state paid taxes to its temporal head, Caesar and his successors. This settlement was later backed up by the influential Theodosian and Justinian Codes which had so much authority in shaping legislation in all the Christian countries of medieval Europe.³²

Even during the time of King Henry VIII and during the French Revolution, although the civil government forcibly closed down monasteries and confiscated their lands and wealth, civil authorities did not attempt to tax churches. Closing the monasteries (as they saw it) was a police action because the monasteries were dens of corruption and a hazard to the well-being of the nation.

Instead, civil government exempted even church businesses and lands from taxation because monasteries and other branches of the Church were historically seen as caring for the sick and the poor. Even after Henry VIII established himself as head over the church and the concept of a free state and a free church evolved, the Church was still seen in England and Europe as owing allegiance to its Sovereign alone. This understanding was carried into the colonies where nine had established state churches at the time of the Revolution (and six at the time the Constitution was adopted). Only with the late 18th Century Humanist Enlightenment did some states (as France in 1789) begin to claim sovereignty including financial control over the Church. The United States was already a free country by this time, however, with its own Constitution rooted -- not in the Humanist Enlightenment -- but in the earlier medieval, Reformation Christian order.

Only when the same Humanist Enlightenment reached the American shores in the late 19th Century, did secularists begin to view the Church "as nothing more than a collection of individuals having no greater rights than the aggregate liberties of its individual members."³³

²⁹ "All the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord's; it is holy to the Lord." Leviticus 27:30.

³⁰ Both Harold O. J. Brown and R. J. Rushdoony believe that tithes should not be taxed.

³¹ When Jerusalem fell in 70 A.D., it and the Church were no longer exempt from taxation. The Emperor wanted Christians to swear to him as final lord over all (including the Church) and to sacrifice to him as being the world's center of unity. See Douglas F. Kelly, "Who Makes Churches Tax Exempt?" Chaldeon Report, August, 1982.

³² One exception to this practice was in medieval Europe during the crusades when the Church itself asked the civil authorities to tax church income in order to finance the crusades. See C. W. Previte-Onion, *The Shorter Cambridge Medieval History*, (Cambridge: At The University Press 1971), p. 618.

³³ "[T]he issue which divides, then, is that secularists do not give assent to the divine origin and nature of the Church.... Thus, separation of church and state, which began in part to protect the church, ironically has turned on its head and become a tool for confining the Church." Carl H. Esbeck, "Toward a General Theory of Church-State Relations and the First Amendment," *IV Public Law Forum* (1985), pp. 328-29.

II. The Individual Christian is Subject to Two Jurisdictions

There is no question that the individual Christian citizen is subject to both the civil government and to the Church. He pays tithes to God which are held by God but administered by the local congregation or church. He pays taxes to the civil government in obedience to Romans 13:7 in support of the civil government which God has established.

The head tax, for example, was commanded in Scripture for the service of the tent of meeting. It was paid by every male citizen over twenty years of age including the Levites and priests. The tax was not graduated in terms of ability to pay: everyone, rich or poor, paid the one-half shekel of silver (about one-fifth of an ounce). Exodus 30:11-16. This was also known as the "temple tax."

Jesus declared that he was exempt from this tax as a Son. However, he did not declare that the tax was in any way improper and paid it for both himself and Peter. Matthew 17:24-27.³⁴

However, the civil government may intervene in relations between members of the church even on church property when a member seeks to take the life or property of another. When Adonijah sought to usurp his authority by taking Abishag, David's concubine, as a wife, Solomon not only ordered Adonijah's death, but commanded that Joab be slain *beside the altar in the tent of the Lord* where he had fled, for Joab supported Adonijah. I Kings 2: 29-34.³⁵

III. The Limited Role of Civil Government

Thus, civil government does not biblically and has not historically had the authority to tax the tithes of God's people. Romans 13 teaches that government's legitimate role is to avenge those who practice evil as a minister of God, praise those who do good, and collect taxes as God's servant. Romans 13:4-6. The *Westminster Confession of Faith* Chapter 23 "Of the Civil Magistrate" agrees:

God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under Him over the people, for His own glory, and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers. . . . It is the duty of *the people* . . . to pay them tribute or other dues. (Emphasis added.)

This authority of civil government is to be honored, however, even when the government oversteps its clearly limited sphere of punishing evil and rewarding good. Charles Hodge in his commentary on the *Epistle to the Romans* 405 (1886), points out that

[i]t is a very unnatural interpretation which makes [the] word [magistrates] refer to the character of the magistrates, as though the sense were, "Be subject to good magistrates." This is contrary to the usage of the term, and inconsistent with the context. Obedience is not enjoined on the ground of the personal merit of those in authority, but on the ground of their official station.

The prophet Samuel noted that the king for whom the people asked would become a tyrant over the people because he extracted the tithe from them. I Samuel 8:15-17.³⁶ Yet Samuel did not state that this excessive taxation would be a basis for civil disobedience.

IV. Recent Attacks on the American Church's Tax Exemption

Churches have traditionally objected to and successfully resisted taxes on church-owned land or property. In *Walz v. Tax Commission of New York*, 97 U.S. 664 (1970), the Supreme Court of the United States held that a New York City property tax exemption of church real estate would not violate the Establishment Clause since "elimination of exemption would tend to expand the involvement of

³⁴ Some believe this tax was collected by the civil government.

³⁵ The reason Solomon did not kill Adonijah earlier in I Kings 1:50-53 when he fled to the horns of the altar for refuge seemed to depend more on his worthiness than the place where he was seeking refuge. Solomon said, "[if Adonijah] will be a worthy man, not one of his hairs will fall to the ground; but if wickedness is found in him, he will die." I Kings 1:52.

There is no question that a man who had accidentally shed blood could flee to a city of refuge for safety from his avenger. Numbers 35:6-15. However, these cities are part of the judicial laws and seem unconnected with a temple or sanctuary being located in the cities.

³⁶ David Chilton, *Productive Christians in an Age of Guilt Manipulators* (1981), p. 70. Although Samuel did not specify the amount of taxation that he considered the upward Biblical limit, the passage indicates that in his thinking even a tithe or 10% of the income would be oppressive.

government by giving rise to tax evaluation of church property, tax liens, tax foreclosures and the direct confrontations and conflicts that follow in the train of those legal processes.³⁷

However, with the breakdown of the historical exemption of church from government taxing authority, the state has attempted to tax the church as it would any corporation or business. Many states, for example, collect sales or use taxes from churches on construction materials used in their buildings, on materials and equipment purchased for the church, and on sales by church-run bookstores.³⁸ These taxes are paid without apparent objection from the church. Since the church uses the tithe to pay this tax, however, it may legitimately object to this tax as it does to property taxes levied on its sanctuary.

Some commentators see a sales tax as a tax on commerce, but not on the church. Similarly, a sewer levy may be seen as payment for services, rather than a tax.

Some churches have resisted the imposition of workmen's compensation and state unemployment taxes which would be paid out of the tithe. Other churches have resisted inquiry by Internal Revenue Service as to the amount of donations made by individuals.³⁹

When the federal government recently attempted to assess social security taxes on church employees, some churches have protested the civil government's taxing of churches for the employer's share of social security taxes:

Social security does not fall within the boundaries of legitimate duties of the civil magistrate, and neither finances the defense of the people, nor does it provide conditions conducive for the encouragement of good. It is not the government's duty to provide for the retirement of its citizens. The Lord God requires of each individual under His authority to provide for himself and his family. (Proverbs 6:6-11, II Thessalonians 3:6-10, I Timothy 5:8.) One of the functions of a genuine church, according to the Scriptures, is to carry on a ministry of compassion and mercy to the people in need. Deacon boards should address themselves to the needs of the community in which they live. The church and other volunteeristic organizations should carry on ministries of mercy to people who are in need during their retirement years. This is not the duty of the civil government.⁴⁰

If a church finds that a certain tax is confiscatory, seizing property necessary for the church to carry out its mission of worship, evangelism, and caring for the poor, it should appeal to the authority of Acts 4:18-20 and refuse to pay it, or pay it under protest. In this passage Peter and John confronted the Sanhedrin's authority to prohibit their evangelization and preaching in the temple.

However, if a tax stops short of taking the property from the church or making it impossible for the church to carry out its mission, is civil disobedience justified? For example, if social security is viewed as outside legitimate duties of the civil magistrate and as supplanting the responsibilities of the individual, the family and the church, should the church refuse to pay such a tax on its employees?⁴¹

V. Options Available

There are several options for the Church short of civil disobedience. Dr. Francis Schaeffer in *A Christian Manifesto* suggested that: first, we seek to change the law through our duly-elected

37 *Waltz v. Tax Commission*, 97 U.S. 664, 674 (1970). "Few concepts are more deeply imbedded in the fabric of our national life beginning with pre-revolutionary colonial times, than for government to exercise at the very least this kind of benevolent neutrality toward churches and religious exercise generally so long as none was favored over others and none suffered interference." *Id.* at 676-77.

38 Some 34 states exempt churches and their purchaser completely or to some extent from sales and use taxes. Some 25 states also exempt church sales to some extent.

39 See page 14 of the *Preamble* to this paper.

40 Roland S. Barnes, *PCA Messenger* 4 (October 1984), p. 4. Congress has recognized this conflict and has allowed pastors who certify within two years of their ordination (or the due date for the tax return for the second year in which a pastor receives ministerial income) to exempt out of the social security program if they certify their opposition because of religious principles to accepting public insurance benefits from services performed as a minister.

Because of opposition by churches to payment of the social security tax, Congress repealed the original law bringing employees of churches under the social security system and allowed churches that oppose payment of FICA taxes on their employees for "religious reasons" to exempt out of the system. Form 8274 had to be filed with the Internal Revenue Service by October 30, 1984, or, if no taxes have been yet paid on a non-ordained church employee, on one day before the due date for the first quarterly employment tax return. However, employees of churches which opt out of the social security system are still liable for social security (SECA) taxes which the employees pay through quarterly estimated tax payments or voluntary employer deductions. Churches electing exemption from FICA taxes must still withhold income taxes for non-ordained employees and transmit them to the IRS. Churches making the election must also file annual W-2 wage statements for employees.

41 See Roland S. Barnes, "Forum: Taxing Question for the Church," *PCA Messenger* (October, 1984), p. 4.

representatives. Secondly, the law should be protested in the courts or through demonstrations. Finally, the citizen may flee to another jurisdiction, as our founding fathers did when they left England for America. If all these options fail or are not available, then civil disobedience or absolute refusal to pay the tax is appropriate. *A Christian Manifesto*, p.103 (Crossway Books, 1982).

In practice, the church may seek to change an offensive tax law while it pays the tax under protest. After it has paid the tax under protest, the church may file for a refund and even go to court to collect it and have the law declared unconstitutional as a violation of the First Amendment's free exercise protection. But some would question if the church should be taking its valuable resources and time to protest a tax instead of focusing on its commission to evangelize, teach, and care for the poor.

The clearest basis for the church's refusal to pay a tax or paying it under protest would arise where civil government seeks to impose an income tax on the tithe of the church. The church should object to such a tax as taxing the property of the Lord.⁴² The same reasoning may be used to exempt church-owned land and property from property taxation. However, where a church owns land or property which is not used in carrying out its mission, then may there be a Scriptural basis for protest, since the church may be misusing the Lord's property?⁴³

Where a tax as the social security tax (FICA) oversteps the legitimate limited role of civil government, should the church disobey the government and refuse to pay the tax? Perhaps it depends on whether this tax will (1) tax the tithe of the church -- from which the employer's share of FICA is usually paid (Leviticus 27:20) or (2) impede or even make the church's mission impossible (Acts 4:18-20) because of the financial burden the tax imposes.

VI. Conclusions

Some have suggested that the distinction between legitimate and illegitimate taxation in the Scripture turns on an examination of whom it is that the government attempts to tax. For instance, the poll tax which Christ paid was levied on Him as an individual and not on the Church as an institution.⁴⁴ The head tax was also payable by individuals. Exodus 30:11-16. Thus tax on a citizen in the civil sphere would be permissible, but a tax on the church would not.

Many agree that the ultimate issue in this dispute is the attempt of the civil government to take jurisdiction over the church. Christ's command to render unto Caesar the things that are Caesar's and unto God the things that are God's coupled with His payment of the poll tax suggests that Christ as a citizen of the body politic recognized the jurisdiction of the civil government over some areas of His life and the lives of His followers (even though there is no indication that the Church as a body was under its jurisdiction. "My Kingdom is not of this world." John 18:36). In fact, the jurisdiction of Church and civil government may be concurrent in many areas (as it is where both the Church and civil government are interested in the protection of members against fire or health hazards). And both civil government and the Church have an "interest" in whether the income and property of the Church which is not related to or used in the mission of the Church is taxed, for both the Church and the state can utilize this property and income in carrying out their unique roles.

When the income and property of the Church are or will be used in the mission of the Church, then any attempt to tax that income or property may be considered an attempt to tax the tithe--property which belongs to the Lord. Here the jurisdiction of the Church controls within the sphere of sovereignty which Christ has delegated to it. Especially where a tax makes the mission of the church impossible (as worship, evangelism, and care of the poor), any attempt to tax such income and property should be resisted on biblical grounds and perhaps could go as far as civil disobedience or refusal to pay the tax.

42 The Internal Revenue Service recognizes the tax-exempt status of churches as well as associations of churches and church auxiliaries and does not require any application form to be filed for tax-exempt status under Section 508 of the Internal Revenue Code.

However, in order for the income of a church to be exempt from taxation under the Internal Revenue Code, the church must meet five requirements: (1) the church's purpose must be exclusively charitable; (2) no private profit should inure to any of the church's officers or members; (3) the church should derive no substantial commercial profit from its activities; (4) it cannot divert any substantial amount of money for lobbying; and (5) it cannot divert any funds for a political campaign.

43 The Supreme Court of the United States denied tax exemption as to church-owned land which was not being used for church purposes. *Gibbons v. District of Columbia*, 116 U.S. 404 (1886). Similarly, the parking lot of a church or the yard around a parsonage has been taxed.

44 Roland Barnes, *PCA Messenger* (October, 1984), p. 5.

EDUCATION AND PARENTAL RESPONSIBILITY

I. THE BIBLICAL POSITION

The Parental Responsibility for Education

There is probably no more important duty than that of the education of our children. The future success of the Kingdom of our Lord is, to a great extent, dependent upon the successful education of covenant children in the knowledge of our Lord and in a biblically consistent world and life view. The following quote from Robert Lewis Dabney is particularly pertinent in this regard:

Seeing the parental relation is what the Scripture describes it, and seeing Satan has perverted it since the fall for the diffusion and multiplication of depravity and eternal death, the education of children for God is the most important business done on earth. It is the one business for which the earth exists. To it all politics, all war, all literature, all money-making, ought to be subordinated; and every parent especially ought to feel, every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God -- this is his task on earth. On the right training of the generation now arising, turns not only the individual salvation of each member in it, not only the religious hope of the age which is approaching, but the fate of all future generations in a large degree.⁴⁵

The duty of education is (from the biblical perspective) a parental duty. According to Scripture, children are a gift from the Almighty God and thus are a sacred trust. Therefore, the Lord requires that parents provide all that their children need! Parents are required to feed, clothe, house and protect their children and prepare them for adulthood. Dr. Norman Harper states this very clearly in his book *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*:

The authority and responsibility of the training of children is delegated primarily to the parents. It was to the parent that the command was given: "...provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4, KJV).⁴⁶

The duty of education is therefore a family responsibility. The family is the fundamental unit of society under God, and it is the duty of parents as led by the father to prepare their children to function righteously under God's rule in all spheres of life (Genesis 1:26-28; 2:18-25; 18:19; Psalm 127:3-5; Ephesians 6:1-4).

In order for this task to be successful, education must be distinctively Christian; i.e., based upon God's revelation of His Truth in His Word (Psalm 36:9; Exodus 20:16; John 17:17; John 14:6; John 8:32). Education is a necessary task for equipping children to glorify God in work and worship that is according to His Word. Thus, Christian education is necessary and essential for a godly use of talents (Psalm 78:1-8).

This responsibility cannot be abdicated by parents, for God holds them accountable. Parents may delegate this responsibility to surrogate parents who meet biblical qualifications while retaining the responsibility of education and the authority over their children.

The modern concept of children belonging to the state is anti-Christian. The responsibility for educating children does not belong to the state and therefore the state should not usurp this responsibility from parents. Robert Lewis Dabney comments very lucidly on whose responsibility the education of children is:

Is the direction of the education of children either a civic or an ecclesiastical function? Is it not properly a domestic and parental function? First, we read in holy writ that God ordained the family by the union of one woman to one man, in one flesh, for life, for the declared end of "seeking a godly seed." Does not this imply that he looks to parents, in whom the family is founded, as the responsible agents of this result? He has also in the fifth Commandment connected the child proximately, not

⁴⁵ Robert Lewis Dabney, *Discussions of Robert Lewis Dabney*, vol. 1, p. 691 (1982).

⁴⁶ Norman Harper, *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*, p. 46 (1981).

with either presbyter or magistrate, but with the parents, which, of course, confers on them the adequate and the prior authority. This argument appears again in the very order of the historical genesis of the family and State, as well as of the visible Church. The family was first. Parents at the outset were the only social heads existing. The right rearing of children by them was in order to the right creation of the other two institutes. It thus appears that naturally the parents' authority over their children could not have come by deputation from either State or visible Church, any more than the water in a fountain by derivation from its reservoir below.⁴⁷

The state is assigned a ministry of the sword in the execution of justice against evildoers (Romans 13:1-4). The state is not assigned the duty of educating our children. It is highly questionable whether it is wise for Christian parents to send their covenant children to a school system operated by the state which is openly or otherwise hostile to the Christian faith. It is inconceivable that Abraham would have sent Isaac to the Canaanites to learn about the world God had created. Christian parents who send their covenant children to state schools to learn about God's world (science, etc.) and God's activities (history, etc.) should seriously consider whether it is possible to equip their children to function responsibly in this world under God according to His Truth when their children are subject to prolific falsehoods and open hostility (Psalm 1:1-3; Exodus 34:12-16), whether it is possible to send their children to public schools (which are to a great extent dominated by Humanism) and at the same time fulfill their duty to rear their children in the nurture and admonition of the Lord (Ephesians 6:1-4).

Some educators believe that covenant children must not be shaped by a non-Christian religious educational institution:

The choice is between a Christian religious education and a non-Christian religious education. If this is true, there are no material circumstances that can justify a Christian parent in giving his child an education that is man-centered and thus dishonoring to God. Would you send your child to a Buddhist shrine to worship because it was nearer your home or because it was already paid for by the state? Of course not! Then we can say with equal certainty that we cannot send our children, in the most formative years of their lives, to be shaped religiously by a non-Christian religious educational institution.⁴⁸

But others are convinced that Christian teachers can have a godly influence in the public schools and that many public school teachers and administrators are not hostile to a Christian world view.

The ideal situation would be for Christian parents to have their covenant children educated in a thoroughly Christian atmosphere. Such an atmosphere would certainly include a thoroughly Christian curriculum which recognizes all truth as God's truth and teaches nothing as true in subject matter contrary to God's revealed word. It would also include Christian teachers who love God and seek to convey God's truth as well as demonstrate a concern for the spiritual well-being of their students. It would as well be an atmosphere in which the Scriptures are regularly consulted and prayer is regularly offered.

This ideal atmosphere would ordinarily be the Christian parents' first choice for the education of their covenant children.

However, it is recognized that Christian parents do choose other means of educating their children for a variety of reasons.

If state or public education is decided upon by the parent, the parent must determine that the content of subject matter being taught in the public school is Scripturally appropriate. The church should educate and inform the parent of general problems in the public school curriculum (as the teaching of Humanistic, anti-Christian values in moral and sex education and the omission of facts about the history, existence, role and contributions of Christianity in the United States and the world from the history and social studies textbooks). Then the parent can protect his child by special instruction or by asking that his child be excused from certain parts of the curricula.

A parent with children in public school (and many private schools which use the same textbooks) should be careful to supplement in his home the Christian values and facts of history which are omitted from the public school curriculum. Where public school values contradict those of the Christian faith, the parent should instruct his children in Biblical values, pointing out to them the error of their public

47 Robert Lewis Dabney, *Discussions of Robert Lewis Dabney*, vol. 3, pp. 290-91 (1982).

48 Norman Harper, *Making Disciples, The Challenge of Christian Education at the End of the Twentieth Century*, p. 75 (1981).

school textbook. For a parent to send a child to a public school, he must be very careful, well-informed and involved.

In addition, parents should study the content of their children's textbooks and then inform the church of their findings. Parents should be actively involved in the public school through the Parent Teacher Association or other such groups.

If the local public school does not provide an education compatible with Scriptural principles and the parent cannot change the public school curriculum by talking with his child's teachers, then it is improper for a Christian parent to permit his child to be taught ungodly principles, Deut. 6:5-9; 11:18-21. If public officials will not allow a child to be excused from a class or from part of the curriculum which contradicts and undermines a child's faith, the parent has no excuse for leaving his child in that school.

Churches and Presbyteries should consider how they might encourage parents in the task of providing their children with an education that is consistent with biblical Truth and that will prepare them for effective service for God's Kingdom in all spheres of life. Churches should seriously consider providing thoroughly Christian and biblical schools for their covenant children as well as many other children in their respective communities. If necessary, the church should assist in providing the means by which a parent can educate his child, whether it be through establishment of a Christian school or financial assistance to the parent to provide for a Christian or private education elsewhere.

Undoubtedly, many problems with respect to adolescent rebellion in covenant children can be partially attributed to the schizophrenic world view that is absorbed where church and family embrace a wholly different world view than that which is promoted in the public educational system.

The need for quality education in our modern, technological society is paramount for all of our young people. The public schools have failed to truly educate our children in two fundamental areas. First, they have often distorted reality by insisting on a radically secular and Humanistic world view. Second, they have often failed to provide the basic skills needed for a young person to become a productive member of society.

This is nowhere more evident than in our major cities where an enormous drop-out rate of often above one-third demonstrates the ineffectiveness of many school systems. This substandard education points toward the creation of a permanent underclass of functionally illiterate adults who will emerge alienated from a society which has not provided them with equal access to opportunities for the future.

Such a felt need provides the PCA with a unique opportunity in its strategic concern to evangelize the great metropolitan centers of North America. We have the opportunity open before us to truly penetrate the urban culture by providing quality Christian education at reasonable cost. Our suburban and exurban churches can establish a true bridge of friendship and understanding by becoming partners to the urban church, providing personal and financial resources for the nurturing of all of our children.

II. CONSTITUTIONAL ISSUES IN EDUCATION

The First Amendment to the Constitution states that Congress shall make no law prohibiting the free exercise of religion.

The Supreme Court of the United States has long upheld the right of parents to direct the upbringing and education of their children. In the case of *Pierce v. Society of Sisters*, 268 U.S. 510 (1925), the Court ruled that:

[The State may not] unreasonably interfere[] with the liberty of parents and guardians to direct the upbringing and education of children under their control.... The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.⁴⁹

In 1944, the Supreme Court also recognized the unique relationship between parents and children--a relationship which belongs exclusively to the parents and not to the State:

It is cardinal with us that the custody, care and nurture of the child will reside first in the parent, whose primary function and freedom include preparation or obligation that the State can neither supply or hinder.

⁴⁹ *Pierce v. Society of Sisters*, 268 U.S. 510, 534-35 (1925) (emphasis added). In this case, the State of Oregon had sought to eliminate the private school system and require all students to attend public schools. The Supreme Court has reaffirmed its commitment to the interest of parents in guiding the religious education of their children in *Wisconsin v. Yoder*, 406 U.S. 205, 232 (1972).

Prince v. Massachusetts, 321 U.S. 158, 166 (1944).

Again in 1968, the Court noted that "constitutional interpretation has consistently recognized that the parents' claim to authority in their own household to direct the rearing of their children is basic in the structure of our society."⁵⁰ Similarly, in 1982, the Supreme Court upheld the "fundamental liberty interest of natural parents in the care, custody, and management of their child" against the State's terminating that right even when the parents "have not been model parents or have lost temporary custody of their child to the State." *Santosky v. Kramer*, 71 L.Ed.2d 599, 606 (1982).⁵¹

However, social services departments; state, family and juvenile courts; and legislative and other judicial bodies have been more and more willing to interfere with the right of the parents to raise their children. The ostensible reason for removing children from the custody of their parents or ignoring the parental right to control the content of their children's teaching is to protect the child from abuse by his parents. Increasingly, state agencies and courts have interpreted emotional and physical abuse to include the teaching of religious doctrines to children in Christian schools or at home.

A. Options for Christian Education:

I. Church Schools

Where parents have sought to control directly the content of their child's education, they have been most successful where their child is in a private Christian school or where they are educating their child at home. As noted above, the United States Supreme Court, in 1925, in the case of *Pierce v. Society of Sisters*, ruled that a state may not prohibit private education. It specifically upheld the right of a Catholic order to establish a private denominational school.

In 1972 the Court upheld the right of Amish parents to withdraw their children from public school to protect their religious values:

This case involves the fundamental interest of parents, as contrasted with that of the State, to guide the religious future and education of their children. The history and culture of Western Civilization reflect a strong tradition of parental concern for the nurture and upbringing of their children. This primary role of the parents in the upbringing of their children is now established beyond debate as an enduring American tradition.

The Ohio Supreme Court in 1976 similarly ruled: "[I]t has long been recognized that the right of a parent to guide the education, including the religious education, of his or her children is indeed a 'fundamental right.'" *State v. Whisner*, 47 Ohio St.2d 181, 213-14, 351 N.E.2d 750, 769 (1976).

However, state departments of education and social services have attacked these forms of education as providing an inferior result, as was noted in the Faith Baptist Church case in Louisville, Nebraska, recently. A number of courts have upheld state departments of education.⁵²

However, in response to legislative efforts by Christian educators, pastors and parents, a number of states have protected the right of churches to establish their own Christian school independent of state control.⁵³ In other situations federal and state courts have found that the First Amendment right of free

⁵⁰ *Ginsberg v. New York*, 390 U.S. 629, 630 (1968), quoted in *H. L. V. Matheson*, 450 U.S. 398, 410 (1981).

⁵¹ "Even when blood relationships are strained, parents retain a vital interest in preventing the irretrievable destruction of their family life. If anything, persons faced with forced dissolution of their parental right have a more critical need for their procedural protections than do those resisting State intervention into ongoing family affairs. When the State moves to destroy weakened familial bonds, it must provide the parents with fundamentally fair, perfect procedures." *Santosky v. Kramer*, 71 L.Ed.2d 599, 606 (1982). The Court here protected parental rights under the due process clause of the Fourteenth Amendment.

⁵² In *Brantree Baptist Temple v. Holbrook Public Schools*, 616 F. Supp. 81 (D. Mass. 1984), a federal district court rejected the argument that the state has no right to regulate private schools. According to the court, permissible regulations include minimal hours of instruction, teacher qualifications and coverage of certain prescribed subjects. This decision will add to the difficulties of parents who are conscientiously opposed to any government regulation of their children's education. See also *Pruessner v. Burton*, 368 N.W.2d 74 (Iowa 1985) cert. den. 54 U.S.L.W. 3411 (Dec. 11, 1985) (No. 85-671).

⁵³ Such was a resolution of the conflict between Christian schools and the State of Nebraska. States that permit church schools to function without state-certified teachers or licensing control are: Alabama, Arizona, Louisiana, Maine, Mississippi, and North Carolina. Tennessee, West Virginia and Florida allow church schools if the school is under the oversight of a state Christian school organization. Nebraska and Vermont require periodic testing of the children for them to remain in the church school. Other states require a church school to meet the state requirements for certification of teachers and even of the school itself. Iowa and Michigan are currently the most hostile to church schools. Additional information on the laws in the various states on church schools can be obtained from the Education Commission of the States, 1860 Lincoln Street, Suite 300, Denver, Colorado 80295, in their publication *Compulsory Education Laws and the Impact on Public and Private Education*, by Patricia M. Lines, copyright 1985.

exercise of religion guarantees to parents their right to instruct their children in a Christian school, even though that Christian school or church school does not meet the requirements of the state department of education or a private school.⁵⁴

Because the cost of church and Christian school education is often out of reach of many parents, churches and presbyteries should consider the support of Christian education. One means of financing available in some states (as Minnesota) is the voucher system.

2. Home Schools

In an increasing number of states, legislatures have acted to protect the right of parents to educate their children at home.⁵⁵ In other states, state courts have protected the right of parents to educate their children at home, even overturning compulsory education laws which apparently prohibit home education as unconstitutional.⁵⁶ State Supreme Court decisions in Illinois, Iowa, Michigan, Oregon, Virginia, and West Virginia, however, indicate hostility toward home schooling.⁵⁷

406 U.S. 205 (1972), upheld the right of Amish parents to withdraw their children from public school in order to provide alternative education where "such public education 'substantially interfere[d]' with the religious development of the Amish child and his integration into the way of life of the Amish Faith Community." However, there has been no definitive Supreme Court case upholding the right of private religious education either in church school or at home. The Supreme Court recently declined to review the case of *Duro v. District Attorney*, 712 F.2d 96 (4th Cir. 1983), *cert. den.* 104 S.Ct. 998 (1984).

B. Problems With Public Education

The First Amendment as passed by the First Congress in 1789 provides: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof...." Fifty-eight days prior to Congress' adopting this Amendment, it appropriated government land for public schools in the Northwest Territories with the proviso:

Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.⁵⁸

Separation of church and state was originally understood to *prevent the federal government* from interfering with the free exercise of religion by individuals and churches. The First Amendment was also passed to prohibit establishment of a national church, although not to interfere with state-established churches, for six of the states still had established churches at the time. One scholar noted that there is no historical evidence that the First Amendment was intended to preclude federal government aid to religion when it is provided on a nondiscriminatory basis.⁵⁹

The words "separation of church and state" are not found in the 1787 Constitution or the 1789 Bill of Rights. This phrase was not used until 1803 by Thomas Jefferson in a letter to Danbury Baptist Association and was not recognized as a significant constitutional idea by the Supreme Court until 1878.

The idea that the church and religious activities should be kept out of the public sphere did not gain legal support until 1947 when the Supreme Court ruled that the establishment clause meant that "[n]either

⁵⁴ See *Bangor Baptist Church v. Maine*, 576 F. Supp. 1299 (1983). *State v. Whisner*, 47 Ohio St.2d 181, 213-14, 351 N.E.2d 750, 769 (1976), recognizing "that the right of a parent to guide the education, including the religious education, of his or her children is indeed a 'fundamental right.'"

⁵⁵ Included in this list are Arizona, Arkansas, Colorado, Florida, Georgia, Louisiana, Mississippi, Montana, New Mexico, Nevada, Ohio, Oregon, Rhode Island, Tennessee, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming. Seventeen states require home schools to be approved by the local school district or school board: Arkansas, Colorado, Connecticut, Delaware, Hawaii, Idaho, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, North Dakota, Ohio, Pennsylvania, Rhode Island, South Carolina, and Vermont.

However, Iowa, Michigan and North Dakota require all schools, including home schools to have a certified teacher involved in some degree in the instruction.

Additional information on the home school laws in the fifty states is available from the Home School Legal Defense Association, Post Office Box 2091, Washington, D.C. 20013 and from The Rutherford Institute, Post Office Box 510, Manassas, Virginia 22110.

⁵⁶ North Carolina, Minnesota, Missouri, and Iowa (in part).

⁵⁷ *Scoma v. Chicago Board of Education*, 391 F. Supp. 452 (M.D. Ill. 1974); *State v. Moorehead*, 308 N.W.2d 60 (Iowa 1981); *Shanson v. Kushman*, 490 F. Supp. 109 (W.D. Mich. 1980); *State v. Bowman*, 60 Ore. App. 184, 653 P.2d 254 (1982); *Grigg v. Virginia*, 297 S.E.2d 799 (Va. 1982); and *State v. Riddle*, 285 S.E.2d 359 (W. Va. 1981).

In some states, parents must bring their home school under the sponsorship of a church in order to avoid violation of compulsory education laws.

⁵⁸ Northwest Ordinance, article III, § 1 Stat. 52 (August 7, 1789).

⁵⁹ Robert L. Cord, *Separation of Church and State: Historical Fact and Current Fiction*, p. 15 (1982).

a state nor the Federal government...can pass laws which aid one religion, aid all religions, or prefer one religion over another."⁶⁰ This interpretation was applied to prohibit public school prayer and Bible reading in 1962 and 1963, the posting of the Ten Commandments in 1980, and even silent prayer in 1985.⁶¹ Teaching of evolution was protected.⁶² However, the Court has thus far refused to review cases which challenged the teaching of Humanism in values and sex education which conflicted with the theistic beliefs of children and parents.⁶³

A District Court Judge in the recent case of *Jaffree v. James*, 544 F. Supp. 727 (1982), however, recognized the discrimination of the public schools against the Christian religion:

It is common knowledge that miscellaneous doctrines such as evolution, socialism, communism, secularism, *humanism*, and other concepts are advanced in the public schools. Teachers adhering to such tenets [sic] are more likely to expose their students to these ideas. *Reading, teaching or advancing Biblical principles*, however, *is strictly prohibited*. It is time to recognize that the constitutional definition of religion encompasses more than Christianity and *prohibits* as well the *establishment of a secular religion*.⁶⁴

Additionally, a new study performed for the National Institute of Education as an official government study demonstrates the practice of excluding theistic religions from the textbooks in the Nation's public schools.⁶⁵

For example, in its review of the social studies textbooks in grades 1 through 4, the study noted that:

[N]ot one of the forty books in the study had one word of text that referred to any religious activity representative of contemporary American life. That is *no text referred to any present day American who prayed, or participated in worship* or in any other way represented active religious life.⁶⁶

The author adds:

[T]his...strongly suggests the psychological interpretation of the motivation behind the *obvious censorship of religion* present in these books. Very briefly those responsible for these books appear to have the *deep-seated fear of any form of active contemporary Christianity*, especially serious, *committed Protestantism*. This fear has lead the authors to deny and repress the importance of this kind of religion in American life.⁶⁷

In reviewing social studies' texts in grades 1 through 6, the study concluded that "there was not one word or image in all the social studies books . . . that referred in any way to the powerful and active world of contemporary American Protestantism."⁶⁸ The study of eleventh and twelfth grade history books, noted that "[t]here was not one book that recognized the many *evangelical movements* through U.S. history since the colonial period."⁶⁹

60 *Everson v. Board of Education*, 330 U.S. 1, 15 (1947).

61 *Engel v. Vitale*, 370 U.S. 421 (1962); *Abington School District v. Schempp*, 374 U.S. 203 (1963); *Stone v. Graham*, 449 U.S. 39 (1980); and *Wallace v. Jaffree*, 105 S.Ct. 2479 (1985).

62 *Epperson v. Arkansas*, 393 U.S. 97 (1968). *McLean v. Arkansas Board of Education*, 429 F. Supp. 1255 (1982) also struck down an Arkansas statute where the state legislature sought to present a balanced treatment of scientific evidence for evolution and creation.

63 *Grove v. Mead School District*, 753 F.2d 1528 (1985), 106 S.Ct. 85 (1985); *Smith v. Ricci*, 446 A.2d 501 (1981) *appeal dismissed*. 459 U.S. 962 (1982).

64 *Jaffree v. James*, 544 F. Supp. 727, 732 (1982) (emphasis added). The Court noted that "[t]he religions of atheism, materialism, agnosticism, communism and socialism have escaped the scrutiny of the courts throughout the years... it is apparent from a reading of the decision law that the courts acknowledge that Christianity is the religion to be proscribed." *Id.* This decision was overturned on appeal on another issue, so it has no precedential value. Nonetheless, the judge's reasoning is certainly worthy of note.

65 National Institute of Education, *Equity Values Education: Do the Values Education Aspects of the Public School Curricula Deal Fairly With Diverse Belief Systems?* (1985). Dr. Paul Vitz' report is available from Servant Books under the title *Censorship: Evidence of Bias in Our Children's Books*.

66 *Ibid.*, Section I, Part 2, i (emphasis added).

67 *Ibid.*, Section I, Part 2, 13 (emphasis added).

68 *Ibid.*, Section I, Part 2, iii.

69 *Ibid.*, Section I, Part 2, 55 (emphasis added).

The study also found that of 670 stories and articles from widely-used grade three and six readers, "[n]ot one story or article in these books [used to teach reading] had a religious or spiritual theme as central to it."⁷⁰

It concludes:

These basic readers are so written as to represent a *systematic denial of the history, heritage, beliefs and values* of a very large segment of the American people.⁷¹

In certain limited situations, the Supreme Court has ruled that public education may interfere with the basic religious tenets in practice of a religious community. In *Wisconsin v. Yoder*, 406 U.S. 205, 217-18 (1972), noted above, the Supreme Court held:

The conclusion is inescapable that secondary schooling, by exposing Amish children to worldly influences in terms of attitudes, goals and values contrary to beliefs, and by substantially interfering with the religious development of the Amish child and his integration into the way of life of the Amish Faith Community at the critical adolescent stage of development, contravenes the basic religious tenets and practice of the Amish faith, both as to the parent and the child.

The Supreme Court has ruled that such interference was a violation of the parents' and children's free exercise of religion under the First Amendment of the Constitution. In the same case the Supreme Court noted:

A state's interest in universal education, however highly we rank it, is not totally free from a balancing process when it infringes on fundamental rights and interests, such as those specifically protected by the Free Exercise Clause of the First Amendment and the *traditional interest of parents with respect to the religious upbringing of their children*.

Wisconsin v. Yoder, 406 U.S. 205, 214 (1972) (emphasis added).

Yet, state and federal courts have almost uniformly overlooked their obligation to protect against attacks of Christian beliefs and censorship of Christian history, contributions and role while the same textbooks and teacher materials advance that of other religions and philosophies. It is imperative that Christian people pray to God and petition school authorities for equal protection of their ideas, history and activities in public schools.⁷²

The Protection of Pupil Rights Act, 20 U.S.C. 1232h (1978), was enacted to protect children from psychological examination or treatment which requires the pupil to reveal information concerning "political affiliations," "sex behavior and attitudes," "mental and psychological problems potentially embarrassing to the student or his family," or critical appraisals "of behavior and attitudes with family members" without "the prior written consent of the parent."⁷³

However, if the offensive material is not a psychological examination or treatment, but a public school textbook or teaching method, then the parent must rely upon the willingness of the public school teacher or principal to make an exception for his child and to excuse him from exposure from the material as a federal district court recently held in *Mozert v. Hawkins County Public Schools*, F.Supp. (E.D. Tenn. Oct. 24, 1986). If the school authorities do not permit the child to be excused, then the parents' next recourse is to appeal to the board of education of that city or county or to the courts, as parents did recently in the case of *Grove v. Mead School District*, 753 F.2d 1528 (9th Cir. 1985). In this case, however, the Ninth Circuit held that the Constitution does not protect individuals from being religiously offended by what the government does, even though the Court acknowledged that offensive material "generally denigrates the figure of Jesus and casts doubt upon much fundamentalist doctrine --

⁷⁰ Ibid., Section 1, Part 2, v.

⁷¹ Ibid., Section 1, Part 2, 71 (emphasis added).

⁷² Under the neutrality doctrine imposed on American public schools by the decision in *Wallace v. Jaffree*, 105 S.Ct. 2479 (1985), teachers and textbooks cannot advance religious "beliefs," although they may teach the existence, contributions, role, and history of religion. This fact is being pressed by 624 teachers, students and parents in the follow-up case of *Smith v. Board of School Commissioners of Mobile County* in federal district court in Alabama. These plaintiffs are arguing that Humanism may not be advanced as a religion in textbooks and that the existence, contributions, role and history of Christianity may not be excluded from textbooks and teacher materials.

⁷³ See *Child Abuse in the Classroom* (Crossway Books: 1984) for the transcript of hearings on current abuses in the classroom and regulations to implement this law.

from the efficacy of prayer to the inerrancy of Scripture and benevolence of God." *Id.* at 1541. On appeal, the Supreme Court denied *certiorari* and refused to review the lower court decision.⁷⁴ Some believe that because of the hostility of public schools to theistic ideas, Christian parents should remove their children from the public school system. Psalms 1:2-3.

A favorable Supreme Court decision to protect the beliefs of Christian children in public schools is greatly needed. Prayer and financial support should be directed to cases as *Mozert*, referred to above, and to the case of *Smith v. Board of School Commissioners of Mobile County*, successor to the *Jaffree* case. Here 624 parents, teachers and students are asking Judge Brevard Hand to prohibit the establishment of Humanistic moral values in the public school curriculum and to protect their children against the censorship of textbooks as to the existence, history, role and contributions of Christianity.⁷⁵

The last alternative for a Christian parent is to instruct his child to refuse to study the materials which undermine the child's faith and morals regardless of the consequences to the child's grades or to withdraw the child from the public school and to enroll him in a Christian school or home school discussed above. If a parent cannot afford this option, the church is responsible to help a parent obey God (Acts 2:45).

CONCLUSION

Scripture clearly requires that Christian parents train their children to know and follow God (Deuteronomy 6:6-9, Proverbs 22:6, Ephesians 6:3-4). The parent is personally responsible for this, although he may ask others to help him, as the church (Ezra 10:1). However, a parent should not ask an individual to teach his children where the parent does not have authority over the content of what is taught. A parent may control what a child is taught by supplementing classroom or textbook materials or by removing his child from the classroom when the materials are so hostile or damaging that the parent does not believe that he can supplement and effectively neutralize their anti-Christian bias. Where a parent allows an individual to teach ungodly or unbiblical ideas to his child, he violates Scripture (Proverbs 1:8-33, Isaiah 8:16-20). Thus, a parent must determine how he can best follow God in educating his children. The choices before him are home schools, church schools, private independent schools or state schools. Parents must choose the educational system that will best enable them to fulfill their duty before God. Churches and presbyteries should consider supporting Christian and home schools (where parents cannot afford these alternatives) and efforts to end the hostility toward the Christian faith and the censorship of Christianity's existence, contributions and history from public school textbooks.

⁷⁴ *Grove v. Mead School District No. 354*, 753 F.2d 1528 (1985) *cert. den.* 106 S.Ct. 85 (1985). The Sixth Circuit Court of Appeals, however, took a somewhat contrary position when it held that exposure to offensive religious beliefs through an elementary school reading program may in fact constitute a violation of the students' or parents' free exercise of religion in *Mozert v. Hawkins County Public School*, 763 F.2d 75 (6th Cir. 1985).

⁷⁵ Nearly all Humanists agree on the following principles:

- a. God is either nonexistent or irrelevant to modern man.
- b. Man is the supreme value in the universe.
- c. Man is purely a material or biological creature.
- d. Man, through the use of his scientific reason, will save himself.

The *Smith* case has received substantial support from PCA churches. Two of the lead attorneys are PCA elders; four of the witnesses are Presbyterian pastors or seminary professors; and the lead Plaintiff is a member and deacon of a PCA church. Eastwood Presbyterian Church in Montgomery, Alabama, and Briarwood Presbyterian Church in Birmingham, Alabama, have been channeling gifts for the effort.

An example of the anti-Christian teachings of two of the textbooks reviewed in the *Smith* case is:

"There are several things you should not do when telling children about death.... Do not say, 'God took Daddy away because he wants Daddy to be with him in heaven.' Not only is this confusing, but it causes the child to fear and hate God for taking the father away...."

"The simplest way to talk to a child about death is to talk about how flowers and pets die. If you explain that death is a normal part of life, the child will be able to accept it." *Contemporary Living* by Verdene Ryder, The Goodhart-Wilcox Co., Inc. at page 329.

Another example:

"Too strict a conscience may make you afraid to try new ventures and meet new people. It may make you feel different and unpopular. None of these feelings belongs to a healthy personality."

"You can learn about yourself when you listen to your conscience. It is you talking to yourself, guiding you." *Today's Teen* by Joan Kelly and Eddy Eubanks, Charles A. Bennett Co., Inc. at page 23.

PROPRIETY OF THE CHRISTIAN'S NONVIOLENT DISOBEDIENCE TO THE CIVIL MAGISTRATE IN THE ABORTION CONTROVERSY

I. The Issue. Evangelical Christians in America, in increasing numbers, have been expressing their opposition to abortion and the current law in America which permits and protects that practice, by open violation of the civil law. Some members of the Presbyterian Church in America, both lay and clergy, have joined ranks with members of other denominations in both legal and illegal protests at abortion clinics.⁷⁶

Some of these protests have included illegal pickets at abortion clinics, "sit-ins," or similar actions. The scope of this committee's work is limited to a discussion of such non-violent actions. The open confrontation which takes place between the protester and the abortion clinic personnel or local police force is an expected and usual result. This confrontation often results in the arrest, prosecution and conviction of the protester.

The Christian who undertakes this kind of protest finds himself in the strained position of intentionally confronting and resisting the civil magistrate and government. The Christian who protests in this way typically is an otherwise law-abiding citizen who desires to promote respect for the civil order, and who loves a peaceful, well-ordered society. But he is also a person who feels conscience-stricken regarding the issue of abortion and believes, on the basis of Scripture, that the act of abortion is a direct and immediate violation of the Sixth Commandment, "Thou shalt not kill." The Presbyterian Church in America has emphatically adopted this position:

We cannot stress too strongly our authority in this matter. God in His Word speaks of the unborn child as a person and treats him as such, and so must we. The Bible teaches the sanctity of life, and so must we. The Bible, especially in the Sixth Commandment, gives concrete protection to that life which bears the image of God. We must uphold that commandment.⁷⁷

But while the constituency of the Presbyterian Church in America may be clearly united in their opposition to abortion, i.e., that the act of abortion is a violation of the Sixth Commandment, they are by no means of one mind on the issue of disobedience to the civil magistrate in the abortion controversy. Like the "underground railway" issue in the slavery controversy more than a century ago,⁷⁸ the internal conflict sharply divides members of the Presbyterian Church in America, sometimes even within our local churches. Thus, in one of our presbyteries, in the Spring of 1985, we find a Presbyterian Church in America pastor and members of his church refusing to leave the parking lot of an abortion clinic, while a member of another Presbyterian Church in America church in the same presbytery--the chief of the county policy force--ordered, directed and presided over their arrest and imprisonment.⁷⁹ And where political conservatism is prevalent in the Presbyterian Church in America, two current themes of that conservatism come into apparent conflict: law and order, on the one hand, and open resistance to the laws which protect the right of abortion, on the other.

Recognizing the need for some guidelines, then, in this area, and being convinced that Christians within the Presbyterian Church in America on both sides of the issue desire to speak and act on the matter in a way consonant with Scripture, your committee has attempted to bring Scriptural principles to bear on these questions: What are the broad Scriptural principles regarding submission to the civil magistrate? What examples or teaching can be found in Scripture where disobedience to the civil government was approved or required? Is resistance to abortion through disobedience to the civil law an area where the Christian may disobey the law? What guidelines or safeguards should the Christian adhere to if he is civilly disobedient?

II. Scriptural Principles. Discussions regarding the Christian's responsibility to the civil government inevitably begin with a look at two of the more obvious texts on the subject: Romans 13:1-7 and I Peter 2:13-17. Both texts deal specifically with the issue of submission to the civil authorities, and both were written to Christians who were living their day-to-day lives under a pagan civil government. These passages make it clear (a) that civil government is established by God, (b) that God establishes civil government to promote good and punish evil, (c) that the civil magistrate, in his governing function,

⁷⁶ *The Presbyterian Journal*, Vol. 43, No. 28, Nov. 7, 1984, pp. 3, 6-8.

⁷⁷ Report of the Ad Interim Committee on Abortion, adopted by the Sixth General Assembly of the Presbyterian Church in America, Grand Rapids, Michigan, June 19-23, 1978, p. 11.

⁷⁸ Andrew E. Murray, *Presbyterians and the Negro--A History*, Presbyterian Historical Society, Philadelphia, PA 1966, pp. 63-130.

⁷⁹ *St. Louis County v. Dye and MacNaughton*, filed May 20, 1985, Division 36, St. Louis, Missouri, Associate Circuit Court.

is God's servant, (d) that therefore the Christian must submit to the civil magistrate in his governing function, (e) that rebellion against the civil order is rebellion against God and results in judgment. In short, the Christian has a high duty to respect and obey the civil law, not because government is intrinsically good or right, but because the child of God must obey God who ordained government, even pagan government, for His glory and our good. (See also Titus 3:1 and I Timothy 2:1,2).

The Christian's responsibility to submit to or obey the civil magistrate, like all other "lateral duties in Scripture, arises out of his duty to obey God. Similarly, children are to obey parents "in the Lord;" slaves are to obey their masters out of obedience to Christ; the wife is to submit to her husband as to the Lord; the husband is to love his wife as Christ loves the church (Ephesians 5:22-6:9). We pay taxes and we also tithe not because we answer to two ultimate authorities but because it is King Jesus who has told us to do both (Luke 20:20-26 and Romans 13:6, 7). The Christian has but one Lord--he answers to only one ultimate authority.

It is clear, therefore, that the authority of another human being or institution is not intrinsic, and thus not absolute. If obedience to any human authority requires disobedience to God, then a child must disobey his parent, a wife must refuse to submit to her husband, and a servant cannot follow his master's orders. Nor can the Christian citizen comply with an order from the civil magistrate which requires disobedience to God's commands. Scripture itself reveals numerous incidents where this principle was at work, some of the more outstanding examples of which are:

(a) The Hebrew Midwives, under orders to kill boy babies born to Hebrew women, rather "feared God and did not do what the king of Egypt had told them to do," but saved the babies alive, and in fact misled Pharaoh about what they had done. Because they "feared God and did not do what the King of Egypt had told them to do," they received not the condemnation of God but His blessing: "...because the midwives feared God, He gave them families of their own" (Exodus 1:15-22). Likewise, Moses' parents, who violated the same law by hiding their child from the civil authorities, enjoy distinction in the faith "hall of fame" because "they were not afraid of the king's edict" (Hebrews 11:23).

(b) Rahab the prostitute is also listed as one of the heroes of faith (Hebrews 11:31) specifically for hiding the Israelite spies in direct disobedience to the king of Jericho's command. She also deceived the king and surreptitiously delivered the spies to safety (Joshua 2). Because of her disobedience to the civil magistrate, she and all her family were spared destruction and judgment (Joshua 6:17b, 25).

(c) When Ahab and Jezebel, king and queen of Israel, issued death warrants for Elijah and others of the Lord's prophets, Obadiah, who had been given charge of the king's palace, appears as a "devout believer in the Lord." He hid one hundred of the Lord's prophets in two caves, to protect them from the state's power (I Kings 18:1-15).

(d) Two accounts in the book of Daniel provide us with some of the most important Biblical data concerning the relationship of the child of God to the state. The first is the story of Shadrach, Meshach and Abednego--all government officials in Babylon under King Nebuchadnezzar. They were commanded by the civil magistrate to disobey the God of Israel: to fall down and worship a golden image, Nebuchadnezzar's symbol of state sovereignty. The king was requiring them to *perform an act which was actively disobedient to the God of Israel*. Their refusal, of course, resulted in immediate prosecution and the death sentence, from which God miraculously delivered them (Daniel 3). By way of contrast, the story of Daniel's confrontation with King Darius in chapter 6 displays the other side of the principle: Daniel was commanded by the government to *cease praying to the God of Israel; i.e., to omit to perform an act which was required by the God of Israel*. He was required by civil law to sin by omission; his three friends had been required to sin by commission. But whether the civil law required "want of conformity unto" or "transgression of" the law of God, the answer of the child of God is the same: God's command is superior and must be obeyed.

(e) Peter and the apostles' dispute with the Sanhedrin (Acts 5:17-42) was of the same genre as the Daniel-Darius crisis. The apostles were commanded to desist from their peace-disturbing preaching. Though they had been jailed and were under strict orders not to preach and teach in the name of Jesus, Peter and the apostles boldly responded: "we must obey God rather than men!" (Acts 5:29b). Like Daniel, they could not neglect positive duty required of them by God even though the civil magistrate outlawed their actions.

John Calvin, in the *Institutes of the Christian Religion* (Book IV, Chapter 20), clearly sets forth the divine institution and support of the civil magistrate, and the Christian's high duty to respect and obey even unworthy or evil rulers (IV, 20, 1-31). But Calvin ends that discussion with the following words:

But in the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception, and that is entitled to our first attention--that it do not seduce us from obedience to him to whose will the desires of all kings ought

to be subject, to whose decrees all their commands ought to yield, to whose majesty all their scepters ought to submit. And, indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of him on whose account we yield obedience to men! The Lord, therefore, is the King of kings; who, when he has opened his sacred mouth, is to be heard alone, above all, for all, and before all; in the next place, we are subject to those men who preside over us, but no otherwise than in him. *If they command anything against him, it ought not to have the least attention, nor, in this case, ought we to pay any regard to all that dignity attached to magistrates, to which no injury is done when it is subjected to the unrivaled and supreme power of God...* [A]s if God had resigned his right to mortal men when he made them rulers of mankind, or as if earthly power were diminished by being subordinated to its author before whom even the principalities of heaven tremble with awe. I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and "the wrath of a king," says Solomon, "is as messengers of death" (Prov. 16:14). But since this edict has been proclaimed by that celestial herald, Peter, "We ought to obey God rather than men," (Acts 5:29)--let us console ourselves with this thought, that we truly perform the obedience which God requires of us when we suffer anything rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration--that Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety (I Cor. 7:23).⁸⁰ (Emphasis added).

In summary, Scripture teaches that the child of God has a high duty to obey the civil law. That duty arises out of his duty to obey God. Where the civil law requires the Christian to disobey the commands of Scripture, either through a sin of commission or omission, the Christian must reject that provision of the civil law. He has only one God; he must obey Him rather than men.⁸¹

III. Application of Biblical Principles to the Abortion Controversy. The 1973 United States Supreme Court decision of *Roe v. Wade*⁸² legalized abortion on demand in this country, as a matter of constitutional law. The Court held that the United States Constitution implies a "right to privacy" which gives every pregnant woman in America the freedom, in consultation with her doctor, to choose to destroy her pre-born infant. Between 1973 and 1985, it is estimated that over 18 million abortions had been obtained in the United States under the guidelines of the *Roe v. Wade* decision.

Neither *Roe v. Wade* nor any other known law in the United States requires any person to obtain an abortion, or to participate in the abortion procedure. Therefore, current law does not make the sin of abortion obligatory upon the Christian. The Christian in America today is not faced precisely with the Shadrach, Meshach and Abednego kind of crisis. The state has guaranteed to the citizenry generally that abortion is permissible, but the state has required it of no one. How, then, does a Christian justify disobedience to the civil magistrate at the abortion clinic?

The Christian abortion protester blocks the doorway at the abortion clinic out of a deep sense of Christian duty. He is willing to attempt to forbid entrance of a pregnant woman to an abortion clinic, even to the extent of violating the law, in order to save the child's life. He feels the need to intervene on behalf of the child. His purpose in blocking the doorway is not primarily or essentially for publicity, nor to work a change in the law, nor to impose his moral code on the mother or doctor involved. Rather, he believes it is his duty to do what he can to protect and preserve the life of the unborn child who is only moments away from death. In this regard, his action is substantially identical with that of the Hebrew midwives. Unlike the Supreme Court, but like the Presbyterian Church in America, he believes the unborn child to be a person. He believes that this person has a right to expect a helping hand in his time of need.

His sense of duty in this regard derives from the positive duty implicit in the Sixth Commandment, "thou shalt not kill." This is the duty to protect and preserve our own lives and the lives of our neighbors, clearly set forth in both the Larger and Shorter Catechisms.⁸³ It is also the duty which Jesus taught in the

⁸⁰ John Calvin, *Institutes of the Christian Religion*, Book IV, Chapter 20, Section 32.

⁸¹ See also Samuel Rutherford, *Lex, Rex, or the Law and the Prince*, Sprinkle Publications, Harrisonburg, Virginia, reprinted 1980; John Knox, "Letter to the Commonality of Scotland," in *Select Practical Writings of John Knox*, Committee of the General Assembly of the Free Church of Scotland, 1845; Robert L. Dabney, *Lectures in Systematic Theology*, Presbyterian Committee of Publication, Richmond, VA 1871.

⁸² *Roe v. Wade*, 410 U. S. 113, 93 S.Ct. 705 (1973).

⁸³ *Westminster Larger Catechism*, Questions 135, 136; *Westminster Shorter Catechism*, Questions 68, 69.

parable of the Good Samaritan (Luke 10:25-37) and which Moses summarized as "Love your neighbor as yourself" (Lev. 19:18 and Mt. 22:39). The Christian who attempts to put himself between the pregnant woman and the abortionist does so in a direct attempt to protect and preserve the life of the unborn child, his neighbor. It is the duty most succinctly summarized by Jesus in the Sermon on the Mount: "In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Mt. 7:12).

It should be noted that God's people have a high duty to defend, protect, and support the innocent, the widow, the weak, and the orphan (Mk. 12:40, Isa. 1:16-20, Ex. 22:22, Micah 6:8 and I Thess. 5:5, 22). This duty could exclude the unborn child only to the extent that the unborn child is excluded from personhood. The duty is specifically emphasized in Proverbs 24:11, 12:

Rescue those being led away to death; hold back those staggering toward slaughter. If you say, "But we knew nothing about this," does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay each person according to what he has done? (NIV)

It is crucial to note at this point that the duty which the Christian has to protect the physical well-being (especially the life) of his neighbor, is really a duty which good government otherwise should undertake through keeping the peace (I Tim. 2:1, 2 and Romans 13). Interestingly, Paul's discussion in Romans 13 on civil government is all within the context of love (Romans 12:9-21 and 13:8-10); Paul closes this discussion with these words: "Love does no harm to its neighbor. Therefore love is the fulfillment of the law" (Romans 13:10). Civil government, established by God, is meant to work in generally the same direction as the law of love; when, as under current abortion laws, the civil law punishes those who protect the helpless from death, the civil authority is (to that extent) at war with itself and with God, having denied the basic foundation of law itself.

Assuming that a moral duty exists, then, toward the unborn child, i.e., that the Christian has the same duty to love him and to protect his life as the Christian owes to born children or adults, the Christian is not absolved of that duty when the civil law tells him that he cannot protect the unborn child's life. The Christian abortion protester sees neglect of the duty to protect the helpless unborn as constituting neglect of duty to God.

It should be noted that many evils exist in modern society and government, and that the Christian's opposition to other evils does not necessarily justify violation of the civil law. For example, evils such as divorce or pornography should also be opposed, but direct intervention involving disobedience to the civil law would not be warranted. But several aspects of abortion make it unique: (1) every abortion involves the intentional, premeditated taking of a human being's life; (2) the consequences of the act of abortion are immediate and irretrievable; and (3) the act of abortion always involves a helpless, non-consenting victim. Furthermore, it should be re-emphasized that disobedience to the civil law in opposing abortion is not primarily to compel the pregnant woman or the doctor to lives of holiness, but rather to save the life of the child.

IV. Conclusion. Without question, the abortion controversy in the United States today has brought the Christian into direct conflict with the state. Where the Christian openly resists the state through his attempt to intervene for the life of an unborn child, his act of disobedience to the civil law seems clearly justifiable on the basis of Scripture. Christians within the Presbyterian Church in America who, after careful study of the Scriptures and prayer, believe that they must personally intervene for the unborn child and thus violate the civil law, should have the concerned support of the body of believers. However, certain cautions should be borne in mind:

1. Recognizing that God has ordained all civil government, the participant should maintain a generally high respect for the civil law and the magistrate. While particular acts of non-violent civil disobedience might be necessary to fulfill Christian duty, the Christian still must recognize that not all government or law is thus to be disrespected or demeaned (Romans 13 and I Peter 2).

2. The Christian who violates the law within the confines of this issue must remember that many fellow Christians will disagree; uncertainty and ambiguity usually surround any acts of civil disobedience. The Christian should act with humility, out of a sense of duty rather than superiority, and should refrain from harsh judgment of brothers and sisters who stop short of violation of the law.

3. Whenever the Christian stands in direct opposition to evil, as in the present controversy, it is essential that he remember that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces evil in the heavenly realms" (Eph. 6:12). Because the battle is spiritual at its roots, all acts of resistance to the civil magistrate

must be supported by much prayer, recognizing that ultimate victory on the abortion crisis, as in any issue, will be a result not of our work but of God's grace in answer to the prayers of his saints.

APPENDIX R

THE REPORT OF THE AD-INTERIM COMMITTEE TO STUDY FREEMASONRY

This study committee was formed to carry out the instructions of Overture 36 to the 13th General Assembly. The Overture is as follows:

Overture 36: From Westminster Presbytery

Whereas, several denominations such as the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Christian Reformed Church, and the Lutheran Church Missouri Synod have all officially declared Freemasonry as completely incompatible with Christianity and,

Whereas, these denominations have noted that Freemasonry denies many historic Christian doctrines such as the inerrancy and sole sufficiency of the Bible, the Biblical view of God's attributes, the existence of the Christian Trinity, salvation by grace through Jesus Christ, the deity of Jesus Christ, the Biblical teaching of a man's sinful nature, the personal existence of Satan, and

Whereas, Masonry teaches the universal brotherhood of Man and that all mankind will be saved eventually, that a man is saved by his own works, and that it (Masonry) also is the one immutable religion upon which all of mankind's religions are built, including Christianity, and

Whereas, it has been noted that Masonry's secrecy and destructive oaths are contrary to Scripture;

Therefore be it resolved that Westminster Presbytery strongly urges and overtures the 13th General Assembly of the Presbyterian Church in America, meeting in St. Louis, Missouri, to appoint a study committee to bring back its recommendations to the Fourteenth General Assembly.

We have studied the following in carrying out our assignment:

1. The Scriptures
2. The Westminster Standards and PCA *Book of Church Order*
3. The documents of other denominations referred to in the overture
4. The writings of members of Freemasonry
5. The charges made against Freemasonry by other writers, some former members of the order
6. The writings in defense of Freemasonry by members and non-members of the order
7. Letters from members of the PCA both in favor of and opposed to Freemasonry
8. Personal interviews with PCA members active in Freemasonry and members who are opposed to it
9. Various current news items, television presentations and periodical articles relating to Freemasonry and the matters we are dealing with.

We find that:

1. A study of the historical documents of the RPC/ES and the findings of other denominations studied (The British Methodist Church; The Christian Reformed Church; The Lutheran Church, Missouri Synod; The Orthodox Presbyterian Church) raise many concerns regarding Freemasonry. Some of these denominations conclude that it is totally incompatible with church membership; some stop short of this conclusion. (See our *Topical Summary of Document Sources*: section 2 "Charges against Freemasonry" and section 5, "Recommendations regarding Freemasonry").

A brief summary of the conclusions and recommendations of these denominations follows:

a. The Reformed Presbyterian Church, Evangelical Synod

Based on 2 Corinthians 6:14-18 and other Scriptures dealing with separation of believers from unbelievers, all RPC/ES members were advised to separate from any unholy alliance with oath-bound societies. The Publication Committee was to make available materials on this subject, ruling and teaching elders were to study the whole matter, ministers were to inform their congregations about such societies, and the matter was to come before the Synod as an appeal from lower judicatories.

b. The British Methodist Church

The report listed twenty-four points for its members to consider. Within these points it noted that complaints directed against Freemasonry could be directed against other societies as well. It raised serious questions for Christians about Freemasonry's syncretism and replacement of Christian essentials. It rejected Freemasonry's claim not to be a religion and saw it as a strong competitor against Christianity. It spoke of compromise as a danger for any Christian involved in Freemasonry. It advised its members not to become Freemasons and urged those who are to study the report and reconsider their alliance with that organization.

c. The Christian Reformed Church

This church, since its inception, has taken a clear position concerning lodge membership. It claims in its reports that the Masonic lodge denies the Trinity and deity of Christ and is universalistic in its view of salvation. It further claims that Freemasonry denies the vicarious atonement by Christ and teaches salvation by good works, and that Freemasonry sees the Bible as only one of many sources of truth about God and religion.

The CRC sees the roots of Freemasonry in the philosophy of Plato and the theology of Gnosticism, borrowing its rituals from the pagan mystery religions. It calls for commitment to a religion which is un- and anti-Christian.

From all this, the CRC concludes that one cannot be a member of the Freemasons and at the same time a member of the church of Jesus Christ. All Freemasons are to be refused membership in the church and all who join Freemasonry while members of the CRC are to be excommunicated if they do not withdraw from that society.

d. The Lutheran Church, Missouri Synod

This denomination, after study of Freemasonry, called on pastors and laymen alike to avoid membership or participation in any organization that is inimical to the Gospel of Jesus Christ or the faith and life of the Christian church by its objectives, ceremonies or practices.

Pastors are to instruct their people concerning the sinfulness of such organizations (including Freemasonry) which deny the holy Trinity, deity of Christ or vicarious atonement, promise spiritual light apart from the Holy Scriptures, attach salvation to the works or virtues of men or embrace teachings that clearly violate the teaching of the Holy Scriptures.

Neither Holy Communion nor membership in the church is to be offered to any who, after instruction, refuse to sever their affiliations with such organizations, based on Matthew 10:33; 1 Corinthians 10:16,17; 11:25.

e. The Orthodox Presbyterian Church

The OPC summarized its perspective of the Masonic lodge in the pamphlet entitled "Christ Or the Lodge," published by Great Commission Publications. Its findings were not different from the CRC and Lutheran Church, Missouri Synod. It declared incompatibility between Christianity and the Masonic lodge but did not discuss what implications this should have for simultaneous membership in both.

2. Some writers seeking to speak for Freemasonry make statements which are totally incompatible with Christianity (See *Topical Summary of Document Sources*: section 3, "Defense of Freemasonry" and section 4, "Evidences against Freemasonry").

Our committee studied many primary sources (books, pamphlets and magazines) written by Freemasons. We conclude that several writers who claim to speak for Freemasonry make statements totally incompatible with Christianity. Many Freemasons dismiss the writings of prominent figures in the history of Freemasonry as expressing personal opinions which are not to be construed as authoritative in any sense. Though the committee was very sensitive to this contention by Masonic advocates, we are convinced that accurate information is available in print and that certain men and books are considered authoritative. Such writers and their works are frequently quoted in Masonic publications.

There are two major Masonic publishing houses which make available books to interested persons. Ezra A. Cook Publications, 7056 W. Higgins Rd. Chicago, IL 60656 and Macoy Publishing and Masonic Supply Co, Inc., P.O. Box 9759 3011 Dumbarton Rd. Richmond, VA 23228.

Any individual can order books explaining the rituals in the lodge. Many are considered "authoritative." John Ankerberg (A Christian T.V. talk show host who deals primarily with cults) sent a letter to the Grand Masters of all of the 50 Grand Lodges in America. He asked the question: "As an

official Masonic leader, which books and authors do you recommend as being authoritative on the subject of Freemasonry?"

Twenty-five lodges responded as follows: Coil's *Masonic Encyclopedia*, 44%, Newton's *The Builders* 36% and Mackey's *Encyclopedia of Freemasonry*, 32%. Other books mentioned were *Introduction to Freemasonry*, by Carl Claudy, *The Newly-Made Mason*, by H.L. Haywood, *A Masonic Readers Guide*, by Alphonse Cerza, *A History of Freemasonry*, by Robert Gould and *Morals and Dogma*, by Albert Pike.

Your study committee concludes that there are authoritative writers in Freemasonry. We found remarkable similarities of ideas expressed from various sources. There is a pattern of consistency in what we read in books written by Masons and the ideas expressed by those presently in the lodge which we interviewed and by those who once were in the lodge and left.

The authors and works which we cite to demonstrate the apparent incompatibility of Freemasonry with Christianity are some of the most prolific authoritative writers in the history of Freemasonry.

We will point to a few primary sources in each pertinent area. For a fuller treatment of the issue, consult our *Topical Summary of Document Sources*. The CRC report contains many more such quotations and we recommend that you obtain a copy or refer to our copy.

In the first place, *their statements are incompatible with Christianity because they hold that Freemasonry is another religion.*

Scripture teaches that there is no other true religion and no other way than through Jesus Christ: "Jesus says to him, I am the way, and the truth, and the life: no one comes unto the Father, but by me." (John 14:6) "In none other [than Jesus Christ] is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12)

In our study of Freemasonry's promotional literature, through personal interviews with Masons, and by letters received from Masons, we were told that Freemasonry is not a religion. However, a close scrutiny of the ritual of the lodge and books written by authoritative Masons points to the contrary.

Some Masons have stated that Freemasonry has no creed, no confession of faith in a doctrinal statement, no theology, no ritual of worship, etc. It is interesting that the prominent writers in Masonic books, however, clearly affirm the religious nature of Freemasonry.

Masons meet in "temples" where "prayers" to a "deity" are made. They kneel at their "sacred altar" to make their "sacred oaths." They are to be in subjection to the leader of the lodge who is called a "Worshipful Master" who has hanging over his head a large letter "G" which symbolizes the Masonic concept of deity. On the "sacred altar" is placed a "Bible," a "Koran," or other sacred book depending on the particular religious faith of the candidate. One cannot join the lodge without swearing belief in "a Supreme Being." Moreover, the candidate in the rituals is "taught" the immortality of his soul.

Some Masons have contended that there is no theology in the lodge. This statement is not borne out by the evidence. Theology means "a study of God." Freemasonry clearly speaks of a god, demands a belief in God, instructs the candidate how to pray and informs the candidate of God's true name. The theology of Freemasonry is acted out in various ceremonies of its degrees. An examination of the meanings of the ceremonies and the symbols demonstrates the particular theology of the lodge.

We quote Albert G. Mackey, "...We contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element it contains... it would scarcely be worthy of cultivation by the wise and good (Mackey, *Encyclopedia of Freemasonry*, Vol. 2, p. 847)

In his *Masonic Encyclopedia*, Henry Wilson Coil says under the topic of religion, "Some attempt to avoid the issue by saying that Freemasonry is not a religion but is religious...It would be as sensible to say that man had no intellect but was intellectual or that he had no honor but was honorable... Freemasonry certainly requires a belief in the existence of, and man's dependence upon, a Supreme Being to whom he is responsible. What can a church add to that, except to bring into one fellowship those who have like feelings? That is exactly what the lodge does."

In his book, *The Builder*, Joseph Fort Newton said, "Masonry...is religion, a worship in which all good men may unite, that each may share the faith of all."

When some Masonic authorities say Freemasonry is not a religion they mean it is not a particular faith, creed, denomination, or sect. One of the basic tenets of Freemasonry is its universalism where all religious faiths are equal. Pike says that Masonry is not a religion, meaning in the sense of the religion of the Brahmin, Jew, Mohammedan, Catholic or Protestant, but still affirms, "Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions...Masonry is a worship, but one in which all civilized men can unite; for it

does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect (Pike, *Morals and Dogma*, pp. 161,526).

Thus, its most renowned writers declare it to be a religion. But what kind of religion is it?

Pike calls it that universal religion taught by Nature and by Reason. It reiterates the precepts of morality of all religion.

Freemasonry clearly appears to be a religious institution. It has all the ingredients of a religion. But what are the roots of Freemasonry's religion? Some of its strongest advocates declare that it is based on the ancient pagan mystery religions of antiquity.

Mackey has said, "These mysteries existed in every country of heathendom, in each under a different name, and to some extent under a different form, but always and everywhere with the same design of inculcating, by allegorical and symbolical teachings, the great Masonic doctrines of the unity of God and the immortality of the soul" (Mackey, *Symbolism of Freemasonry*, p. 15).

As we look at the ritual of Freemasonry we see that in that ritual the Masonic relationship to the mysteries is taught. For example:

The Ceremony of the Purging of the Lodge-In this ceremony, the Worshipful Master declares that any person who cannot be vouched for by some well known brother in the Lodge must depart. Mackey explains that this is because the ancient mysteries forbade any profane person from being in their ceremonies (*Manual of the Lodge*, p.12) .

The Ceremony of the Tying of the Lodge-The Lodge having been purged in the manner described, places the Tyler outside the door to keep out cowans and eaves-droppers. Why?

A.T. Pierson said it was because the mysteries performed in caves were guarded by a Janitor armed with a drawn sword to prevent unlawful intrusion (Pierson, *Traditions of Freemasonry*, p. 31)

The Preparation of the Candidates-He must be initiated in darkness. Mackey explains this is because in the Ancient Mysteries the candidate was always kept for a certain period in a condition of darkness. Darkness became the symbol of initiation (*Manual of the Lodge*, p. 38)

In a similar way, all of the other ceremonies in the Masonic Lodge have been explained by Mackey, Pierson, Oliver, Sickles and other spokesmen for Freemasonry. Such comments from Masonic authorities would indicate that Freemasonry does have a relationship with the ancient pagan mystery religions.

In the second place, *their statements are incompatible with Christianity because their concept of God is degrading to the God of Scripture.*

God's Word teaches that the Lord (Yahveh) is God and that he will not share that name nor allow his glory to another: "I am the Lord, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isaiah 42:8).

The term that is used in Freemasonry for God is "The Great Architect Of the Universe" which is often abbreviated G.A.O.T.U. Many of Masonry's symbols are representative of God, but the important question is: is the God of Masonry the same as the God of the Bible and of the Christian?

Freemasonry affirms the existence of one God, but Masonry's concept of the unity of God is not Christian. Masonry's one God is a syncretizing of the names of deities of several monotheistic religions in the world. Albert Pike has said, "God is free because we are; but he is not free as we are. He is at once everything that we are, and nothing that we are. He possesses the same attributes as we, but extended to infinity. As we assign to God that liberty which is the basis of our existence, so also we transfer to his character, from our own, justice and charity. In man they are virtues; in God, His attributes...and if man, a limited being, has the power to go out of himself, to forget his own person, to love another like himself, and devote himself to his happiness, dignity, and perfection, the perfect Being must have in an infinite degree, that disinterested tenderness, that charity, the Supreme Virtue of the human person (Pike, *Morals and Dogma*, p. 704).

We see that Masonry's approach is essentially Humanistic. It begins with man and projects God. God is simply one who possesses the eternal qualities that man has.

Albert Mackey has said, "The religion of Freemasonry is cosmopolitan, universal, but the required belief in God is not incompatible with this universality for it is the belief of all peoples. 'Be assured,' says Godfrey Higgins, 'that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque and the Christian in the church.' There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system (*Encyclopedia of Freemasonry*, pp. 409,410)

Some Masons identify God with His creation. Masonic authority J.D. Buck has said, "God never manifested himself to be seen of men. Creation is his manifestation...The whole manifestation of nature is the uttered word of divinity." (Buck, *Mystic Masonry*, p.113).

In the third place, *their statements are incompatible with Christianity because their concept of the Bible is contrary to what Scripture teaches about itself.*

The Scriptures teach us that there is but one Word: God's written word which he has taught. All Scripture and only the Scriptures of the Old and New Testaments are therefore allowable as the basis for all we believe and teach: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chird and that mutter: should not a people seek unto their God? on behalf of the living unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isaiah 8:19,20) "But you abide in the things which you have learned and have been assured of, knowing of whom you have learned them; and that from a babe you have known the sacred writings which are able to make you wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." (2 Timothy 3:14-17)

Freemasonry does not see the Bible as the sole written revelation of God to man. The Bible contains only parts of the Truth. In the lodge the Bible is one of three great lights on the altar. The other two being the square and the compass. The Bible is only seen as a symbol of God's will to man. Albert Mackey has said, "The Bible is properly called a greater light of Freemasonry, from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Freemasonry as a symbol of the will of God however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge." (i.e. The Koran, Old Testament, the Vedas) (Mackey's *Encyclopedia of Freemasonry*, Vol. I, p. 133).

H.W. Coil says, "The prevailing Masonic opinion is that the Bible is only a symbol of divine will, law, or revelation, and not that its contents are divine law, inspired, or revealed. So far, no responsible authority has held that a Freemason must believe the Bible or any part of it (Coil, *Masonic Encyclopedia*, p. 520).

When the Bible is used and quoted it is often seriously altered to leave out any reference to Jesus Christ so as not to offend non-Christians in the lodge. For example, in some Masonic ritual which uses 1 Peter 2:3-5, the words "Jesus Christ" are deliberately deleted.

In 2 Corinthians 5:1, where it says, "a house not made with hands, eternal in the heavens," Masonic ritual uses this to refer to the perfected character that the Mason builds for himself as he diligently subscribes to the teachings of the lodge; thereby, he earns entrance into the Celestial lodge.

In the fourth place, *their statements are incompatible with Christianity because their concept of Jesus Christ is blasphemous.*

The Bible teaches that only Jesus is the redeemer of men and that he is the same one who created the world and is the heir of all things: "On the morrow he [John the Baptist] sees Jesus coming to him, and says, Behold the Lamb of God, that takes away the sin of the world!" (John 1:29) "God...has at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Hebrews 1:1,2)

Masonic authority Albert Pike has said, "It (Masonry) reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more, and allows every brother of the order to assign to each such higher and even Divine Character as his Creed and truth require...It is not the providence of Masonry to determine how the ultimate triumph of light and truth and good, over darkness and error and evil, is to be achieved: nor whether the Redeemer, looked and longed for by all nations, hath appeared in Judea, or is yet to come." (*Morals and Dogma*, p. 525).

Either Jesus Christ is divine and the only means of salvation for mankind (John 14:6; Acts 4:12) or he is a liar and a fraud. One can never leave it to individual choice as to whether Jesus was more than a good moral teacher. In essence, Freemasonry says that Jesus' divinity and his death on the cross for redemption is up for grabs, depending on one's own inclinations. The Bible never relegates Jesus Christ and his atoning work as an option for one to choose. All other so called ways to God are false (John 10:1-3; 14:6). In the Blue Lodge (the first three degrees, the essence of Freemasonry) Jesus Christ is not mentioned in the ritual whatsoever. The Lordship of Christ is thereby denied.

In the fifth place, *their statements are incompatible with Christianity because their concept of salvation is opposed to what the Bible teaches and our standards affirm.*

Scripture teaches that we are not saved by our works nor can we be, all our works being evil, none good. We are saved solely by God's grace, through faith in Jesus Christ: "As it is written, There is none righteous, no, not one; there is none that understands, there is none that seeks after God. They have all turned aside, they are together become unprofitable; there is none that does good, no, not so much as one." (Romans 3:10-12) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Ephesians 2:8-10).

Freemasonry clearly insinuates a salvation by works. This is seen in the rituals of the lodge. Masonry denies the biblical concept of "original sin." Man is not totally depraved--incapable by his own ability to reach God. This does not mean that Masonry believes man to be free of sin; it believes that he is polluted. The purpose of Masonry is to enable man to rid his nature of sin's pollution...but without Jesus Christ!

We are told by Masons that Masonry's purpose is to enable "good men to be better." Masonry, in the meaning of its symbols and in the performance of its ceremonies, denies the Bible's concept of original sin. Masonry emphatically declares that men can, by their own good works, achieve eternal salvation. Masonic authority J.S.M. Ward has said, "Freemasonry has taught that each man can, by himself, work out his own conception of God and thereby achieve salvation" (Ward, *Freemasonry: Its Aims and Ideals*, p. 187).

The *Louisiana Masonic Monitor* has the Worshipful Master reciting to the candidate for the Master Mason Degree these words: "And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready" (p.132).

Freemasonry teaches the doctrine of Universalism. T.S. Webb says: "So broad is the religion of Masonry, and so carefully are all the sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form" (*Masonic Monitor*, p. 285).

Concerning Masonry's universalism, Mackey has said, "If Masonry were simply a Christian institution, the Jew and Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altars men of all religions may kneel to its creed, disciples of every faith may subscribe (*Mackey's Symbolism of Freemasonry*, pp. 237,238).

One past Grand Chaplain of the lodge in Virginia, in the fall of 1983, wrote in the *Virginia Masonic Herald*, "Freemasonry and my faith have been the strength of my life!...There is no place in my religious faith for a narrow sectarianism that excludes those who do not happen to see God as I see Him nor for the kind of religious bigotry that blinds me to the good and precious in other people's faiths. I am grateful for a faith that enables me to embrace all men who believe in God regardless of their clime, creed, or color." (September 1983, p.6).

The Masonic burial service conveys the hope of eternal salvation for the departed brother regardless of his religious belief. From Macoy's *Masonic Burial Services*: "As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May thy peace abide with us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor" (p. 12).

Practically all Masonic promotional literature affirms what it calls the great truths of the Fatherhood of God and the Brotherhood of Man. These two doctrines as understood by Masons are not the Scriptural view. From *Freemasonry-a Simple Religious Faith*, *Royal Arch Mason*, we quote: "God is reverently spoken of as the Great Architect of the Universe...Upon this foundation stone we construct a simple religious faith-the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul-simple, but all-efficient. By reason of this simple creed, Freemasonry has been able to attract and accept as members of the Fraternity adherents of every religious faith in the world-Christians, Jews, Hindoos, Mohammedans, Pharisees, Buddhists, and others- atheists alone being excluded" (Vol. V, No. 9, March 1957).

They propose that God is the spiritual Father of good men regardless of their religious faith. But in the Bible, spiritual brotherhood is restricted to those who confess Jesus Christ as Lord and Savior (Matt. 12:48,49; Phil. 2:25; Col. 1:1; Philemon 16; Rom. 8:29; Heb. 3:1; Jas. 2:1). It is unthinkable in the light

of Scripture, that a man of another religious faith is a spiritual brother with a Christian; however this is what Freemasonry declares.

Your committee wishes to make it clear that we do not impute the above teachings to all members of Freemasonry or suggest that they all hold to such teachings. But we do feel that some members of the PCA, who, of their own volition, are associated with Freemasonry, by their membership in Freemasonry are involuntarily endorsing such doctrines.

3. The writings of most who oppose Freemasonry (former members and others) largely support the findings of the above mentioned denominations (See *Topical Summary of Document Sources*, section 2).

Anti-Masonry books and literature have been published for over a century and a half in the United States alone. One of the first books concerning the lodge was written by a former Mason, Captain William Morgan in 1827. His book was entitled *Freemasonry Exposed*, which revealed the signs, grips, emblems and ritual of the lodge.

Dr. John R. Rice published a book against Masonry entitled *Lodges Examined By The Bible*. Other notable books against Masonry are: Martin L. Wagner's *Freemasonry-An Interpretation*, published in 1912; *Should A Christian Be A Mason*, by E.M. Storms, with a forward by a former 33rd degree Mason named James Shaw (who has corresponded with the committee); *The Masonic Report*, by C.F. McQuaig; *Blue Lodge and Chapter Masonry* and *The Master's Carpet*, both by Edmond Ronayne, at the turn of the century.

Recently (1985,86) "The John Ankerberg Show," based in Chattanooga, Tennessee, aired two six-part series on the subject of Freemasonry. The first series featured a debate between Walter Martin, renowned authority and author on the cults and William Mankin, a 32nd degree Mason from Idaho. The second series featured former Worshipful Master, Jack Harris, who demonstrated and explained the ritual of Freemasonry and pointed out its anti-Christian characteristics.

Numerous letters from those both inside and outside the PCA expressed to the committee views in opposition to Freemasonry, similar to those in the books mentioned above. Many of those who wrote us were writing from years of experience in Freemasonry before leaving it. These letters are also on file with the study committee.

4. The writings of some interpreting and defending Freemasonry actually support the evidence that Freemasonry is incompatible with Christianity. (See *Topical Summary of Document Sources*, # 4). The following examples are representative:

a. A tract, *Freemasonry: What Is It?*, authorized by the Grand Lodge of Virginia states: "It is religious in character, but is not a religion. It is founded upon the basic principle of the Brotherhood of Man under the Fatherhood of God, and everyone who comes into its Lodges must express a belief in God. No one is asked to express a particular belief about God, for this is the privilege of each individual and is not infringed by our Fraternity."

b. A tract, *This Is Masonry: Builder of Society*, published by the International Headquarters, Imperial Council, in Chicago, IL.: "Masonry strives to make good men better- to teach its members to be better than themselves. It accepts only men of high moral character."

c. A tract, *Masonic Etiquette and Conduct*, published by the Grand Lodge of Tennessee: "Freemasonry requires only that a Mason believe in the existence of a Supreme Being or God, and this makes it possible for Christians, Hebrews, and others to join in prayer acceptable to all and disliked by none."

d. Another tract by the same publisher, *What is Freemasonry*: "The second charge, that of being a religion, is equally ridiculous. It is true, however, that we often call our buildings 'Temples' or 'Masonic Temples.' It is true that all regular lodges have altars upon which the Holy Bible is displayed. It is also a fact that Masonic meetings are always opened and closed with prayer...The importance of the apron may be shown by quoting from the funeral or Memorial Service for a deceased brother in good standing- 'the lambskin is an emblem of innocence, and is esteemed the peculiar badge of a Mason.'"

e. A tract titled, *Masonry: An Explanation to the Non-Member*: "In fact, religion and politics are two subjects which are strictly prohibited from being discussed in a Lodge meeting. The reason is that these subjects are so divisive by nature. A man, however, must profess a belief in the Deity, and in the immortality of the soul. In other words, a Mason must be religious; whether he be Jewish, Christian, Mohammedan, or whatever is strictly up to him."

f. An excerpt from a magazine called *The High Twelvian*, written by a Chaplain of Freemasonry, Phil W. Barrett, D.D.:

"As we took our degrees, we acknowledged that we put our trust in God. In all references to the deity, we use the designation of God, or 'Supreme Grand Master of the Universe' or 'Great Architect of the Universe.' Thus, when we close our prayers, it would seem appropriate that we continue such designations. As a Christian Minister I do not find these suggestions in any way compromising my own faith or belief or religion. In the true spirit of ecumenicity (and Masonry is a good example of this) we need to have respect as to how our Masonic brethren may feel. Suggestions: Do not use an ending at all, simply say 'Amen' when you have finished the prayer..." Note that the problem he was dealing with was that of avoiding the use of Jesus' name in closing prayer.

g. An article from the *New Age* magazine, December, 1985: "Masonry is tolerant and universal, embracing all men and all religions with a belief in God. We therefore welcome a Christian, a Jew, a Buddhist, or a Mohamamedan. Our members are free to deify their great spiritual leaders...Many a member of the clergy who graced a pulpit has felt he was a better man and a better minister or priest because of his Masonry."

The committee wonders why those who sent us such materials to defend Freemasonry were not aware of the problems with the literature they sent.

5. Letters received by this committee from members of the PCA in support of and opposed to Freemasonry are about evenly divided. The arguments of those opposed generally support the findings of the denominations noted earlier (see *Topical Summary of Document Sources*, section 2). The arguments of those in support of Freemasonry reject the denominations' findings and contend that there is no authoritative spokesman for Freemasonry or its teachings. They affirm both their faith in Jesus Christ and their right to membership in Freemasonry, citing positive things done in and through their membership there (see *Topical Summary of Document Sources*, section 3). They insist that they have freedom to express their faith both inside and outside the Masonic Lodge.

6. Personal interviews with Freemasons and with those formerly members but who have withdrawn (all of whom are members--and many officers in PCA churches) fall along the same lines as the findings in point 5 above. Some who left Freemasonry among those interviewed did so not for doctrinal reasons but for convenience or because of no interest in Freemasonry today.

7. Current news in the media regarding Freemasonry reflects both the findings of many denominations, including those mentioned above, and the defenses by members of Freemasonry. Recently, the Roman Catholics have reaffirmed their historic opposition to Freemasonry as being a naturalistic religion. The British Methodist Church recently encouraged its members not to join the lodge. There have been attempts in the Southern Baptist Convention to discuss the issue, but these have failed to get serious attention.

8. The Westminster Standards are not compatible with many teachings from self-appointed spokesmen for Freemasonry. The conflict of Freemasonry with the Confession is seen in chapter 21 of the Confession:

a. "But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture" (21:1).

b. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone...nor in the mediation of any other but of Christ alone." (21:2)

c. "Prayer...that it may be accepted, is to be made in the name of the Son..." (21:3)

In the Larger Catechism, the answer to question 108: "The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; particularly prayer and thanksgiving in the name of Christ...as also the disapproving, detesting, opposing, all false worship, and according to each one's place and calling, removing it, and all monuments of idolatry."

Larger Catechism answer to question 109 reads: "The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself...all superstitious devices, corrupting the worship of God, adding to it, or taking

from it, whether invented and taken up of ourselves, or received by traditions from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever..."

9. The *Book of Church Order* says: "Communing members are those who have made a profession of faith in Christ, have been baptized, and have been admitted by the Session to the Lord's Table." (BCO 6-2)

When our BCO requires a profession of faith much is assumed. The assumption is that the profession of faith does not contradict Scriptural evidence of saving faith. Membership in other organizations is not restricted by our BCO unless involvement in them is incompatible with one's Christian witness. Dual membership in the PCA and the Masonic lodge must be examined in light of Freemasonry's doctrine and practices.

One of the most important duties of the church session is to safeguard the purity of the church: "The church session is charged with maintaining the spiritual government of the church, for which purpose it has power to inquire into the knowledge, principles and Christian conduct of the church members under its care; to censure those found delinquent..." (BCO 12-5).

10. The Scriptures describe a Christian as one who confesses with his mouth Jesus is Lord (God) and believes in his heart that God raised him from the dead (Rom. 10:9-11). A church member is one who repents and believes in Jesus Christ, is baptized in the name of Christ, responds to the call to be saved and continues steadfastly in the apostles' teaching, fellowship, breaking of bread, and prayers (Acts 2:38-42). The question is: Can one be a member of Freemasonry and remain in the apostles' teaching (the written Word of God), the sacraments declaring the redemptive work of Jesus Christ and prayers that are always to be lifted in the name of Christ only?

11. Secrecy in segments of society is not prohibited by Scripture; secrecy in the church and its message is. Perhaps a better word for secrecy in some situation is the term "confidential." Our committee sees no problem with organizations who choose not to divulge some information under certain circumstances. This is often done by the practice of executive session. Some information, because of its sensitive nature, should be kept confidential. Matthew 18 would indicate that in dealing with sin situations, information should be restricted to the parties involved and to those needed to help rectify the problem to God's glory.

The use of secrecy in the military for national defense and material in the area of crime prevention can be legitimately classified as confidential.

But the pertinent issue for our purposes is whether "secrecy" is legitimate in dealing with truth about God and man's spiritual need. Truth is never to be hidden (Matt. 5:14-16). The Gospel of Christ is the good news to be preached to all persons. Jesus insisted that his teaching was not in secret, but it was open for all to see (John 18:19-21)

Freemasonry, while claiming that its secrets contain truth good for all men, are to be in secret so that the profane not be privileged to it. The stationing of the Tyler outside the door of the lodge symbolizes the restriction of Masonry's mysteries to its initiates only. Pike has declared: "Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice." (*Morals and Dogma*, p. 109).

If Freemasonry is the basis of all religion, as some of its spokesmen affirm, if it is in constant search for the truth, and if those who are not initiated into its mysteries are considered profane and have walked in darkness (including non-Masonic Christians!) prior to being enlightened with Masonic truth, then why should Freemasonry conceal such important truth from the world? Is such a message to be hid from the world?

12. Oaths such as those required in Freemasonry are not approved by Scripture or the Westminster Standards and ought not to be taken by Christians.

All Masons are required to take sacred oaths never to reveal Masonic secrets, and they bind themselves under blood curdling penalties if they dishonor this oath. It should be noted that one cannot participate in the lodge in any way apart from taking these oaths; they are mandatory. The oath taken by one in the first degree, Entered Apprentice, is:

"I _____, of my own free will and accord in presence of Almighty God and this right worshipful Lodge erected to Him and dedicated to the Holy Saints John, do hereby and here on, solemnly and sincerely promise and swear I will always hail, forever conceal and never reveal any of the secret arts, parts or points of the mysteries of Freemasonry which have been, may now or shall hereafter be communicated to me in Charge as such, to any person in the world, except it be to a true and lawful brother free Mason.....To all of which I solemnly and sincerely promise and swear to keep and perform

the same, without any equivocation, mental reservation or secret evasion of mind in me whatever, binding myself under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and with my body buried in the rough sands of the sea, a cable's length from shore, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this, my most solemn obligation as an entered apprentice, so help me God and keep me steadfast in the due performance of the same."

Some Masonic authorities argue that the penalties sworn to are not to be understood literally. Even if this is the case, is it not folly and sinful to use the name of God to swear to such things? This is clearly in direct opposition to the Westminster Standards as is seen in the Confession of Faith, 22:1-4.

Moreover, the Masonic oath brings one into fraternal unity with all members of the lodge, world wide. Since the lodge boasts of its universality (men of all religious faiths are in such a brotherhood) the oath yokes a professing Christian with non-believers. This is in direct violation of 2 Corinthians 6:14-18 and other passages regarding separation from sinful associations. The fact that a Christian swears an oath to such a communion with unbelievers is a serious matter.

Furthermore, the Masonic oath is taken before one even receives the secrets that he is swearing never to reveal. We must be fully aware what we are swearing to, lest we be guilty of rashness. The Masonic oath violates Scripture in this regard too (Gen. 25:33; Josh. 9:19; Mark 6:23; Acts 23:21; Lev. 5:4,5).

Finally, one cannot separate the oath from implicit involvement in the religious teaching of the lodge. If an oath means anything it is full identification of a person with the group to which the oath has bound him. Masonic authorities and the ritual do not take oaths lightly; the Bible doesn't either. Christians who take Masonic oaths cannot be excused due to ignorance or with the excuse, "I didn't mean it."

In conclusion, Your committee finds that much connected with membership in Freemasonry is a cause of great concern:

- a) In our view, joining the Masons requires actions and vows out of accord with Scripture.
- b) In our view, participation in Masonry seriously compromises the Christian faith and testimony.
- c) In our view membership in Masonry and activity in its ritual lead to a diluting of commitment to Christ and His Kingdom. The Scripture is emphatic that a Christian cannot have two masters (Matt. 6:24; Jas. 1:8; 1 Cor. 10:21; Zeph. 1:4,5; 2 Kings 17:33; 1 Kings 18:21; 1 Sam. 7:3)

We are deeply concerned for our brethren, members and officers in the PCA, who are also members of Freemasonry. As we have pursued the assignment given us by the General Assembly and learned more about Freemasonry, one Scripture passage has come to the fore: 2 Timothy 2:24-26 "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will." (N.I.V.)

We therefore recommend the following:

- (1) that the 15th General Assembly exhort all members of Freemasonry and those considering membership in Freemasonry, who are also members of the PCA, to reconsider their relationship with that organization in the light of the evidence given in this report and the Topical Summary of Document Sources and particularly in the light of such passages as 1 Thessalonians 5:21,22 and Matthew 6:22-24.
- (2) that the report presented to this assembly (and the accompanying documents) be received as evidence and for study and education of the entire membership of the PCA, throughout the coming year. Copies of pertinent portions of the evidence sources to be provided upon request to the CE&P staff, at a cost to be determined by them.
- (3) that members of Freemasonry who are members of the PCA, and others desiring to respond to the report be given, individually and/or corporately, opportunity to respond in writing to the study committee by January 1, 1988.
- (4) that the committee then bring final recommendations to the 16th General Assembly. At the time of the committee's report, adequate time beyond the usual restrictions for debate would be docketed for discussion pro and con of the committee's final recommendations.

The committee would further express its opinion that the desire of some Christians to be members of Freemasonry is symptomatic of a deeper problem in the church:

- The problem of lack of commitment to Jesus Christ alone
- The problem of lack of commitment to his church, to serve him
- The problem of the church's failure to adequately challenge members to this commitment and to show the full-orbed Christian life within the church's life and ministry.

This is a problem not only in Freemasonry but with Christians in all walks of life. There is a lack of commitment to Christ and his church on the part of many and a consequent seeking of other ways to have meaningful lives. The church must address this issue and its own failure to challenge and guide its people rightly in this matter.

Respectfully submitted,

RE John T. Clark

RE John Spencer

TE John M. Otis

TE Jack B. Scott, Chairman

APPENDIX S

REPORT OF AD INTERIM COMMITTEE TO STUDY AND MAKE RECOMMENDATIONS AS TO STRUCTURE AND PROCEDURE

The 12th General Assembly instructed its Moderator, Dr. James M. Baird, Jr., to appoint a 6 man Ad-Interim Committee to "evaluate and make recommendations" to the 13th General Assembly as to:

- (a) The structure and organization of PCA.
- (b) The Judicial Business procedure.
- (c) The function and coordination of the 4 Permanent Committees, the office of the Stated Clerk, and the other General Assembly Committees.

The 13th General Assembly instructed its Stated Clerk, Dr. Morton H. Smith, to appoint four additional members to the Committee. Accordingly he appointed the following as members of the Committee:

David F. Coffin, Ruling Elder, Mitchellville, Maryland
 Bruce Ferg, Ruling Elder and Attorney, Tucson, Arizona
 George M. Knight, III, Professor at Covenant Seminary, St. Louis, Missouri
 Paul G. Settle, Pastor, Greenville, South Carolina

The other members of the Committee are as follows:

Frank M. Barker, Jr., Pastor, Birmingham, Alabama
 William S. Barker, Former President of Covenant Seminary, Former Publisher of The Presbyterian Journal, and now Professor at Westminster Theological Seminary
 Robert C. Cannada, Ruling Elder and Attorney, Jackson, Mississippi
 Richard Chewning, Ruling Elder and Professor at Baylor University, Texas
 Paul R. Gilchrist, Professor at Covenant College and former Stated Clerk of RPCES
 W. Jack Williamson, Ruling Elder and Attorney, Greenville, Alabama

This Committee invited Dr. Morton H. Smith, Stated Clerk, to be a consultant.

Following the instructions of the 13th General Assembly at St. Louis, the Committee re-examined its mandate and defined the areas of concern it should address as follows:

1. Philosophical and Theological Basis for PCA structure
2. Judicial Business Procedure
3. Representative Assembly
4. Nominating Procedure
5. General Assembly Organization and Rules and BCO Revision
6. The Functions and Coordination of the 4 Permanent Committees, the Office of Stated Clerk, etc.

The 14th General Assembly in Philadelphia took the following actions, to wit:

1. Required this Ad interim Committee to report on all matters assigned to it to the 15th General Assembly.
2. Recommended the recommendation on a *Representative Assembly* to this Ad Interim Committee for report to the 15th General Assembly.
3. Recommended "all matters concerning regional judicial commissions" and the entire matter of *Judicial Business Procedure* to this Ad Interim Committee for report to the 15th General Assembly.
4. By a vote of 454-277 (62% - 38%) adopted the proposals in the paper "*The Philosophical and Theological Basis for our PCA Structure*" and instructed this Ad Interim Committee to use it as a basis for "*future clarification, interpretation and refinement of the Book of Church Order.*"

Your Committee has labored long and faithfully during the past year. Although there is not unanimity among us, we are persuaded that each member desires PCA to conform to biblical standards. Many of you have made suggestions, and we have considered each of them. We continue to be convinced of the enormity of the task with all its ramifications for future decades. The Committee believes and the past three General Assemblies have concurred that, after almost fourteen years, PCA structure and procedure needs some clarification, refinement and correction. Your Committee is making specific recommendations in all the above listed areas assigned to it with the exception of that dealing with the four Permanent Committees and the Office of the Stated Clerk. In this latter area, the

Committee has engaged in many discussions and has made real progress toward a recommendation. Your committee has been greatly assisted by the suggestions and cooperation of the present Coordinators. Your Committee is tremendously encouraged by the way the system is working under the present leadership of our Coordinators and Agency Heads. We have not reached our final conclusion in this area and will ask for an additional year to study, consult and formulate our final proposal. Neither has the Committee dealt fully with "General Assembly Organization and Rules" as we felt we needed the response of the Church to the proposals submitted herewith before we make specific recommendations in this area. For these reasons, your Committee asks that it be continued for another year to report to the 16th General Assembly.

In reporting our reasoning and recommendations, we divide this report into four specific areas for consideration and action at this 15th General Assembly.

REPRESENTATIVE ASSEMBLY

Your Committee submits Exhibit "A" attached as the recommendation of the entire Committee with the exception of one member, who has submitted a minority recommendation.

This is an area which has evoked much discussion and debate across the Church. Your Committee has sought answers to many concerns such as:

- (1) How is the Presbyterian principle of representative government to be implemented at the General Assembly level?
- (2) How can we have an effective and efficient assembly when there are now more than 2500 eligible to attend?
- (3) How can we get more Ruling Elder participation?
- (4) How can we protect the privilege of each Teaching Elder and each Church to attend in its turn without discrimination?
- (5) How can we develop more effective review and control of our General Assembly committees, agencies and their staff?
- (6) How can we best use the General Assembly meeting to inform, inspire and build a fellowship among our people?

Your Committee found no easy answer to these concerns. But we believe the proposal set out in Exhibit "A" attached is a good starting point and answers many of such concerns. At least, we recommend that it be tried. If it does not work, it can always be changed.

We point out that there are very significant changes from our proposal of last year. This year's proposal eliminates the so-called "grass roots" assembly. It recommends a representative General Assembly consistent with the representative principle in all other of our church courts.

We believe it will reduce costs. Now, 800 to 1000 commissioners attend General Assembly. Approximately 2500 are eligible to attend. Our proposal provides for a General Assembly of approximately 400 eligible commissioners. This would reduce the size of present attendance by more than half and reduce the eligible size to one-sixth of present eligibility. Mission to North America projects that by the year 2000 we will have 2000 PCA churches in the USA. Then there would be over 5000 eligible commissioners. Many have complained of the high costs of commercial facilities and wish for General Assemblies to be held at less expensive locations such as on college or seminary campuses. Others think that the courts of the church should be held in a church sanctuary. None of this is possible under our present system for there are few church facilities which could accommodate our numbers. It would be possible under the Committee's proposal.

Further, the surveys conducted by COA indicate that cost is a major factor in prohibiting small churches from sending commissioners. Most Ruling Elders have to use their vacation time or leave their businesses to go to General Assembly. Under the Committee's proposal, a local church would only be eligible to send a commissioner every third to fifth year. This gives the local church ample time to accumulate funds over a several year period to pay his expenses. Further, the Ruling Elder Commissioners would be chosen by the Session of an eligible church; and it would be unlikely that a particular Ruling Elder would go to more than one General Assembly in his lifetime. We believe such a Ruling Elder would consider the once-in-a-lifetime privilege very seriously and be more likely to attend when so chosen. These factors would certainly increase Ruling Elder participation which has dropped from 50% in 1973 to about 30% in the last few years.

Under the Committee's proposal, Teaching Elders would be chosen on a rotation system from a roster guaranteeing each Teaching Elder his eligibility in turn.

Churches would likewise be eligible to send commissioners in turn from a roster. The Session of an eligible church would choose its commissioners.

The Committee believes this is a fair, simple and workable procedure that will improve representation and participation at General Assembly - all consistent with the historic presbyterian polity of representation in the courts of the church.

JUDICIAL BUSINESS PROCEDURE

Your Committee submits Exhibit "B" attached as the recommendation of the entire Committee, with the exception of one matter therein on which 2 members submit a minority report. This minority report deals with the issue of whether or not a court should "debate" the judgment of its Commission which tried the case or just accept or reject the judgment "*without debate*". Otherwise all the Ad Interim Committee members concur in this recommendation.

In the 14th General Assembly, Rev. Don Clements proposed that the idea of regional panels be incorporated in the Rules of Assembly Operations rather than in the *Book of Church Order*. This suggestion was made so that the procedure could be more easily modified as experience mandated. There were not enough commissioners on the floor to meet requirements of the RAO and thus amend the rules. But there seemed to be overwhelming support for the idea. Your Committee has incorporated this change in its recommendation.

At the presbytery level, this proposal would allow the presbytery the option of trying a judicial case as a whole or submitting it to a commission. The Committee felt that presbytery was small enough to be able to try the case as a whole, if it so desired. But if the presbytery elected to assign the case to a commission, which would hear all the witnesses and try the case, then the presbytery should approve or disapprove the commission's judgment *without debate*. Why have a commission if the presbytery wants to *debate* the case? The presbytery does have the right to disapprove the commission's judgment and try the case itself or refer it to another commission. If the presbytery thinks that the commission's judgment raises a constitutional issue, it may refer the constitutional issue to a study committee to report so that the members might be enlightened on the constitutional matter. This Study Committee report would be for information only and not binding on the Court. But to allow the presbytery to *debate* the case when it did not hear the witnesses, have all the facts and exhibits, nor hear the arguments of the parties, would be very frustrating to presbytery members who would be asked to make a judgment on the subjective arguments of presbyters without hearing the case. Such a *debate* would open the presbytery to the persuasive arguments of eloquent presbyters rather than having the protection of the checks and balances in the Rules of Discipline.

At the General Assembly level, the Committee's recommendations would require the commitment of every judicial case to the Standing Judicial Commission. The Standing Judicial Commission would consist of 24 members elected in the same manner as all General Assembly Committees, except no person could be elected if there already is a member from the same presbytery.

In an effort to get as much information on each case to the Commissioners at General Assembly, the Standing Judicial Commission shall submit a report of each case which contains:

1. A summary of the facts.
2. A statement of the issues.
3. Any written briefs of the parties.
4. Any recommended judgment of a judicial panel.
5. The reasoning of the Commission.
6. Its recommended judgment.

This report must be mailed to the Clerk of Session of each church at least 30 days prior to the meeting of General Assembly at which it is considered. Thus the Commissioners will have ample opportunity to study the report before coming to General Assembly.

The General Assembly would then approve or disapprove the judgment *without question or debate or discussion*. Again, if debate is permitted, the Commissioners will be asked to make a decision without hearing the witnesses or the arguments of the parties. This would be frustrating and could open the case to persuasive arguments of eloquent commissioners who have a particular interest in the case. Your Committee's recommendation does provide that if the General Assembly feels that a sufficient constitutional issue is raised by a case, the General Assembly may submit that constitutional issue to a study committee for report and hold its decision until such a study is reported. This Study Committee report would be for information only and not binding on the court. The majority of your Ad Interim Committee believes that the full report, above mentioned, of the Standing Judicial Commission will give commissioners sufficient information to allow them to vote, *without debate*, to either approve or disapprove the judgment. If the General Assembly disapproves the judgment, it may resubmit the case to the Standing Judicial commission, appoint another commission to try the case, or in an extremely critical matter try the case in the General Assembly as a whole.

Your Committee's recommendation provides for RAO changes (if the BCO changes are approved) which would permit the Standing Judicial Commission to appoint a panel of not less than three of its members to hear the case. Such a panel shall be chosen from its members who are geographically nearest to the locus of the case. Such a panel shall propose to the Standing Judicial Commission a recommended decision. We believe this will enable a panel to hear the case quickly when it arises and while all the facts are fresh on the minds of the witnesses. We believe it will work for quicker and fairer judgment.

As a protection to the parties and the Church, any proposed decision of a panel shall be circulated to the entire 24 members of the Standing Judicial Commission. Any party to the case or any commission member may request a review of the case as a whole. Such a review must be granted if requested by a dissenting member of the panel which heard the case or by at least four members of the commission.

Finally, your Ad Interim Committee *unanimously* recommends that we return the Judicial Business Committee to its original function of providing non-binding advice on constitutional matters. It would be re-named to "Committee on Constitutional Business". Since its advice would be non-binding, it would not need to report to a Committee of Commissioners nor to General Assembly, except when so requested. This would eliminate the time consuming reports to General Assembly. If the party receiving this *non-binding* advice is not satisfied, your Committee believes the proper procedure to get a *binding* opinion is through the courts of the church by overture, judicial case, or other permissible procedures.

Your Committee believes the procedures outlined in Exhibit "B" will give quick and just answers to all parties interested in a judicial case or complaint and provides adequate safeguards that the ultimate decision must be made by a court of the Church.

NOMINATING PROCEDURE

Your Committee submits Exhibit "C" attached as the recommendation of the entire Committee, with the exception of two matters on which three members submit a minority report.

Your Committee was unanimous in recommending amendments to BCO 14-1(9) and BCO 14-1(10). Proposed BCO 14-1(9) enunciates the principle of choosing the best qualified men regardless of geographical location. Proposed BCO 14-1(10) allows agencies such as Covenant College and Covenant Seminary the flexibility of departing from the equal numbers of ruling and teaching elder members on their board.

The differences in the majority and minority recommendations are in three areas, to wit:

1. The size of the Nominating Committee.
2. The permitted sources of nominations.
3. The designation of the source in the nominations to General Assembly.

We will deal with the majority reasons for its recommendations.

1. The present size of the Nominating Committee is one member from each presbytery. Because of its very large size, the costs of holding a meeting, and the limitations of funds, the Nominating Committee has not been able to hold a meeting in person in the last several years. All the nominations have been handled by mail thus eliminating the advantage of discussion among the members. We believe this has resulted in a loss of confidence in the nominating procedure and many nominations from the floor to replace obviously unqualified nominees. The majority of your Ad Interim Committee feels that the Nominating Committee should be small enough to be able to meet in person and deliberate in discussion as they seek the best qualified nominees. Our proposal sets the size at sixteen arranged by geographical location so as to give coverage to each area. Each year four new presbyteries, each from a different geographical area, would add a man to serve for four years. A Presbytery's turn would be automatically controlled from an approved roster. Ordinarily, a member from a presbytery would be or could easily become familiar with men in his and adjoining presbyteries. This size committee, together with the other changes suggested, would give an effective and efficient committee; and we believe produce more qualified nominees.
2. In our present BCO there is no provision for any other source for a nominee other than those submitted by the presbyteries. There is presently no provision for the Nominating Committee to generate its own nominees. The only exception is that commissioners to a General Assembly may submit nominees as provided in the present RAO. Your Ad Interim Committee *unanimously* recommends that in addition to presbyteries, Board of Trustees and Permanent Committees be permitted to submit nominees to the Nominating Committee for its consideration. We believe this is consistent with our stated philosophy to seek the best qualified men for the job. The majority proposal provides that any Permanent Committee and/or Board of Trustees may submit as many nominees as vacancies; and the minority suggests they be permitted to submit only 1/2 number of vacancies. The minority's argument is that to allow the Permanent Committee and/or Board to

submit a full slate of nominees would permit the Nominating Committee to nominate an entire slate without any one man having been first considered by a presbytery. The majority points out 6 answers to that argument: (1) Commissioners may nominate men and it is now possible for an entire slate to be chosen without one man having been considered by a presbytery; (2) The minority's own proposal for RAO 13-3 would permit the Nominating Committee itself to generate names where sufficient names are not suggested by a presbytery, thus allowing the possibility that men would be nominated without first having been considered by a presbytery; (3) some of our Boards and Agencies have specific and specialized needs of which the presbyteries have no knowledge; (4) many presbyteries now just fill slots with nominees who are not qualified nor interested in service; (5) what is wrong with the Nominating Committee having as many names as possible from which to choose their choices as the best qualified men?; and (6) presbyteries have their protection in being able to nominate a person for each vacancy and with presbytery representatives composing the entire makeup of the Nominating Committee.

3. The minority objects to the majority's proposal that source of the nomination of each nominee presented to the General Assembly for vote be designated. If the source is a presbytery, then the letter "P" would be placed beside his name; if a Permanent Committee, the letter "C"; if a Board or Agency, the letter "B"; if generated by the Nominating Committee, the "N"; and if from the floor by a commissioner, the letter "F". The majority feels that most commissioners do not personally know the nominees and that this information as to the source of the nomination would be helpful to the commissioners in making a decision for whom to vote.

With these exceptions, your Ad Interim Committee *unanimously* submit Exhibit "C" which it feels will vastly improve our nominating procedure and implement our philosophy of seeking the best man for the job.

PHILOSOPHICAL AND THEOLOGICAL BASIS FOR PCA STRUCTURE

Following the mandate of the 14th General Assembly, your Committee submits its proposals for "*clarification, interpretation, and refinement of the Book of Church Order*". The majority of the Committee considers these proposals to be consistent with this mandate and the principles already enunciated in the *Book of Church Order*. A minority of three members submit a minority report.

Your Committee believes that the present *BCO* embodies this principle:

A HIGHER COURT CANNOT USE "THE POWER OF THE SWORD" (THE STATE CIVIL COURT) TO ENFORCE THE HIGHER COURT'S ECCLESIASTICAL ACTIONS TAKEN AGAINST A LOWER COURT.

The minority clearly states in its report to the contrary:

"The Committee's proposed amendments to *BCO* 13-9 and 14-6 would explicitly preclude higher church courts from calling upon *civil authorities to aid in upholding ecclesiastical actions taken against any church member or church court*". (Emphasis supplied)

and

"What the Committee denies in these proposals is *the right of this same appeal to civil authority to enforce the civil implications of ecclesiastical actions between the various levels of our graded courts*". (Emphasis supplied)

and

"To adopt the amendments proposed by the Committee, requiring our church courts to forswear virtually all civil actions in pursuit of ecclesiastical goals..."

and

"These amendments would absolutely preclude a higher court in relation to a lower court from any resort to civil authority in pursuit of ecclesiastical objections."

We believe these two contrasting views clearly set before us the issue the PCA must decide, to wit:

DO YOU WANT TO USE "THE POWER OF THE SWORD" TO ENFORCE THE ECCLESIASTICAL ACTIONS OF ONE COURT AGAINST ANOTHER COURT OF PCA?

The majority believes our founding fathers, our present *BCO*, and continued wisdom say **NO!!!**

The minority believes otherwise.

Here is a simple illustration to help you reach a decision:

If a presbytery makes a decision that requires action by a session and that session refuses or declines to abide by that decision of the presbytery, then should the presbytery have the right to go into the civil courts and ask the civil courts to force compliance by the session?

Your Committee's majority say **NO**; and the minority say **YES**. This is the principle which your committee seeks to clarify by these proposed amendments.

Your Committee's majority feels that the present *BCO* contains at least three fundamental propositions in this areas, all of which are related to this principle, viz:

(1) For the preservation of the unity of the church and the purity of the faith once delivered to the saints, PCA established a series of graded church courts. The *power* as distinguished from the *authority* of these various courts is "spiritual", "ministerial", "moral", and "declarative" (*BCO* Preface II-7, II-8, 3-2, 3-4, 11-2). The jurisdiction of these courts is limited by the express provisions of the Constitution (*BCO* 11-4).

(2) The local church has the exclusive right to choose its minister and its officers. (*BCO* Chapter 20 and 24). No one can force a minister upon a local congregation; and no one can govern a local congregation except officers chosen by its members. Thus, when a presbytery seeks to appoint a commission to take over as a session of a local church, without a proper request from the congregation, such presbytery has violated this principle.

(3) "The relationship (between a particular church and the denomination) is voluntary based upon mutual love and confidence and is in no sense to be maintained by any force or coercion whatsoever" (*BCO* 25-11). This fellowship is voluntary and can be severed by either at will, without penalty or forfeiture. To avoid the "force or coercion" other Presbyterian denominations had exercised by claiming control or ownership of local church property, specific provisions permitting such voluntary severance with property were included as an illustration of this principle.

PCA has defined these biblical standards as those contained in the *Westminster Confession of Faith*, together with the *Larger and Shorter Catechisms* and the *Book of Church Order* (*BCO* Preface III).

The crux issue is how do those biblical standards relate to what a higher court may do to insure compliance with its instructions and decisions by a lower court. In an effort to answer this query, the PCA Constitution seeks to define the *nature of church power*.

In order to understand this "nature of church power", it seems helpful to distinguish between "church authority" and "church power".

"Authority" is the right to make decisions and the weight-effect to be given to such decisions.

"Power" speaks to the ability to enforce compliance with those decisions.

Thus when we speak of *church power*, the real issue is the method that can be used to insure compliance. In non-voluntary organizations, the method is coercion or force. In voluntary organizations, such as the PCA, the method is persuasion. Thus power, which implies coercion or force, is seldom a factor in a voluntary organization such as a church. Authority is a highly relevant consideration but power is not. Thus when a church court in the PCA decides a matter over which it has jurisdiction, such court speaks with authority and should be accepted and obeyed by all people subject to that authority, unless such decision binds one's conscience as being contrary to Scripture. But the real question is not one of authority, but is one as to what power the church court has to enforce compliance with its decisions.

The *BCO* speaks clearly to this question of church power:

- (a) "All church power...is only ministerial and declarative..." (*BCO* Preface II-7)
- (b) "...it must be purely moral and spiritual in its nature" (*BCO* Preface II-8)
- (c) "Ecclesiastical power...is wholly spiritual." (*BCO* 3-2)
- (d) "The power of the Church is exclusively spiritual; that of the state includes the exercise of force." (*BCO* 3-4)
- (e) "The jurisdiction of Church courts is only ministerial and declarative..." (*BCO* 11-2)
- (f) "...the highest censure to which their authority extends is to cut off the contumacious and impenitent from the congregation of believers..." (*BCO* 11-2)

G. I. Williamson writes in his book discussing Chapter XXXI (Of Synods and Councils) of the *Westminster Confession*, as follows:

The government of the church is wholly spiritual and ministerial - that is, (1) it has to do with matters of doctrine, worship and spiritual discipline, and (2) it has power only to administer the will of God concerning these matters as revealed in Scripture" (p. 247).

These, as well as many other *BCO* sections, seek to make clear the distinction between the "ecclesiastical" functions of PCA courts and the "civil" functions. These courts have a spiritual/moral relationship with one another and have ministerial and declarative authority and power within the jurisdiction of each court. But they have no "civil" authority or power over each other.

We need to now address the distinction between such "civil authority-power" and "ecclesiastical authority-power". Civil authority carries with it the power to require or force certain actions or to

restrain from certain actions. The civil court system has been established with an enforcement arm. This is essential if we are to have an orderly society. The civil authorities who exercise this power are known as law enforcement officials such as sheriffs, police, etc. On the other hand, there is no such enforcement "power" given to PCA courts. Church courts' "power" is spiritual - moral in nature and is to be exercised as a ministerial - declarative function such as declaration, advice, recommendation, persuasion, etc. This nature of the church court's *power* in no way limits its *authority*. Each church court, under the Lordship of Jesus Christ, speaks with His authority in matters within its jurisdiction, but its *power* is limited to compliance without force. Each PCA court derives its *authority* from Jesus Christ, the King and Head of the church; but each PCA court derives its *power* from the contractual agreement with the people contained in the PCA Constitution. If persuasion does not bring compliance, a PCA court may resort to "civil power" to enforce its decision *only* where the contractual agreement (*BCO*) allows. Any congregation or presbytery that becomes a part of PCA consents to abide by and be subject to the provisions of the *BCO*. But any such congregation or presbytery has the right to expect that each church court will be governed by and exercise only the power and jurisdiction granted to it by the *BCO* as the exercise of such power or control relates to that congregation or presbytery.

Accordingly, a reasonable definition of the civil functions of PCA church courts is:

Any and all matters that ultimately have to be enforced by the civil courts. These are matters covered by the contractual agreement of the parties contained in the *BCO*

A reasonable definition of the ecclesiastical functions of PCA church courts is:

Any and all matters that can be enforced by the church courts without the use of civil courts.

This basic distinction must be recognized. Unless, the contractual agreement between the parties (*BCO*) grants the *power* to the higher court, no PCA higher court can "act for" a lower court in a "civil" function and resort to the civil court to enforce its decision on the lower court.

It is the contention of the majority that the PCA Constitution does *not* and should *not* give the *power* to a higher court to go in to civil court to use the power of the sword to force a lower court to comply with its instructions and decisions.

It is true that the principle underlying these propositions is most clearly set out in Chapter 25 as it relates to church property. 25-8 through 25-12 were specifically drafted for the *BCO* in support of this principle. The original drafters of the *BCO* were very conscious of those many instances when former denominations resorted to the *power of the sword* and went into civil courts attempting to take local church property for the denomination. Many local groups lost their properties in these civil suits. Although those church constitutions contain no provisions expressly giving the denomination an interest in local church property, the civil courts had to interpret those church constitutions in the light of the control given by higher courts over lower courts. And many of the civil courts found that these controls gave, by inference, the denomination an interest in the local church's property. As you read these sections of Chapter 25, you will see how this principle is stated over and over again to avoid the pitfalls of our former history. Your Committee felt that the principle was not as clearly stated in other parts of the *BCO* and needed "clarification and refinement". Hence these proposals really relate to this principle:

A HIGHER COURT CANNOT USE "THE POWER OF THE SWORD" (THE CIVIL COURTS) TO ENFORCE ITS ECCLESIASTICAL ACTIONS AGAINST A LOWER COURT.

Exhibits "D" through "L", inclusive, relate to your Committee's effort to make this principle clearer in all areas of the *BCO*. The minority report opposes all of these proposals and suggests as a *substitute* a new *BCO* 25-10. However, the proposed substitute deals with *church property only* and the Committee believes the above stated principle should apply throughout the *BCO*.

We will briefly discuss each Exhibit so that you may have the Committee's reasoning.

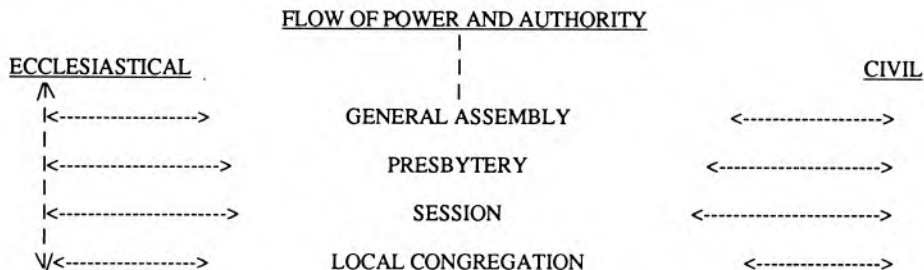
EXHIBIT "D"

Exhibit "D" adds paragraph (9) to the Preface of the *BCO*. These are a series of definitions which we feel will be helpful as the words-defined are used elsewhere in the *BCO*. We believe much confusion has arisen over a failure to understand these terms. Therefore, we would attempt to clarify and refine them.

EXHIBIT "E"

Exhibit "E" adds paragraphs (10), (11) and (12) to the Preface of the *BCO*. These paragraphs are almost exact quotations from the paper adopted by the 14th General Assembly. We believe they should be in the *Preface* to show that this principle applies to all the *BCO*. It should be remembered that the local church, the presbytery, and the General Assembly are separate civil entities with civil powers. To

exist as legal entities in our society, they must be civil entities that can each own its own property, have its own employees, and perform all separate civil functions. Perhaps the chart below will show the distinction between the civil and ecclesiastical authority and power of the separate entities.



Thus, there is an ecclesiastical connection among the entities with the higher court having ecclesiastical *power* and *authority* over the lower courts. This is what makes us Presbyterian and not Congregational in our polity. Also, each entity has certain civil powers. For instance, if General Assembly dismissed a presbytery and if men from churches in that presbytery sought to attend a General Assembly meeting as commissioners, the General Assembly would have the civil power to go to the civil court to seek an injunction enjoining these men from sitting in the meeting. But the higher courts have no civil authority or power over the lower courts. The higher court may *not* go to a civil court to seek enforcement of its instructions to a lower court. This would violate the above stated principle by using the power of the sword to enforce the higher court's ecclesiastical actions taken against a lower court.

EXHIBIT "F"

Exhibit "F" seeks to *clarify* and *refine* this principle as it relates to the *nature and extent of power of higher courts over lower courts*. The Committee proposes the addition of *BCO* 3-7, 3-8, and 3-9. These sections contain the exact language in the paper adopted by the 14th General Assembly. Your Committee felt that they would be helpful in years to come in assisting people in understanding the practical application of this principle. 3-7 again reiterates the principle that a higher court cannot use the power of the sword in a civil court to enforce its instruction on a lower court. 3-8 suggests some of the options open to the higher court to "act on" an issue for a case relating to a lower court. 3-7 suggests some, but by no means all, of the ecclesiastical actions the higher court may take if the lower court refuses to obey. There are many more actions the higher court could take not listed therein; but the ultimate action of the higher court would be to dismiss the lower court from the fellowship.

Your Committee believes these amendments would make clearer that the power in PCA is purely *moral and spiritual, ministerial and declarative* and not civil or coercive through the power of the sword.

EXHIBIT "G"

Exhibit "G" adds a new sentence to present *BCO* 11-3. Chapter 11 of the *BCO* deals with the *Jurisdiction of Church Courts*. This amendment is designed to emphasize that PCA is a connectional church in ecclesiastical matters with higher courts having power and authority over lower courts. But in civil matters, PCA is not connectional so that a higher court may go to a civil court to enforce its actions against a lower court.

EXHIBITS "H", "I" and "J"

These three Exhibits deal with Session, Presbytery and General Assembly powers. For the most part, the provisions are the same as in the present *BCO*. We have arranged them in better format. The major change relates to this principle we have been maintaining herein. We have proposed a Section "A" which deals with the spiritual or ecclesiastical powers and a Section "B" which deals with the civil powers. There are a few other minor changes to clarify and refine this principle.

EXHIBIT "K"

This Exhibit deals with the portion of *BCO* Chapter 25 that relates to the protection of local church property for the local congregation. When the *BCO* was drafted, the drafters sought a place to put these provisions relating to local church property. They decided to put them in Chapter 25 entitled "Congregational Meetings". They do not exactly fit in this chapter. *BCO* 25-1 through 25-7 deal with

such congregational meetings. *BCO* 25-8 through 25-12 deal with this property principle. In *BCO* 25-11, the language refers to "matters referred in this Chapter 25". In fact, it would be more accurate to say "in matters pertaining to the subject matters in Paragraphs 8 through 13 of this Chapter 25." This is the only change proposed for *BCO* 25-11.

Exhibit "K" also adds a new *BCO* 25-12 which is an almost exact quote of language in the paper approved by the 14th General Assembly. Your Committee felt that this provision would fit appropriately at this place and would clarify and refine the principle.

Present 25-12 is to be renumbered to 25-13 and amended to replace the verb "shall" with "should, in good faith". This is to remove any conflict with the principle that a presbytery cannot go to civil court to acquire the property of a local congregation.

EXHIBIT "L"

This Exhibit deals with the matter of "General Review and Control" in *BCO* Chapter 40. Experience has taught that the use of the word "control" has been construed by civil courts to mean the right of higher courts to control the ownership and use of local church property and local church functions. In keeping with the principle we believe PCA wishes to adopt, your Committee proposes to change the title to "*General Review and Ecclesiastical Control*". Thus the "control" is definitely ecclesiastical and not civil. Other minor editorial changes are made consistent with the principle.

The remaining exhibits deal with other issues which your Committee felt needed "clarification, interpretation or refinement". These exhibits will be discussed separately.

EXHIBIT "M"

This Exhibit deals with the definition of the PCA Constitution. It is defined in the Preface to the *BCO* and in 26-1. In order to make these definitions identical, your Committee recommends *unanimously* this definition. It only amounts to an editorial change to make both sections identical.

EXHIBIT "N"

This Exhibit is a proposal relating to *dissolving the relationship between an officer and the local church* as set out in *BCO* 24-6.

The present first paragraph of 24-6 is to be retained.

The language of the proposed amendment is to be substituted for the last paragraph of 24-6.

A problem has arisen where a local congregation votes that an officer has become unacceptable to the church, though chargeable with neither heresy nor immorality. The congregation just finds the officer no longer acceptable to it. In some instances, the session would do nothing and fail or refuse to report to the congregation. This proposal gives authority for a member or members of the congregation to file a complaint against the session if it fails to act and report within 60 days.

Your Committee *unanimously* recommends the adoption of this Exhibit "N".

EXHIBIT "O"

This Exhibit relates to the method for calling a congregational meeting as set forth in *BCO* 25-2.

Your Committee *unanimously* recommends the proposed reduction in the number of members needed to petition for a congregational meeting. It is the entire Committee's judgment that the numbers suggested in the proposed amendment are more realistic than the current numbers.

A problem has arisen in many small churches where the session members will not attend session meetings, and there is thus no method of calling a congregational meeting.

To solve this problem, your Committee's proposal would allow the petitioners to call a congregational meeting if the session was unable to act. We believe this is a practical way to solve this problem in difficult situations.

The minority opposes this solution and suggests that a member could file a complaint. This would not solve the problem for there is still no one eligible under the present *BCO* to call a congregational meeting. Therefore, the majority of your Committee believes its proposal is the best solution to such a problem.

EXHIBIT "P"

This Exhibit was prepared pursuant to the mandate given the Committee in the paper adopted at the 14th General Assembly. *BCO* 34-1 provides that process against a minister shall be entered before the

presbytery of which he is a member; and if such presbytery refuses to act in doctrinal cases or in instances of public scandal and other presbyteries request the Assembly to assume original jurisdiction, the General Assembly will do so. The 14th General Assembly mandate to this Committee required us to frame for the BCO a similar provision dealing with Ruling Elders. This exhibit is our proposal. Your Committee *unanimously* recommends the adoption of this proposal. Your Committee feels it strengthens the connectional polity of PCA in ecclesiastical matters and is entirely consistent with the principles of Biblical Polity to which we adhere.

CONCLUSION

We hope you can see from the above that your Committee has been diligent in its work and that its task is enormous.

Although there has been disagreement on the Committee, we believe the debate has helped crystalize the thinking of the majority to the benefit of the whole Church. The majority is persuaded that those in the minority intend to be Biblical and that they believe their proposals are more consistent with Biblical Presbyterianism. We believe that God has raised the issue so that the Church can make a definitive decision in this age. All agree to be in subjection to the brethren and accept the will of the Church.

On the issues of Representative Assembly, Judicial Business Procedure and Nominating Procedure, these are matters of judgment and wisdom.

On the issue of the separation of the ecclesiastical and civil powers and authority of the various entities or courts of the Church, this is a matter of principle. The majority believes that we are clarifying an issue that has not been clearly defined in the history of the Christian Church. This relationship between the ecclesiastical and civil has long created debate in Reformed circles. The majority does not believe that it has been adequately resolved. We believe our proposals are helpful in the resolution of this issue. As a Committee member, Dr. Paul R. Gilchrist prepared a paper which he entitled - "*The Presbyterian Church in America, What Kind of Presbyterianism? or a Defense of the Polity Adopted in 1973 and Being Clarified in 1986*". In this paper Dr. Gilchrist deals with two basic objections to the paper adopted by the 14th General Assembly, namely:

1. The Ad Interim Committee is proposing a Congregational form of church polity.
2. The Ad Interim Committee is departing from historic Presbyterian tradition.

The majority believe this paper is an effective, intellectual and theological answer to these two objections. This study clearly proves that the polity of PCA established at its founding in 1973 and clarified and refined by this Ad Interim Committee's proposal is consistent with a historic Presbyterian tradition and is neither *de jure* nor *de facto* Congregationalism. Dr. Gilchrist has indicated his willingness to furnish a copy of his paper to anyone who so requests by writing him at this address:

Dr. Paul R. Gilchrist
Covenant College
Lookout Mountain, TN 37350

As a Committee member, Mr. Robert C. Cannada has prepared a paper which he entitled, "*The Powers and Jurisdiction of the Church Courts in the Presbyterian Church in America*". In this paper, Mr. Cannada outlines his opinion as to the options open to PCA in its formative years and the reasons he feels PCA chose its present polity. Mr. Cannada has indicated his willingness to furnish a copy of this paper to anyone who so requests by writing him at this address:

Mr. Robert C. Cannada
P. O. Box 22567
Jackson, MS 39225-2567

For serious students of this issue, we urge you to get copies of these papers for your information and study prior to the 15th General Assembly. We believe these are crucial issues, and that PCA has an opportunity to make a significant contribution to refining and defining Biblical Polity in the true Reformed tradition.

We, therefore, make the following recommendations for action by the 15th General Assembly, to wit:

RECOMMENDATIONS FOR ACTIONS

1. That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* 14-2 as set out in Exhibit "A" to this report (Representative Assembly).

2. That the General Assembly approve and send to the Presbyteries for action the proposed amendment to the *Book of Church Order* Chapter 15 as set out in Exhibit "B" to this report (Judicial Business Procedures). (See 15-43, p. 106 for the text as adopted.)
3. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 14 as set out in Exhibit "C" to this report (Nominations Procedures). (See 15-51, p. 109 for the text as adopted.)
4. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface as set out in Exhibit "D" to this report (Adding definitions to Preface). (See 15-55, p. 112 for the text as adopted.)
5. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface as set out in Exhibit "E" to this report (Adding paragraph (10), (11), and (12) to Preface). (See 15-55, p. 113 for the text as adopted.)
6. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 3 as set out in Exhibit "F" to this report (Nature and extent of power of higher courts over lower courts). (See 15-55, p. 113 for the text as adopted.)
7. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 11-3 as set out in Exhibit "G" to this report (Jurisdiction of Church Courts). (See 15-55, p. 114 for the text as adopted.)
8. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 12-5 as set out in Exhibit "H" to this report (Session Powers). (See 15-55, p. 114 for the text as adopted.)
9. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 13-9 as set out in Exhibit "I" to this report (Presbytery Powers). (See 15-55, p. 115 for the text as adopted.)
10. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 14-6 as set out in Exhibit "J" to this report (General Assembly Powers). (See 15-55, p. 116 for the text as adopted.)
11. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 25 as set out in Exhibit "K" to this report (Church Property). (See 15-55, p. 117 for the text as adopted.)
12. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Chapter 40 as set out in Exhibit "L" to this report (General Review and Ecclesiastical Control). (See 15-55, p. 118 for the text as adopted.)
13. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* Preface and 26-1 as set out in Exhibit "M" to this report (Definition of Constitution). (See 15-55, p. 119 for the text as adopted.)
14. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 24-6 as set out in Exhibit "N" to this report (Dissolving relationship between an officer and local church). (See 15-55, p. 120 for the text as adopted.)
15. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 25-2 as set out in Exhibit "O" to this report (Method for calling congregational meeting). (See 15-55, p. 121 for the text as adopted.)
16. That the General Assembly approve and send to the Presbyteries for action the proposed amendments to the *Book of Church Order* 33-1, 34-1, and 31-1 as set out in Exhibit "P" to this report (Process against Ruling Elder). (See 15-55, p. 120 for the text as adopted.)
17. That the Ad Interim Committee be continued for an additional year to report to the 16th General Assembly.

Respectfully submitted,
FOR THE COMMITTEE
by W. Jack Williamson, Chairman

EXHIBIT "A"

Proposed Amendment to the *Book of Church Order* relating to General Assembly.

Replace BCO 14-2 with the following:

14-2

A. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment.

B. The General Assembly's size shall be approximately 400 commissioners (the exact number determined as hereinafter set out). The number of commissioners from each presbytery shall be apportioned as follows:

- I. On the basis of the statistics as reported to the Stated Clerk's office for the previous year, the apportionment of commissioners among the presbyteries shall be determined, as follows:
 - a. Determine the number of eligible commissioners from the entire denomination on the following formula: all teaching elders in good standing with their presbyteries, one ruling elder from every congregation, with allowance of one additional ruling elder from every congregation for each 500 members, or fraction thereof, not to exceed five ruling elder commissioners from any one congregation.
 - b. Determine the percentage that the total possible commissioners from each presbytery represents of the total possible commissioners from the entire denomination.
 - c. Determine each presbytery's allotment by multiplying this percentage for each presbytery times 400, rounding to the next highest even number. Each Presbytery shall be entitled to at least one Teaching and one Ruling Elder Commissioner.
 - d. Immediately after each General Assembly, the Stated Clerk shall report this allotment to each presbytery for the next General Assembly.
 - e. Each presbytery shall divide its allotment equally between Teaching Elders and Ruling Elders. However, a presbytery may send its full complement in each such category regardless of the number in the other category that is able to attend.
 - f. Each presbytery shall make provision for alternates following the Rosters of Teaching Elders and Ruling Elders as hereafter set out.
- II. Each Presbytery shall select its Teaching Elder and Ruling Elder commissioners to which it is entitled as follows:
 1. For the selection of Teaching Elder Commissioners, the Stated Clerk of each Presbytery shall maintain a roster of teaching elders, in which the position of each shall be determined by:
 - a. The number of years since he last attended a General Assembly, whether as a commissioner of this or another PCA presbytery.
 - b. Alphabetical order in each year's class.
 - c. Each teaching elder shall automatically be elected as a commissioner as his name comes to the top of the roster.
 - d. The name of any eligible teaching elder who fails to attend such General Assembly shall be moved to the bottom of the roster, unless excused by his presbytery because of his being providentially hindered.
 - e. Missionaries and Active Duty Military Chaplains may notify the Stated Clerk of their presbytery of the years they will be available to be commissioners, and the Stated Clerk shall adjust the presbytery roster so that they have appropriate opportunity to be commissioners in accordance with their schedule.
 - f. A newly-ordained teaching elder or a teaching elder transferring from another denomination shall be placed at the bottom of the list. In the event of a Joining and Receiving of another ecclesiastical body into the PCA, the teaching elders shall be handled as if in the PCA all along.
 2. For the selection of Ruling Elder Commissioners, the Stated Clerk of each Presbytery shall maintain a roster of the churches in which each church's position shall be determined by:
 - a. The number of years since the church was last entitled to send a commissioner.
 - b. Alphabetical order by the church's post office and within a post office where there is more than one church, by alphabetical order by the churches' names therein.
 - c. Any church which is eligible to send a Ruling Elder Commissioner and fails to do so shall be moved to the bottom of the roster; except if a church is entitled to send more than one Ruling Elder but cannot send its full quota because of its presbytery's allotment limitation, it would be eligible in the succeeding year to complete that quota.

- d. A newly organized church or a church being received from outside the PCA would start at the bottom of the roster in the presbytery.

The Session of each eligible church shall elect its Ruling Elder Commissioners.

- III. As a partial alternative to the election process set out in II, above, the presbytery has the option of electing up to 50% of its teaching and/or ruling elder commissioners from the presbytery at large. If a teaching elder is so elected at large, his name goes to the bottom of the roster. If a ruling elder is so elected at large, his church does not go to the bottom of the list but maintains its place on the Roster of Churches.

EXHIBIT "B"

For amendments to *BCO* as adopted see 15-43, p. 106.

- B. Recommended amendments to the Rules of Assembly Operation, so that they read as follows: [To be enacted after *BCO* changes are adopted by presbyteries and General Assembly]

RAO, Section X. Judicial Commissions

New A. Standing Judicial Commission of General Assembly

1. Any judicial reference, complaint or appeal to the General Assembly shall be assigned to the Standing Judicial Commission, which will, if the case is found in order, proceed to adjudicate the case.
2. The Standing Judicial Commission may appoint a judicial panel of not less than three of its members to hear the case in accordance with the provisions of the Rules of Discipline in the *BCO* and these Rules of Assembly Operation. Such judicial panels shall be composed of those qualified members of the Standing Judicial Commission who are geographically nearest to the case. Such a judicial panel shall propose a recommended decision(s) to the Standing Judicial Commission.
3. Proposed decision(s) of any judicial panel shall be circulated to the entire Standing Judicial Commission. It shall act upon the recommended decision(s) without further hearings unless a party to the case, or a commission member, requests a review of the case by the Standing Judicial Commission as a whole. The Commission may or may not grant such a review; except such review must be granted when requested by a dissenting member of the panel or by at least four qualified members of the Commission. If granted, such review shall be only on the record of the case; but the Commission may allow oral arguments by the parties.
4. Judgments of the Standing Judicial Commission are binding on the parties until the approval or disapproval of the General Assembly, unless one-fourth or more of the Standing Judicial Commission members eligible and voting dissent. Any member of the Standing Judicial Commission may write a dissenting opinion which shall be presented to the General Assembly along with the Commission's report of the case.

NOTE: If a Standing Judicial Commission is created, it may recommend to the General Assembly such other changes in the RAO as it deems advisable.

RAO Section VIII. Committee of Commissioners

Amended first sentence of 8-1. All business shall ordinarily come from the floor of the Assembly for final action through Committees of Commissioners except reports of the Standing Judicial Commission, the Committee on Review and Control and Ad Interim Committees, which shall report directly to the Assembly.

RAO Section XII-5 will need to be revised.

- C. Recommend amendments to the BYLAWS OF PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION), so that it reads as follows: [To be enacted after *BCO* changes are adopted by presbyteries and General Assembly.]

ARTICLE IV. PERMANENT COMMITTEES.

Section 10. The Individual Permanent Committees

Amended E. The Committee on Constitutional Business

There shall be a Committee on Constitutional Business composed of eight members divided into four classes of two members each serving four year terms. Each class

shall be composed of one Teaching Elder and one Ruling Elder.

The Committee on Constitutional Business shall, during the General Assembly meetings, advise the Assembly on all constitutional matters, and between Assemblies shall function as advisor to the Stated Clerk. Opinions of the Committee on Constitutional Business shall be advisory only, without binding authority. Such advisory opinions shall be for information only, and shall be included as part of the annual report of the Stated Clerk to the General Assembly.

During General Assembly meetings, the Committee will report directly to each Assembly on all constitutional inquiries submitted to it.

The Committee shall not be separately funded but administratively will operate as a subcommittee of the Committee on Administration.

New F. There shall be a Standing Judicial Commission composed of twenty-four members in accordance with *BCO* 15-4. The Standing Judicial Commission shall have oversight of appeals, complaints and references from lower courts.

The Standing Judicial Commission will report directly to the General Assembly.

The Standing Judicial Commission shall not be separately funded but administratively will operate as a subcommittee of the Committee on Administration.

NOTE: If the above changes are approved, RAO 8-1 would need to be amended to eliminate "Judicial Business" as a "Permanent Committee" with a Committee of Commissioners. Since the proposed Committee on Constitutional Business acts only in an advisory capacity to answer inquiries for the Stated Clerk and since such answers are advisory only, without binding authority, there is no need for a Committee of Commissioners on Judicial Business. The current manual of the current Committee on Judicial Business will be null and void.

EXHIBIT "C"

For amendments to *BCO* as adopted see 15-43, p. 109.

Amend Rules of Assembly Operations Section XIII to read as follows:

(NOTE: To be enacted after *BCO* changes to Chapter 14 have been approved)

XIII ELECTION OF PERMANENT AND SPECIAL COMMITTEES AND BOARDS OF AGENCIES OF THE ASSEMBLY.

- 13-1 All suggested nominees must be submitted to the Stated Clerk by the presbyteries, committees and agencies by February 1 each year.
- 13-2 The Assembly's Nominating Committee shall meet prior to March 10 each year. It shall compile a report from the suggested nominees submitted by the presbyteries, committees and agencies. Each nominee must have given his consent to serve, if elected, before the Nominating Committee may include his name on its report. This Nominating Committee shall submit its report to the Stated Clerk by March 15th each year. These nominations of this Nominating Committee shall be presented to the Assembly through the Commissioner's Handbook or Supplement. A brief statement of biographical data and qualifications shall be presented for each nominee.
- 13-3 The Assembly's Nominating Committee shall submit two nominees for each position indicating the genesis of every nomination as (P) for nominees suggested by a presbytery, and (C) for a nominee suggested by a Permanent Committee, and (B) for a nominee suggested by the Board of an Agency. If the Nominating Committee does not have two suggested names for any position it shall generate its own nominees for that position and designate such by (N). Opposite each nominee's name submitted shall be placed a number designating the number of consecutive terms he would be serving, if elected. For instance, if this would be nominee's first term the number (1) would be placed opposite his name, or if it would be his second consecutive term the number (2) opposite his name, etc.
- 13-4 No person shall be eligible to serve on more than one Permanent Committee of General Assembly or Agency Board at the same time. This limitation shall not prohibit a member of a Permanent Committee or Agency Board from eligibility to serve on a Special Committee at the same time.
- 13-5 Additional nominations may be made, in writing, by any Commissioner on forms supplied by the Stated Clerk, which shall include consent of the nominee to serve, if elected, and a brief biographical statement regarding the nominee. Such nomination must designate one particular position for the nominee by stating the persons against whom the nominee is nominated. The

deadline for such nominations is the close of the afternoon session on the second day of the Assembly. The Stated Clerk's office shall issue a supplement to the Assembly's Nominating Committee report listing such eligible nominations and designating each by the letter (F) and placing opposite each name the number of consecutive terms such person would be serving, if elected to such position.

- 13-6 The time for the election shall be docketed on a special order. Only those commissioners present on the floor of the Assembly shall be eligible to vote. Voting shall be by each position. The voting procedure may be conducted by use of a standing vote or by use of ballots as provided by the Stated Clerk's office. There may be no speech on behalf of any nominee.

Minority Report*

Concerning the Proposed Amendments to the *Book of Church Order* on the Nature and Relation of Church Courts

1987

A. Introduction. The Fifteenth General Assembly is now being offered a lengthy set of amendments to the Constitution of the PCA which propose to fix in our standards the philosophy of church government proposed in the "Final Recommendations" of our Committee's Report of 1986. We, the undersigned members of the Committee, believe that *the proposed amendments are not in conformity with the general principles of Biblical polity*, and that their adoption would lead the PCA to abandon historic presbyterianism as it was set forth and maintained by our Scottish and American forefathers. Therefore we recommend most earnestly that the *Assembly disapprove these proposed amendments*.

Though we will offer a detailed rationale for our recommendations in the body of our report, here we are concerned that the Assembly understand why the minority has thought it necessary to submit its dissenting recommendations. We have no desire to be divisive, or to pursue strife. We reaffirm our vow as elders to be in subjection to our brothers in the Lord, and to maintain the peace of the church. We can testify in good conscience that throughout our deliberations we have labored to find agreement with our fathers and brothers on the Committee. And yet, since our subjection must always be according to the Word of God, and since the peace of the church is found only when it rests in that Word, we believe that our dissent is justified. It is our conviction that the Committee's grasp and application of Biblical principles of government, as embodied in these amendments, is seriously mistaken. That conviction imposes upon us a duty to object, and to make our objection known to the Assembly.

Further, we are persuaded that it is the declared mind of the church to resist the principles embodied in these amendments, and therefore we believe that our Minority Report, rather than taking up the cause of a small faction, is merely serving the purpose of reminding the church of its sound Biblical convictions. Our thinking here is justified by unambiguous actions of our courts. Consider the following language and compare it to the language of the amendments proposed by the Committee:

...the higher court cannot take action for, and, on behalf of a lower court;... (M13GA at 74-75)

The proposition above is the essence of a 1984-85 BCO amendment that was overwhelmingly voted down by our Presbyteries: 3 affirmative, 34 negative.

Finally, we desire to make ourselves understood concerning the various criticisms we have made of the Committee's Report. To some, the language of our objections may appear to be stronger than warranted by the issues at stake; we cannot agree. Yet we desire the Assembly to understand that these objections are directed against the proposed amendments and not the men who made them. We are persuaded that those who drafted and supported these amendments intend to be Biblical, and that they believe their proposals to be consistent with Biblical Presbyterianism. Further, we can testify to the great love for the PCA that motivates those we oppose. In truth, we are persuaded that it is just their great love for the PCA that is leading them astray in these matters. Desiring to protect the church from a repetition of the persecutions of the past, and fearing the inconstancy of the civil courts in the future, the Committee has attempted to modify our church government in such a way that will secure the legitimate rights of our people. Yet it is our conviction that if these amendments are adopted, the effect of the Committee's zeal will be to cripple the church we love and undermine the rule of Christ in His church.

B. Considerations on the nature of the Church. To properly appreciate the significance of the issue before the PCA today, we must recognize that the question before us concerns not merely the approval or disapproval of some minor adjustments to our *Book of Church Order*. In these proposed amendments we are faced with questions which reach to the heart of our confession of and commitment to principles of Biblical Church government. During the discussions in the Ad Interim Committee (as well as in the debates at last year's Assembly), it was suggested that there are essentially two possible views of the nature of the Church and its authority; various emotion-laden adjectives were then applied to each view.

* This Minority Report was prepared when only the language and not the precise format of the Committee Report was known. It therefore has not been possible to key the Minority comments to particular pages or sections of the Committee Report. Moreover, the Committee is presenting such a large number of proposals, on so many different subjects, with such varying degrees of agreement by the Minority, that greater clarity demanded preparation of several Minority Reports, one for each major issue raised by the Committee. Therefore, four Minority Reports follow, each accompanied by its own specific recommendations.

On the one hand, it was claimed, there is power "from the top down", which is labeled "hierarchical" and "prelatical". On the other hand, there is power "from the bottom up", which is labeled "grass roots" and "democratic".

The problem with this dichotomy is that it is misleading--*neither* alternative offered accurately describes the nature of the Church. For there to be authority to come down, there must be some reservoir of authority at the top; this is the pattern of civil governmental authority (where the power of a particular office-bearer derives from the power of the state), as well as the kind of authority which is claimed by the church of Rome and other "high" churches. (See J. Bannerman, *The Church of Christ*, Vol. I at 190, 203-210.) For authority to go up, it must derive from the constituent parts of the organization, as when people join themselves together in some voluntary society. Neither view accurately reflects the Church of the Bible, of traditional Presbyterianism, or of the PCA, because the only true source of authority for the Church or its officers is Christ Himself.

Church power is a positive Divine institution, having the direct warrant and commission of Christ. That it is so, the briefest reference to the statements of Scripture on the subject will suffice to show. First, we have the general fact of the Divine establishment of the Christian Church warranted in Scripture,--a society not instituted by the voluntary association of its members, but by the express command of Christ. Second, we find the account of the appointment by our Lord of office-bearers for that society, and of these office-bearers, under the guidance of inspiration, after His removal, providing for a succession of them in the Church, by appointing and setting them apart in every particular congregation. Third, we have the enactment of laws for the Church, in the application of the Word of God, by inspired authority, to office-bearers and members, for the regulation of their conduct. Fourth, we have names given in Scripture to the office-bearers of the Christian society, and precepts and promises addressed to them, expressive in the most unequivocal terms of the office of authority and rule in the Church to which they have been divinely appointed, and not merely of an office of teaching and advising. Fifth, we have the corresponding duties of submission to office-bearers, and respect for their authority distinctly inculcated, as the duties of the members of the Church towards "those set over them in the Lord." And sixth, we have undeniable examples in Scripture of the exercise of a power, not of advice merely, or even of authority, wielded by the permission or appointment of the members, but of rule and authority by warrant and positive institution of God; the power, in short, of "the keys of the kingdom of heaven." (Bannerman, *The Church...*, I, pp. 191-192)

This authority in the Church and its officers is equally from God regardless of the court through which it is expressed. As Bannerman has indicated from the Scripture, authority at every level in the church is directly from Christ, and is from neither a "hierarchical" top, nor from a "democratic" or "grass-roots" bottom. It is from Christ and is nothing less than the authority given in the Word of God. James Henley Thornwell stated this point in the kind of nicely nuanced phraseology for which he is justly respected:

The Church is a very peculiar society; voluntary in the sense that its members become so, not by constraint, but willingly; but, not in the sense that its doctrines, discipline and order are the creatures of human will, deriving their authority and obligation from the consent of its members. On the contrary, it has a fixed and unalterable Constitution; and that Constitution is the Word of God. It is the kingdom of the Lord Jesus Christ. (James Henley Thornwell, *The Collected Writings of James Henley Thornwell*, Volume IV. Edited by John B. Adger and John L. Girardeau. Richmond, VA: The Presbyterian Committee of Publication, 1873, p. 383.)

Thus Paul, a single apostle, declared judgment on the Corinthian who had his father's wife, "In the name of our Lord Jesus" and "with the power of our Lord Jesus" (1 Cor. 5:3-5). He did not have to ask permission of the local congregation or session because by virtue of his office he had the right to declare the truth of the Word of God, and to require them to obey God's command. Though the apostolic office no longer abides with the church, the permanent form of this authority is given to the elders acting as a body as they faithfully declare the Word of God (compare for this principle 2 Cor. 2:9 and 7:12).

Jesus said that when two or three are gathered in His name, He is there present, and that their bindings and loosing reflect what is occurring in Heaven. (Matt. 18:18-20.) Thus, we have God-given authority in a Session. When Paul gave his farewell address to the Ephesian elders, he is generally believed to have been addressing what amounted to a presbytery meeting (because the number of believers would have precluded them from being associated in a single congregation), and he refers to all the elders as having been made overseers by the Holy Spirit. (Acts 20:28). The Council of Jerusalem, the first "General Assembly", issued "decrees" (Acts 16:4), which were based on the authority of the Holy Spirit acting through the convocation of the "apostles and elders". (Acts 15:4, 28.)

Based on such clear Scriptural teaching American Presbyterians have historically refused to be persuaded by theories of "top down" or "bottom up" migrations of authority (which imply division--else how could the locus of authority go *from* somewhere *to* somewhere?), and have insisted on the unity of the church under the direct authority of Christ. Dr. Edmund P. Clowny has written:

The Organic concept of the church that appears in the New Testament has made a particularly deep mark upon the Presbyterian mind. Presbyterian polity does not stand against the centralized catholicism of Rome and the decentralized independency of congregationalism as a mediating way. Rather it presents a more theological, Christ-centered, spiritual view of the church as defined not by one earthly hierarchical center nor by many earthly congregational centers, but by a heavenly center that requires multiform earthly manifestation. Earthly assemblies do not define but manifest the nature and the center of the church. (Paper, "Distinctive Emphases in Presbyterian Church Polity", at 11.)

T.E. Peck, professor of Ecclesiology at Union Theological Seminary in the late 19th Century, argued the same point, emphasizing the logical relation between unity of the church, the intrinsic powers of the courts at each level, and yet the subordination of those courts according to their wider representative character:

If all the communicants in the Presbyterian Church of the United States could meet for worship in the same place, they might and should be under the government of the same session; but as this is impossible, they are broken up into single congregations, each with its own session. But in order to preserve the unity, all these single or local presbyteries are ultimately combined by representation in one presbytery, which we call the General Assembly....It is not one order of clergy rising above another, like the gradations in the Roman hierarchy....The subordination is not that of inferior officers to superior; but of a smaller body to a larger body of officers of the same order....Now in regard to this series of courts it is important to observe....[t]hat in matters of original jurisdiction every court has, prior to any constitutional distribution of power, all the power that any court has. The presbytery does not derive its powers from the session, nor the synod from the presbytery, nor the general assembly from synods or presbyteries in an ascending scale, nor the synod from the general assembly, etc., in a descending scale. But as every court is a presbytery composed of presbyters of two classes, it is clothed with all the powers of government. So that a session might ordain and send out missionaries, and the general assembly might examine and receive members into the communion of the church, if these powers had not been distributed in the constitution. (T.E. Peck, *Notes on Ecclesiology*. Richmond, VA: The Presbyterian Committee of Publication, 1892, pp. 204-205.)

Thus, Presbyterians in the past could affirm without hesitation that powers distributed by the Constitution to one level of our church courts, could, without objection, be taken up by the next higher, under the appropriate circumstances. Consider Ramsay's comments in 1898 on the meaning of language which is still in our *Book of Church Order*:

BCO 13-9 "The Presbytery...in cases in which the Session cannot exercise its authority, shall have power to assume original jurisdiction;....

These cases will be as follows: where there is no Session; in all matters for which one Elder is incompetent, where there is but one member of the Session; in every matter for which the Session as it exists is disqualified by the relations of its members to the

matter. Of its own ability the Session must judge, and of the need of assuming jurisdiction the Presbytery must judge.*** If the Session undertakes that for which it is not competent, *the Presbytery does not have to wait for the Session to refer the question of its inability to the Presbytery*, nor for some one to complain against the Session as unable; but *the Presbytery may act upon its own information, and assume the functions of the Session at its discretion, whenever the Presbytery judges the Session to be unable*. This action of the Presbytery, as every other of its actions, is subject to review by the higher courts.*** *In all cases where there is no Session, the Presbytery is the Session.*" (F.P. Ramsay, *An Exposition of the Form of Government and the Rules of Discipline of the Presbyterian Church in the United States*. Richmond, VA: The Presbyterian Committee of Publication, 1898, pp. 97-98 [emphasis added].)

Speaking of the Presbyterian church in 18th Century America, Charles Hodge wrote that, "So completely did the Synod act on the Scottish principle, that the higher court has all the powers of the lower ones". (*The Constitutional History of the Presbyterian Church in the United States of America*, Volume I at 195.) In the 19th Century the PCUS affirmed the same principle:

In answer to the...question, relative to the nature and authority of our different church courts, the assembly would say that the nature and authority of all our church courts are the same, so far as the bounds of these respective courts extend, subject, or course, to the provisions on review and control of the lower courts by the higher. The power of the whole is in every part, but the power of the whole is over the power of every part. (PCUS Digest, 1861-1944, at 76).

The identical principles were adopted by the PCA, which stated at its inception, "*As a Church, we consciously seek to return to the historic Presbyterian view of Church government.*" (MIGA at 42, emphasis added.) Our *Book of Church Order* (11-3) now declares:

All Church courts are one in nature, constituted of the same elements, possessed inherently of the same kind of rights and powers, and differing only as the Constitution may provide.

And, the next section (11-4) further declares that,

Although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts, in regular gradation. These courts are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction *is the act of whole Church* performed by it through the appropriate organ. [emphasis added.]

To complete this brief discussion of the nature and relations of the church courts in their exercise of church power, it is important to consider the place of the congregation. The Committee has taken note of an historical debate among Scottish presbyterians concerning the primary locus of church power. Some of our forefathers apparently argued that such power rested exclusively with the office-bearers of the church, as opposed to the members; while others argued that "the right of Church power [belongs]...not to the one or the other exclusively, but to both." (Bannerman, *The Church...*, vol. I, p. 269.) In our modern debate the Committee supposes its thinking to be in accordance with the latter, more "democratic" view, and thereby satisfies itself that its proposals are within the legitimate bounds of historic presbyterianism. On the other hand, it is suggested that the Minority is adopting the former, more "prelatical" view. What we have in this debate, it is said, is merely the reappearance of tensions long felt in the presbyterian tradition.

Tempting though such a characterization may be, however, the temptation must be resisted. It is quite clear that for American presbyterians, at least, the debate has been settled for some time, a clear consensus of our forefathers having affirmed the so-called "democratic" position (though this is a misnomer). The language of our *Book of Church Order* on this subject is over 100 years old: "The power which Christ has committed to His Church vests in the whole body, *the rulers and the ruled*, constituting it a spiritual commonwealth." (3-1. Emphasis added.) The comments of Ramsay are enlightening:

The Statement that Christ has committed power to his Church must not be pressed to contradict [Christ's sole authority]...; but neither must it be weakened down to the conception that the Church is a mere voluntary society, and submission to it a matter of individual option. This power does not vest in the rulers as such, so that they are in no sense accountable to the people, or in the people as such, so that the rulers are merely their committeemen; but in the whole body each in his corporate or organic place having authority and being subject to authority. And while in relation to Christ the Church is a Kingdom, in the inter-relations of its members it is neither a monarchy or oligarchy, nor a democracy, but a commonwealth. But *this power the people exercise, not in appointing the officers, but in choosing those whom Christ has appointed* and in rejecting usurpers that he has not appointed. Only so far; for *all the powers of the Church are to be administered by officers.* (Ramsay, *An Exposition of the Form of Government*..., pp. 25-26. Emphasis added.)

The point is that the quotations regarding the intrinsic powers and unity of our courts cited above in support of the Minority's position were made by those who held the so-called "democratic" view. Further, the Minority members are firmly committed to the truth of this doctrine as it is stated in our *Book of Church Order*. Therefore to suggest that a disagreement on this point is the source of our division, or that the Committee's views are merely an expression of a more "democratic" presbyterian tradition, is simply without merit.

The Minority believes that this particular argument is of such significance for this debate, and yet is so infrequently given careful exposition, that another, albeit lengthy, statement of the true doctrine of our church may be helpful to clarify and summarize this point.

All church power (of which Christ, the head, is, as we have seen, the only source) is in *secundo actu*, in the officers; in *primo actu*, in the whole body. The life of the church is one; officers are but the organs through which it is manifested, in acts of jurisdiction and instruction; and the acts of all officers, in consequence of this organic relation, are the acts of the church....[t]he power resides in her; it is exercised by them....This theory is opposed to the popish and prelatic assumption, that the power resides in the clergy...[Yet] power...as to its exercise, is in the officers of the church. This is opposed to the Congregational theory of church power, which makes it to reside in the people....[that is] that all power resides in church-members, in the brotherhood, and that they delegate this power to those whom they elect to bear office; these office-bearers being deputies or proxies of the people, and doing only in the matter of government what the people themselves might of right do....In answer to this...as our *Confession of Faith* (XXX.1) expresses it, "the Lord Jesus is king and head of his church, and hath therein appointed a government in the hands of church officers, distinct from the civil magistrate." The rulers of the church, therefore, although the representatives of the people, are not their deputies or proxies; are not responsible to them, though elected by them; but are responsible to Jesus Christ, who has ordained the constitution of the church, created these offices, and defined their functions....Presbyterians hold that the rulers are representatives, deriving their authority, when once chosen to office by the people, not from the people, but from Jesus Christ...; that the people have no share in the government, but only the right of choosing their governors...[Roman Catholicism] draws from this principle the conclusion that the people have no right to elect their pastors. The independents..., on the other hand, accepting the principle, drew the conclusion that the people have *some* share in the government of the church, and consequently that the Presbyterian doctrine, which excused them altogether from government, must be false. The true way of meeting both extremes, papists and Independents, is by...asserting with Ames, ... "Although election pertains to the constituting of government, it is, nevertheless, not an act of government." (T.E. Peck, *Notes on Ecclesiology*. Richmond, VA: The Presbyterian Committee of Publication, 1892, pp. 170-178.)

In short, the Minority affirms, as have American presbyterians generally, that the right of church power lies in the whole body. And yet we also maintain, in agreement with our presbyterian forefathers, that the right to rule and administer power lies with elders acting in presbyterial assemblies. These assemblies

(the session, the presbytery and the general assembly), each inherently possessing all the rights and powers belonging to the government of the church as conferred directly by Christ, are nevertheless related to one another in regular gradation, the lower courts subject to the review and control of the higher; they "are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction is the act of the whole Church performed by it through the appropriate organ." (BCO 11-4. Emphasis added.)

C. The Proposed amendments: rationale and results. Thus, Scripture, our forefathers in American Presbyterianism, and the pronouncements and Constitution of the PCA all show unalloyed allegiance to the concept of the unity of the Church, founded upon the authority of Christ, empowering and giving authority to every part of the Church as exercised by officers, with the "lower (narrower) courts" of the Church "subject to the review and control of the higher (broader) courts" of the Church (BCO 11-4). The BCO amendments proposed by the Committee will undercut this concept of a unified and mutually submissive body by dividing the graded courts of the one church into separate and unrelated civil entities, denying that the courts of the church bear any "civil authority, responsibility or accountability toward one another." (See proposed amendments (10) and (12) to the BCO Preface, and the proposed addition to BCO 11-3.) Thus the Committee's proposed amendments to BCO 13-9 and 14-6 would explicitly preclude higher church courts from calling upon the civil authorities to aid in upholding ecclesiastical actions taken against any church member or church court.

The Committee attempts to justify this position by appeal to the fact that "All church power...is only ministerial and declarative...." (BCO, Preface, II, (7).), and is therefore "exclusively spiritual" (BCO 3-4). Is this a new insight discovered by the Committee? No. These principles have been proudly proclaimed and jealously guarded by our American Presbyterian Church from its beginning. Consider this statement from an 1882 commentary on our form of government, citing our forefathers of 1788:

No creed or polity should be enforced by the State: our Church does "not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others." (J. Aspinwall Hodge. *What is Presbyterian Law as Defined by the Church Courts*. Philadelphia: Presbyterian Board of Publication, 1882, p. 23.)

The minority gladly and vigorously reaffirms this conviction. Yet commitment to this principle did not then, and cannot now, lead to the conclusion that the "ecclesiastical" acts of the church courts can or should be wholly distinguished from "civil" effects.

Robert L. Dabney in his discussion of a church property dispute (the discussion of which sounds uncannily like our contemporary problems), while affirming the exclusively spiritual power of the church courts, nevertheless acknowledges the reality of an indirect influence of such spiritual power on civil affairs:

The civil court has no spiritual jurisdiction; the church court has none directly secular; and its indirect power of affecting civil rights by its spiritual decisions is defined by its own church constitution. (Robert L. Dabney. *Discussions*. Volume II: *Evangelical*. Edited by C. R. Vaughn. Harrisonburg, VA: Sprinkle Publication, 1982, p. 284)

The Committee's proposals, however, would have the Constitution of our church define such indirect power out of existence. To do so requires that there be a solid wall erected between our church courts, for the indirect power that Dabney speaks of is only present by virtue of the connectional nature of those courts.

Please note that this issue does not turn solely on the question of the propriety of the appeal to civil courts in matters ecclesiastical. Presbyterians have historically affirmed this right in those things that, "may be necessary for protection and security" of our denomination, which is to "at the same time, be equal and common to all others". The Committee has clearly and repeatedly allowed for the possibility, as a last resort, of a legitimate appeal to civil authorities to enforce the civil implications of ecclesiastical actions. For example, the Committee has affirmed the right of a Presbytery to call upon the civil authorities in order to keep a deposed minister from attending meetings of that Presbytery. What the Committee denies in these proposals is the right of this same appeal to civil authority to enforce the civil implications of ecclesiastical actions between the various levels of our graded courts.

The results of this denial, as embodied in the proposed amendments, would be a practical rupture of the unity of the church and a subversion of the discipline of the church. This can be demonstrated in various arguments. First, the formerly unified church will become schizophrenic, constantly at odds with itself because of the demand to function separately as "civil" and "ecclesiastical" entities. Indeed, this same point was made with regard to an analogous and currently existing problem generated by the often ambiguous relationship between Session and Trustees. In a lengthy paper *supporting* the concepts

behind the proposed amendments ("The Powers and Jurisdiction of the Church Courts in the Presbyterian Church in America") Committee member Robert C. Cannada commented on the situation where civil and ecclesiastical authority are divided in local congregations, by giving trustees power over property instead of leaving such control in the hands of the Session:

[E]xperience has shown that quite frequently differences arise between the trustees, on the one hand, and the officers of the congregations on the other hand. While there are some denominations and some PCA congregations that still have trustees, my experience has indicated that this creates far more problems than it solves. (Paper at 19.)

Yet the Committee has failed to grasp the fact that its proposal would bring upon the entire denomination the very sort of division acknowledged to result in serious problems when employed at the most basic level of our graded courts, the local session. What wisdom is there in such a course when Christ Himself warned, "Any kingdom divided against itself is laid to waste; and any city or house divided against itself cannot stand"? (Matt. 12:25.)

Second, though the hope was expressed by some Committee members that these amendments would serve to eliminate the possibility of church bodies being involved in civil litigation, it is far more likely that there will be *more* litigation involving church bodies. The proposed prohibitions on acts by higher church courts which may have some "civil" effects with regard to lower courts will provide just the sort of ammunition desired by a person or group out of accord with church action--when someone dislikes the action of a church court, he need only claim that the action was "civil" instead of ecclesiastical and thereby bring the church into the civil courts to enforce the BCO prohibition on civil activities. Our church has already seen something of this evil at work. It is hard to conceive of actions more thoroughly ecclesiastical in nature than determinations of church membership; indeed, it might be said that the Council of Jerusalem was concerned with the qualifications of membership. Nonetheless, the Session of a PCA church in Virginia found itself dragged into civil court to defend its decisions about who were or were not members of the congregation. If so essentially ecclesiastical a matter as membership can be utilized as the basis for civil litigation now, what limits will there be if the proposed amendments are adopted, so that it is opened to question whether any single action is "ecclesiastical" (and therefore legitimate) or "civil" (and therefore subject to attack)?

Third, to adopt the amendments will remove an important safeguard fundamental to our form of government. Although the existence of power in a higher court to act for a lower one (like all power) is subject to abuse, properly exercised such power is a good thing, which provide protection, especially for congregations. If a session is acting in an unconstitutional manner, it may be difficult for a congregation to obtain relief other than by the intervention of the presbytery, intervention that could take a form which, from the Committee's point of view, would be considered "civil" action, and thus be prohibited. The point is, no organization, *not even the local session*, is so righteous that it can be trusted always to act rightly. Thus the practical vindication of our graded system of church courts, each level reviewing and checking the ones below. To abandon the right of a higher court to intervene, or to seek redress from the civil authority with reference to a lower court, is to cast away an additional, and necessary, safeguard.

There is no question but that invoking civil authority should be an extremely rare thing, pursued only as a last resort. Paul called it shameful that church members should sue one another. (I Cor. 6:1-7.) Nonetheless, the same Paul repeatedly stood on his civil rights and invoked the Roman legal system to protect himself and his ministry. (See Acts 16:36-39; 22:25-29; 25:10-11.) To adopt the amendments proposed by the Committee, requiring our church courts to forswear virtually all civil actions in pursuit of ecclesiastical goals, creates a grave risk that we will trade the Church's birthright of undiminished ecclesiastical authority for the mess of pottage of civil independence at each court level.

Some members of the Committee have contended that their proposals really do not amount to an innovation, and that their desired distinction between civil and ecclesiastical entities has been drawn by the PCA since its beginning, and offer our founding documents as proof. But as a matter of fact such an absolute distinction does not exist, even with regard to the relationship between the PCA as church and the Presbyterian Church in America, Inc., a Delaware corporation. In reality it is wrong even to speak of them having a "relationship", because they actually are one and the same body, looking a little different because viewed in terms of the different functions being performed. The church really is *not* distinct from the corporation. The corporate Bylaws are published as an appendix to the *Minutes of the General Assembly* each year. Those Bylaws tie the corporation inextricably into the structure of the church. In Art. II, for example, we find that the members of the corporation are the commissioners to the General Assembly, the annual corporate meeting is the General Assembly, and the meeting procedures are those established by the *Book of Church Order*. The corporate officers are the church officers, chosen in accordance with the BCO. (Art. III.) The corporate committees are the church committees, chosen in

accordance with the *BCO*. (Art. IV.) If it is necessary for an Assembly agency to incorporate "for the handling of civil matters," the agency remains a committee of the Assembly and its corporate charter "shall be in conformity with the constitution of the Church." (Art. IV.G.) Most explicit is Art. VI. After defining the "ecclesiastical Constitution of the Church" in exactly the same way it is done by the *BCO* (i.e., the *Confession*, *Catechisms*, and *BCO*), that Article states, "The provisions of the Constitution shall control over any provisions of these Bylaws that may be in conflict therewith." In short, the corporation is nothing more than the church dressed up in civil garb in order to be easily recognized by the state. They are not distinct entities, but rather the same entity doing different things, and always subject to the same constitution.

That the various church courts have a mutual relationship even when considered as civil entities is equally clear. Under *BCO* 25-7, if a congregation is incorporated, its charter and bylaws (just like those of the PCA, Inc.) "must always be in accord with the Constitution" of the PCA. Since that Constitution includes the *BCO*, the lower courts even as "civil entities" are bound by the *BCO*. When new churches are either organized or received they covenant to follow the *order* as well as the faith of the PCA. (*BCO* 5-8 (3) and (4), 13-8.) All church officers subscribe to the Constitution. (*BCO* 5-9 (2), 21-5 (3), 24-5 (3).) The lower courts are bound to carry out the lawful injunctions of the higher courts. (Sessions: *BCO* 12-5; Presbyteries: 13-9.) The *BCO* provides for review and control of the actions of the lower courts by the higher courts. (*BCO* 12-7, 13-9, 13-10, 14-6, Ch. 40.) The General Assembly represents all the churches in the denomination and constitutes a bond of unity between them. (*BCO* 14-1.) Thus, whether viewed civilly or ecclesiastically, all the church courts relate to each other through the Constitution, and cannot (in their present state) reasonably be considered to be separate and distinct from one another. The amendments proposed by the Committee are not merely refinements of a distinction already in place; on the contrary, they amount to a wholly different approach to the nature, organization, and authority of our church courts.

We of the Minority bear not the slightest doubt that the Committee is seeking in good faith to promote the welfare of our church. However, it appears that, in addition to creating all the problems previously discussed, the proposed amendments simply are not necessary. In the Committee's discussions four areas of concern surfaced as the reasons offered in support of the proposed amendments:

- (1) the voluntary nature of affiliation and disaffiliation;
- (2) the right of the congregation to own its property;
- (3) the right of a congregation to have only the officers which it selects and the ministers which it calls; and
- (4) the right of a congregation not to have its officers removed by presbytery without that congregation's consent, and the right of a presbytery not to have its members removed by general assembly without that presbytery's consent.

The first two of these concerns are explicitly protected in *Book of Church Order* Chapter 25. Consider, for example, the unequivocal statement in section 10:

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 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. (25-10.)

The third is clearly and adequately protected by the provisions on elections and calls, especially *BCO* 5-11 and Chapter 20. The protection of the final "right" mentioned is the Committee's only plausible concern, and it is plausible only because it embodies a principle that is not now, nor has it ever been, compatible with Presbyterian polity. For example, *BCO* 34-1 and 34-9 properly permit the General Assembly to assume jurisdiction over a case involving a minister where the presbytery will not act, and *require* that the pastoral relation of a minister who is deposed from his office be dissolved. It is clear that ministers now can be removed without the consent of congregations, sessions, or presbyteries. Thus under the Committee's proposals this right to assume original jurisdiction will be considerably weakened: though the Committee allows that a court of original jurisdiction has the right to call upon the aid of civil government to enforce the civil implications of its ecclesiastical decisions, its proposals deny this right to a higher court when acting on a matter brought up from a lower court.

This weakening finds a parallel in the general effects of the Committee's proposals upon an amendment about which the Committee and the Minority were otherwise in agreement. The Committee is proposing an amendment to *BCO* 33-1 which would permit a presbytery to take original jurisdiction in a case where a session refused to initiate discipline. However, the other amendments proposed by the Committee will preclude the presbytery from appealing to the civil authorities in the aforementioned case, where the presbytery had to act in response to a session's refusal to do so. Here the Committee's

views are most clearly evidenced: they would allow the session to appeal to civil authorities to enforce the civil implications of their ecclesiastical actions, but they refuse to allow the same right to presbytery once the issue comes before the higher court. This is *de facto* congregationalism. How completely alien this philosophy is to our current constitution becomes clear when we reflect again on the *Book of Church Order's* statement of the nature of and the relationship of our courts:

All Church courts are one in nature, constituted of the same elements, possessed inherently of the same kinds of rights and powers, and differing only as the Constitution may provide....the lower courts are subject to the review and control of the higher courts, in regular gradation. These courts are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction is the act of the whole Church performed by it through the appropriate organ. (BCO 11-3, 11-4.)

Though the powers of higher courts have been abused in the past, where experience has disclosed clear likelihood of abuse, specific limits have been written into our BCO (without attempting to eliminate those powers altogether). These provisions have been effective; the Committee can provide no instance of higher courts in the PCA *even attempting* to take over the lower court's property rights, let alone successfully doing so. Thus the Minority concludes that even on a purely pragmatic basis, the amendments being proposed by the Committee are not necessary.

D. Conclusion. In this report the Minority has attempted to demonstrate to the General Assembly that specific amendments proposed by the Committee would create an unbridgeable gap between the graded courts of our church. This separation the Committee hopes to restrict to merely civil matters, while affirming and preserving ecclesiastical unity. Our report, we believe, has shown that this hope is doomed to frustration. These amendments would absolutely preclude a higher court in relation to a lower court from any resort to lawful civil authority in pursuit of ecclesiastical objectives. The Minority argues that such a view implies a theoretical (though inadvertent) abandonment of Presbyterian government in favor of independency and its adoption will practically undermine the exercise of godly discipline. On the one hand, Christ cannot be honored by procedures of "governance" which diminish His sovereign prerogative to rule in His church through the authority of graded courts. A church such as our own, which is seeking to faithfully carry out the principles of Christ's government as they are revealed in Scripture, would be unfaithful to its high calling by the insertion of these complicated and ambiguous provisions into our *Book of Church Order*. On the other hand, the Committee's amendments will create new possibilities for disruptive civil litigation, because the supposed distinct civil rights of a lower court can be appealed to over against the proper and constitutional actions of higher ecclesiastical authority. Thus these proposals will not benefit the peace of the church. Therefore, while some amendments proposed by the Committee are helpful and worthy of approval (as set out in the Specific Recommendations below), the civil/ecclesiastical distinction and related proposals should *not be adopted*.

E. Specific Minority Recommendations.

1.a. That the General Assembly take up the following BCO amendments, as proposed by the Committee, as one motion to be voted upon as a whole:

"Preface, II"

adds (9), definitions

(10), no appeal to civil power by higher courts regarding the lower

(11), higher court may not act in what amounts to an act of lower court without its approval

(12), no civil authority, responsibility, accountability between courts.

Chapter 3, "Nature and Extent of Church Power"

adds 3-7, higher court may not act for lower

3-8, higher court may act on lower

3-9, higher court may act against lower

Chapter 11, "Jurisdiction of Church Courts"

revises 11-3, the church is connectional in ecclesiastical but not civil matters

revises 11-4, courts separate in civil matters, but not ecclesiastical

Chapter 12, "The Church Session"

revises 12-5, ecclesiastical and civil power distinguished

adds B., civil power as in civil law

Chapter 13, "The Presbytery"

revises 13-9, may not call upon civil power with regard to session
adds B., civil power as in civil laws

Chapter 14, "The General Assembly"

revises 14-6, may not call upon civil power with regard to lower courts
adds B., civil power as in civil laws

Chapter 25, "Congregational Meetings"

adds 25-12, no higher court may act in what amounts to a civil act for a congregation without its approval
renumbers 25-12 to 25-13

Chapter 40, "General Review and Control"

revises title, "Ecclesiastical"
revises 40-3, editorial change
revises 40-5, eliminates power to "reverse or redress", etc.; substitutes "act on, for, against" distinctions

- 1.b. that the General Assembly *substitute* the following proposed amendment to the *BCO* for the Committee amendments above, and approve the substitute for recommendation to the Presbyteries:

Add new 25-10. The exercise of ecclesiastical government and discipline through the means of graded courts (including the possibility of the discipline and removal of ecclesiastical officers, through the procedures set forth in the scriptures and delineated in the *Book of Church Order*), shall in no way impinge upon the civil rights of a congregation (incorporated or unincorporated) to the ownership and control of its property through its own elected representatives.

Renumber current 25-10 through 25-12 appropriately.

GROUND: the Committee amendments are all intended to implement the civil/ecclesiastical distinction shown in the Minority Report to be contrary to Biblical church government and injurious to the church. To the extent that further clarification concerning the safeguards preventing the abuse of the power of higher courts is needed, the minority's proposal does so with greater simplicity and without the implicit theoretical abandonment of Presbyterian polity and the practical undermining of church discipline found in the Committee proposals.

2. That the proposed amendment to Section III of the *BCO* Preface, defining the Constitution of the Church, be *adopted*.

GROUND: this is merely a helpful editorial change

3. That the proposed amendment to 24-6 be *adopted*.

GROUND: the proposed amendment clarifies directions for the dissolution of the relation between a ruling elder or deacon, without discipline, while properly maintaining the ultimate responsibility for such dissolution in the courts of the church.

4. That the proposed amendment to 25-2 be *adopted with the following changes*:

~~delete~~ "the petitioners may call such a congregational meeting as above provided.";

substitute "any member or members in good standing may file a complaint in accordance with the provisions of *BCO* Chapter 43."

GROUND: The proposed reduction in the numbers of members needed to petition for a congregational meeting is more realistic than the current high numbers. Yet as written, the amendment gives the congregation itself the right to call a meeting apart from the courts of the church. The Minority's alternative alerts the congregation of the right to complain by due process to the higher courts, and thereby provides for further consideration of the matter, while preserving the jurisdiction of the courts of the church in such matters. Further, it is more consistent with the approach taken in 24-6 above.

5. That the proposed amendment to 25-11 be *adopted*.

GROUND: this is merely an editorial clarification, not a substantial change.

6. That the proposed amendments to 31-1, 33-1 and 34-1 be *adopted*.

GROUND: establishes (with regard to sessions and presbyteries) and clarifies (with regard to presbyteries and general assembly) the method whereby a higher court may take original jurisdiction from a lower court; this is a needed clarification fully consistent with our doctrine of graded courts, and the distribution of their responsibilities by virtue of the Constitution.

Respectfully submitted,
RE David F. Coffin, Jr.
RE Bruce M. Ferg
TE George W. Knight III

Appendix:

"But hasn't the Assembly already decided this issue?"

Some have objected to the very idea of a Minority Report, arguing that the time for debate concerning this issue has passed. Thus it is said that since the philosophical position which the proposed amendments seek to implement was adopted by the 1986 General Assembly, the mandate of that Assembly irrevocably determined the church's direction. The Minority believe that this objection is without foundation, that the church remains free to consider and reject these proposals. Our reasoning is summarized in the following 6 points.

1. In the past the judgment of the General Assembly has been modified by the church's further deliberations on a matter. In 1984 the Assembly adopted (over a protest signed by more than 100 commissioners) an overture to amend *BCO* 11-4, to state that "the higher court cannot take action for and on behalf of a lower court". (*M12GA* at 134-36). That, of course, is virtually identical to language adopted by the 1986 General Assembly, on recommendation of the Committee (*M14GA* at 104-05), which the Committee's proposed *BCO* amendments this year utilize and are intended to implement. The 1984 overture was rejected by the presbyteries, 34-3, with even the presbytery where it originated voting against it; 1086 presbyters voted against it while only 169 favored it. (*M13GA* at 75.) Even in 1986 the Assembly reached a tie vote on a motion merely to receive the philosophical paper as information, without endorsement, and the motion was defeated only by the vote cast by the acting moderator. (*M14GA* at 102, Item 14-24.) Later the specific recommendation to adopt the concept was passed by a somewhat larger margin. (*M14GA* at 105.) This history indicates that the adoption of the concept scarcely constitutes a mandate from the church as a whole.

2. The language actually used by the General Assembly in taking action last year was that "the General Assembly approve the final recommendations and concluding proposals" of the philosophical paper "as a basis for future clarification, interpretation and refinement" of the *Book of Church Order*. (*M14GA* at 103, Item 14-27.) The Minority believes that the Committee's proposals will result not in the sort of limited "clarification and refinement" of the *BCO* which was contemplated by the Assembly, but a radical restructuring of our polity. The Minority believes that the Committee proposals go far beyond that which was imagined by a sizable proportion of those who voted last year to adopt, in such a limited way, the philosophical paper's recommendations.

3. The General Assembly only adopted the Committee's concept to the extent that it needed to be considered as "a basis" [emphasis added] for subsequent actions; however, there obviously can be many bases and considerations which influence any particular decision. Thus, it is plain that, even in the action it took, the Assembly did not preclude reliance on other bases for decision-making, bases which might well out-weigh the philosophical concept in arriving at ultimate conclusions.

4. It must also be noted that the 1986 General Assembly also gave final approval to a *BCO* amendment, a new 14-7, which states,

Actions of the General Assembly pursuant to the provisions of *BCO* 14-6 such as deliverances, resolutions, overtures, and judicial decisions are to be given due and serious consideration by the Church and its lower courts when deliberating matters related to such action.

If, having given such due and serious deliberation to the position previously adopted, the Assembly concludes that parts of it may have been erroneous, it need not feel that it has bound itself, but can now make a new decision that on further reflection it considers more in line with Biblical principles (consider again the defeat of the 1984 overture by the presbyteries).

5. Presbyterians have historically held that Assembly decisions are not unalterable law, and that one Assembly cannot bind a subsequent Assembly. (See *PCUS Digest*, 1861-1965, at 200.)

6. Finally, the movement from adopting principles in the abstract, to proposing the application of those principles in specific amendments to the *BCO*, often can (and in this case, does) throw a new light on the issue which justifies a re-examination of the principles in question.

Because of all these factors it is entirely appropriate for this Assembly to consider anew the position adopted last year.

Minority Report Concerning Judicial Procedures
Ad Interim Committee on the General Assembly
Minority Report
Concerning the Proposed Amendments
to the *Book of Church Order*
on Judicial Procedures
1987

The revisions in procedure offered by the Committee incorporate many of the ideas suggested by the Minority Report in 1986. The new procedures would permit more timely adjudication of judicial cases by use of the regional panels and the whole Permanent Judicial Commission between General Assemblies. This will also have the secondary benefit of permitting General Assembly commissioners to remain on the Assembly floor, rather than being closeted for long periods of time as members of ad hoc judicial commission meetings during the Assembly. As now structured, the Permanent Judicial Commission will be subject to review by the General Assembly, which removes the former objection that it would be so autonomous as to be virtually a new court of the Church. Moreover, the plan for printing the proposed decisions of cases, together with the briefs of the parties, *before* consideration of the case at the Assembly, should go far toward removing the oft-felt frustrations about voting on virtually unknown cases, as well as helping to educate the Church as a whole about its judicial precedents and procedures. The return of the (renamed) Judicial Business Committee to its original function of providing non-binding advice on constitutional matters will help curb the proliferation of casually made quasi-judicial decisions from the Assembly (which now come in the form of ratifications of Judicial Committee advice).

The Minority therefore generally concurs with these proposals. Our sole area of disagreement is the refusal to permit debate of the reports on judicial commissions, either by presbyteries or by the General Assembly. We should be mindful that, at the Council of Jerusalem, there was "much debate," even on the merits of the issues. (Acts 15:7-21.) The proposals should be modified to permit such debate, and should be passed as amended.

SPECIFIC MINORITY RECOMMENDATIONS
CONCERNING JUDICIAL PROCEDURES

1. That the Committee proposals be *modified*, by deleting "without debate" from proposed *BCO* 15-3, and deleting "without question, debate or discussion" from proposed *BCO* 15-5, and that the modified package of proposals be *adopted*.

Respectfully submitted,
RE Bruce M. Ferg
TE George W. Knight III

**Minority Report Concerning Nominating Procedure
Ad-Interim Committee on the General Assembly
Minority Report
Concerning the Proposed Amendments
to the *Book of Church Order*
and the Rules of Assembly Operation
on Nominating Procedures
1987**

It would be easy to dismiss the details of nominating procedures as merely dull "matters of governance," which make little difference, so that whatever is proposed is accepted. However, since it is the people selected by these procedures who have oversight of the work of the church between assemblies, the quality and direction of that oversight obviously is directly related to the method utilized to choose the people. Therefore, the procedures used are extremely important, and any proposed changes should be considered very carefully before they are accepted.

The Committee Report proposes that a statement of purpose for the nominating process should be inserted in the *Book of Church Order*. The proposed amendment to BCO 14-1(9) would enunciate the principle that the church is seeking "to choose the best qualified men from across the denomination to serve. Good leadership should be recognized wherever it is and artificial barriers should not be erected to deny this choice." The proposed amendment makes explicit what probably is already the philosophy of the church, and therefore to clearly state it in our constitution is certainly appropriate. The Committee also suggests amending BCO 14-1(10) to permit agencies to depart from the rule applied to the Committees of the church, that there be equal numbers of ruling and teaching elder members. Given the rather specialized nature of the tasks performed by the agencies, this flexibility of approach also seems justified.

However, the Minority believes that the changes in procedure embodied in the proposed amendment to BCO 14-1(11), which are fleshed out by proposed changes to the Rules of Assembly Operation, are seriously flawed, because they are ultimately inconsistent with the principles stated in the proposed amendment to BCO 14-1(9), on the purpose of the nominating procedures. The first major defect lies in the proposed reduction of the size of the General Assembly Nominating Committee, from one person from each presbytery (for a possible total currently of 43 members) to only 16 members. Although the proposed amendment provides for regional grouping of presbyteries, it is simply unrealistic to believe that a Nominating Committee member is going to know much about nominees from the adjacent presbyteries, especially in the extremely large presbyteries of the Plains and Western states. To so drastically limit the number of Nominating Committee members makes it likely that few, if any, of the Committee members will possess personal knowledge of nominees, and thus can only militate *against* finding "the best qualified men from across the denomination to serve". It is, in effect, precisely the sort of "artificial barrier" to the finding of the best available men which the Committee says (and the Minority agrees) should not be erected. While there certainly are problems of cost and logistics in utilizing the larger Nominating Committee we now have, it seems "penny wise but pound foolish" to switch to a smaller and cheaper Committee that will be less likely to know and to nominate the best available men.

The second major defect lies in the proposal that the Committees and Boards of Trustees be permitted to submit their own entire slates of nominees directly to the Nominating Committee. This means that, potentially, every single nominee could come before the General Assembly without having been first considered by a presbytery. To thus provide opportunity to ignore our presbyteries is neither wise nor consistent with the historic understanding of the roles of our church courts, as stated, for example, by Dr. Samuel Miller. He listed among the characteristics of a truly Presbyterian church the fact that "the Presbytery is the radical and leading judicatory." (Quoted by J. H. Thornwell in "Argument Against Church Boards", *Collected Writings*, Vol. IV at 148.)

Finally, it should be cause for concern that, with so much of the day to day work of the church being performed by a relatively few hands, unhealthy concentration of power will also occur.

Power conferred on our agencies is not a subject of dread. Power is efficiency. Power is life. Power is work. But the thing always to be watched is combination or centralization of power. Our present methods, notwithstanding all the safeguards of our former wisdom, suggest grounds of caution....

[T]he fellow-feeling natural to these executive agencies, as children of a common mother, results in a combination of influence for each other and to resist criticism. It is not meant to charge the conscious formation of any corrupt "ring-power". The

honorable disclaimers of secretaries and committeemen are fully allowed, when they declare that they have made no overt compact to defend each other. Doubtless this is perfectly true; but the tendency to combination is uncalculated and unconscious; and therefore the more a subject of solicitude. (Dabney, *Discussions*, Vol. II at 629-630.)

Now, there is some merit to the argument that these bodies are the ones most aware of the types of skills and gifts requisite for their most effective functioning. There is, therefore, reasonable ground for permitting the Committees and Trustees to have some input into the nomination process; but in view of the dangers noted above the Minority believes it unwise to grant these bodies the opportunity to completely reproduce themselves. The Minority therefore recommends that a Committee or Board of Trustees be permitted to nominate men for no more than half the vacancies to be filled at any given time (rounded to the next highest whole number if there is an odd number of vacancies to be filled). However, the mere source of a nomination has no relevance to the qualifications of a nominee; indeed, designating the sources of nominees tends to encourage voting on the basis of stereotypes rather than individual qualifications. Therefore, the Minority recommends that the provisions for noting sources of nominations made in the Committee's proposed amendments to RAO 13-3 and 13-5 *not be approved*.

SPECIFIC MINORITY RECOMMENDATIONS CONCERNING NOMINATING PROCEDURES

1. That the proposed amendment to BCO 14-1(9), stating the philosophy behind the nominating process, be *adopted*.
2. That the proposed amendment to BCO 14-1(10), permitting agencies to utilize unequal numbers of teaching and ruling elders, be *adopted*.
3. That the first two paragraphs of the proposed amendment to BCO 14-1(11), which reduce the size of the Nominating Committee, be *rejected*.
4. That the third paragraph of the proposed amendment to BCO 14-1 (11), which provides for replacement of Nominating Committee members, be *adopted*.
5. That the fourth paragraph of the proposed amendment to BCO 14-1 (11), second sentence, providing for submission of nominees by Committees and agencies, be *modified*, so that the sentence reads:

"Any Permanent Committee and/or Board of Trustees may submit each year a list of nominees for its Committee or Board (not to exceed one-half the number of vacancies, rounded to the next highest whole number if there is an odd number of vacancies to be filled)."

and that the paragraph as *modified be adopted*.
6. That the fifth paragraph of the proposed amendment to BCO 14-1(11), permitting consecutive terms for Committee and agency Board members, be *adopted*.
7. That the sixth paragraph of the proposed amendment to BCO 14-1(11), dealing with the Nominating Committee procedures and the use of alternative members, be *adopted*.
8. That the proposed amendment to RAO 13-1, setting the date for suggested nominations to be submitted to the Stated Clerk, be *adopted*.
9. That the proposed amendment to RAO 13-2 be *modified* by deleting the first sentence (which requires the Nominating Committee to meet *together*, by a date certain, and thus relates to the amendment reducing the size of the Nominating Committee), and by beginning the second sentence (new first sentence) with "The Assembly's Nominating Committee" instead of with "It". And that the proposed amendment, which deals with the report of the Nominating Committee, be *adopted as modified*.
10. That the proposed amendment to RAO 13-3 be *modified*, by deleting all language pertaining to designating the source of nominations, so that the paragraph reads:

The Assembly's Nominating Committee shall submit two nominees for each position to be filled. If the Nominating Committee does not have two names suggested to it for any position it shall generate its own nominees for that position. Opposite each nominee's name submitted shall be placed a number designating the number of consecutive terms he would be serving, if elected. For example, if this would be the nominee's first term the number (1) would be placed opposite his name, or if it would be his second term the number (2) opposite his name, etc.

and that the paragraph so modified be *adopted*.
11. That the proposed amendment to RAO 13-4, which regulates simultaneous terms of service on multiple Committees or Agency Boards, be *adopted*.

12. That the proposed amendment to RAO 13-5, which deals with floor nominations, be *modified*, by deleting the phrase "and designating each by the letter (F)", and that the paragraph so modified be *adopted*.
13. That the proposed amendment to RAO 13-6, which prescribes election procedures, be *adopted*.

Respectfully submitted,

RE David F. Coffin, Jr.
RE Bruce M. Ferg
TE George W. Knight III

Minority Report Concerning a Delegated Assembly
Ad-Interim Committee on the General Assembly
Minority Report
Concerning the Proposed Amendments
to the Book of Church Order
on a Delegated Assembly
1987

The Committee presents a somewhat simplified version of the proposal for a delegated assembly which it offered in 1986. (The General Assembly at that time defeated a Minority recommendation that the whole concept of a delegated assembly be pursued no further by the Ad Interim Committee by a vote of only 318-321. See *M14GA* at 106, Item 14-31(2).) However, even as modified, the proposal (and the whole concept of a delegated assembly) fails to solve any of the supposed problems which are claimed to justify so radical an alteration in the operation of our church. The supposed problems have been suggested to be three in number, as follows:

1. Will a delegated assembly reduce costs? No evidence has been presented that any reduction in costs will actually be achieved; any improvements in this area are entirely speculative. What *is* clear is that the Committee recommendation makes no provision whatever for alleviating the costs which fall on the individual congregation, which may well be a problem for a small church situated far from the site of the Assembly. The net effect of the proposal could be virtually to eliminate any opportunity for a small church to send a commissioner--under the representation formula established by the proposal, any given church will be entitled to send a commissioner only every few years (instead of every year, as now), and that year of opportunity may not fall at a time when a small church has funds available to send someone. Thus, with fewer opportunities to be represented at all, and no change in financial arrangements, a small church could go indefinitely without ever receiving the benefits of having one of its own members attend an Assembly.

2. Will a delegated assembly improve the quality of Assembly deliberations? The *quality* of deliberation is completely unrelated to the number of people who potentially are able to participate in it. Certainly everyone has been involved in meetings of relatively small groups, both inside and outside the church, where the discussion has been low in quality, so merely reducing numbers cannot guarantee any improvement in the quality of our proceedings. The kinds of things which *will* improve the quality of our deliberations are better preparations (i.e., more prayer, thought, and research *before* the Assembly, and better, more spiritual, more Scriptural attitudes *at* the Assembly. Merely reducing numbers cannot accomplish such improvements.

3. Will a delegated assembly improve ruling elder participation? No. As many as 380 ruling elders have participated (in 1982), and the average over the first 14 General Assemblies is 261. However, under the Committee's proposal no more than 200 ruling elders could ever be present, a number smaller than the ruling elder attendance has ever been since the first Assembly in 1973, when 179 attended. Thus, the Committee proposal would actually *reduce* the absolute number of ruling elders present at an Assembly. Moreover, there are good reasons to believe that a delegated assembly might actually result in a *lower* quality of deliberation, by making the ruling elder commissioners less effective as well as less numerous. These reasons are:

a. In our highly mobile society, ruling elders move much more often than used to be true; indeed, many churches effectively have "rotating" rather than continuous sessions, regardless of what their by-laws say, because of this high degree of transience. Thus, job changes resulting in transfers could effectively preclude many ruling elders from *ever* attending an assembly--by the time they wait several

years for their turn to go, they will have moved, and even if placed immediately on the session of their new church, will almost certainly be at the bottom of the list of potential attendees, doomed to wait some more.

b. What is really necessary is not mere physical presence, but *effective* participation in the activities of the Assembly. The complexity of Assembly operations, combined with the daunting effect of trying to decide when to use some of the Assembly's limited time to speak up and address the combined wisdom of the assembled church, keeps many a ruling elder virtually silent until his second or third assembly. Spacing opportunities for attendance years apart, so that there is little chance to accumulate experience, can only aggravate the situation. The result is analogous to the situation discussed by Dr. Morton Smith in *How is the Gold Become Dim*, at page 74--the PCUS instituted a mandatory rotational system of office-holding for ruling elders, and the limited terms naturally rendered the ruling elders perpetually less experienced and competent than the teaching elders, thereby undermining the whole idea of the parity of the eldership.

The concept of a delegated General Assembly has been debated to some degree since the inception of our denomination, and has been considered with special intensity for the last 3 years. Nonetheless, no one has yet brought forward persuasive reasons why representation at the General Assembly should come from the Presbyteries instead of the Sessions. Both Presbyteries and Sessions are, after all, presbyterial bodies (being composed of presbyters--elders), so it accords just as well with the representative nature of Presbyterian polity to have the commissioners come from the Sessions as from the Presbyteries. No good reasons having been presented why we should discard a system which has served us well for a decade and a half, the Minority recommends that the Committee's proposal for a delegated assembly be *rejected*.

SPECIFIC MINORITY RECOMMENDATIONS CONCERNING A DELEGATED ASSEMBLY

1. That the Committee's proposed amendment to *BCO* 14-2, providing for a delegated assembly, be *rejected*, and if the life of the Ad-Interim Committee is extended, that the Committee be directed not to pursue the concept of a delegated assembly further.

Respectfully submitted,

RE Bruce M. Ferg

APPENDIX T

BIBLICAL GUIDELINES FOR MERCY MINISTRY IN THE PCA

A. To what ministry of mercy does Christ call his church?

1. To a ministry that flows from the compassion of Christ

a. Christ's compassion is *perceptive*, directed toward the needy.

Jesus fed the hungry, healed the sick, and comforted the sorrowing and afflicted. He gave an illustrative list of such human needs, including also shelter and personal caring for the prisoner (Mt. 25:35,36).

b. Christ's compassion is *active*, expressed in deed as well as word.

Jesus was "mighty in deed and word" (Lk. 24:19). His compassion was communicated by his hands as well as his lips: he healed the leper with a touch, put his fingers on the eyes of the blind and in the ears of the deaf, broke the bread with his hands. The Shepherd's great deed of compassionate love was giving his life for his sheep.

c. Christ's compassion is *gracious*, directed toward the undeserving.

Jesus ministered to publicans and sinners (Lk. 15:1,2). He defended his ministry by saying that he came to call, not the righteous, but sinners to repentance (Mk. 2:17; Mt. 9:13; Lk. 5:32). He came to seek and to save that which was lost (Lk. 19:10). Christ died for the ungodly (Rom. 5:6).

d. Christ's example and precept call us to compassionate ministry.

(1) The claim of his free grace

Christ teaches us to love our enemies, for God loved us when we were enemies. Not only does God in his common grace send his rain on the just and unjust (Mt. 5:45); he demonstrated his own love to us in that while we were yet enemies Christ died for us (Rom. 5:8, 10). We are not to ask, "How many must I love?" ("Who is my neighbor"), but "How may I show the love of Christ?" ("To whom am I a neighbor?" Lk. 10:25-37).

(2) The example of his ministry

"The Son of Man came not to be ministered unto, but to minister..." (Mt. 20:28). The compassion of Christ fills his ministry, but is nowhere more evident than on the cross. He ministers not merely in healing the sick and washing the disciples' feet, but in giving his life a ransom for many. Having loved his own in the world, he loved them to the end (Jn. 13:1). Christ fills his church with manifold gifts of the Spirit to minister his compassion in word and deed (1 Pet. 4:11).

(3) The bond of his body

Jesus binds his body, the church, not only to one another, but to himself. That union appears in the ministry of mercy. The service that we bring to the least of his brethren is service to Christ himself (Mt. 25:40).

(4) The thrust of his mission

Jesus sent out his disciples to heal the sick and to proclaim the kingdom of God (Lk. 10:9). As the church fulfills the Great Commission it continues to show Christ's compassion in a needy world. The ministry of the Apostle Paul on the island of Malta demonstrates the concern of the apostle to show the mercy of Christ as he bore witness in a missionary situation (Acts 28:8,9).

e. Christ's Spirit conveys his compassion

At the heart of the ministry of compassion is the love of Christ. The gifts of the Spirit equip us for ministry, but our motivation springs from the love of God poured out in our hearts, as we are drawn to love him who first loved us (Rom. 5:5; 1 Jn. 4:19).

2. To a ministry defined by the kingdom/gospel of Christ

a. A ministry of hope

(1) Deeds of mercy point to the gospel promise

Jesus' miracles were signs of the kingdom, pledges of the time of the restoration of all things. Our deeds of mercy in Christ's name do not have the authenticating power of his miracles, but they do point in hope to the consummation triumph of God's saving mercy.

(2) Deeds of mercy provide a foretaste of God's goodness

Our deeds of mercy have a double implication: they point forward to the promise of the new heavens and earth; they also show the beginning of the fulfillment of the promise in the pouring out of the love of Christ through the Spirit. Visiting the prisoner is an example of this: we minister hope to the

prisoner, for we proclaim the liberty to the captives that Christ will bring (Lk. 4:18). While the final day of Christ's jubilee is yet to come, it is already present in the saving power of Christ's Spirit.

b. A ministry in Christ's name

(1) Christ's church must confess his name

"There is no other name under heaven given among men by which we must be saved" (Acts 4:12). Peter's proclamation of the saving power of Christ's name follows his healing in the name of Jesus. In response to Peter's apostolic confession of his name, Jesus spoke the foundational words of the church's charter (Mt. 16:18). To fail to confess Christ's name before men is to deny him (Mt. 10:32,33). In its ministry of mercy, as in all its life and ministry, the church must name the name of Christ (Mk. 9:37-41; cf. Mt. 10:42).

(2) The ministry of mercy is an offering of praise

The sacrificial system of the Old Testament is fulfilled in Jesus Christ, who put away sin by the sacrifice of himself. In thankful praise, we bring to him the offering of ourselves and all that we have (Rom. 12:1,2). We have the privilege of stewardship, using for his glory our time and possessions. The risen body of Christ is not with us so that we might anoint his feet, but we have the poor with us, to serve in his name (Jn. 12:8). Paul shows how the offering for the poor saints in Jerusalem abounds to the praise of God (2 Cor. 9:12-15). The ministry of the Philippian church to the apostle's needs is "a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God" (Phil. 4:18). The author of Hebrews describes the sacrifice of praise of the New Covenant: first, the fruit of our lips, then, "to do good and to share" (Heb. 13:15,16).

c. A ministry that calls to repentance and faith

(1) The focus of the kingdom cannot be blurred

John the Baptist prepared the way for the coming of Jesus by preaching repentance because the kingdom was at hand. Jesus called his disciples to seek first the kingdom of God and his righteousness, trusting in the Father to provide for our needs (Mt. 6:33). In all its life, the church must hold to the priority of the kingdom (Rom. 14:17; 1 Cor. 7:29,30). The caring ministry of the church is in the context of kingdom manifestation and witness.

(2) The demand of the kingdom cannot be ignored.

Jesus called to repentance and faith those whom he healed ("Your sins are forgiven" Mk. 2:5; "Sin no more" Jn. 5:14). The witness implicit in the ministry of mercy must be acknowledged. Mercy flows to the undeserving, but not indefinitely to the unaccepting and rejecting. The coals of fire heaped on the head of an enemy should move him to shame and sorrow, but the overtures of gracious love may be rejected. God's common grace and his saving mercy must be distinguished, and even his common grace may be withdrawn in judgment: drought interrupts the rain falling on the just and the unjust. The disciples are to shake off the dust of their feet as a testimony against those who will not receive their message (Mt. 10:14). Jesus worked few miracles in Nazareth because of their unbelief (Mt. 13:58).

(3) The blessing of the kingdom must be represented

The witness of deeds of mercy is to the love of God, not to the goodness of the benevolent. We seek to show by deed as by word the blessing of the gospel promise (Matt. 5:16).

d. A ministry of Christian fellowship

(1) A mutual ministry of sharing is required by the nature of Christian fellowship

"Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." (WCF XXVI:2)

(2) Ordered in the structure of fellowship

Christ has ordered the fellowship of his church to provide for mutual ministry through the stewardship of his gifts in the bond of love (1 Pet. 4:10-11). Christians minister to Christ and to one another.

(3) Expressive of the welcome to fellowship

"Abound in love on toward another, and toward all men" (1 Thes. 3:12; 5:15). "While we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith" (Gal. 6:10). (*Malista*, "especially" sometimes defines a class more particularly rather than singling out a sub-class. It may then be translated, "that is," as in 1 Tim. 4:10; 5:8, and probably Acts 26:3. See T. C. Skeat, "Especially the Parchments": a Note on 2 Timothy IV. 13" *Journal of Theological Studies*, Vol. 30, April, 1979, pp.173-177. In view of the Thessalonians passages, however, the translation, "especially" seems better for Gal. 6:10). "Doing good" refers to deeds of benevolence (2 Cor. 9:8; Acts 9:36; Rom. 2:5-10; 2 Thes. 3:13). Benevolence toward those outside the

covenant is evident in the O.T. charge to care for "strangers" Lev. 19:18,34) and in the apostolic ministry (Acts 3:1-10; 14:8-10; 16:16-18; 19:11-13; 28:8-10; cf. Mk. 7:24-30).

e. A ministry in spiritual power

(1) Our weapons are spiritual, not temporal

Although material benefits are offered in diaconal service (food, clothing, medicines, shelter, care), force is not appropriate, nor are material inducements offered to secure acquiescence ("rice-Christians"). The church cannot deliver the oppressed by using force against the oppressor (Lk. 7:19-23; Jn. 18:36; 2 Cor. 10:4).

(2) Our objectives are spiritual, not temporal

Since we are called to minister in the period between the first and second coming of Christ, we recognize that "the form of this world is passing away" (1 Cor. 7:31). When we possess, we live as stewards, as not possessing (1 Cor. 7:30). We do not build bigger barns for ourselves to store up wealth, nor do we give to others so as to redistribute wealth in the interest of developing an ideal world order. The kingdom of God does not consist in material possessions; rather, these are to be used in the service of the spiritual objectives of the kingdom. In contrast to the inverted priorities of the Gentiles, we seek first the kingdom of God and his righteousness. Salvation in Christ cannot be subordinated to, or simply coordinated with, the cultural mandate. The New Testament church is not promised technical efficiency or cultural triumphs. Yet human stewardship of the earth and its resources remains a divine injunction for all humanity. To be renewed in the image of Christ is more than to be restored in the image of Adam. It is to inherit dominion in the new creation and to be called through sacrificial suffering to manifest the love of Christ that purchased such an inheritance.

3. To a ministry equipped by the Spirit of Christ

a. A ministry of the Spirit, not simply of resources

(1) Christ's ministry in the power of the Spirit

In the synagogue at Nazareth, Jesus declared that he was filled with the Spirit to accomplish the saving, healing and restoring work of the Lord's Anointed (Lk. 4:16-19; Isa. 61:1,2).

(2) Paul's description of gifts of the Spirit for the ministry of mercy

Paul joins the functions of Christians in the church with the gifts of the Spirit that qualify them for service. Among the gifts listed in his sample catalogues are those for showing mercy by relieving the poor and distressed (1 Cor. 12: 28,29; Rom. 12:8; 2 Cor. 9:8ff.)

(3) Relief for the poor is accompanied by personal ministry (Acts 11:30; 20:4,24)

Note the price in suffering that Paul was willing to pay in order to convey the gifts of the Gentile churches to Jerusalem as his *personal* ministry (Acts 20:22-24).

b. Varieties of gifts and ministries

(1) Comforting the distressed (Rom. 12:8)

(2) Supporting the weak (1 Thes. 5:14)

(3) Relieving poverty (Rom. 12:8,13; 2 Cor. 9:8-15)

(4) Healing the sick (1 Cor. 12:30)

(5) Exorcising demons (Acts 16:18)

(6) Supporting and administering benevolence

The program of benevolence in the church requires administrative supervision as well as humble service. The seven were appointed to administer the distribution of food in the apostolic church (Acts 6:2,3); representatives of the Greek-speaking community were chosen for this task since it was the widows of this community who were being neglected (Acts 20:4); note the assistance that Paul asks of the Roman church for the ministry of Phoebe (Rom. 16:1,2).

Resulting Guidelines:

1. The ministry of mercy is a necessary part of the calling of Christ's church.

The miracles of Christ, as signs of the kingdom, show us that the ministry of the church must be in deeds of mercy as well as in proclamation of the gospel. The ministry of Christ's disciples and of the apostolic church confirm this.

2. The church's ministry of mercy cannot be limited to Christians.

Our compassion is modeled on the compassion of Christ and the love of God, directed to us when we were enemies.

3. The church's ministry of mercy must be conducted in Christ's name.

It is a spiritual ministry, not an impersonal provision of resources. It is performed without public fanfare, but with the loving acknowledgement of Christ's lordship and to the praise of his name.

4. The church's ministry of mercy must be conducted in spiritual wisdom, recognizing both priorities of ministry and urgency of need.

- a. Ministry to the immediate church family is given first priority.

As a man must first care for his own household, so the church as a family must first see that immediate needs are met. Beyond the local church, the bond of the Christian brotherhood calls for compassionate help to all who are in Christ.

- b. The urgency of need may establish temporary priority.

Jesus delivered the daughter of the Syrophenician woman at a time when the priority of his ministry was to the lost sheep of Israel (Mk. 7:24-30).

- c. Priorities may be established in mission strategy.

The priority established in caring for the immediate household of faith must not be made an excuse for refusing any exercise of the ministry of mercy as part of the missionary task of the church. Particular targets of benevolence may be chosen in developing mission strategy.

5. The church's ministry of mercy cannot ignore the demand of Christ's kingdom.

Christian benevolence is necessarily linked with gospel summons. The discipline that accompanies the word cannot be absent from the witness of deeds. To signify the reality of Christ's compassion the strategy of Christian witness may call for periods of benevolent service among resistant peoples (or persons). Yet, as is the case with gospel proclamation, such periods are not to be indefinitely prolonged.

6. The churches' ministry of mercy is benevolent and charitable, not political or Utopian.

The church does not seek to reconstruct social structures through political pressure; rather, it bears witness to the ultimate new order that will come with Christ. The witness of the church as salt and light in the world is advanced by the testimony of benevolence, but the witness of the church is gospel witness. That witness seeks to make disciples, and to offer a sample of the new order in the church. Where the church deems it expedient to cooperate with other agencies in providing resources for relief of distress it must jealously guard the distinctiveness of witness in Christ's name.

7. The church's ministry of mercy is a voluntary expression of gratitude for God's mercies.

Even though the giving of time, service, and resources is an expression of gratitude that God requires, it is nevertheless God's will that it be freely and cheerfully given. Such gifts are expressions of a life that is in every part a stewardship of the blessings of God (2 Cor. 9:5-7).

8. Within the church as the family and household of God, the needs of the poor and the distressed are to be met from the resources God has provided.

These resources are to be freely given by those whom God has made stewards of grace and of goods. Giving is in the context of worship and nurture. It seeks the restoration of the needy, and is a loving ministry, not a mere dole. It is also in the context of spiritual discipline, a discipline that curbs the exploitation of benevolence. The obligation of provision for the needs of the people of God is part of the new commandment of love reflecting the love of God in Christ.

9. The church is not charged with the support of the poor of the world.

A distinction is necessary between the responsibility that the church bears for the relief and support of needy people of God and the opportunity that the church has to show the compassion of Christ to those in need who are outside the covenant. Even within the church the ministry of mercy is to be sustained by voluntary benevolence. Ministry toward those without is to be exercised in wisdom, wisdom that perceives God-given opportunities for benevolence. These opportunities are providentially provided; the ministry that seizes them in faith will glorify God by manifesting his compassion and saving love.

10. The church's ministry of mercy is primarily carried on through the exercise of spiritual gifts.

It cannot be measured simply by financial expenditure or "case-load." The manner in which the ministry is carried out is essential to its nature. Those with spiritual gifts for showing mercy are responsible for exercising them, even as those with material means are responsible for their stewardship. Opportunities for the ministry of mercy must be sought in prayer; challenges and pleas must be prayerfully considered. The church's ministry of mercy is part of its spiritual warfare. (II Cor. 10:3-5).

B. How is the ministry of mercy ordered in Christ's church?

1. In the structure of the general and special office

- a. The office of all believers

Every Christian is bound to manifest the compassion of Christ in the love that he shows to others in Christ's name. Every Christian is a priest (I Pet. 2:9) offering up deeds of mercy and service as a

pleasing sacrifice (Heb.13:15-16). All of us will have the reality of our faith judged by our mercy (Matt.25:35-36; James 2:12-13). Therefore, the work of benevolence is not primarily a work discharged by special officers on behalf of the church. It is primarily the loving action of the members of the church. This is the more evident when it is recognized that benevolence is a stewardship of grace, not simply of goods. The ministry of mercy is carried out by Christians individually; it is carried out by Christian households, particularly in showing hospitality. It is also carried out by groups of Christians acting corporately. The necessity of para-church groups being formed for the ministry of mercy is an irregularity that arises from the complications of denominational division rather than from any problem with the association of Christians to discharge the calling of the general office. Christians who are members of different denominations may and do unite in associations to carry out the ministry of mercy. In the unity of an undivided church, groups of Christians formed for ministries of mercy would properly be under the ruling office of the church, and would either cooperate with the deacons of the church or be supervised by them.

b. The distinctiveness of the special office

Christians are qualified for ministry by gifts of the Holy Spirit. Some gifts require formal public recognition for their proper functioning. Such gifts constitute office in God's calling and in the church's recognition. Therefore, office does not inherently entail disciplining authority, but rather the right to act for the congregation in the name of Christ in the exercise of one's gifts. The gifts that qualify for teaching, for rule, for service in the church of Christ differ in degree, but not in kind, between the general and the special office.

2. Through the office of the deacon

a. Distinctiveness: the ministry of mercy

Is the deacon an assistant to the elder, a manager of church property and finances, or is the deacon called to a special function of showing mercy? In the history of the church the task of the deacon has been seen in terms of each of these roles, and these emphases have influenced the understanding of the diaconate in Reformed and Presbyterian churches. (See Appendix A.)

It is clear from I Timothy 3:8-13 and Philippians 1:1 that deacons were officers of the apostolic church along with bishops or elders. (The remaining passage where the noun *diakonos* may refer to such an office is Romans 16:1). Although the Apostle gives qualifications for the office in I Timothy and sets it beside the office of the bishop in his address to the Philippians, he does not in these passages describe its function. The term *diakonos* in its general use means "servant." In the context of Christian ministry it is used of the service given to Paul by his traveling companions (Acts 19:22). The thought of the deacon as a serving assistant may appear to be reinforced by the account in Acts 6. When the Greek-speaking widows were being neglected in the daily serving of food (*diakonia*), the apostles who had been in charge of this service sought for seven others to whom it could be committed. They did not wish to leave the service (*diakonia*) of the Word for the *diakonia* of tables (Acts 6:2,4).

Often this passage is regarded as the institution of the office of the deacon, and diaconal duties are read out from it. But to call the Seven "Deacons" poses some difficulties. The word *diakonos* is not used, though the ministry given to the Seven is called *diakonia*. Besides their *diakonia*, they are also involved in teaching, disputing, preaching and evangelism (Acts 7 - Stephen; Acts 8 - Philip). Also, there is no mention of their continued work of welfare. For example, in Acts 11:30 the gifts to the poor in Jerusalem are sent to the elders. In short, the seven, full of wisdom and of the Holy Spirit, seem to have been over-qualified for "serving tables" (Stephen and Philip, at least, also ministered the Word). It may be that the seven carried responsibilities that later became those of evangelists, pastors, teachers, elders, and deacons. On the one hand, they may be viewed as apostolic assistants. On the other hand, they, like the apostles before them, may have carried general responsibility for leadership tasks that were later divided among others, specifically the elders and deacons. This was the first division of official functions in the apostolic church.

What can we learn from Acts 6? First, that diaconal ministry was an organized ministry of the church, distinct from the ministry of the Word, and second, that diaconal ministry can be given to officers who specialize in its coordination and work.

How do we know, then, what the essence of diaconal ministry is? In favor of regarding diaconal ministry as focusing on works of mercy is the constant use of the verb to describe such ministry, often in connection with serving food (Mt. 4:11; 8:15; 25:44; 27:55; Mk. 1:13,31; 15:41; Lk. 4:39; 8:3; 10:40; 12:37; 17:8; 22:26,27; Jn. 12:2; Acts 6:2; Rom. 15:25; 2 Tim. 1:18; Philem. 13; Heb. 6:10). When the verb is widened to include the ministry of other gifts, this original force may still be felt (1 Pet. 4:10,11). In a similar way the noun *diakonia* often refers to ministry to physical needs (Lk. 10:40; Acts 11:29; 12:25; 1 Cor. 16:15; 2 Cor. 8:4; 9:1,12,13). This is particularly the case when service to the saints is spoken of. When Paul writes of his ministering to the saints (*diakoneo*, *diakonia*), he has the ministry of

mercy in view (Rom. 15:25,31; 2 Cor. 8:4,19,20; 9:1,12,13). When, on the other hand, he thinks of his apostolic ministry of the Word, he describes it as a ministry to God rather than a ministry to the saints (2 Cor. 6:4). Paul does, indeed, speak of his apostolic service as being rendered to the church (2 Cor. 11:8). Yet a difference remains between the use of *diakonia* terminology in its more literal sense (ministry to the saints in their physical needs), and the use of *diakonia* in a more figurative sense (to describe the spiritual ministry of the Word).

Further, in distinguishing gifts of the Spirit, Paul mentions gifts for ministering mercy, and does so in passages where office is in view (Rom. 12:8,13; 1 Cor. 12:28,29). Then the term for "helps" in 1 Cor. 12:28 appears as a verb to describe "helping the weak" with the income from labor (Acts 20:35). It should be noted, too, that Paul asks the church at Rome to assist Phoebe in what is clearly her ministry of mercy, a ministry in which she was a *diakonos* of the church in Cenchreae, having helped many, including the Apostle himself (Rom. 16:1,2). The term *diakonos* is here directly joined with the concept of ministering to physical needs.

The use of the *diakonia* terminology in close connection with the ministry to the saints leads us to conclude that the *deacon* is so called, not because he is the servant of the bishop or elder, but because he is the servant of the saints, ministering to their needs. The deacon is not an assistant bishop, but one called to minister to the saints by showing mercy and relieving their needs. There is, therefore, a focus to the ministry of deacons.

b. Leadership in the ministry of mercy

Diaconal gifts are recognized in the New Testament, and diaconal ministry is included in church office. This implies that deacons serve and represent the whole congregation as they provide for the needs of some from the resources of many. In Jerusalem arrangements were made for equitable distribution of food on a daily basis to impoverished widows. In a famine situation, funds for food were provided from outside the community. Under the leadership of the Apostle Paul, representatives of the Greek churches accompanied their gifts to the poor saints in Jerusalem. Diaconal ministry requires especially the graces of liberality (devoted singleness of purpose) and cheerfulness (Rom. 12:8). The forms of this ministry include the provision of gifts for the poor, caring for the sick and afflicted, visiting the prisoner, and affording hospitality to strangers; in short, offering help, counsel and friendship to those in need and distress.

In view of the responsibility of the teaching office to equip the saints for ministry (Eph. 4:11-16), it would appear that the same principle should apply to diaconal leadership. While deacons do not have the shepherding and disciplining authority of elders, they do take the lead in the ministry of mercy. They have a respected role to fulfill (1 Tim. 3:13). Acts 6:3 indicates that diaconal ministers should be full of spiritual wisdom, which is always the qualification for spiritual leadership (1 Kings 3:7-11; cf. II Sam. 14:17). As leaders, deacons should not only minister in the name of the church, but should encourage the church by their example to fulfill the ministry of mercy to which the Lord calls all.

c. Goals of the ministry of mercy

(1) In relation to the ministry of worship

Paul describes the giving of the Gentile churches to the poor saints at Jerusalem as a service to God, and receives gifts from the Philippians as sacrifices offered to God (2 Cor. 9:11-15; Phil 4:18). Deacons and other church officers must keep the doxological aspect of benevolence before the hearts of the congregation. The receiving of gifts for diaconal purposes in the setting of the worship service helps the church to realize that these offerings are for the praise of God.

(2) In relation to the ministry of nurture

Demonstrating brotherly love and caring for those in need is a mark of growth in grace (1 Pet. 1:22; 4:8-10). It manifests our love for Christ, and proves out in obedience the will of God for us. The blessings of God's kingdom, do renew the whole man, spiritually, physically, socially (Deut. 7:12-16). It is within the covenant that we receive the benefits of both the ministry of the Word and of deed.

(3) In relation to the ministry of witness

Deeds of mercy, accompanying the gospel words of mercy cause men to "see your good works and glorify your father who is in heaven" (Matt. 5:16). *Diakonia* is not just a means to the end of evangelism, nor is diaconal ministry a work independent from evangelism. Rather, both word and deed are means to the end of the spread of the kingdom. Diaconal ministry cannot be done without evangelism, for it would then cease to truly be kingdom endeavor. Like the elders, deacons should encourage the giving of the church to world mission; they have a particular responsibility to evaluate opportunities for works of mercy to accompany words of grace.

d. Scope of the office of deacon

The office of deacon focuses on meeting human need. Yet while the focus of mercy is to be preserved, the kinds of service the deacon may render are varied indeed. Within spiritual norms, the

broad mandate of Scripture for the work of deacons opens the door to the development of forms of service to care for the varied needs of men and women in many times and places. Since deacons are called to comfort distress as well as to provide for physical needs, spiritual counselling is one form of diaconal ministry. It is consistent with the diaconal care of the sick to add physical means to our prayers. The Lord may bless our pouring in oil and wine and binding up wounds. Christian medical missions and services may be developed out of diaconal concern. The financial abilities required to manage funds given for the poor may be of service to the church in other ways. Then financial counselling and agricultural instruction can be as expressive of the care of deacons as the provision of seed in an area that has exhausted its supply through famine. No narrow boundaries can be put in the injunction to do good in Christ's name.

The limits of so varied a ministry are not easy to determine. Of course, the work of the deacons will be limited by the resources, spiritual and financial, of those who engage in it. It will also be limited by the opportunity in God's providence for a spiritual form of benevolence to be exercised. In view of these limits, spiritual wisdom is needed to determine priorities and to seize opportunities (Acts 6:3). Limits appear when the assistance becomes merely temporal rather than essentially spiritual, or when spiritual aims are sought by means of coercion. This may occur through the growth of a diaconal project in size and influence, even apart from any corruption of its principles. Secular governments have taken over mission hospitals and educational institutions. This has often been unjustly done, and to the detriment of Christian witness. Yet there has sometimes been another factor: the institutionalizing of Christian benevolence to the point where its operation was perceived in terms of secular power.

Wisdom is also needed to determine when the objects of the ministry of mercy can best be achieved through para-church organizations or through cooperation with secular agencies. Since the work of the church must always be in Christ's name, and since the clear witness of the gospel must not be muffled, there are evident limits to the use of such channels or allies.

3. In the pattern of church office

a. Ministry of the Word and of mercy

The ministry of the Word on the part of the teaching elder is linked with the service of the deacon in many ways. The teaching too, is a *diakonos* who must not only advocate but exemplify the ministry of mercy. Paul charged the Ephesians elders with this responsibility and pointed to his own example (Acts 20:33-35). The teaching elder must instruct the congregation in the ministry of mercy that all share, and show from Scripture the importance of the special work of the deacon. Further, he must labor with the deacons to equip and train them. He must also guide them to join with him in equipping the saints for their ministry of mercy.

The deacon, on the other hand, must support the pastor, and show particular concern for the personal and family needs of those who labor in the Word and in teaching. Deacons must avoid usurping the role of the elder by using the leverage of financial administration. Yet they should serve the church by showing genuine concern for the needs of undershepherds as well as sheep of the flock.

b. Ministry of order and of mercy

The office of the deacon is not one of rule, but of sympathy and of service (BCO 7:-2). While deacons have the authority to administer their own services and the benevolent funds committed to them, they are not called to participate in the disciplinary government of the church. The distinction between the "overseers" who govern and the "servants" who minister (Phil. 1:1) does not demean the calling of the deacon but it does indicate a marked difference in function. The session of the church has authority over all the work of the deacons as over other matters concerning the spiritual government of the house of God.

At the same time, the session should exercise its supervision in a manner that respects the responsibility of the diaconate in the conduct of its work. Deacons differ in endowment of abilities, not in spiritual maturity. We do not see in I Timothy 3:8ff. an unseasoned man who "has good potential to be an elder". Rather, Paul tells us that a deacon must already be tested (I Tim.3:10). The elders, therefore, should regularly solicit the advice and response of the diaconate in matters affecting their own shepherding of the flock. To this end, joint meetings of the session and the diaconate should be regularly scheduled.

c. Diaconal ministry and broader assemblies

Presbyterians recognize that the church of Christ comes to expression at more than one level: in the house church and the city church as well as in the church throughout a province or country. It is appropriate that deacons as well as elders should benefit from mutual counsel and encouragement in seeking to fulfill their ministries. As the local diaconate is under the authority of the session, so, too, are broader conferences of deacons under the authority of presbyteries or general assemblies.

Resulting Guidelines:

1. The work of benevolence in Christ's name is the calling of every member of his church. In their own households, in their local household of faith and as members of different church fellowships, Christians may and do associate to carry out the ministry of mercy.
2. The Scriptures define the office of deacon and provide guidelines for the qualifications and functions of deacons. The wide variety of forms of diaconal ministry indicated in the Bible is adaptable to every place and every age.
3. While the church entrusts to deacons the management of various temporal affairs and may call upon them to provide administrative support to pastors and elders, the primary responsibility and purpose of the office is the ministry of mercy.
4. The leadership of deacons in the church furnishes example and encouragement to the whole church in ministering help, counsel, and friendship to the poor, the afflicted, and others in need and distress. In this helping role deacons gain "good standing and great assurance in the faith" (I Tim. 3:13).
5. The work of the deacons assists the ministry of the church in worshipping God, nurturing the saints and witnessing to the world. Deacons and other church officers must keep before the congregation the praise of God as the ultimate aim of benevolence; they must encourage growth in demonstrating brotherly love and in showing to the world by deed as by word the love of Christ.
6. Deacons serve the church in witnessing to the gospel of the kingdom through deeds of mercy which accompany the proclamation of the Word. Witness in word and deed go together. On the one hand, to show mercy in Christ's name is to open a door for the gospel. On the other hand, wherever the gospel is offered to the nations, deeds of mercy support its message of God's grace.
7. The primary responsibility of deacons is to minister to the needs of the household of faith in their own and other churches. They also have the privilege of ministering mercy to others in need as the Lord opens opportunities to serve them in Christ's name.
8. Because the expression of mercy on behalf of Christ's church is a spiritual service, diaconal assistance must not be limited to material provision. Further these spiritual goals must not be sought by means of coercive actions or inducements. Deacons must manage the relation of their ministry to the services of the state and other social agencies so this principle is maintained.
9. The teaching elder should instruct the church regarding the duty and privilege of diaconal ministry. Pastors should not only train and equip deacons for the discharge of their calling; they should also labor with other elders and the deacons in equipping the saints for their work of mercy ministry.
10. The office of the deacon is not one of rule, but of sympathy and service (*BCO* 7:2). Deacons do not exercise disciplinary authority over the membership, but they are authorized to administer the areas of service committed to them. Deacons do not differ from elders so much in degree of Christian maturity as in differentiation of gifts and calling. The diaconate is not a proving ground for the eldership, but a distinct office requiring mature wisdom and gifts for service. In the areas of responsibility delegated to them, deacons function under the authority of the elders, who must encourage them in initiative and faithfulness, giving honor to their office.
11. In accordance with *BCO* 9:6, deacons may confer and cooperate with diaconates of other churches when this is desirable for the proper performance of their tasks.

RECOMMENDATIONS

1. The attached document to be adopted by the Assembly as the Biblical Guideline for Mercy Ministry in the Presbyterian church in America.
2. That the Committee on Mission to North America make the attached document available for distribution to the churches and presbyteries.
3. That the Assembly find the Administration Policies for the Disaster and Diaconal Funds of the Committee on Mission to North America to be in accord with the guidelines in the attached document (Reference 14th GA Report of Commissioners on Mission to North America, #14-43, III, 3, p. 115 of the Minutes).
4. That the report, "Love Expressed: Resources for Deacons" be referred to the Christian Education and Publications committee for evaluation and possible revision in the light of our guidelines, on the understanding that its distribution as a resource book be conditioned upon its accord with the guidelines in the judgment of the Christian Education and Publications Committee.

Explanation: The 14th General Assembly determined that the manual "Love Expressed: Resources for Deacons" not be used as an approved guide to the office of deacon until the work of the study committee be accomplished, but that the Christian Education and Publications Committee be allowed to continue to distribute this work (Minutes, #14-43, III, 2C, page 114). In the light of this

action the committee considers that evaluation of this manual is not within the mandate of our committee.

5. That the Ad-Interim Committee to Study Diaconal Responsibilities be dismissed, with expression of special thanks to Committee members TE Keller and TE Clowney for their substantial contributions to the work of the Committee.

Respectfully submitted,
TE Fred Marsh, Chairman
TE Clowney, Secretary
RE Hadley Mitchell
TE Tim Keller
Deacon Frank Harder
TE Jimmy Lyons
TE Jim Hatch

Appendix A

A Historical Survey of the Diaconate

[This survey is based on a much longer documented article produced by the Study Committee and available to commissioners.]

THE EARLY CHURCH

It can be seen from the earliest writings, such as the "Didache" (A.D.120), that each congregation had multiple elders/bishops and deacons, all elected by the people. Deacons were ministers of mercy to the poor and widows. They were clearly patterned after "the Seven" of Acts 6, even to the point that many churches appointed only seven. Early deacons visited to find needs and meet them (see Pseudo-Clement). They cared for the widows and supervised the "agape" fellowship meals. In addition, Justin Martyr tells us they were helpers with the Eucharist and other worship meals, since they took the gifts to the poor. Deacons were also assistants to the elders and especially the bishops. As time wore on, the deacons' main purpose becomes to serve the bishops as secretaries and helpers. In brief, the function of "helps", which was always a purpose of the deacon, eventually came to eclipse all others. As the diaconal office became deformed by the mid-3rd century, deacons became nothing more than liturgical assistants.

THE REFORMATION

Luther envisioned a diaconate in each town carrying on distribution to the city's poor as its main focus (see *The Babylonian Captivity of the Church*). For various reasons, however, the Lutherans did not carry this out and the diaconate disappeared from the Lutheran scene.

John Calvin was the most clear in explaining the theological connection between almsgiving and worship. He placed almsgiving in the liturgy after the sermon and as part of the Supper liturgy. He stated categorically: "Thus we ought always to provide that no meeting of the church should take place without the word, prayers, partaking of the supper, and almsgiving." *Institutes* IV. 17. 44.

The Catholic exegetes taught that deacons were primarily helpers who assisted the priest in his work of teaching and worship. Calvin, however, was quite careful to say in his exegesis of 1 Tim.3:8ff. that the deacon is a representative of the church, not of the pastor. Therefore, the diaconate has an integrity all its own. They are not mere "domestic servants". For example, the diaconate should not ordinarily be a stepping stone or trial arena for junior elders. They do not merely carry out orders, but they are a holy office in which they look for needs and make decisions. Deacons are subordinate to Elders, but they are not the *immediate* subordinates of the elders, in a chain of command. Calvin allows that deacons are "Levites" and do give assistance to the elders and pastors, but he insists on the primacy of mercy and on the distinctiveness of the office (*Institutes* IV. XIX. 32).

Calvin established two orders of deacons. First there were those who administered alms for the poor ("procurators"). They were to receive, dispense, and hold funds, possessions, rents and pensions for the poor. The second order ("hospitallers") consisted of deacons who actually ministered to the sick and to the poor. Their chief work was the administration of a "hospital" in which there were not only those too sick to work, but also the aged, widows and orphans, and "other poor creatures".

LATER DEVELOPMENTS

Scotland. The First Book of Discipline (Heading VI.) established deacons as the chief financial officers of the church. They supported the pastor, the schools, and the poor within their parishes. Their functions are administrative and financial. Deacons were to care for the poor in their parishes. On the one hand, the Second Book of Discipline mentions the diaconal ministry as being directed to the saints, yet later it speaks of aiding the poor and the strangers within a parish (See Chapters VIII. and IX.) This indicates that the church's whole neighborhood was envisioned as a ministry area for the deacons.

Dacons were not admitted to church councils and were completely under the authority of the Session. Mercy was one of their duties along with general administration.

The Netherlands. The Dutch churches spoke more emphatically that mercy was the prime purpose of the diaconate. At the Synod of Dort (1574) deacons were charged to cooperate with the civil magistrates and others who were seeking to help the poor in their communities. Article 25 of the Church Order of Dort (1618-19) tells deacons to distribute alms not only among the members of the church, but also to the poor among "inhabitants and strangers". The deacons of the 17th century Reformed churches in many cases formed the central social service agency of the city, supporting orphanages, homes for the elderly, schools, several clothing manufacturing shops and bakeries for distribution to the poor.

Deacons in the Dutch churches definitely wielded more authority and oversight over the congregation than deacons in the Presbyterian churches. They sat on the Church Council or consistory with the elders. Thus, deacons took part in the nomination procedure of both elders and had a regulative voice together with the elders in electing a pastor. No pastor could leave a field without consent of the consistory, which included deacons.

England. Many of the Puritans saw Presbyterianism as the truest Scriptural church order. In *The Second Parte of a Register*, deacons are described as those whose office "consisteth only in the oversight of the poor". Deacons were to be elected in every church. The Westminster Assembly, though it discussed the elder and powers of presbytery for months, spent only one day on the diaconate, and provided only the briefest of statements. "The Scripture doth hold out deacons as distinct officers in the church, whose office is perpetual. To whose office it belongs not to preach the word or administer the sacraments, but to take special care in distributing to the necessities of the poor." (*The Form of Presbyterian Church Government*)

THE AMERICAN REFORMED CHURCHES

Presbyterian. The first American General Assembly pronouncement regarding the duties of deacons was that of the 1833 Assembly which stated that the deacons of a congregation primarily were to care for the poor of their own church. Secondly, the "temporalities of the church" (care of general care, maintenance of property, etc.) could be committed to them. This latter pronouncement was balanced by a 1752 Assembly statement allowing for trustees who could handle "temporalities" instead of deacons. In this, the Americans followed, not the Dutch churches (which made mercy the exclusive purpose of the diaconate) but the Scottish Books of Discipline, which gave deacons all financial affairs of the church. Giving deacons the trusteeship, however, was definitely an addition to the statement of the Westminster Assembly. Under the influence of Thornwell, the Southern Presbyterian Church, trustees were discouraged and the "trusteeship" duties of deacons became mandatory.

As for the scope of the diaconate, we have seen that the earlier American understanding was for deacons to care for the poor of their congregation only, not of the neighborhood in general (e.g. Samuel Miller's "Essay" on the Office of Ruling Elder). This was not the unanimous position of the Old School Presbyterians, however (e.g. Thomas Smyth of South Carolina). By the 1871 General Assembly, however, deacons were charged to give charity to non-Christians "as will aid in...opening the door for more direct spiritual ministrations."

As for the authority of the diaconate, American presbyterians forbade deacons to sit on any church courts. The 1715 Assembly stated that deacons had "no juridical power". However, in the area of work among the poor, deacons had surprising policy making power. The 1857 Old School General Assembly answered in the negative the question "Has a Church session any original or direct control over the management and distribution of the fund collected and in the hands of the Deacons for the benefit of the poor of the Church?" Instead, they pronounced that the Session "may advise respecting use of the funds". In addition, it was left up to local congregations whether Deacons could officiate the Sacraments.

In the final analysis, it cannot be said that the diaconate has flourished in American Presbyterianism at all. All the General Assembly pronouncements and guidance on the subject from 1706-1873 fill only a page and a half. Very little unity of mind existed on the function and scope of the office. At no point during the 19th century did the majority of Presbyterian churches have deacons.

Reformed. The Dutch Reformed churches in America maintained from their fatherland a clearer concept of the deacon as a primarily a minister of mercy. Unlike the Presbyterian Forms of Church Government, their Church Order Article on the Ministry of Deacons does not include the duties of Trusteeship at all. And though in some Reformed churches deacons assume the duties of trustees, the prevailing force of all Church pronouncements was to define *diaconal* ministry as *mercy* ministry.

As stated above, the Dutch Reformed churches have been much more inclined to encourage the ministry of deacons in their communities as well as their congregation. R.B.Kuiper of the Christian Reformed Church wrote: "Does it follow that deacons should never extend aid to needy persons outside the fold of the church? The answer must be negative. Did not the merciful Christ heal the daughter of a Syrophenician woman and thus permit a Greek to eat the crumbs that fell from the table of God's covenant people (Mark 7:24-30)?"

APPENDIX U

CHRISTIAN RESPONSIBILITY IN THE NUCLEAR AGE

Introduction

The horrors of nuclear warfare were disclosed to the world with the detonation of the atomic bomb over Hiroshima and Nagasaki in August of 1945. The bomb was developed by the United States as a countermove to its potential development by Nazi Germany; it was completed and then used by the United States against Japan to avoid a protracted and bloody invasion and to provoke an "unconditional surrender". The destructive power of a single device, with effects so different from any weapon that had been known before, meant that a new age had dawned in the history of human warfare. (See Appendix A, "Effects of Nuclear Weapons.")

The generation since 1945 has been characterized by escalation and proliferation of nuclear arsenals, but has mercifully been spared their further actual use. What is our responsibility as Christians now in the second generation of the nuclear age? What are we to think about nuclear deterrence, nuclear disarmament, nuclear defense? God calls us to apply his word to all areas of life, including the military posture of the government of the nation to which we in God's providence belong. From a biblico-ethical perspective, what course should we advocate to reduce the risk of nuclear war without capitulating totalitarian aggression?

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A. This Age in Theological Perspective

The momentous events of August 1945, for all their bearing on the subsequent affairs of men and nations, did not radically alter the course of this age. The truly decisive events are rather the death, resurrection, and ascension of Jesus Christ, and his session at God's right hand. These events, together with the next in the series, namely, the return of the Son of Man from heaven in power and glory, give us as Christians our fundamental perspective on the present. The "nuclear age", with its undeniably profound challenges, nevertheless falls within the inter-adventual period; our thinking about it is governed by the even more profound perspective of the history of redemption.

As we contemplate the possibility of a nuclear holocaust in our generation, the words of Psalm 46 bear a special significance to us.

God is our refuge and strength
 an ever-present help in trouble.
 Therefore we will not fear, though the earth give way
 and the mountains fall into the heart of the sea,
 though its waters roar and foam
 and the mountains quake with their surging.
 There is a river whose streams make glad the city of God,
 the holy place where the Most High dwells.
 God is within her, she will not fall;
 God will help her at break of day.

Nations are in uproar, kingdoms fall;
 he lifts his voice, the earth melts.

The LORD Almighty is with us,
 the God of Jacob is our fortress.

Come and see the works of the LORD
 the desolations he has brought on the earth.
 He makes wars cease to the ends of the earth;
 he breaks the bow and shatters the spear,
 he burns the shield with fire.
 "Be still, and know that I am God,
 I will be exalted among the nations,
 I will be exalted in the earth."

The LORD Almighty is with us;
 the God of Jacob is our fortress.

The Psalm expresses the quiet confidence of the people of God, whose transcendent hope is in the Most High God, the LORD Almighty, whose sovereign will is supreme. The Church's primary responsibility is to offer this hope to the world, the hope of eternal life through faith in Jesus Christ. Nuclear war may or may not be averted; but the wrath of God may be averted through the substitutionary work of Christ on the cross. This accounts for the confidence of believers; whatever happens, "The LORD Almighty is with us; the God of Jacob is our fortress."

There is confidence, too, in the knowledge that ultimately God will be exalted among the nations, for he is sovereign over all the earth. Of particular relevance is the assurance that he makes wars cease to the ends of the earth (vs. 9). One of the most stirring visions of the prophets expresses this hope for the future.

In the last days
 the mountain of the LORD's temple will be established
 as chief among the mountains;
 it will be raised above the hills,
 and people will stream to it.

Many nations will come and say,
 "Come, let us go up to the mountain of the LORD
 to the house of the God of Jacob.
 He will teach us his ways,
 so that we may walk in his paths."

The law will go out from Zion,
 the word of the LORD from Jerusalem.
 He will judge between many peoples
 and will settle disputes for strong nations far and wide.
 They will beat their swords into plowshares
 and their spears into pruning hooks.
 Nation will not take up sword against nation,
 nor will they train for war anymore.
 Every man will sit under his own vine
 and under his own fig tree,
 and no one will make them afraid,
 for the LORD Almighty has spoken.

The passage quoted is Micah 4:1-4; the same vision with slight variations appears also in Isaiah 2:2-4. The vivid image of beating swords into plowshares and spears into pruning hooks is well-known; not so well-known are the preceding verses which are the basis for it. The Lord will make wars cease by drawing all nations to himself, teaching them his law, causing them to walk in his ways, and sovereignly ruling over them. Ideological differences between nations, and the need to defend against aggression or to rectify injustice by armed force, will have all passed away. Hopes for total disarmament and an end to war apart from such a context are bound to be disappointed.

The vision is "eschatological"; it belongs to a future that has not yet arrived, although it has been set in motion by the first coming of Christ. Through the missionary preaching of the gospel, God is presently taking from among the nations a people for his Name (Acts 15:14). In this way the nations have already begun to stream to the exalted mountain of the Lord's temple, the heavenly Jerusalem (Heb. 12:22). In the carrying out of the Great Commission, the discipling of the nations has begun as God's people are baptized and taught to observe Christ's word (Mt. 28:19-20). But the full effect is yet to be realized.

This provokes a twofold question: When may we expect the prophetic vision of peace among the nations to be fulfilled, and what is our responsibility as Christ's disciples with respect to war and peace in the meantime?

Christ's own perspective on this age between his first and second advent is set forth for us, so far as it has pleased him to make it known, in the portion of scripture commonly called the Olivet Discourse (Mt. 24, Mk. 13, Lk. 21). Some of the details of the discourse are notoriously difficult of interpretation, but the gist is clear enough. Jesus tells his disciples not to be alarmed when they hear of wars and rumors of wars: "Such things must happen, but the end is still to come." He thus prepares them for a period in which "nation will rise against nation and kingdom against kingdom." Such events, along with famines and earthquakes in various places, are to be viewed as "the beginning of birth pangs," from which a better world will in due course emerge. In the meantime, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Mt. 24:14).

From this it is natural to conclude that war will continue to be a liability until the return of Jesus Christ. Clearly the world in which we live is still a world in travail. It is as true for us as it was for the apostle Paul that "the whole creation has been groaning in the pains of childbirth right up to the present time" (Rom. 8:22). We enjoy the first fruits of the Spirit now, but we are saved in the hope of a harvest yet to come.

It would be wrong, however, to conclude that no mitigation of the effects of the fall is possible in the sphere of international relationships. Just as Christians may work to limit the suffering caused by natural disasters, so they may work to limit the suffering caused by unjust and unnecessary wars.

B. Discipleship and Citizenship

Christians are called in this age to announce the good news of the coming kingdom of God and to exhibit its reality in their lives. The realm of politics is not excluded. So we must ask: As disciples of Christ, what are our political responsibilities with respect to the issues of war and peace in our time?

Does Christ require his disciples to renounce all use of the sword for the sake of his kingdom, or are there at least some uses of the sword that he requires his disciples to maintain for the sake of his kingdom?

At first glance, many passages in the gospels seem to make renunciation of the sword a requirement of Christian discipleship. "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also" (Mt. 6:39). "Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Mt. 6:44-48). "Put your sword back in its place," Jesus said to Peter, "for all who draw the sword will die by the sword" (Mt. 26:52). But what is forbidden to the church as an institution, or to the individual Christian as an individual, is not necessarily forbidden to the state, or to the individual Christian as an agent of the state. Individuals may not avenge themselves (Rom. 12:19), but the civil magistrate is "God's servant, an agent of wrath to bring punishment on the wrongdoer" under appropriate circumstances (Rom. 13:4).

That soldiering is not in itself inconsistent with discipleship is evident from the gospel records themselves. The two groups singled out by name in the preaching of John the Baptist--tax collectors and soldiers--represent two of the most characteristic and necessary functions of civil government. John tells neither group to forsake their occupation; instead he calls for justice within their respective spheres of service. The tax-collectors are not to collect more than is required, and the soldiers are not to extort money or accuse people falsely (Lk. 3:12-14). The Christian church has long observed the positive attitude toward civil government and its legitimate coercive power implicit in these instructions.

The same is evident from the way in which both Jesus and the apostles relate to various centurions in the Gospels and Acts. Of one Jesus said, "I tell you, I have not found such great faith even in Israel" (Lk. 7:9). Later Peter is sent, bearing "the good news of peace through Jesus Christ who is Lord of all," to the house of Cornelius, a centurion in what was known as the Italian Regiment (Acts 10:1, 36). While Peter was giving his message, the Holy Spirit came on Cornelius and the others, and they were then baptized in the name of Jesus Christ. A gentile centurion was thus added to the church without being required to give up either his ethnic identity or his military vocation.

The involvement of God's people in military affairs dates from the time of Abraham and the first armed conflict between kings recorded in the scriptures (Gen. 14:1ff). Abraham we know "was looking forward to the city with foundations, whose architect and builder is God" (Heb. 11:10). At the same time, he entered into a political alliance with Aner, Eshcol, and Mamre the Amorite, near whose great trees at Hebron Abraham had come to dwell. When four kings engaged in a war of conquest under the leadership of Kedorlaomer, king of Elam, defeated the kings of Sodom and Gomorrah and their allies, carrying off Lot and his possessions in the process, Abraham moved into action with his 318 trained men. With his allies he pursued and defeated the forces of Kedorlaomer, recovering all the goods and captives, including Lot.

On his return from defeating the four kings, Abraham is met by Melchizedek, king of Salem and priest of God Most High, who blesses Abraham with these words:

Blessed be Abram by God Most High,
 Creator of Heaven and earth,
 And blessed be God Most High,
 who delivered your enemies into your hand.

The blessing constitutes divine approval of Abraham's course of action in that situation. With respect to Melchizedek, the writer of Hebrews points out, "First, his name means 'king of righteousness'; then also, 'king of Salem' means 'king of peace'" (Heb. 7:2). What Abraham did in rescuing Lot by military force was consistent with the demands both of righteousness and of peace. The cause was manifestly just: defense of life and property against unwarranted aggression. It was conducted by competent civil authority, rather than being simply the improvisation of an aggrieved relative. The goal was the restoration of peace; Abraham rejected the "spoils of war" offered by the king of Sodom, refusing to take so much as a thread or a sandal thong beyond the expenses of his men in the field. This limited use of armed force to restrain aggression when necessary God approves, lest the earth again be overrun with violence as it was before the flood (Gen. 6:11).

The sanction for the use of the sword to the extent of taking human life in retributive justice for human life sinfully taken is found in connection with God's covenant with Noah: "Whoever sheds the blood of man, by man shall his blood be shed." The ground for such an extreme measure immediately follows: "For in the image of God has God made man" (Gen. 9:6). It is the supreme value of human life as belonging to creatures made in God's image that, paradoxically to some, is enhanced and guarded by the institution of capital punishment for murder.

The authority to carry out this mandate has been given, not to individuals, but to the civil government, as is explicitly stated in Romans: "For he is God's servant to do you good ... he does not bear the sword for nothing. He is God's servant, and agent of wrath to bring punishment on the wrongdoer" (Rom. 13:4). When a Christian magistrate, or agent of the civil government, carries out this God-ordained function, he or she does not violate the law of love, as the late John Murray, following Augustine, argued in his *Principles of Conduct* (1957). The demand of love, unrelenting and all-pervasive as it is, does not abrogate the demand of justice. Love is not inconsistent with the infliction of punishment for wrong. Love is first of all love to God, and there love of justice. Hence, when we view the demand of love in its broader proportions, the demand of love and the demand of justice are really one. A just war is simply war undertaken and conducted in the defense and promotion of the dictates of justice; there can be no incompatibility between the demands of love and the conduct of such a war. The wounding and killing involved are the use of the sword which God has put into the hand of the civil magistrate as the instrument of maintaining justice and punishing evildoers. The sword is never intrinsically, and should never be in practice, the instrument of vindictive and malicious hate. Whenever a nation, or even a soldier on the field of battle, uses the weapons of war as the instruments of vindictive revenge rather than as the instruments of retributive justice, then the dictates of both justice and love are desecrated. It is hate that contradicts the love, and it always does. But war in the protection and vindication of justice is not prompted by hate but by the love of justice, and such love never contradicts the love of our enemies which the Lord himself always and unequivocally demands (p. 179).

The purposes for which God has ordained the state and armed it with coercive power are set forth in Psalm 82:1-4.

God presides in the great assembly;
he gives judgment among the 'gods':
How long will you defend the unjust
and show partiality to the wicked?
Defend the cause of the weak and fatherless,
maintain the rights of the poor and oppressed.
Rescue the weak and needy;
deliver them from the hand of the wicked.

It is the function of civil government in a fallen world to maintain justice and peace, and especially to defend those under its jurisdiction who otherwise would be trampled upon by the wicked. In pursuit of these ends, which Augustine rightly understood to be a social dimension of love for our neighbor, Christians "may lawfully, now under the new testament, wage war, upon just and necessary occasion" (Westminster Confession of Faith, XXIII, ii).

The right of the civil magistrate to wage war (*jus ad bellum*) in order to maintain justice and peace is subject to a twofold limitation: lawful wars must be *just and necessary*. Inasmuch as the state has been ordained by God to protect human life, to secure human rights, and to promote human values, its use of the sword must be consistent with these ends, and always proportionate to them. The "just and necessary" principle applies to the means by which a lawful war is waged (*jus in bello*) as well as the occasion for it.

C. Theocratic Warfare

In developing a biblico-ethical approach to modern warfare, it is crucial to recognize the distinctiveness of ancient Israel and her unique function in the history of redemption. Israel as a nation-state was the people of God. In fulfillment of his covenanted promise to Abraham, God redeemed his people from bondage in Egypt; at the exodus "they were all baptized into Moses in the cloud and in the sea" (1 Cor. 10:2); at Sinai they were constituted a theocracy through the covenant God made with them there, "a kingdom of priests and a holy nation" (Exodus 19:6). Later on, in a prayer of response to a further covenant establishing his dynasty, King David reflects on the uniqueness of Israel in these words:

And who is like your people Israel--the one nation on earth that God went out to redeem as a people for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt. You have established your people Israel as your very own forever, and you, O LORD, have become their God. (2 Sam. 7:23-24).

When God made his covenant with Abraham and promised his descendants possession of the land, it was with this word concerning the current inhabitants: "In the fourth generation your descendants will come back here, *for the sin of the Amorites has not yet reached its full measure*" (Gen. 15:16). When in God's eyes it reached its full measure, he summoned his servant Israel to execute his wrath. "Even the land was defiled: so I punished it for its sin, and the land vomited out its inhabitants" (Lev. 18:25). This provides the rationale for the warfare of utter destruction (*herem*) prescribed for Israel in such passages as Deuteronomy 7:1-6.

When the LORD your God brings you into the land you are entering to possess and drives out before you many nations...and when the LORD your God has delivered them over to you and you have defeated them, *then you must destroy them totally*. Make no treaty with them, and show them no mercy... For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

Because of Israel's unique national calling as the people of God, and God's purpose in that stage of history of redemption, the conquest of the land of Canaan does not provide a model for the conduct of warfare in general. It was a special manifestation of God's retributive justice, which in its severity and totality was a prefiguration of hell. Israel's use of the sword at the Lord's command in *herem* warfare goes beyond the restraint of evil mandated to other nation-states; it is the prototype of the judgment of the lord himself at the last day.

Although not all of the wars of Israel feature the strict requirements of the *herem*, they are all holy wars--the military records are called "the Book of the Wars of the LORD" (Num. 21:14)--and thus bear a typological significance. Various elements are distinctive. A campaign against an enemy with superior forces (horses, chariots, a larger army) is undertaken in the assurance that the Lord will be with his people whom he brought out of Egypt (Dt. 20:1). As the battle is joined, the priest addresses the army in these words:

Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory. (Dt. 20:3-4).

Following this promise of victory, the officers send home any whose lives are as yet unfulfilled in significant respects (house, vineyard, wife), as well as all who are simply afraid (Dt. 20:5-9). Possibly there is some general principle involved in the dismissal, but it is conditioned by the context of assured victory against superior forces, a promise given uniquely to Israel.

Promises of victory, of course, were made with the condition of faithfulness to the covenant. This entailed ritual cleanness of the military camp, another distinctive feature of theocratic warfare (Dt. 23:9-14). The camp had to be holy, "For the LORD your God moves about in your camp to protect you and to deliver your enemies to you" (vs. 14).

In light of the overall context, the conduct of warfare described in Deuteronomy 20:10-15, while not involving the *herem* (as in verses 16-17), should nevertheless be read as provisions of holy warfare unique to Israel, and not taken as normative for the conduct of warfare in general. Moses' final blessing of the twelve tribes (Dt. 33:29) views all theocratic warfare from the perspective of the history of redemption, with its distinctive purposes and provisions.

Blessed are you, O Israel!
Who is like you,
a people saved by the LORD?
He is your shield and helper
and your glorious sword.
Your enemies will cower before you,
and you will trample down their high places.

This being the case, reliance on certain types of armaments, specifically horses and chariots, is incompatible with theocratic trust (Dt. 17:16, Is. 31:1), partly because the source of these weapons is Egypt. Why should the redeemed people of God look to their former oppressors for deliverance? To

show that he would always be their deliverer, instead of providing his people with chariots of iron, God commissioned trumpets of hammered silver.

The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by the LORD your God and rescued from your enemies. (Num. 10:8-9).

In due course, theocratic Israel is succeeded in the history of redemption by the Christian church, the new form of the people of God. With the full accomplishment of redemption in the Person and work of Christ, the spiritual forces of evil in the heavenly realms. (Eph. 6:12).

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (Eph. 6:12).

For though we live in the world, we do not wage war as the world does. The weapons we live with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. (1 Cor. 10:3-5).

The promise of divine victory attaches now to this warfare (Mt. 16:18; 1 John 4:4, 5:4), and not to military engagements even on just and necessary occasion. The purpose of the Book of the Wars of the Lord is theological, written for the instruction of the church in its warfare, and not as a basis today for any nation presuming to make a "holy war" against its enemies.

This is not to say that the Old Testament contains no principles that are relevant to national policy on military affairs. For one thing, for all its evident non-pacifism, the Old Testament does not foster the spirit of militarism which glorifies war and cultivates the martial arts as the supreme cultural achievement. The most dramatic evidence of this is the Lord's refusal to allow King David to build the temple: "You are not to build a house for my Name, because you are a man of war and have shed blood: (1 Chron. 28:3). Instead the privilege goes to David's son, King Solomon, "a man of peace and rest," during whose reign God granted Israel peace and quiet (1 Chron. 22:9), so that the nonmilitary aspects of the culture were allowed to flourish. The principle is that while national security through an adequate military defense is a necessary and worthy goal, it is rightly pursued in the interest of other goals that more appropriately form the center of national life, especially piety, justice, and peace (cf. Westminster Confession of Faith, XXIII, ii).

Another thing to observe in the biblical record is the principle of the solidarity of human societies. Wars are between nations; kings in making war put their people as well as their armies at risk. Siege warfare in particular inflicted great suffering upon the civilian population. This is indeed tragic, but the solidarity of a people means that in warfare an *absolute* distinction between combatant and noncombatant cannot be maintained. On the other hand, the opening oracles of the book of Amos condemn all *unnecessary* acts of violence in war, whether directed against soldiers or civilians (cf. Amos 1:3, 1:6, 1:11, 1:13, 2:2).

Finally, all nations should recognize the limitations of military prowess. To make adequate provision for the common defense is a necessary governmental obligation in a fallen world, but the security of a nation is ultimately in the hands of the sovereign Lord of heaven and earth, "the One who gives victory to kings" (Ps. 144:10).

D. Nuclear Weapons in Moral Perspective

The sixth commandment, Thou shalt not kill, requires "all careful studies, and lawful endeavors, to preserve the life of ourselves and others," and forbids "all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense" (Westminster Larger Catechism, qq. 135-136). Nuclear weapons obviously pose an enormous threat to human life; the duty to preserve the life of ourselves and others requires careful inquiry into the best strategy consistent with morality for preventing their use. To qualify, a strategy must intend nothing intrinsically sinful, and promise a lesser

amount of harm than any available alternative. The major proposals may be categorized as strategies of disarmament, deterrence, or defense.

1. Nuclear Disarmament

The case for nuclear disarmament is argued on two grounds: (1) that any use of nuclear weapons, including their threatened use as a deterrent, is immoral per se, and (2) that the best way to prevent the use of nuclear weapons is to work for their reduction and eventual elimination. It is important to distinguish the two grounds; the first entails *unilateral* disarmament as a moral imperative; the second is open to the condition of multilateral agreement.

Nuclear weapons are said to be immoral because they are necessarily indiscriminate, threatening civilian populations as much more than legitimate military targets, and because any use of them would be disproportionate, running the risk of escalation to a "holocaust" that could destroy the earth. Nuclear weapons thus fail on both counts to meet the moral criteria for just conduct in warfare (*jus in bello*), necessitating a stance of nuclear pacifism. The two reasons require separate discussion.

a. The Ideal for Noncombatant Immunity

Is the immunity of noncombatants from direct attack a moral absolute according to biblical principles of justice?

Clearly, the Bible forbids and condemns all unnecessary killing. The circumstances under which human life may be taken are always exceptional; the burden of proof falls upon those who kill another human being to show that it is morally justifiable as an instance of *public* justice, lawful war, or *necessary* defense. Otherwise killing is murder, and pits one against God on the side of the devil, "who was a murderer from the beginning" (Jn. 8:44).

It follows that killing as an act of personal retaliation, making war on other than just and necessary occasion, and killing that is not strictly necessary in defense of oneself, one's family, or one's nation--even in a lawful war--are murder. On the other hand, putting war criminals to death as an act of public justice, going to war to defend a nation and its cultural values from totalitarian aggression, and unavoidable killing in self-defense are not murder, but are rather commanded or permitted precisely out of regard for the sanctity of human life.

In a war undertaken in the just and necessary defense of a nation, enemy soldiers may lawfully be attacked and killed, so long as they represent a threat. But having been wounded, taken prisoner, or surrendered, their situation changes; it is no longer necessary to kill them since they no longer pose a threat. Counter-force has achieved its objective against the unjust use of force. Former combatants are as much protected by the law of no unnecessary killing as are noncombatants in general.

The principle of noncombatant immunity does not rule out their being killed as the foreseeable, unavoidable, and collateral result of a necessary attack on an enemy's military forces or war-making capabilities. Whether or not an attack is a "military necessity" is a relative judgment, dependent upon the degree of threat and the seriousness of the values at stake. In an extreme case, as a last resort, it might be necessary to subject enemy civilians to direct attack, if there were no other way to prevent the annihilation of country justly at war against a totalitarian aggressor. In view of the biblical view of the solidarity of human societies, this extreme measure cannot be ruled out absolutely as a matter of principle. However, this position ought to be held with the greatest caution and reserve, inasmuch as the general principle of noncombatant immunity from direct attack provides an important limitation in the conduct of warfare that is designed to prevent unnecessary taking of human life.

b. The Principle of Proportionate Means

It is a settled principle of justice in warfare that the means must be proportionate to the end; that is, that the harm done must be commensurate with the values being defended and maintained. Among other things, this follows from the *lex talionis* (law of retaliation) found in scripture (e.g., Exod. 21:23-25), which limited harm by requiring punishment to fit the crime.

Are nuclear weapons necessarily disproportionate, so that any use of them is immoral on the grounds that they will do more harm than good?

Other things being equal, nuclear disarmament is desirable as a means of reducing the risk of nuclear war; but it is not in itself a moral absolute. One must consider not only how to avert a nuclear holocaust, but also how to prevent the loss of freedom of entire peoples. Given the dilemma of possible escalation to an all-out nuclear war, on the one hand, and the near certainty of enslavement to a

totalitarian power, on the other, it is not clear that the nonuse of nuclear weapons is an absolute moral obligation. The degree of risk must be weighed against the degree of threat; it is not certain that any use of nuclear weapons would lead inevitably to a holocaust that would destroy the earth.

These considerations apply to "first strike" as well as to retaliatory use to nuclear weapons. An absolute commitment to a policy of "no first use" of nuclear weapons. An absolute commitment to a policy of "no first use" of nuclear weapons no matter what the circumstances may be, is in effect a form of unilateral disarmament, entailing surrender to an aggressor equipped with superior conventional forces. "First strike pacifism," in distinction from nuclear pacifism as such, is an untenable ethical position; if it is morally wrong to strike first because of the risk of escalation, it is morally wrong to strike second for the same reason.

So far we have been discussing the case for nuclear disarmament as an absolute moral imperative. Our conclusion is that while noncombatant immunity and proportionality are profound concerns in dealing with nuclear weapons, they do not necessarily and absolutely rule out any possible use, though they do place tremendous burden of justification upon the user. We turn now from the strictly moral argument to the prudential strategy of multilateral nuclear disarmament.

The problem with unilateral disarmament may be concisely stated in the words of the psalmist: "I am a man of peace; but when I speak, they are of war" (Psa. 120:7). A nation might gladly disarm itself and use its treasure for peaceful purposes were it not for other nations with hostile intentions. A realistic strategy of disarmament must look to multilateral agreements in seeking to reduce the risk of nuclear war. But there are problems with this as well.

Multilateral agreements on arms control are difficult to achieve, let alone verify and enforce, when nations are at war on the level of ideology. The current "arms race" between the United States and the Soviet Union is due to radically opposed sociopolitical theories and goals which can only be reconciled by conversion or capitulation. In such a situation the most that can be hoped for is arms reduction out of mutual self-interest.

Arms negotiations that genuinely offer promise of a more secure and just peace should be supported by Christians and all persons of good will. Specific proposals, such as immediately to freeze the testing, production, and deployment of nuclear weapons, must be examined in the light of this criterion.

2. Nuclear Deterrence

Deterrence is a strategy designed to discourage and prevent an enemy from taking certain actions by posing unacceptable risks as a consequence. In one of Jesus' illustrations on counting the cost of discipleship, superior military force acts as a deterrent by reducing the prospects of success.

Suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. (Lk. 14:31-32)

It should be noted that deterrence depends upon rational calculation of an enemy's military might and the will to use it. Also, it provides no guard against fanaticism for which no risks are unacceptable.

Aside from these problems, there is the question of the moral status of threats of nuclear retaliation. For a threat to be credible, it must be capable of being carried out. This means that the threatened action must be both militarily feasible and morally justifiable.

The mere possession of nuclear weapons without some clear policy regarding their use would be an unstable deterrent. In determining policy, the key question is whether the threat of nuclear retaliation is morally justifiable as a deterrent. In determining policy, the key question is whether the threat of nuclear retaliation is morally justifiable as a deterrent. In the debate on this question, a distinction is made between "countervalue" and "counterforce" strategic use of nuclear weapons.

Countervalue strategy targets cities, threatening massive retaliation to the industrial base, cultural achievements, and civilian population of an enemy nation. It is currently based on the idea that "mutual assured destruction" (MAD) is the best way of preventing a nuclear war between the superpowers; the risk of annihilation acts as a deterrent.

Counterforce strategy targets military installations, threatening sufficient collateral harm to civilians and society to deter an enemy from a nuclear first strike. The consequences, while short of annihilation, would nevertheless be disastrous to the military and horrendous for the general population. Nuclear retaliation as such poses an unacceptable risk.

Both strategies are intended to prevent the use of nuclear weapons by deterring the first strike; both are prepared to use nuclear weapons in a retaliatory second strike should deterrence fail. Does the law of retaliation (*lex talionis*) allow "a strike for a strike" using nuclear weapons?

The law of retaliation is severely strained in its application to the use of nuclear weapons. The thought of killing masses of helpless people who are themselves at the mercy of their own government is abhorrent. Only if there were no other way to prevent an even worse catastrophe could nuclear retaliation ever be justified. This implies a conditional acceptance of the strategy of deterrence in the absence of any viable alternative.

If deterrence through threat of retaliation is not ruled out in principle, and there is no available alternative to prevent the use of nuclear weapons, which strategy is morally preferable: countervalue retaliation in kind, or the more limited counterforce retaliation?

Counterforce strategy has the advantage in that it does not target an enemy population as such, and attempts to show a greater respect for the preservation of civilian life. The toll of lives taken collaterally, however, is admittedly great, and is in fact an essential component of the effectiveness of the strategy as a deterrent. Thus, the difference between the two strategies with respect to the ideal of noncombatant immunity is a matter of degree, with counterforce targeting being relatively superior, other things being equal.

The disadvantage of counterforce targeting is the liability of its being perceived as preemptive, rather than retaliatory, in intent, making nuclear war more likely by inviting a first strike in a moment of crisis. There seems to be no way to negate this liability inasmuch as counterforce strategy contains an inherent ambiguity in that *defensive* weapons are deployed for their *deterrent* effect.

3. Anti-nuclear Defense

Should deterrence fail there is at present no defense against nuclear weapons, with which the superpowers are heavily armed. If total nuclear disarmament is an unrealistic and unachievable goal, should support be given to the development of an anti-nuclear defense as an alternative to the present policy of deterrence?

A strategy of defense is morally superior to strategies of deterrence on two counts: it does not concede in principle a first strike against one's own people and nation, and it does not depend upon threatening mass destruction to the people of another nation placed at risk by an aggressive and reckless government. A defensive strategy that holds out a reasonable hope of neutralizing nuclear weapons should certainly not be rejected out of hand. The enormous cost of an anti-nuclear defense may simply be the price of the just protection of liberty in our time.

E. Intercession and Evangelism

Christians, according to their gifts and opportunities, are called to political service, and the church should teach this as an area of discipleship that follows from the lordship of Christ over all of life. The church itself has been given the ministry of intercession and evangelism, and this is highly relevant to the topic of Christian responsibility in the nuclear age.

Christians should seek to influence policy that promises to make the world a more secure place to live; but in a world of oppression, aggression, paranoia, hysteria, and nuclear weapons, there is a limit to the security any merely human policy can hope to achieve. The church's role as intercessor must be taken more seriously.

Jeremiah 29:7 encourages intercession for peace: "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." *Shalom* (peace) in Jeremiah stands in contrast to war, evil and pestilence (e.g., 28:8-9), and to the word as a metonymy for war (e.g., 4:10, 14:13, 34:5). *Shalom* connotes security and prosperity both of which are dependent upon the providence of God. The church has a unique role in having access to the God of peace to intercede for the nations.

1 Timothy 2:1-4 coordinates intercession for rulers and evangelism:

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour, who wants all men to be saved and to come to a knowledge of the truth.

The primary task of the church in this age is the preaching of the gospel to all nations; since God controls the circumstances that are conducive to the fulfillment of this mandate, he bids us to pray especially for those who have been ordained to maintain piety, justice, and peace. The church in its intercession for peace appeals to God's mercy and patience to give further opportunity for evangelism (cf. 2 Pet. 3:9). We pray that the world may be spared either the enslavement or the killing of masses of people who should be the objects of evangelism, in which the church offers, on the authority of Christ, peace with God, reconciliation between people, and the hope of world redemption.

Signed,

David Coffin, Jr.

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Appendix A.

Effects of Nuclear Weapons

This discussion is meant only to highlight some of the important differences between nuclear weapons and conventional weapons. It is not meant to be a comprehensive discussion of modern warfare. Much of the discussion is based on the book "The Effects of Nuclear Weapons" by Glasstone and Dolan, Third Edition, 1977. Contrary to popular opinion, there is a considerable base of information on nuclear explosions and their effects on the surrounding environment. It is our hope that a better understanding of the properties of a nuclear weapons will allow a more reasoned approach to the understanding of how we, as Christians, are to deal with them.

Although the explosion of a nuclear weapon is in many ways similar to a conventional or high-explosive weapon, there are five major differences. First nuclear weapons can be many thousands or millions of times more powerful than the largest of high-explosive detonations. Second, the mass of a nuclear explosive is much less than a high explosive for a similar amount of energy released. Third, the temperatures reached in a nuclear explosion are much higher than in a conventional explosion which results in higher "thermal radiation" which causes burns and fires over very large distances. Fourth, there is a prompt "initial nuclear radiation" from the nuclear blast which is very penetrating and has no counterpart in conventional weapons. Finally, there is a "residual nuclear radiation" from a nuclear weapon which is emitted over an extended period of time. The basic source of energy for a nuclear weapon, of course, is from the change of a small fraction of the nuclear mass into energy, be it from fusion or fission. In a conventional explosion the energy sources is the chemical bonds which are much weaker than the nuclear bonds. All of these differences in the properties of the explosion stem from this difference.

The difference in explosive power of a nuclear weapon as compared with a conventional weapon can be seen if we realize that the explosive potential of 1 pound of uranium is as much as 8000 tons of TNT, and 1 pound of Deuterium is as much as 26000 tons of TNT. Since the mass of a nuclear weapon for a given explosion strength is much smaller, the temperatures achieved are very much greater. For example, in a conventional high explosive the temperatures are as high as a few thousand degrees, whereas for a nuclear explosion the temperatures are as high as tens of millions of degrees. The portion of the explosion energy arriving at a point some distance from the explosion depends on the type and yield of the nuclear weapon as well as the environment (such as the altitude) of the explosion. Approximately 85% of the explosive energy of a nuclear explosion produces an air blast and thermal radiation and heat. The remaining 15% is divided into 5% in the initial nuclear radiation and 10% in residual nuclear radiation for a fission device. For a thermonuclear device the residual nuclear radiation is only about 5%. The primary form of the initial nuclear radiation is gamma rays which can travel great distances through air and penetrate considerable thicknesses of material. At low altitudes below 100,000 feet much of the thermal radiation goes into producing the air blast. At higher elevations more energy is directly released in the form of thermal radiation. An additional effect of nuclear explosion is the generation of a very large electromagnetic pulse which can severely disrupt electronic equipment and electric circuits.

1. Fallout

For many years the greatest concern of people has been the large and extensive "fallout" of radioactive debris from a nuclear weapon which can cover a much greater area than the immediate explosion. More precisely fallout is the descent of contaminated particles and droplets to the ground which make up most of the residual nuclear radiation. Generally speaking, the closer the explosion is to the ground, the more debris is thrown into the air and the larger the area of fallout. The time for radioactive debris to reach the extremities of the fallout region is about 10 hours, long after the visible explosion is no longer apparent. Important processes involved in fallout, called "scavenging", result in the removal of radioactivity from the cloud. One important mechanism here is rain which can wash radioactive debris from clouds from 10,000 feet to 30,000 feet. This can cause large variations in the fallout, increasing the concentrations in some places and decreasing it in others. Debris which is ejected to altitudes above 30,000 feet is subject to much less cleansing action than it is at lower altitudes.

2. Thermal Radiation

The bright thermal emission from a nuclear device comes in two pulses. The first is about a tenth of a second long and is mostly in the form of ultraviolet radiation. Except for damage to the eyes, the second pulse which lasts for up to 10 seconds is a much greater hazard because it contains much more energy and is of a longer wavelength which penetrates the atmosphere over larger distances.

3. Initial Nuclear Radiation

The nuclear radiation emitted from the fireball and the radioactive cloud during the first minutes is called the initial nuclear radiation. It includes neutrons and gamma rays emitted directly from the device and gammas rays emitted by the fission products and other radioactive species in the rising cloud. The distance over which these are important is a few miles.

A variety of other less important phenomena have been observed in the series of nuclear tests done during the 50's and 60's in which nuclear devices were tested underwater, at high altitude and at various depths underground. The phenomena are well documented and reasonably understood.

4. Nuclear Winter

An additional effect which was not fully appreciated even at the time of above ground nuclear testing was the potential ejection of smoke from primary or secondary fires produced as a result of the nuclear explosion. With a sufficiently large detonation in a densely populated area, such as a large city, large scale fires can be set up which will eject enormously more smoke into the atmosphere than is possible with nuclear weapons by themselves. If the smoke reaches very high altitudes, the effect of this smoke on the climate can be profound, resulting ultimately in what is known as "Nuclear Winter". A number of factors will determine the importance of this additional smoke source. A particularly important one is how long this smoke survives in the atmosphere. There appears to be a competition between the rate of removal of smoke by precipitation and the rate at which the heating of the smoke modifies the structure of the atmosphere. This modification of the structure of the atmosphere can alter the removal of the smoke, itself. Although the "nuclear winter" effect appears to be valid, its magnitude is extremely uncertain and subject to considerable error, particularly with respect to the magnitude and uniformity of smoke emission and the ability of the atmosphere to clean itself.

It should be noted that the "nuclear winter" effect occurs because of the burning of a large number of cities, each of which may be comparable to the firestorming of cities in World War II with conventional weapons. It is possible that the "nuclear winter" effects could be achieved with conventional weapons, although the simultaneous burning of a large number of cities might be difficult logistically. Also the "nuclear winter" effect could be controlled to a large extent by controlling the targeting of the nuclear weapons. Thus the role of the Christian in influencing not only the choice of the state to have nuclear weapons but also the potential use of them is extremely important.

Recommendation:

That the Fourteenth General Assembly of the Presbyterian Church in America, meeting in Philadelphia, Pennsylvania, adopt the report entitled "Christian Responsibility in the Nuclear Age" as a reliable summary of biblical principles for pastoral guidance regarding nuclear armament and nuclear deterrence, and direct the Committee on Christian Education to make copies available to our constituency and other interested parties.

Christian Responsibility in the Nuclear Age A Minority Report

With sincere regret I must record my dissent from the report adopted by the majority of the committee. In so doing, I do not intend to disparage the integrity or ability of others on the committee. I do find it necessary, nevertheless, to conclude that the report is deeply and dangerously in error, failing at a crucial time in history to be the kind of prophetic voice so needed on this subject. For me, this dissent is not merely a matter of intellectual disagreement, but also a matter of conscience which compels me to express my disagreement and the reasons for it, as also to try to propose a way more in accord with the calling of the church as governed by the Gospel of the Kingdom of God.

In Section I following, I will express my major disagreements and in Section II will try to propose a vision consistent with the Gospel that I believe ought to be commended to the churches for pastoral guidance.

Section I The Majority Report

1. I believe the appeal to John's and Jesus' dealings with Roman Centurions (#15ff) is inconclusive at best because it does not reckon with the crucial differences between what soldiering meant for them and what it means today in a nuclear bomb dominated world. Nor does it take into account the need for progressive illumination in the history of theology. The same type of argument could be used to justify slave-holding today. And the Just War Theory itself as a part of Christian theology is the result, not of a formulated doctrine in the New Testament but of a later theological response to a new situation: Christianity was no longer an illicit, persecuted minority but a favored religion that now found it necessary to address the subject of war from the viewpoint of a Christian magistrate. The validity of the Just War Theory itself depends upon the principle of progressive illumination in the theological work of the church.

2. The Report, arguing from Romans 13:4 (para. 21ff) says, "When a Christian magistrate, or agent of the civil government carries out the God-ordained function (bearing a sword), he or she does not violate the law of love..." and, "In pursuit of these ends, which Augustine rightly understood to be a social dimension of love for our neighbor, Christians 'may lawfully, now under the new Testament, wage war, upon just and necessary occasions.'" (para. 24). The Report then adds (para. 25), "Inasmuch as the state has been ordained by God to protect human life, to secure human rights, and to promote human values, its use of the sword must be consistent with these ends, and always proportionate to them. The 'just and necessary' principle applies to *the means by which* a lawful war is waged (*jus in bello*) as well as the occasion for it."

Still later the Report applies these principles to the particular question of the use of nuclear weapons (para. 47ff) and concludes (para. 48) that "it is not certain that *any* use of nuclear weapons would lead inevitably to a holocaust that would destroy the earth." What the Report does at this point is to assume that the burden of proof is upon those who oppose the use of nuclear weapons to demonstrate that any use would lead inevitably to the destruction of the earth whereas I think the very opposite is true: the burden of proof (according to the Just War Theory) lies upon those who would justify the use of any given strategy, weapon, etc. in war to demonstrate that it can and would be limited according to the criteria for judging whether a war can be waged with these weapons and still be *jus in bello*. The burden of proof is not on those persons of conscience who oppose such warmaking, but upon those persons of conscience who say that it would be justifiable. But how can there be any reasonable proof of this? And without such proof, how can it be argued that such use is either just or loving? Whatever Paul had in mind by "the sword" in Rom. 13, how can we stretch it into such ghastly weapons of unprecedented powers of destruction as exist in abundance today? (There are now more than 50,000 nuclear weapons deployed in the arsenals of the United States and the Soviet Union--enough to obliterate 1,000,000 Hiroshimas.) The logic of the report, given today's nuclear circumstances, seems to me not so much Christian as Orwellian: it is like saying that it is lawful to destroy the earth in order to save it. Even to say that it is lawful to *risk* such a holocaust for any purpose is impossible, in my mind, to reconcile with Christian morality. To say that this is compatible with loving our enemies, let alone loving justice, is like saying that war is peace, evil is good, anything is legitimate in the name of national security.

3. The Report recognizes the principle of the solidarity of a people (i.e. nation) (para. 36), but does not deal with the even more fundamental Biblical revelation of the solidarity of the whole human race which Paul, for example, preached in Athens (Acts 17). I believe with Calvin "that the word 'neighbor' extends indiscriminately to every man, because *the whole human race is united by a sacred bond of*

fellowship." (Cf. his whole exposition of Jesus' parable of the Good Samaritan.) The practical issue of this omission is that it appears to justify war in order to maintain the (God-given) solidarity of a nation without having to face the other fact which so radically militates against war, the solidarity (also God-given) of the whole human race. All war, one might say, is civil war, not simply war between states. Para. 36 is part of a discussion of war-making in the Old Testament and, it seems to me, fails to take account of the fact of progressive revelation within the canon and the changes which it brings culminating in the advent of Christ. Christ teaches us the solidarity of the whole human race and so does Paul; Christ commands us to think and act globally not nationally in the great commission and His apostles act accordingly. From the Kingdom of God perspective the solidarity of nations, perhaps not denied, is nevertheless overridden by a whole-earth perspective that for us must take precedence.

4. Even if it be granted that "in warfare an *absolute* distinction between combatant and non-combatant cannot be maintained" (para. 36), this still does not in my opinion even begin to address the unprecedented reality we face today in the form of innumerable nuclear weapons and the probable ravaging of the whole world by incredible heat, radio-active fallout and the nuclear winter which would result from their use. We are facing something far worse and much different from anything the Middle Ages or the Reformation times could have envisioned. Nuclear war would allow *no* real distinction at all between combatant and non-combatant. This in itself I believe renders the traditional Just War Theory invalid in respect to nuclear war.

5. The Report does not deal with the fact that none of the nations with nuclear weapons today makes decisions about war on the basis of the Just War Theory; they do it on the basis of "national self-interest," period. This is closer to the older "crusade" or "holy war" concept except that it is now secularized. Not God's moral order, revelation or judgment, but perceived national interest is the transcendent norm that governs such decisions. Just War thinking did not govern the *jus in bello* of the Vietnam War, nor would its criteria shape a nuclear one. Purely selfish perceptions of what is good for *our* nation tends to control such matters (same in USSR, *et al.*). This secular crusade mentality even controls some Christian voices too it seems: "...we are willing to run the risk of a nuclear holocaust--which we will try studiously to reduce as much as possible--rather than accept the certainty of national subjugation" (*Presbyterian Journal*, Apr. 10, 1985, p. 8). This statement troubles me deeply because it seems to me to be a fundamentally selfish and immoral statement. Who has the right to speak this way when such a holocaust would claim the lives of millions upon millions of voiceless peoples? Such decisions would affect not only every person in the potentially combatant nations, but the people of numerous other nations also who have no voice but yet an enormous stake in such decisions. This thinking is the descendent more of Machiavelli than of Augustine. It is idolatrous and arrogant in the extreme. My question at this point: How can the Report provide pastoral guidelines if it does not unmask the difference between its own framework (the Just War Theory) and that of the nations' (the Secular Crusade)? What good will it do unless it also calls the church to expose governmental duplicity and idolatry and then call upon the government to adopt the Just War criteria? The Report, it seems to me, is talking apples while the White House and the Kremlin (to mention only two) are talking oranges.

6. I am troubled by the fact that, despite its very real virtues, the Report does not call for a genuinely prophetic witness in a time of astounding danger to human life. We have been able to do this in regard to the holocaust of abortion; why can't we with the incomparably greater holocaust of nuclear annihilation that hangs like a ghostly specter over the entire world today? The churchmen who gathered in Barmen, Germany in 1934 showed us the difference between a conforming church and a confessing church. In the face of the impending Nazi holocaust they dared to resist Caesar in the name of the Word of God. Is there any less a need for such a witness and for such a church today? I fear that the impression that will be left by the majority's Report will be not much more than that drifting along on the cultural current is Biblically all right but we just need to be careful about it. I think, in contrast, of the report adopted in 1980 by the Reformed Church in America entitled, "Christian Faith and the Nuclear Arms Race--A Reformed Perspective." That report boldly unmasks the nuclear arms race as a false religion, based on a false morality and in the service of false gods. It dares to challenge the power of technology, the power of the profit motive, the power of nationalism. This kind of voice, it seems to me, is far more truly based on the gospel and far more appropriate to the world situation that exists in our day. (It is distributed by The Office of Social Witness, Reformed Church in America, 475 Riverside Drive, New York, NY 10115 for about \$.50).

7. The Report fails, in my opinion, adequately to wrestle with the subject within the framework of a Kingdom vision. Hence the church's calling in the world will too easily be seen in terms of the narrow sense of congregations doing individual evangelism and Christian education, rather than the broader, holistic concept of bearing witness in deed and word, individually and corporately, ecclesiastically and vocationally, to the reality of God's Kingdom and His righteousness. Also it leaves unchallenged the

narrow concept of the gospel which sees it as addressing individuals only and not society as well. I believe our church needs to be stretched into this larger vision which the Biblical truth of the Kingdom of God sets forth rather than to be left unchallenged.

In 1945 Albert Einstein said, "The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift toward unparalleled catastrophe." The Report (in para. 1-2) seems to acknowledge the truth of the first part of Einstein's statement (cf. also the Appendix by David Forslund), yet it never provides an appropriate response to it and this I think is because the mode of thinking has not changed. Thus the world continues to drift toward unparalleled catastrophe and the Report is apparently unable to sound a strong prophetic call to resistance and to a life-affirming alternative. As much as ever, totalitarianism and terrorism need to be resisted, but it must be with some way consistent with, not inimical to, the gospel of the Kingdom of God. We are not free to resist evil with evil, but must resist evil with good. Humanly speaking, the only hope I am able to see is that of the church of Christ raising its voice courageously, and putting its life on the line bravely, to say that war is now obsolete, there are other ways to resolve world problems and we believe enough in the power of God's Kingdom that we are willing to break new ground and take a life-affirming approach in the confidence that the God of life will be with us. But this, I am sorry to say, the Report does not do; this the Report *cannot* do, because it is still locked into the old modes of thinking. There are now more than 50,000 nuclear weapons deployed in the arsenals of the United States and the Soviet Union. This is equivalent in firepower to more than 6,000 World War II's! It is enough to obliterate a million Hiroshimas! It is a whole new ballgame and our way of responding to old problems must become new and creative. The church must stop finding ways to justify war and become a salty peacemaking force in modern history.

Section II The Church as Peacemaker

"Blessed are the peacemakers, for they shall be called sons of God." These words of our Lord Jesus Christ constitute the church's call to peacemaking. The church has a peacemaking vocation. However intensely the church must wrestle with the problem of war it must never lose this perspective: Jesus has called his church to wage peace, to exercise a ministry of reconciliation, to obey his command to love its enemies. "Pursue peace with all men, and the holiness without which no one will see the Lord." This spirit together with the activity which it excites is a hallmark of the presence of the Kingdom of God, a distinguishing mark of the church of Christ, an evidence of godly sanctification.

And so it is vital, when confronted with the dreadful possibility of nuclear war, that the church should vigorously pursue its peacemaking commission. That commission, although it envisions a peace that is far *more* than the avoidance of war, compels us to envision nothing *less*: that is, at the very least we are constrained to do all we can to make war less likely, whether it be nuclear or "conventional." The church is not called to justify war; it is called to make peace.

The ecclesiastical peace-mandate focuses our attention on two principal themes of the church as revealed in Holy Scripture: the church's gospel and the church itself. Both of these themes--message and messenger--must be seen in relation to its vocation to be a body of peacemakers, a family of the sons of God.

The Church's Gospel as a Gospel of Peace

To appreciate what it means to be peacemakers, we need to reflect on the biblical word *shalom*, a Hebrew word frequently translated into English as *peace*. There is a *shalom* vision running throughout the Old Testament and the New and, consequent upon it, a *shalom* task as well.

The Shalom Vision of the Old Covenant

The Hebrew word *shalom* means peace, well-being, wholeness. Among the most important theological words in the Old Testament, it describes the wholeness, harmony, well-being, joy and prosperity that God wills for all creation. It embodies the idea of unimpaired relationships with others and fulfillment in our undertakings. *Shalom* envisions the future wholeness of God's Kingdom; but in the coming of Christ God's Kingdom is no longer merely future, it is also present. In short, *shalom* describes a life of wholeness lived in covenant relationship with God. (cf. *Theological Wordbook of the Old Testament*, Archer, Harris, and Waltke, Moody, 1980; and *Christ our Peace*, Boss-Koopman, Hoogerwerf, and White, Reformed Church in America, 1984)

This word in its Old Covenant setting is the fertile soil in which the New Covenant call to peacemaking is rooted. A brief survey will suggest something of that richness.

In various ways the *shalom* vision of the Old Covenant was enshrined in the Law. In the peace offerings of the levitical worship God testified to the gift of his peace through sacrifice, a peace from God and with God through the sacrifice of the Messiah to come. Further, the law enshrined the *shalom* of God in its provisions for justice and compassion toward the weak, the poor, the resident aliens, the widows and orphans. It forbade oppression (Exo. 22:21-24; 23:9); money was to be loaned to the poor without interest (Exo. 22:25-27); consumer protection was guaranteed through standardized weights and measures (Deut. 25:13-16); systematic distribution of food to the dispossessed was required--that is, to the Levites, the resident foreigners, the widows and orphans (Deut. 14:28-29; 26:12-15). These and many other regulations were designed to protect the well-being of the people. God's purpose to grant this gift was expressed in the Aaronic blessing: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace (*shalom*)."

In various ways the *shalom* vision of the Old Covenant was expressed by the Prophets. It was heard in their cries for justice, mercy and faithfulness. "Let justice roll down like waters and righteousness like an ever-flowing stream" (Amos 5:24). "I will have mercy, not sacrifice" (Hosea 6:6); "Cease to do evil, learn to do good; seek justice, reprove the ruthless; defend the orphan, plead for the widow" (Isa. 1:16-17). The prophets called for those things that make for *shalom*. "Instead of showing us a way through the elegant mansions of the mind, the prophets take us to the slums. The world is a proud place, full of beauty, but the prophets are scandalized, and rave as if the whole world were a slum." (Abraham Heschel). God's passion for the well-being of all, but especially the defenseless who are usually deprived, thunders out in the voices of the prophets.

Their *shalom* vision shone forth especially in their prognostications about the Messianic age. Through the Messiah, the peace of God would eventually come to mankind. "They will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war" (Isa. 2:4). "They will not hurt or destroy in all my holy mountain for the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). Well-being is the gift of God through the Messiah, and its many facets flash out from the preaching of these men of God.

"The *shalom* vision affirms that it is God who can and will establish peace in our midst. The work of *shalom* has already begun, for God has acted once and for all to heal the great division between humanity and himself. Isaiah envisioned the fulfillment of *shalom* in Zion. We have seen even more--God's peace revealed and accomplished by a person, Jesus Christ." (*Christ our Peace*, p. 3).

The Shalom Fulfillment in the New Covenant

To understand the *shalom* fulfillment of the Messianic age, we have to note two major themes of the New Testament: Christ and the Cross; Christ and the Consummation. With the work of Christ on the Cross and *shalom* vision of the Old Covenant has begun to be fulfilled; with the coming of Christ at the Consummation that vision will be perfected. We live between these two events as a signpost reflecting the cross and pointing toward the consummation. We exist to give the world a foretaste of the *shalom* purchased at the cross and to be perfectly realized in the new heavens and the new earth yet to come.

The *shalom* fulfillment is found in Christ and his cross. Paul develops the theme especially in this letter to the Ephesians. "He himself is our peace (*shalom*)" (2:14). This is accomplished by the blood of Christ (13) through the cross (16). The *shalom* theme is thus united to the cross. Paul explains that this consists in peace (reconciliation) between people (14-15) who were formerly separate. The cross is not only individualistic in effect but social as well; it destroys human apartheid. It consists too in peace (reconciliation) between people and God (16-17). Paul enlarges the theme even more in Colossians: "...and through him to reconcile to himself *all things*, whether on earth or in heaven, making peace by the blood of his cross" (1:20). Jesus' work of *shalom*-making is *cosmic* in scope! It is personal; it is social; it is cosmic. It is, in short, the foundation for the new heavens and new earth in which righteousness will dwell.

The *shalom* fulfillment is found in Christ and the consummation. The Old Covenant vision of *shalom*--holistic wholeness for the creation--finds its fulfillment in the Messianic age: yet not all at once. It begins with the advent of Christ and his death and resurrection, but does not reach its complete realization until the second coming of Christ, the final judgement, and the new heavens and new earth.

With the incarnation of Christ the Kingdom of God has arrived, as he announced. Yet it is also future. There is the present aspect and the future aspect of the Kingdom. Jesus said, "the Kingdom of God is among you" and yet also taught us to pray, "Thy Kingdom come..." Hence, theologians speak in such terms as "now/not yet," and "between the times." *Shalom* is now/not yet. *Shalom* has come in reality, but not completely. We experience it now, yet not fully now. *Shalom* is both our realization now and our expectation to come. We live between the times (the first and second advents) and this gives us

the perspective on our calling: it is to bear witness to the reality of God's present Kingdom, the beginnings of *shalom* in human life through the work of Christ right now and also to bear witness to the ultimate and complete triumph of the *shalom* vision which is yet to come. The church embodies the intrusion of God's *shalom* into a rebellious, warring, hostile world; it embodies a foretaste of what is to come not merely as an intrusion but a complete invasion. We are called now to foreshadow the time when all peoples will reforge their swords into plowshares and their spears into pruning hooks. It is the church's confidence in the future, its faith in the promised consummation, that gives it the reason and fortitude to be a peacemaker in a war-prone world. If there is to be no second advent of Christ, then peacemaking is a utopian illusion at best and a dangerous one at worst. But if there is a new day coming grounded in the sure promise of God, then it puts the whole struggle in a different perspective. We are in that case in Jesus' vanguard, pointing the way by deed and word to that day when the whole created universe will see the full realization of the *shalom* of God. Paradise was lost in the garden of Eden; it shall be regained in the Paradise of God to come. We are in between as Christ's witnesses of what we have already tasted in measure and of which we expect to drink our fill one day. We are the meek who believe we shall inherit the earth without weapons; we are peacemakers who act this way because it is our nature to do so as sons of God.

Hence, the Old Testament and New alike present a message of *shalom*: envisioned, fulfilled, consummated. The Gospel is a gospel of *shalom*, declaring and demonstrating that Jesus' redemptive work is holistic: bringing well-being peace, joy, prosperity that is individual, social and even cosmic in scope. Nothing less than this full-orbed vision is the content of the Christian gospel and of the witness of the Christian church. It is imperative that the church gain this self-concept in this day of nuclear horror. *Shalom* is more than international tranquility, but it is not *less*. The gospel of peace (Eph. 6:15) shapes the church's peacemaking goal. Not the defeat of our enemies, but their well-being in the harmony of reconciliation is what the gospel compels us to seek. We must not dismember Christ and his cross as though reconciliation were only vertical and ecclesiastical. As one Reformed church body has put it, "...our ultimate goal is that God's will be done everywhere on earth as it is in heaven. Although the evangelization of peoples and individuals cannot wait until the justice of God is established throughout the world, one cannot offer a truncated Jesus to the world. Justification by faith cannot be separated from justice on earth." (*Christ our Peace*, p. 16).

The Church Itself as an Embodiment of Shalom

The church as God's *shalom* embodiment, his Kingdom of peacemakers, has a three-fold task: proclamation, demonstration, and transformation.

The Church Proclaiming the Gospel of Shalom

The gospel in its fullness is to be proclaimed by the church. This gospel as it is referred to in the New Testament has different titles that reflect its content: the gospel of God; the gospel of Christ; the gospel of the Kingdom; the gospel of the grace of God; the gospel of the glory of Christ; the gospel of your salvation. According to Paul (Eph. 6:15), the gospel which the church is to proclaim is also a "gospel of peace." It is the gospel as a gospel of peace that Jesus preaches through his church (Eph. 2:17 and context). In Romans 10:15 where he is speaking of the importance of preaching, Paul appeals to the prophecy of Isaiah, "How beautiful are the feet of those who bring glad tidings of good things!" In Isaiah 52:7 from which Paul quotes, the prophet said, "How lovely on the mountains are the feet of him who brings good news, who announces peace (*shalom*)..." Hence, it is evident that what Paul means by "good things" is "peace." It is this gospel, rich, full-orbed and holistic that the church is called to preach, this gospel and no other. It is a gospel of peace with God, and of peace among men through the cross of Christ.

Hence, the church's gospel witness must be multidimensional rather than one dimensional. It must be proclaimed in its personal dimensions: individual reconciliation with God, and individual reconciliation with individuals. It must be proclaimed also in its social dimensions: the social effects of the gospel as taught by Christ in the Sermon on the Mount and in the portrayal of the last Judgement in Matthew 25:31-45. It brings at least some measure of societal healing and wholeness, in neighbor being reconciled to neighbor so as to create neighborhood. It moves people from mere proximity (living in the same world) into community (a social unity). Sin divides, separates, fragments; the gospel announces healing, wholeness, nearness, oneness, and love—even of the enemy. This, nothing less, is the peace which Jesus made by the blood of his cross and which his church is called to proclaim.

The Church Demonstrating the Reality of Shalom

The proclamation of the church is to be augmented by demonstration. The peace of which it speaks is to be reflected and reinforced by the deeds of peace. *Shalom*, reconciliation, peace-making—the church is called not just to talk about it, but to live it as well.

The gospel *shalom* will be seen in the life of the church. It will be seen in Godward love expressed in worship and devotion. It will be seen in one-another love expressed in the way Jesus loved us. It will be seen not in a state of truce merely, but in peace being experienced in the life of the church: oneness, healing, love, caring, serving, each seeking the well-being of the other.

It will also flow from the church into the world. The church does not exist in an airtight bubble; there is spillover into the world around about. Just as culture tends to infiltrate the life of the church, the *shalom* of the church tends to penetrate the life of the world. The church's task consists not merely in reproducing itself but also in influencing the world in which it is. This is the point of Jesus' metaphors of salt, light and leaven. The church makes a difference in the world, not only plundering the world of its prisoners but alleviating the prison conditions of the world itself.

The Church Transforming the Realm of Shalom

The question of how the church is to relate to the world is a very difficult one with a long history of struggle behind it. How is Christ (through his church) to confront culture? Some Christians have answered that the church should withdraw from the world; others, that it should control culture; still others, that the church should be subservient to the status quo. The Reformed tradition has asserted that it is the goal of the church to transform culture. This is based on Jesus' figures of salt, light and leaven; it is based on the Biblical vision of *shalom*.

The church of Christ is to seek to permeate the culture in which it is found, aiming at that well-being which God originally created and which he is now in Christ at work to restore. "Seek the *shalom* of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its *shalom* you will have *shalom*" (Jer. 29:7) is one statement of this theme in Scripture. "The kingdom of heaven (not the principle of evil) is like leaven..." (Matt. 13:33). It is helpful to divide our analysis of this relationship into two categories: Society in general; and "The Powers" in particular.

Society in general as the realm in which *shalom* is to be sought. A society is more than the sum of its people, it is more than a population figure. It is people, customs, structures, traditions, values, mores, etc. Hence, the transforming of culture requires more than changing the individual persons who are part of it. It requires also a change of structures and attitudes and values, for example. A prisoner being tortured is not in a state of well-being; this is not *shalom*. A hungry child imprisoned by poverty in a city ghetto is not tasting *shalom*. People victimized by a totalitarian government or the mafia are not well-off. The Biblical vision of peace cannot be realized even in a limited way without the people of God seeking to alter the destructive patterns of societal dynamics that crush and destroy people who are created in the image of God. We need Biblical social ethics as well as Biblical personal ethics. Whether it be a baby in a womb threatened by abortion or a political prisoner languishing in a dungeon, the bringing of *shalom* to them requires the activation and transformation not only of private individuals but also of a complex of interrelated forces that make up what we call social dynamics.

"The Powers" in particular as the realm in which *shalom* is to be sought. "The Powers" is a shorthand expression which refers to those realities which have profound influence over human life which Paul describes with a unique vocabulary: principalities, thrones, powers, rulers, authorities, etc. While these include invisible spiritual realities such as angels and demons, they include far more. Paul describes them as visible as well as invisible (Col. 1:16); as present as well as future (Rom. 8:38); as things on earth as well as things in heaven (Col 1:16, 20). The *rulers* of this age who crucified the Lord of glory (1 Cor. 2:8) were not angels or demons; they were men in authority, human beings exercising governmental power. "The Powers" may be defined as follows: the social structures and influences that shape human life in any culture (e.g. laws, traditions, governments, etc.) It is impossible to seek peace and prevent war without having to wrestle with political ideologies, national structures, the movement of natural resources, historical memory, economic commitment to weapons development, etc. It is impossible to alleviate hunger without having to contend with transportation difficulties, warfare conditions, governmental hostilities, technological underdevelopment, etc.

Hence, the church, being called to peacemaking, is confronted with the reality of the powers. This theme is especially prominent in Paul's letter to the Ephesians where he explains that it is one purpose of the gospel to make known through the church the manifold wisdom of God to the *rulers and authorities* in the "heavenlies" (Greek. Perhaps equivalent to our expression, "high places" meaning places of honor, influence, power). The wisdom of God in this context does not refer to wisdom as an abstract metaphysical concept, but to the wisdom of God revealed in the redeeming, peacemaking, work of Christ on the cross (Eph. 2:11- 3:12. cf. 1 Cor. 1:21-24; 2:7), especially as that work in reconciling people to God also reconciles people to people--it eliminates barriers ("he broke down the barrier of the dividing wall") and creates unity ("fellow-heirs...fellow-members...fellow-partakers..."). The display of this wisdom is aimed not at an angelic audience merely, but to "the rulers and the authorities" as well. This is the gospel effect of *shalom*, shining forth from the life of the church and bearing witness to that well-

being, that peace, which was accomplished by Christ through his cross and which calls rulers and thrones and princes to do justice, to love mercy, and thus to walk humbly with God.

As we study this theme in Paul's writings, we are confronted with a perplexing fact in regard to the stance which the church is to take toward the Powers. Sometimes (as in Rom. 13:1ff), we are told to be *subject* to them; at other times (as in Eph. 6:10ff), we are commanded to *resist* them. This is due to the fact that these powers are in one way viewed as part of God's good creation for the benefit of human life (Col. 1:16-17), and at other times as part of the fallen creation that oppresses human life (Eph. 6:10ff). It is often difficult to know how to obey both commands, to know when the one is appropriate or when the other is. But that is the struggle we face in the world. Moreover, when we find it necessary to resist, it is important that we do so as outlined in Ephesians 6 rather than as dictated by the world, which is, after all, unaware of the realities of which Paul speaks. To be peacemakers (*shalom*-makers) we must take up the armor of God. Does this authorize or forbid a method of resistance such as bombing an abortion clinic? - or bombing an enemy city? These are the kind of questions we must ask.

Admittedly, living in this tension between subjection and resistance is very difficult for the church. An example of how it can be done, however, was expressed by Martin Luther King, Jr. in the context of the civil rights struggle: "I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law." (*Letter from Birmingham Jail*, 1963). The spirit that controls King's civil rights struggles and shaped his tactics can and ought to inform the church's witness as peacemaker in the world. To seek *shalom*, to make *shalom*, we shall have to address these formidable realities called the Powers; we shall have to discern when to be subject and when to resist. And in the latter case we shall have to discipline ourselves to resist evil, not with evil but with good. Peace-making is not a life of tranquility!

Conclusion

The church's vocation, as Jesus expressed it, is to be a body of peacemakers. It is to proclaim, embody and exert the *shalom* of God in the world in preparation for its full manifestation in the new heavens and earth at Jesus' second coming. As it applies to the problem of nuclear war (or any other kind for that matter), this Biblical world-view brings before us some vital guidelines.

1. War is inimical to *shalom*; all the more so as it involves the mass destruction of millions of people as nuclear war would. War is not the way to peace; it is the antithesis of it. The church should try courageously to face this fact, despite the economic pressures to do otherwise, and despite the beguiling appeal of secular reasons about what is realistic and how reality must be dealt with.

2. Our concept of peace must be the Biblical concept of *shalom*, not the counterfeits that abound everywhere today. Thomas Merton's warning is terribly apropos: "To some men peace merely means the liberty to exploit other people without fear of retaliation or interference. To others peace means the freedom to rob others without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everybody peace simply means the absence of any physical violence that might cast a shadow over lives devoted to the satisfaction of their animal appetites for comfort and pleasure" (*New Seeds of Contemplation*, p. 122). In contrast, *shalom* is unselfish and neighbor-oriented, not controlled by a perception of what is in one's own national interest. At this point, as at others, we are called not to be conformed to the world but to be transformed by the renewing of our minds to prove what is the good and acceptable and perfect will of God--*shalom*.

3. We must ask ourselves this question: can the church then put its trust in and give its moral support to a worldly policy that is willing to use nuclear weapons of incredible destructive capabilities as an alleged way to peace? Can the church believe that the way to peace, even in a fallen world, is this policy of anti-*shalom*? Do weapons of destruction bring wholeness? Do bombs create *shalom*? Does the end ever justify the means?

4. It seems unavoidable that the cost of seeking peace (*Shalom*) and pursuing it will be great in a fallen world. But what will be the cost of nuclear war? or even the cost of being able to threaten it? Humanity has often shown its ability to make great sacrifices and pay enormous costs in order to fight a war. The challenge for the church is to show that there are people who are willing to make such sacrifices and pay such costs in order to call the world by God's *shalom* wrought by Christ on the cross and guaranteed the final victory by the promise of God.

The church of Christ has a peacemaking vocation from the very voice of Christ himself. Its content is unfolded in the great vision of redemption set forth in the Bible from beginning to end. Secularism has a peacemaking vision also, but it is different from God's *shalom*. Secularism says that the way to achieve peace is to threaten to make war; the gospel says that it is to be achieved through a faithful witness to a *shalom* created through the self-denial of the cross--the one threatens destruction to the enemy, the other reaches out to him in reconciling love. The church faces a choice: which vision will it give its witness to? which vision will it give its life for? which cost will it choose to inflict on the world, the suffering of the cross or the suffering of modern technical ingenuity?

Recommendation

That the fourteenth General Assembly of the Presbyterian Church in America, meeting in Philadelphia, Pennsylvania, direct the Committee on Christian Education to make copies of Section II, of the Minority Report available to our constituency and other interested parties as a resource for considering an alternative approach to the peacemaking calling of the church.

Respectfully submitted,

Robert A. Milliken

APPENDIX V

**REPORT OF THE AD-INTERIM COMMITTEE
TO STUDY THE QUESTION OF PAEDOCOMMUNION
MAJORITY REPORT**

Classical Reformed theology has been virtually unanimous in judging that covenant children ought not be brought to the Lord's Table before the age of discretion. This judgment was supported by such theologians as Herman Witsius (1636-1708) and Herman Bavinck (1854-1921). They defended this judgment by a number of considerations.

First, they distinguished between the meaning of the sacraments of baptism and the Lord's Supper. Baptism is the initiatory sacrament, the Supper is "the sacrament of nutrition by means of solid food."¹

Second, they saw a close relation between the meaning and form of the sacraments, and found the distinction applicable to the form as well. In baptism the recipient of the sacrament is passive. In the Supper the participant is active. The institution of the Supper by Jesus required the taking and eating of bread as solid food, a command that cannot be fulfilled by infants.

Third, they stressed the requirements for the worthy participation in the Supper. The Supper is to be eaten in memory of Christ's death, and in hope of his coming. In I Corinthians 11:26-29 the apostle requires that those who partake are to examine themselves so that they may distinguish the Lord's body and not eat or drink unworthily. Little children cannot fulfill this requirement.

Fourth, these Reformed writers recognized that one motive for the practice of infant communion in the Eastern Orthodox Church was a sacramentalism that viewed the bread and wine as imparting spiritual life. Bavinck replies to this that John 6:53 refers not to a sacramental eating, but to the spiritual and mystical eating of faith. He further argues: "Withholding of the Supper from children deprives them of not one benefit of the covenant of grace. This would indeed be the case if they were denied baptism. One who does this must suppose that the children stand outside the covenant of grace. But it is otherwise with the Lord's Supper. Whoever administers baptism and not the Lord's Supper to children acknowledges that they are in the covenant and share all the benefits of it. He merely denies to them a special way in which those same benefits are signified and sealed when that does not suit their age. The Supper does not convey any benefit that is not already given before in the Word and in baptism through faith."²

The agreement of Reformed theologians on this issue is described with precise scholarship in a learned article presented to the committee by Robert S. Rayburn, the author of a minority report. At the same time, Dr. Rayburn argues that this theological consensus may be more broad than deep. Since the position had already been established in medieval Catholicism and was not effectively challenged in the Reformed churches, the Reformed divines tended to repeat the same arguments rather uncritically. In the literature assembled and on file with the committee, it is evident that a challenging case can be made for reversing the Reformed practice and for admitting little children to the Supper.

The case is made in a two-fold way. First, the analogy between the Passover and the Lord's Supper is appealed to. It is argued that since little children participated in the Passover feast, and in other sacrificial feasts, so, too, they should participate in the Passover feast of the New Covenant, the Lord's Supper. Participation in these covenantal meals is the right and privilege of those who are included in the covenant. Second, the parallel between the two New Covenant sacraments is stressed. Both are signs and seals of the covenant of grace. Neither adds any significant content that is not part of the covenant itself, and conveyed in the Word. If children have a right to be admitted to one sacrament, they have the same right to be admitted to the other. In both cases requirements must be made of adults that could not properly be made of children, but these requirements are the same: repentance and faith. If parents can claim for their children the promise of the covenant signified in the sacrament of baptism, they can equally claim for them the same promise signified in the sacrament of the Supper.

To the argument that Paul requires conditions for worthy participation in the Supper that little children cannot meet, a ready answer is found. Paul is writing to curb disorder at the Supper, and has adults in view. Paedobaptists would not deny baptism to children because requirements may be stated for adults that children cannot fulfill for themselves (Acts 2:38; Rom. 10:13, 14).

¹ Herman Witsius, *The Economy of the Covenants between God and Man*, Vol. II, ET (London, 1837), p. 456.

² Herman Bavinck, *Gereformeerde Dogmatiek*, Vol. IV (Kampen: Kok, 1911), p. 642.

These arguments for infant communion have been polemically applied by some. The Reformed practice has been accused of admitting children to membership among the people of God only to excommunicate them without process by barring them from the table. Or the Reformers have been accused of admitting the children, not to membership in the church, but only to a neutral area of potential membership, a kind of limbo between the church and the world.

It is the thesis of this report that, in spite of the excellent insights in the minority report and in other papers favoring paedocommunion that we have reviewed, the main argument is not sustained. The PCA is well advised to continue the classical Reformed practice of delaying the admission of children to the Lord's Table until they reach a level of maturity at which they can profess their faith and partake of the elements with discernment.

If the little children of believers are to be baptized but not yet admitted to the Lord's Table, the difference in practice must be grounded in a difference between the two sacraments. This report maintains that the two sacraments are to be distinguished, and that there is background in the Old Testament for that distinction. The distinction in the New Testament is even greater, however, because of the heightened fulfillment of the New Covenant.

In its simplest form, the distinction is between a covenant sign that requires the active participation of the one who receives it, and a covenant sign that may be applied to one who is not an agent, but passive in its application. Here we are talking about the sign itself, not about the requirements for the sign or the attitudes that should accompany the observance of the sign. When Bavinck and others describe circumcision and baptism as "passive" sacraments, they are first of all referring to the obvious fact that both may be applied to a tiny infant without its participation. The infant is in no sense the agent of the sacrament, but the one to whom it is applied. For participation in the the Passover or the Lord's Supper, however, some degree of active ingestion is required. This point seems to be taken account of in the present argumentation for paedocommunion. The minority report is not defending the practice of intinction by which a communion wafer is dipped in Eucharistic wine so as to make it possible for a nursing infant to swallow a minute amount of the elements. Rather, the minority report is proposing the participation, not of nursing infants who cannot yet take solid food, but of little children who have matured to the point of handling adequately a diet of solids.

Children participating in the first Passover would need further maturation beyond the nursing stage. The Passover meal consisted not simply of liquids and semi-liquids, but of roast meat, unleavened bread, and bitter herbs. It is highly unlikely that an Israelite father would feel constrained to force such a diet on an infant that was newly weaned. The same would apply to the meat of the sacrificial meals such as the peace-offerings.

The point is simple enough. The Passover differed from circumcision in that children had to be older to participate in it. The nursing child, drinking milk rather than eating meat, could not at that stage participate in the Passover. The point of the distinction is clearly expressed by the author of Hebrews: "[You] are become such as have need of milk, and not of solid food. For every one that partaketh of milk is inexperienced in the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:12-14).

Now advocates of infant communion are presumably ready to agree with this. Indeed, the paedocommunion advocated in the minority report might be described as "communion for little children," since it does not wish to make a case for providing communion to infants on the breast.

But when it is recognized that a certain level of maturity is necessary for a proper observance of the Passover, another possibility emerges. In the heightening of fulfillment by which the New Covenant is related to the Old, is it not possible that the degree of required maturity could be heightened? Could not the transition from milk to solid food symbolize a spiritual maturity of the sort that the author of Hebrews so readily associates with this transition in diet?

We might expect that the active participation of the one celebrating a sacrament would be radically deepened in the fulfillment of the New Covenant. Certainly the distinction of the sacrament from ordinary meals is increased in the New Testament. To be sure, this, too, had roots in the Old Testament. The Passover was first celebrated in the homes of the Israelites about to leave Egypt, and was therefore a last family meal before their hasty departure. When God set his name in Jerusalem, however, the Passover was to be celebrated at the central sanctuary, and became distinct from family meals (Deut. 16:5-7). Jesus instituted the Supper not in a family meal in Bethany, but in the upper room with his disciples. Writing to the church at Corinth to correct abuses at the Lord's Table, Paul urges a greater distinction between the Supper and family meals, "What, have ye not houses to eat and drink in?" (1 Cor. 11:22, 34). He tells the hungry to eat at home, and to recognize the sacrament for what it is.

James B. Jordan, an advocate of infant communion, properly observes that his view is less sacramental.³ He stresses the common meal aspect of the Supper to urge that children, as members of the community of the covenant should not be denied access to the covenantal table. In a similar fashion, it has been argued that the manna, the daily food of Israel in the wilderness, had a symbolic and sacramental force, understood by the interpretation Jesus gave when he presented himself as the true Bread, come down from heaven to give life to the world. Since children ate of manna (there was nothing else to eat), and drank the water from the rock (there was nothing else to drink), and since their food and drink symbolized the life that Christ gives, they may now come to the table where the bread and the cup offer the same symbolism.⁴

The symbolism of the manna and of the water from the rock cannot be denied or minimized. Indeed, Israel should have received both with thanksgiving and faith; they should have perceived the symbolism. There is a sense in which we in the New Covenant should find the symbols of life in Christ in our daily bread. Yet the sacrament of the Lord's Supper is not simply an aspect of our family meals, or a simple community meal together. It is specifically instituted by Christ, and given a meaning by him that is repeated by the Apostle Paul in charging the Corinthians. Jesus did not simply give new meaning to the Passover. The new wine of the kingdom required fresh wineskins. Jesus instituted a new sacrament, using the wine that was no formal part of the original Passover, and the bread that was, but ignoring the flesh of the lamb or the bitter herbs in the dish. The sacrament is constituted as a memorial feast, pointing back to his sacrifice. By faith the participant confesses the meaning of the death of Christ and anticipates his coming again. Because Jesus has accomplished his atonement, the Supper is not simply a meal that contains elements of symbolism, including sacrificial symbolism. It is purely sacramental, an exercise of active faith. For this reason, not to discern the body of the Lord, but to regard it as a simple meal becomes a blasphemy that God will judge (1 Cor. 11:29).

The action of the sacrament lies in the taking and eating. "This *do* in remembrance of me." Participation in the supper is analogous to performing baptism as well as to receiving baptism. To be sure, this sacramental action has been obscured by liturgies that focus on priestly consecration of the elements, ceremonies in which the communicant is made as passive as possible, with the communion wafer being placed upon his tongue. But the Reformed doctrine of the sacrament has properly restored the emphasis to the active initiative of the believer in taking the bread and the cup. The Lord himself gives the bread and the cup; we take them in his name, to remember him. The form of the sacrament requires an active expression of personal faith. It differs significantly from baptism, for baptism is a form of blessing with the addition of a sign of cleansing. In baptism the name of the Lord is given to the one baptized in a formula of blessing. This can appropriately be done to one who does not know or understand the meaning of the blessing that is being pronounced. But the active participation that is required by the form of the Lord's Supper necessitates a conscious response if the sacrament is to have positive meaning.

The necessity of response seems to be acknowledged by those favoring infant communion. James B. Jordan and Glenn Davies both argue that a covenantal response of obedience to parents meets, at a child's level, the requirements for participation in the Supper: the self-examination and discerning the body of the Lord of which Paul speaks in the Corinthian epistle.⁵ An evident danger at once appears. If the quality of obedience to men (even parents) is made the condition of admission to the table rather than repentance and faith, the very meaning of the sacrament will be distorted.

Surely we must recognize not only the danger of regarding our children as outside the covenant of promise, but also the danger of minimizing the need for the active personal faith by which they claim for themselves those promises that have been claimed for them by believing parents.

The traditional Reformed practice has honored the active confession of faith that our Lord has made structural for the observance of the Supper. It has sought to prepare the child to show forth, with understanding, the Lord's death till he come. Admittedly, Reformed practice has at times unduly delayed the time when a child may be prepared to respond in this active way by professing his or her own faith. Yet the need for preparation to participate in the sacrament has stimulated the development of catechetical instruction in the church as well as in the home.

The emphasis on what the sacraments have in common is well founded. Bavinck and other Reformed theologians have appealed to it in defending a delay in admitting children to the Supper: no grace is withheld that is not signed and sealed in baptism. But an appreciation of how the sacraments

³ James B. Jordan, "Theses on Paedocommunion," in the *Geneva Papers*, Special Edition (Tyler, Texas, 1982).

⁴ Christian L. Keidel, "Is the Lord's Supper for Children?" *Westminster Theological Journal* XXXVII, pp. 301-341.

⁵ Jordan, *op. cit.*; Glenn Davies, "The Concept of Covenantal Communion," an unpublished paper. The statements of Davies, in particular, raise the issue of the relation of faith to obedience in the covenant of grace. Is obedience the central response, so that faith can be inferred from it, or assumed to be an element in it, or is faith the leading response, with obedience as the fruit of it?

differ is also important. Participation in the Supper both manifests and requires an understanding of the meaning of union with Christ in his death, an understanding that lies beyond the level of maturity that is attained in infancy or early childhood.

This difference is pointedly stated in the Larger Catechism:

Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

This study committee was erected at the direction of the Twelfth General Assembly "to reassess the PCA's current practice with regard to the Lord's Supper and her covenant children in the light of the overall teaching of Scripture." As a result of our study, we recommend that the PCA continue the practice defined in our standards and administer the Lord's Supper "only to such as are of years and ability to examine themselves."

MINORITY REPORT

The authorities of Reformed theology render an almost unanimous judgment that covenant children before the age of discretion ought not to be brought to the Lord's Table.¹ According to our theologians, while being members of the covenant family of God and recipients of the promises of the covenant entitle our children to the sacrament of baptism, the same considerations are insufficient to confer upon them a right to the Lord's Supper. The virtual unanimity of opinion on this question, though impressive, may, however, be deceptive. Certain considerations suggest that this consensus may be due less to the persuasiveness of the arguments commonly advanced on its behalf than to the absence of serious criticism of a custom which predated the reformation² and, consequently, to a relatively superficial examination of the question. The fact that paedocommunion never became for the Reformed a matter of dispute with the Catholics, the Lutherans, or the anabaptists made it more likely that little thought would be devoted to the question and that the arguments of authorities would be repeated without scrutiny from one generation to the next. Many of our theologians do not even raise the issue in their discussion of the doctrine of the Lord's Supper and the treatment given by others can only be described as perfunctory.³ One can only guess how they would have responded to contemporary criticism of their arguments for they were not required in their day to defend their position against substantial opposition.

That the common opinion of the Reformed church on this matter was and remains ill-considered can best be demonstrated, however, by an examination of the arguments offered on its behalf by two Reformed theologians of impeccable credentials: Herman Witsius (1636-1708) and Herman Bavinck (1845-1921). Both devote more attention to the question than is common and both present the received position against the background of the arguments of an advocate of the participation of covenant children in the Lord's Supper.

1 For a discussion of the pertinent biblical material consult C. Keidel, 'Is the Lord's Supper for Children?' *WTJ XXXVII* (1975) pp. 301-341 and R. Beckwith, 'The Age of Admission to the Lord's Supper.' *WTJ XXXVIII* (1976) pp. 123-151. In my judgment, Keidel has exposed the vulnerability of the exegesis and biblical theology customarily invoked to support the exclusion of little children from the supper. Beckwith attempts to overturn Keidel's conclusions but does not succeed. He scores a few points against Keidel's reasoning but leaves the argument as a whole unscathed. Indeed, it may be that Beckwith has strengthened Keidel's case in providing full documentation of the fact that young children regularly participated in the passover in first century Judaism.

For a summary of the Reformed authorities cf. B. DeMoor, *Commentarius perpetuus in Johannis Marckii Compendium*, Pars V, Caput XXXI, xii, p. 643.

2 The opinion of Thomas Aquinas, for example, is similar to that of reformed writers. 'Sed quando iam pueri incipiunt aliqualem usum rationis habere, ut possint devotionem concipere huius sacramenti, tunc potest eis hoc sacramentum conferri.' [But as soon as children begin to have some use of reason, so that they are able to grasp the sanctity of this sacrament, then it is possible for this sacrament to be brought to them.] *Summa Theologiae*, Pars IIIa, Questio LXXX, Articulus 9. Thomas' statement suggests that he may have considered the age of discretion to be lower than it has ordinarily been thought to be in the Reformed church. Cf. the statement issued by Rome in 1910: 'Aetas discretionis tum ad confessionem tum ad s. communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra.' [The age of discretion first for confession then holy communion is that in which the child begins to reason, that is, about seven years, more or less.] H. Denzinger, *Enchiridion Symbolorum*, 17th ed., Friburg, 1928, p. 588 No. 2137. Cf. T. Ware, *The Orthodox Church*, Baltimore, 1963, p. 295. Among Reformed writers a variety of opinions is found as to the age of discretion. Some suggest fourteen years of age as roughly suitable for the generality of covenant children. More commonly it is held that the age for admission to the supper will vary from child to child for it depends upon spiritual capabilities and virtues which may be present in some very young children and absent in some much older. Cf. A. Kuyper, *Dictaten Dogmatiek*, Vol. IV, De Sacramentis, p. 194; Walaeus in DeMoor, *op. cit.*, p. 647. 'Agnosco, multos nostrorum in alteram extremum peccare; qui existimant, nefas si alii plene iam adulti ad coenam admittantur.' [I know many of our men err to the other extreme who suppose it to be a mistake for anyone but a fullgrown adult to be admitted to the Supper.]; and Voetius, *Tractatus Selecti de Politica Ecclesiastica*, Series Secunda, ed. J. Hoedemaker, Amsterdam, 1886, p. 221. 'Quod ad Pueros, non possumus omnes ad parem aetatis mensuram astringere. Sunt enim in quibus cognitio spiritualis, studium ac zelus pietatis, mores graves ac compositi supplent defectum aetatis. Minime tamen probandum est, quod pariter omnes aut plerique post decimum quantum aetatis annum... ad communionem recipiantur.' [With respect to children we are not able to bind everyone to the same measure of age. There are those in whom spiritual knowledge, devotion to piety, and a serious and settled character make up for a lack of years.]

3 This is strikingly demonstrated in the treatment of the question in two of the most thorough and authoritative dogmatics of the mature Reformed theology. Turretin merely assumes that the supper is for adults and makes mention of the matter only in his discussion of another question: 'An ex Dei praecepto omnibus et singulis fidelibus adultis utrumque Eucharistiae Symbolum administrari debeat? An vero usus Calicis Populo interdicendus sit?' The chapter thus titled is a defense of the communion in both kinds and infant communion enters the argument only incidentally. In rebutting a variety of arguments advanced in support of the practice of giving only the bread to the congregation, he notes that some have claimed the ancient practice of the communio infantium as evidence of the Father's support for the communion in one kind. Turretin admits that infant communion was common in the Latin church until the twelfth century but argues, citing Cyprian and Augustine, that it cannot at all be demonstrated that infants communicated in only one kind. *Institutio Theologiae Elencticae*, 1688, Locus XIX, Question XXV, xxx. Turretin's entire presentation of the Locus De Sacramentis is an illustration of the profound influence polemics exerted upon the treatment of this doctrine in the Reformed manuals. Mstricht, on the other hand, directly addresses the question of who should communicate, but takes but nine words and a nod at 1 Cor. 11:28-29 to answer in the negative regarding children. *Theoretico-Practica Theologia*, 1725, Liber VII, Caput V, xiii.

Witsius⁴ comments regarding child communion appear in his discussion of the requirements for worthy communicating.

XXX. We may easily gather from what we have quoted from Paul what to think of the communion of infants. It appears to have been a custom in the ancient church to put the symbols of the holy supper into the mouths of infants just after baptism. A practice still observed by the Orientals. I will here subjoin the words of Metrophanes Critopulus Hieromonachus,⁵ confess. c. ix: 'But even infants themselves are partakers, beginning immediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For, if he be an Anabaptist, we use this saying against him: "Suffer little children, and forbid them not to come unto me," Matt. xix.15. Also that other: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi.53. But the prophetess Anna makes very much for us, who dedicated Samuel from his early infancy to God; who also requires the first-born of the Jews to be given up to him, from their very birth, though not yet endowed with a competent measure of understanding. But if our adversary be no Anabaptist, we will also use the very same arguments against him, which he uses for infants against the Anabaptists; that as they ought to be baptized, so also to be made partakers of the Lord's Supper. And thus with the help of God we have got the better of our argument.' Thus far Metrophanes.

XXXI. But we are of a quite different opinion. For, all the words of our Lord's command (with respect to this sacrament) are so expressed that they cannot belong to infants, who can neither receive the bread nor eat it, unless it be chewed for them or soaked. For 'babes are fed with milk, and not with meat,' I Cor. iii.2, Heb. v. 12. Infants cannot examine themselves nor discern the Lord's body, nor show his death, all which we have just heard the apostle requires of communicants.

XXXII. The arguments of Metrophanes are very easily refuted. For, 1st. It does not follow because our Lord was willing that young children should come unto him, and declared that theirs was the kingdom of heaven, that they are to partake of the supper. Christ is there speaking of spiritual and mystical communion with himself, which does not imply any sacramental communion whatever; but that only, of which the subjects he is speaking of are capable. 2dly. The nature of baptism and of the supper is different. Baptism is the sacrament of regeneration and ingrafting in the church; in the administration of which, the person to be baptized is merely passive; to the receiving of that the Scripture does not so universally require self-examination and the showing the Lord's death. And therefore it may be properly applied to young children. But the supper is the sacrament of nutrition by means of a solid food; to the partaking whereof, the communicants are required to perform certain actions both by the body and the soul, of which infants are incapable, and therefore it belongs to those who are come to the years of discretion, and not to little children. 3rdly. Our Lord, John vi. 53, is not treating of a sacramental but of a spiritual and mystical eating by faith. For neither was the Eucharist then instituted or known; nor will any one readily urge such an absolute necessity for the eucharist as that without it none can be saved; which yet our Lord asserts of that eating of his flesh. 4thly. The example of the prophetess Anna, who consecrated Samuel a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents to give up their children as early as possible to the obedience and service of God. 5thly. And what they pretend concerning the dedication of the first-born of the Jews to God, is still more impertinent. For that dedication of the first-born, previously to the setting apart the tribe of Levi, showed that they were God's, and to be employed to his service; in them the other children were accounted to be consecrated, and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the eucharist.

⁴ *The Economy of the Covenants between God and Man*, Vol. II, ET: London, 1837, pp. 455-456.

⁵ Metrophanes, a Greek theologian of the 17th century, was sent by his patriarch to England in 1616 in order that he might receive instruction at Oxford in the doctrine of the Church of England. It was hoped that this would better equip him to defend the Orthodox Church against the influence of the Jesuits, who were enjoying some success in the east due, so the patriarch supposed, to the inability of the ill-educated orthodox clergy to counter their teaching. Metrophanes also visited several Lutheran Universities. He later became patriarch of Alexandria.

Bavinck's⁶ discussion adds further considerations to those advanced by Witsius.

...the children are excluded. Trent condemned only the necessity not the lawfulness of child communion. Among the Reformed Musculus⁷ agreed. He put forward these reasons: 1) that whoever possesses the thing signified has right also to the sign; 2) that, as appears from baptism, children are able to receive the grace of the new birth, they are also able without consciousness to be nourished in that spiritual life; 3) that Christ, the saviour of his whole congregation, is also the saviour of the children and feeds them all with his body and gives them all to drink of his blood; and 4) that the admonition to self-examination in I Cor. 11:26-29 is not intended by the apostle as a general requirement. But all these reasons lose their force in the face of these considerations. 1) In the OT there was a great difference between circumcision and the passover. Circumcision was prescribed for all male children, but the passover, not at once with the institution of it, but later in Palestine, was celebrated in the temple of Jerusalem. Very young children were in the nature of the case excluded. 2) In the same way there is a great difference between baptism and the Lord's Supper. Baptism is the sacrament of the new birth, wherein the individual is passive. The Lord's Supper is the sacrament of growth in fellowship with Christ, of the nurture of the spiritual life, and it supposes conscious, active participation in those who receive it. 3) Christ instituted the Lord's Supper in the midst of his disciples, saying to them all: 'Take, eat, drink.' These words suppose that they would take the bread and wine from his hand. And Paul says that the congregation at Corinth came together in order to eat and gives no other impression than that only grown persons in possession of intellectual powers participated in the supper. 4) In I Cor. 11:26-29 the apostle emphatically sets forth the requirement that before the supper, men examine themselves so that they may distinguish the body of the Lord and not eat and drink unworthily. This requirement is set forth in an entirely general fashion, directed to all participants in the supper, and therefore, in the nature of the case, excludes children. 5) Abstaining from the supper causes children the loss of not one benefit of the covenant of grace. This would indeed be the case if they were denied baptism. For no one can deny baptism to children except he think that they stand outside the covenant of grace. But it is otherwise with the Lord's Supper. Whoever administers baptism and not the Lord's Supper to children acknowledges that they are in the covenant and share all the benefits of it. He merely denies them a special manner by which those benefits are signified and sealed during the time it does not suit their age. The supper gives not one benefit which is not granted already beforehand through faith in the Word and baptism.

In this matter Witsius and Bavinck are thoroughly representative of the Reformed consensus and, so far as I am aware, they omit no important argument advance against paedocommunion by our theologians.⁸

In my judgment, careful scrutiny of these arguments against child communion will show them to be without substance and insufficient to turn aside the straightforward and fundamental considerations urged in support of the participation of covenant children in the supper by Metrophanes and Musculus.

1) The centralization of the passover in Jerusalem as one of the pilgrimage feasts, proves nothing. Women were likewise not required to attend and children did participate, indeed were required to participate, in other sacrifices and offerings (Deut. 12:4-7, 11-14; 14:22-26; 15:19-20; 16:10-11).⁹ If young children were excluded from the passover because they were incapable of understanding and thus worthy partaking, it is difficult to explain why they were welcome at these other sacrificial meals.

6 *Gereformeerde Dogmatiek*, Vol. IV, Kampen, 1918, pp. 641-642.

7 Wolfgang Musculus (1497-1563) was an early Reformed theologian with extensive contacts with Lutheranism. He was a student of Bucer in Strassburg and later professor of theology in Bern. His *Loci Communes* was published in 1560, one year after the publication of the final edition of Calvin's *Institutes*.

8 Cf. DeMoor, *op. cit.*, pp. 643-647; J. Murray, *Christian Baptism*, Philadelphia: 1972, pp. 76-79.

9 The force of these texts seems to me to be especially strong. To deny the supper to covenant children in the face of this Old Testament practice surely requires clear and straightforward instruction to that effect. Here is a commandment to partake of sacramental meals with our sons and daughters, which commandment has never been rescinded.

While it is sometimes maintained that young children, children younger than the age of discretion did not eat the passover, it is generally acknowledged that they did. L. Berkhof, for example, writes: 'Children though they were allowed to eat the passover in the days of the Old Testament, cannot be permitted to partake of the table of the Lord...' *Systematic Theology*, 4th ed., Grand Rapids: 1949, p. 656. The texts listed above together with the instructions for the passover given in Ex. 12 seem clearly to require that young children did participate in the passover and these other sacral meals. Cf. Keidel, *op. cit.*, pp. 307ff.

2) An important argument advanced by both Witsius and Bavinck is that there is a great difference between the two sacraments: baptism being the sacrament of regeneration and thus in it the individual is passive; the supper being the sacrament of nourishment and thus requires intelligent participation on the part of anyone who receives it.

It is to be observed, in the first place, that as it is used by the opponents of paedocommunion this argument is an instance of the fallacy of *petitio principii*. The argument begs the question because it amounts to the conclusion which must be demonstrated rather than a demonstration of the conclusion. No doubt, if the two sacraments differ in nature in this way, child communion is excluded; but this difference is precisely the point at issue. As an argument, therefore, it is worthless.

It may be said, however, that this conclusion regarding the sacraments is dubious for a variety of reasons. There is no doubt that baptism may be designated the sacrament of initiation and the supper the sacrament of nutrition. But this nomenclature signifies nothing in regard to the passivity or activity of the recipient of each sacrament, a subject never raised and a distinction never made in Scripture. Further, though commonly enough so designated in the Reformed manuals,¹⁰ it does a grave injustice to the statements of Scripture to distinguish baptism from the supper by designating the former as the sacrament of regeneration. Our Confession of Faith and catechisms rightly express no such diminished concept of baptism. Baptism signifies our union with the triune God in Christ and the whole of our salvation which flows from that union (Rom. 6:3-6; Gal. 3:27-28; Col. 2:11-12; I Cor. 12:13) and is the seal of the righteousness which is by faith (Rom. 4:11).¹¹ The signification of the two sacraments cannot by appeal to Scripture be shown to be fundamentally different.¹² In addition, the requirement of faith and repentance as conditions for the baptism of an adult renders the appeal to the "passivity" of the baptized without force. Certain "conscious activity" is required of an adult for and in baptism and for worthy participation in the supper. If the one activity does not constitute an objection to paedobaptism, it is difficult to see how the other would invalidate paedocommunion.

What is more, this argument assumes the doubtful premise that children born into a family would be denied nourishment for a number of years. It seems to me altogether odd that the distinction drawn by these writers between baptism as a sacrament of regeneration and the supper as a sacrament of nourishment should be employed as an argument *against* child communion. Something one must always see to on behalf of newborns is their nourishment! The fact that, after all, the supper, as the passover before it, is a meal ought to alert us to the unlikelihood that it is the intention of the Lord Jesus Christ that the adults eat while the little ones watch them eat.

3) The words of institution to which Bavinck appeals no doubt are meant to be understood, as are the words of the baptismal formula which are pronounced over infants. The spoken word often precedes the understanding, indeed gradually calls forth understanding and assent in covenant children as in adults outside of the covenant community.

Moreover, in this appeal to the command to take and eat, which obviously cannot be heeded by infants, a certain inconsistency in argumentation is exposed. This argument figures in several treatments of this question by Reformed authorities. Against the Orthodox practice of communion immediately after baptism--that is, in earliest infancy and before weaning--it has weight. However, to employ this argument at all raises the presumption that when a covenant child is able to take and eat he is to be admitted to the table. But, this is true of very young children. The Orthodox custom seems clearly to be contrary to the pattern of the passover,¹³ but very young children sat at the passover table in Israel and very young children can take food and drink from an elder's hand. There seems to be an admission of this in the literature though without a reckoning with its implications.¹⁴

10 Cf. *Synopsis Purioris Theologiae*, Editio Sexta, 1881, Disputatio XLIV, ii, p. 490: "Horum autem Sacramentorum primum est Baptismus, quod ideo Sacramentum regenerationis nostrae et initiationis in ecclesiam appellatur..." [The first of these sacraments is baptism which for that reason is called the sacrament of our regeneration and initiation into the church...] and Maastricht who entitles his chapters on baptism and the supper *De Sacramentis regenerationis* and *De Sacramentis nutritionis* respectively.

11 Though not denying that the signification of baptism includes regeneration, John Murray writes: "There does not appear to be in the New Testament any passage which expressly says that baptism represents purification from the defilement of sin, that is to say, regeneration." *Op. cit.*, p. 7.

12 Bavinck himself seems to acknowledge this in the final sentence of the portion quoted from him above.

13 Cf. Keidel, *op. cit.*, pp. 307-310. In addition, it is founded on a doctrine of the necessity of the sacraments which is clearly mistaken. That this false reason for infant communion receives some prominence in Reformed criticism of the practice (cf. Voetius, *op. cit.*, p. 221; DeMoor, *op. cit.*, pp. 644-645) raises the possibility that paedocommunion was rejected over hastily as a result of its association in many minds with defective and dangerous views of the nature and efficacy of the sacraments.

14 Cf. Calvin, *Institutes*, IV, xvi, 30 ["...the Supper is given to older persons who, having passed tender infancy, (qui superata teneriore infantia...), can now take solid food."]; DeMoor, *op. cit.*, p. 643 ["...Infantes recens baptizati..."]; and Murray, *op. cit.*, pp.

4) The appeal to I Cor. 11:27-29 cannot bear the weight which the opponents of paedocommunion place upon it. That the requirement of self-examination as stated here by Paul is, for our authorities, the principle argument against child communion is easy to demonstrate. It is the only argument advanced against the idea by many and is often presented as sufficient in itself to quell all debate.¹⁵ The cumulative effect of this repeated rejection of paedocommunion on the sole basis of a perfunctory appeal to I Cor. 11:28 and without attention to possible objections to this argument is to establish two impressions: 1) the consensus against child communion was so complete and so much taken for granted that neither argument nor careful reflection was thought to be required and 2) the reformed consensus on this subject has *never* rested on a substantial biblical or theological foundation.

As the context makes clear and as the commentators confirm, Paul's remarks are specifically directed against an impious and irreverent participation (a true *manducatio indignorum*). Much more

77, 79 ["We can readily detect that there is in the elements used and the actions involved something that is not congruous with *early infancy*."] (My italics)

Too frequently one encounters in our literature a complete failure to reckon with the implications of the difference between the nursing infant and the weaned child or of the difference between the beginnings of understanding and conviction and the maturity of faith. For example, William Ames has nothing more to say on the question of the participation of children in the Supper than this; "But the Supper is to be administered only to those who are visibly capable of nourishment and growth in the church. Therefore, it is to be given not to infants, but only to adults." *The Marrow of Theology*, ET: Boston, 1968, p. 212.

15 In the following collection of citations, the quoted material in every case (with the possible exception of Heidegger whose context I was unable to examine) represents the entire statement on paedocommunion to be found in the work in question. T. Beza, *Quaestionum et Responsonum Christianarum Libellus*, Pars altera, 1580, p. 137 'Deinde quos aetas ipsa ostendit non esse suae ipsorum probationi faciendae idoneos, non quidem ut indignos, sed ut nondum aptos commonefaciendos ne sibiipsis exitium accersant.' [Next those who by reason of their age show themselves to be unable to examine themselves, not indeed because they are unworthy, but because they are not yet able to be warned lest they should bring ruin upon themselves.]; Z. Ursinus, *Commentary on the Heidelberg Catechism*, ed. D. Pareus, ET: Columbus, 1851, p. 429. 'They are to be admitted to the Lord's Supper by the church, 1. Who are of a proper age to examine themselves, and to commemorate the Lord's death, according to the command: "This do ye in remembrance of me." "Let a man examine himself, and so let him eat of the bread." "Ye do shew the Lord's death till he come." (I Cor. 11:25, 26, 28.) The infant children of the church are therefore, not admitted to the use of the Lord's Supper even though they are included among the number of the faithful.'; Voetius, *op. cit.*, p. 220 'De Infantibus absolute Neg. hac una ratione, quod non possint seipsos probare et explorare, nec actualem habeant resipiscentiam, fidem, novam obedientiam, mortis dominicae annuntiationem: super quibus se explorare debent. Atqui et istud et illud est requisitum necessarium a Cor. 11. v. 16. 28. 29. 30. 31.' [Regarding infants absolutely not for this one reason, that they would not be able to test and examine themselves, nor would they have actual repentance, faith, new obedience, proclamation of the Lord's death, concerning which things they ought to examine themselves. But, in fact, both the latter and the former are required in I Cor. 11: 16, 28-31.]; *Synopsis Purioris Theologiae*, *op. cit.*, XLV, xiv, p. 507: 'Quod enim hic circa Apostolos gestum, post Apostolos non ad Pastores modo, sed et reliquam Ecclesiam retulit, I Cor. 11...iisque in pietatis statu consistentibus (quantum quidem humanitus sciri potest, occultis Deo relictis) non autem, non Baptizatis Catechumenis, aut Lapsis... Unde ait Apostolus, Probet unusquisque seipsum, etc.' [For what here happened with the apostles, afterwards the Apostle refers not only to pastors but also to the rest of the church, I Cor. 11...and to those living piously (so far indeed as it is possible humanly to know; the secret things being left to God) but on the other hand not to baptized catechumens, or to the lapsed... Whence the Apostle says, 'Let everyone examine himself', etc.]; M. F. Wendelinus, *Christianae Theologiae*, 1646, p. 549 'Igitur ab usurpatione sacrae caenae excluduntur. 1) Infantes: qui ad Domini caenam non sunt admittendi, 1. Quia memoriam mortis Domini non possunt recolere. 2. Quia se non possunt praeparare ad dignum huius sacramenti usum: Atqui utrumque requiritur a communicantibus. I Cor. 11. v. 24. 25. 26. 29. Interim veteres doctores, ex traditione Apostolica, quam pratenderunt, etiam infantibus caenam dominicam ad salutem necessariam esse iudicant.' [Then from the use of the holy supper are excluded 1) Infants: who are not to be admitted to the Lord's Supper, 1. Because they are not able to remember the history of the death of the Lord. 2. Because they are not able to prepare themselves for the worthy use of this sacrament: and both are required of communicants. I Cor. 11:24-26, 29. However, the Fathers, from the apostolic tradition, as they alleged, still judged, in the case of infants, the Lord's Supper to be necessary for salvation.]; J. Heidegger in H. Heppel, *Reformed Dogmatics*, ET: 1950, p. 654 ['After the first Supper all believers and true Christians are added to the number of communicants who have duly examined themselves and have learned these mysteries and shewn themselves to be clean and upright in life. Let each one examine himself and so let him eat of that bread and drink of that cup, I Cor. 11:28. In the number of these infants are not included.']; B. Pictet, *Theologia Christiana*, Pars Secunda, 1733, p. 651; 'Coena non debet administrari nisi adultis, non vero infantibus, ut crederetur multi ex veteribus; nam maximum est discrimen inter Baptisum et Coenam. 1. Baptismus est sacramentum initiationis in Ecclesia; at sacra Coena est sacramentum institutum ad nutriendum animam et confirmandam fidem, per commemorationem beneficiorum Christi; primi sunt capaces infantes; secundi tantum adulti. 2. Illud confirmatur ex eo quod Paulus exigit examen ab iis qui recipiunt sacram coenam, at examinis non sunt capaces infantes, non autem magis mirum videtur, Baptizatos infantes non admitti ad coenam, ac non mirandum erat, si circumcisi infantes olim Pascha non comederant.' [The Supper ought not to be administered except to adults, especially not to infants, as many among the ancients thought; for there is a great difference between Baptism and the Supper. 1. Baptism is the sacrament of initiation into the church; but the holy Supper is the sacrament instituted for the nourishing of the soul and for confirming faith through the commemoration of the benefits of Christ. Of the first infants are capable, of the second only adults. 2. That is confirmed by the fact that Paul demands examination from those who receive the holy Supper, and infants are not capable of examination; moreover it does not seem more surprising that baptized infants should not be admitted to the Supper than it was surprising that formerly circumcised infants did not eat the passover.]; J. a Marck, *Medulla Christianae Theologiae*, Editio Prima Americana, 1824, p. 290: 'Ad Communionem hanc admittendi sunt, non...infantes baptizati, cum hi se ipsos probare, corpus Domini discernere, et Mortem eius annunciare nequeant...' [Baptized infants are not to be admitted to this sacrament since these would not be able to examine themselves, discern the Lord's body, and proclaim his death...]. Cf. Mastricht, note 10 above; Kuyper, *op. cit.*, p. 194; Berkhof, *op. cit.*, pp. 656-657. Our American Presbyterian manuals (e.g. those of the Hodges, Dabney, and Shedd) do not devote even this negligible attention to the question.

would need to have been said before it could be concluded that Paul was speaking to the general question of who may come to the table, or to the question of children's participation, or that he intended to exclude them from the supper. We do not understand Acts 2:38 to deny baptism to little children, Rom. 10:13-14 to deny them salvation, or 2 Thess. 3:10 to deny them food.

An appeal to I Cor. 11:28 is rendered all the more dubious an argument against paedocommunion by the incontestable fact the Old Testament contains similar warnings against faithless and hardhearted participation in the sacraments, similar calls to self-examination before participating, even (as in I Cor. 11:30) threats of death for such offenders (Isa. 1:10-20; Amos 5:18-27; Jer. 7:1-29). Yet these warnings can in no way be said to have invalidated the practice or the divine warrant for family participation in the sacral meals as prescribed in the law.

5) A further consideration arises from the Reformed definition of a sacrament as a sign and seal of the covenant of grace. The sacraments accompany promises made to members of the covenant community and the commandments of God which his people are summoned to obey. The sacraments do not add to the covenant revelation of God, they signify and confirm it. There is nothing in the sacrament which is not already and more comprehensively in the Word. Baptism is conferred upon covenant children precisely because God has made promises to them and summoned them to live for him even in their earliest days. On this understanding of the sacraments and without clear warrant otherwise in Scripture it appears difficult to justify withholding the seal and thus divorcing it from the promises which clearly have already been made and from the summons which has already been issued. The bearing of these considerations on the issue of child communion is illustrated beautifully by Bavinck's fifth argument, which appears to be less a reason than an apology for the exclusion of children from the table.¹⁶ Where does Scripture ever suggest that a participant in 'all the benefits of the covenant of grace' is to be denied the sign and seal of those benefits? Against Witsius it should be said that Christ's invitation to the children (Matt. 19:13-15) cannot be so easily judged irrelevant to this question. Spiritual and mystical communion with Christ most certainly does imply sacramental communion with him, for the one signifies and seals the other.

Another way of putting this objection to the received practice in the reformed church is to point out that the custom of excluding covenant children from the table can be derived from no principle of Reformed ecclesiology. The visible church is defined as "all those...that profess the true religion, together with their children..." (WCF XXV, ii); the sacraments are said to be "holy signs and seals of the covenant of grace...to represent Christ and his benefits, and to confirm our interest in him: as also to put visible difference between those that belong unto the church and the rest of the world..." (XXVII, i); and further it is maintained that "The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New" (XXVII, v). From these principles of our ecclesiology the practice of infant baptism is derived and by no application of these same principles is it possible to invalidate paedocommunion. On the contrary, paedocommunion seems to be as much the necessary consequence of this ecclesiology as paedobaptism.

Christian parents begin to teach their little ones at a very early age, indeed at the dawn of consciousness, that the promises of God are theirs to hold and the law of God is theirs to keep. If the Word can be given to them at such a tender age, the sign and seal of it not less so. The nurture of covenant children is continuum, having its beginning before a child is in full possession of rational powers. As the supper is a visible word, there is no reason why it too should not make its contribution over the whole course of the spiritual upbringing of a covenant child.¹⁷

¹⁶ Perhaps this consideration accounts for the fact that Murray is more tenacious in his defense of infant baptism than in his opposition to child communion. 'At the outset it should be admitted that if paedobaptists are inconsistent in this discrimination, then the relinquishment of infant baptism is not the only way of resolving the inconsistency. It could be resolved by going in the other direction, namely, of admitting infants to the Lord's supper. And when all factors entering into this dispute are taken into account, particularly the principle involved in infant baptism, then far less would be at stake in admitting infants to the Lord's supper than would be at stake in abandoning infant baptism.' *Op. cit.*, p. 77.

¹⁷ Cf. Psalm 22:9. Though in this case Murray is speaking of infant baptism, the following words may well be even more appropriate with respect to paedocommunion. 'It is objected that infants cannot understand the meaning of that which is dispensed. Of course they cannot. But that they derive no benefit from baptism or that it is not the divine method of signifying and sealing blessings to them is by no means a proper inference. The same objection would apply to circumcision and would impinge upon the wisdom and grace of God who instituted it. The same objection, if valid, would apply to Christ's blessing of little infants. This objection, in fact, rests upon the iniquitous assumption that all blessing is contingent upon conscious understanding of its import on our part. Are we to say, for example, that it is of no avail to the infant to be born and nurtured in a Christian family simply because the infant has no conscious understanding of the great blessing that belongs to him in the care, protection, devotion, and nurture of Christian parents?... The means of grace are the channels along which the saving and sanctifying grace of God flows. To be in the channel of grace by God's appointment is of deepest consequence. It is only worldlywise calculation and not reasoning inspired by the recognition of the methods of divine grace that can find force in this type of objection.' *Op. cit.*, pp. 74-75.

6) Certain practical considerations are further to be urged in support of the participation of young children in the supper. First, the impression which the Word is intended to make in this tangible and visible form seems in many ways especially suited to young children. Second, the celebration of the supper with their children, as well as preparation for it, would provide parents with a regular and most important opportunity for instruction and examination, as the passover provided in ancient times. Third, paedocommunion would reinforce a conviction, much needing reinforcement today, namely, that covenant children are to be holy and pure members of Christ's body, lovers of God and of the brethren from the very beginning. This in turn would reinforce the responsibility and the right of the elders to rule over the whole church, including children, even naughty children, whose naughtiness too frequently becomes, by the age of discretion, a wilfulness and rebellion which leads to death.

For all of these reasons I conclude that the burden of proof rests heavily on those who would exclude covenant children from the supper and that the common position of our churches cannot be sustained unless supported by better arguments than those which have historically been advanced on its behalf. "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." "The kingdom of heaven is like a king who prepared a wedding banquet for his son..."

There is, of course, a danger inherent in the practice of paedocommunion. That a young covenant child partakes of the supper could lead to a false presumption of salvation both in his own heart and in the mind of his family and church. This is precisely the danger inherent in infant circumcision and baptism and often sadly illustrated in the history of Israel and Christianity. But in our church there is agreement that the "risk" of infant baptism is best provided for not by the abolition of the divinely instituted order but by the insistence upon its practice only in the context of covenant faithfulness on the part of parents and church. It should be noted, on the other hand, that our present practice is not without dangers. At present we risk promoting superstition by divorcing the Word from the sacrament. Believing they have right and title to it, we begin to give the Word to our children as soon as or even before we give them solid food; but for the sacrament they must wait. The implication is that there is some new divine communication, some supernatural efficacy which the sacrament contains but the Word does not, or that the sacrament unlike the Word, has an intrinsic power and is not merely an instrument by which the Spirit ministers grace to the heart. Our authorities vigorously deny this,¹⁸ but our practice suggests it. A further temptation in our practice to which I believe our children often succumb is disillusionment with the sacrament. Making covenant children, many of who have been believers from their mother's breasts, wait for the sacrament until adolescence or later naturally awakens in their hearts eager expectations of the sacrament's efficacy suddenly and permanently to raise their spiritual affections to a new pitch, expectations which are and cannot but be disappointed. The confusion, disappointment, and frustration of many earnest Christian people over the frequent failure of the sacrament to warm their affections, to bring tears, to leave its impression upon their hearts for days afterwards is a problem of real urgency today for pastors. Could it not be that our practice of delaying participation in the sacrament and, in that way, divorcing the Word from the sacrament tempts our children to think of the operation of the sacrament as being very different from the operation of the Word and creates exaggerated expectations for the sacrament which in turn have led to confusion and, not infrequently, disillusionment.

The majority of the committee very rightly has the highest regard for and loyalty to the doctrine and practice which we have received as our inheritance. Surely after four and a half centuries of virtual unanimity on the question of paedocommunion it is natural to be suspicious of what amounts to a charge that virtually without exception our theologians and our fathers and mothers in the faith have all these generations been deaf to the Lord speaking in the Scriptures concerning the place of our children at his table. Nevertheless, it is a most fundamental conviction of our church that the supreme authority for doctrine and practice must be the Lord Christ speaking in the Scriptures. Such unqualified submission to the Word of God requires not only that we constantly subject our doctrine to the test of fidelity to the Scriptures but that we willingly receive correction from the Word. This should be much easier, of course, if, as I have maintained, the doctrine or the practice has never received anything more than superficial consideration.

All respect to the committee for a report which presents the case for retaining our traditional practice with considerably more sensitivity, imagination, and discrimination than one will find in our standard authorities. Nevertheless, I can only conclude that the committee report fails adequately to

18 Cf. Robert Bruce, *The Mystery of the Lord's Supper: Sermons on the Sacrament preached in the Kirk of Edinburgh in A. D. 1589*, ET: London, 1958, pp. 63-64: "Why then is the Sacrament appointed? Not that you may get any new thing, but that you may get the same thing better than you had it in the Word"; Berkhof, *op. cit.*, p. 654: "The grace received in the sacrament does not differ in kind from that which believers receive through the instrumentality of the Word. The sacrament merely adds to the effectiveness of the Word, and therefore to the measure of the grace received."

answer the gravamen of the charges lodged against the practice of excluding our children from the supper.

It is, of course, conceivable that in the era introduced by Christ and his apostles there was such a heightening of the degree of required maturity for participation in the second sacrament as the committee report maintains. This is precisely what baptists have argued in denying the support for infant baptism which we derive from the connection between circumcision and baptism. Our theologians have acknowledged that there are differences between the pre-Christian and Christian economies but have rightly insisted both that these differences concern the form only and not the substance of the covenant of God in Christ with his people and that the membership and participation of the children of believers in the covenant community, the church of God, belong not to the form but to the substance of God's covenant and of the workings of divine grace.

Further, while such a heightening as might have implications for the admission of covenant children to the table lacks any direct textual support, it surely cannot be contested that a *prima facie* case can be made for the relevance of the practice of including children in the passover and other sacrificial meals for the church's practice of the Lord's Supper. Indeed, the case can be made for paedocommunion in precisely the way we are accustomed to argue for paedobaptism (e.g. there is no statement in the New Testament invalidating the practice of the Old; the theology of children and the membership of covenant children in the church of God upon which Reformed understanding of paedocommunion is based are seconded in the New Testament; there is no instance in the New Testament of what would seem to be a prerequisite for the argument that the Old Testament order has been superseded, viz., a record of or at least some hint of a covenant child being prepared for admittance or being admitted to the table in his adolescence or young adulthood; etc.). In addition it may be noted that certain necessary concomitants of our present practice wholly lack textual support (e.g. that there are two types of members in Christ's church and that adolescent or young adult members of the covenant community are required to "profess faith" for entrance into the fulness of their covenant privileges).

We would do well to remember that the self-evidence of the correctness of the traditional application of I Cor. 11:27-28 to the issue of paedocommunion is seriously impeached by the widespread practice of paedocommunion in the western church until the twelfth century and in the eastern church to the present and by the fact that the Lord's Supper was lost to the church's children in the west not as a result of a purification of the church's practice of the sacrament but rather as the result of a horrible corruption of it.¹⁹

I do not at all doubt that it is the desire of us all to be faithful to the Scriptures in this matter. For this reason I urge the church not to be precipitate in disposing of this question. Surely it cannot be denied that arguments of considerable weight, deriving naturally from the statements of the Scriptures and deeply embedded in Reformed ecclesiology, are being advanced in many quarters today in favor of rethinking our tradition. We give thanks to God for our forefathers and wish to be loyal to the rich and biblical tradition which they have bequeathed to us. But neither such gratitude nor loyalty to our historic doctrine and practice requires that we invest unqualified confidence in the infallibility of our authorities or in the correctness of every part of our tradition. No conviction as fundamental to our faith as the supreme authority of the Scriptures will remain untested. Let us take great care to ensure that it is the Scriptures and not the custom of centuries to which we are submitting ourselves. Even the Lord's disciples, accustomed as they were in their day to circumcized infants and children at the passover table,²⁰ had to be reproached by him for their failure to discern how unqualified is the welcome which is extended to our children in the church of God (Mk. 10:13-16).

You gave us his body to eat,
His holy blood to drink
What more could he have done for us?

Let us not deny it to little children
Nor forbid them
When they eat Jesus' body.

Of such is the kingdom of heaven
As Christ himself told us,
And holy David says also:

¹⁹ Cf. Keidel, *op. cit.*, pp. 301-304.

²⁰ Cf. Beckwith, *op. cit.*, p. 148.

From the mouths of small children
And of all innocent babes
Has come forth God's praise
That the adversary may be cast down.

Praise God, you children
You tiny babes,
For he will not drive you away,
But feed you on his holy body.²¹

Robert S. Rayburn

²¹ From fifteenth century Hussite communion hymns. The hussite reform in Bohemia included the restoration of the communion in both kinds, frequent communion, and communion for children. D. Holeton, 'Infant Communion--Then and Now,' *Grove Liturgical Study* No. 27 (1981) pp. 9-15.

APPENDIX W

RULES FOR ASSEMBLY OPERATIONS

As Amended by the Fifteenth General Assembly

I. Organization of a General Assembly's Meeting

1-1 The General Assembly shall be called to order at the designated time by the Moderator, and shall begin with a worship service, including a season of prayer, a sermon or exhortation by the retiring Moderator, and the celebration of the Lord's Supper.

1-2 The Stated Clerk shall present a report on the enrollment of Commissioners, and declare if a quorum is present. If it is present, then the Assembly shall be declared to be properly constituted for the transaction of business.

1-3 The first order of business shall be the election of a Moderator. There shall be only one nominating speech not to exceed five minutes for each nominee. No seconding speeches shall be permitted.

1-4 If more than one Commissioner is nominated, election shall be by ballot, on ballots provided by the Stated Clerk. Tellers appointed by the Stated Clerk shall gather and count the ballots, and report the tabulation to the Stated Clerk. If no nominee receives a majority of the votes cast, a second ballot shall be called on the two nominees who received the highest number of votes on the first ballot. The Moderator shall declare an election when a nominee receives a majority of the votes cast by the commissioners present and voting.

1-5 As soon as a Moderator shall have been declared elected he shall assume his constitutional duties as Moderator.

II. The Moderator

2-1 The Moderator shall preside at all sessions of the Assembly except when he may invite another Commissioner to act temporarily as the presiding officer.

2-2 The Moderator shall call the succeeding Assembly to order and preside over its sessions until a successor has been elected. Ordinarily he shall present a retiring Moderator's sermon or exhortation. If the Moderator is unable to act, the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

III. The Stated Clerk

3-1 The Stated Clerk shall be elected in connection with the annual report of the Committee on Administration which shall present a nomination. It is understood that further nominations are in order. A new Stated Clerk shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the General Assembly.

3-2 The Stated Clerk shall perform the duties assigned by the *Book of Church Order* and by the Standing Rules of the Assembly, and such other duties as are assigned by action of the Assembly. The Stated Clerk shall administer these duties under supervision of the Committee on Administration.

3-3 The Stated Clerk shall prepare and distribute, with the cooperation of the Committee for Christian Education and Publications, a **Handbook for Commissioners** prior to the meeting of the Assembly to all commissioners. This **Handbook** shall be mailed so as to reach commissioners one month prior to the convening of the Assembly. Items received too late for inclusion in the **Handbook** shall be mailed to commissioners in the form of a supplement, if possible, or be distributed to them at the time of registration.

3-4 The Stated Clerk shall assemble the items of business to come before the Assembly and refer each item to the proper Committee. If the Clerk has questions regarding reference, he is to consult with the Committee on Judicial Business before making reference.

3-5 The Stated Clerk shall keep the *Minutes* of the General Assembly. He shall publish them annually with statistical reports of the Church and reports of the agencies of the Assembly, and give certified extracts there from when the business of the Assembly requires. He shall prepare and supervise the printing of the *Minutes* in cooperation with the Committee for Christian Education and Publications. The costs shall be borne by the General Assembly.

3-6 The Stated Clerk shall have the privilege of the floor in all matters pertaining to his office, shall have the privilege of the floor to present necessary information on business before the meeting concerning the work and report of any committee on which he serves, and at such times when the Moderator, the Coordinators, Chairmen of Assembly Committees (or their designated representatives), or any commissioner may request that he clarify matters before the court.

3-7 The Stated Clerk shall be an *ex officio* member of the Committee on Interchurch Relations, and shall serve as a member of, or an advisory member of, any such other committees as the General Assembly may direct.

3-8 The Stated Clerk shall be the parliamentarian of the General Assembly, and shall be assisted in this by assistant parliamentarian(s) as appointed by the Moderator.

IV. The Assembly Arrangements

4-1 There shall be a General Assembly Arrangements Committee, which shall function under the COA. Final approval of all decisions regarding the Assembly shall rest in the COA in accordance with the Rules for Assembly Operations. COA must approve any non-PCA speaker at the Assembly. The Committee shall be constituted as follows:

1. The Chairman of the local arrangements committee, who is appointed by the host presbytery, and serves as chairman of the full committee.
2. The treasurer of the local arrangements committee.
3. One other member of the local arrangements committee.
4. One member from each of the four permanent committees.
5. The Stated Clerk of the General Assembly.
6. The Coordinator of the Committee on Administration.

The Assembly's Committee and the Local Arrangements Committee shall operate under a Manual approved by the GA.

4-2 That the following guidelines for displays at the Assembly be observed:

Subject to space available, priorities for exhibitors will be as follows:

- a. Committees of the Presbyterian Church in America, including agencies or institutions with which they have formally, through their minutes, established a working relationship.
- b. Agencies or institutions with which the General Assembly, through its minutes has established a working relationship.
- c. Agencies and institutions which in the opinion of the Committee on Arrangements have objectives, policies, or programs in general conformity with those of the Presbyterian Church in America.
- d. A disclaimer statement should be printed in the General Assembly Docket distributed to all Commissioners, stating in effect that permission granted to place an exhibit does not mean the Presbyterian Church in America necessarily fully endorses the exhibitor's product, services, or objectives. These guidelines are to serve as the ordinary guidelines. If the Committee on Administration feels that an exception must be made, it has the authority to do so, and is to report such actions and the reasons to the next Assembly.

4-3 A brief worship service shall be included in each morning session.

4-4 The first order of the day, except the opening day, at the beginning of the business session, and during the day as may be necessary, shall be the presentation of a docket listing the business which is to be considered that day.

4-5 The local General Assembly Arrangements Committee may fix a suitable registration fee, subject to the approval of the Committee on Administration.

V. Communications and Overtures

5-1 A communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, from interchurch agencies to which this Church may be related, from committees of this Church on matters which can not be included in regular reports, and from organized bodies outside the Church proper having business with the General Assembly.

5-2 Ordinarily, communications from individuals shall not be received by the General Assembly, unless they originate with persons who have no other access to the Assembly. If the Assembly desires to receive and consider any such communications, other than as information, the Stated Clerk shall recommend reference to the proper Assembly Committee. Letters, telegrams, or telephone calls from communicants or congregations of the Presbyterian Church in America are not proper communications, and are not to be received by the Assembly.

5-3 The Stated Clerk shall recommend to the Assembly reference for all proper communications.

5-4 An overture ordinarily is the request of a presbytery for action by the General Assembly upon a specific matter.

5-5 Upon receipt the Stated Clerk shall refer to the Permanent Committee on Judicial Business all overtures requesting amendment of the *Book of Church Order* or interpretation thereof by the General Assembly and all complaints, appeals, or references from lower courts. Upon receipt the Stated Clerk shall forward all overtures concerning presbytery boundaries or a new presbytery to the Subcommittee on Boundaries appointed by and under the jurisdiction of the Assembly's Permanent Committee on Mission to North America which shall report to the Permanent Committee and shall report to the Assembly

through the Committee of Commissioners on Mission to North America. All other overtures shall be referred by the Clerk to the appropriate Committee of Commissioners. All overtures shall be printed in the **Handbook** with reference for consideration indicated.

5-6 All overtures requiring references to the Committee on Judicial Business shall be delivered by at least sixty (60) days prior to the opening of the General Assembly to the Stated Clerk in order to be referred to the Committee. No overture requiring reference to the Permanent Committee on Judicial Business received later than sixty (60) days prior to the opening of the General Assembly by the Stated Clerk shall be referred or considered by the General Assembly convening in that year.

5-7 All other overtures shall be delivered to the Stated Clerk at least ninety (90) days prior to the opening of the General Assembly in order to be included in the **Handbook** for the next meeting of the General Assembly. Overtures received after the **Handbook** is printed, and at least one (1) month (31 days) prior to the opening of the General Assembly shall be reported to the Assembly by the Stated Clerk, together with reference. No overtures received by the Stated Clerk less than one month prior to the opening of the meeting of the General Assembly shall be referred to or considered by the General Assembly convening in that year. No bill or overture shall be accepted for consideration upon the floor of General Assembly subsequent to the final published date set by the Stated Clerk of the General Assembly for publication of the **Commissioner's Handbook** for the General Assembly unless said matter receive 2/3 vote of the assembled commissioners.

5-8 No overture will be considered by the General Assembly until it first has been presented to a presbytery. If approved by the presbytery, it will come before the Assembly as the overture of that court. An overture requested by an individual communicant, a teaching elder, or a session, but rejected by the presbytery, may be presented to the Assembly, provided the fact that it was rejected by the presbytery is clearly stated with the overture.

5-9 All Communications or overtures which propose or request that General Assembly appoint a study committee for any purpose shall contain as a part of the request or proposal a statement of the maximum amount to be budgeted for the study committee.

VI. Reports to the General Assembly

6-1 The Board of Directors, the Permanent Committees, Ad Interim Committees, and all other agencies of the Assembly shall make annual reports, which shall be transmitted to the Stated Clerk by at least ninety (90) days prior to the opening of the General Assembly. These reports shall be referred to the proper Committee of Commissioners by the Clerk.

6-2 Any report requesting amendments to the Constitution of the PCA shall be referred to the Permanent Committee on Judicial Business for its recommendation.

VII. New Business

7-1 Any matter presented in any form which has not been received by the Stated Clerk prior to the opening of the General Assembly shall be treated as new business.

7-2 New business must be presented to the Assembly before the close of the second day of business.

7-3 All new business presented by members of the court must be in written form, and if received shall be referred to the proper Committee of Commissioners.

7-4 The Committee on Judicial Business shall be available as a reference committee, to assist the Clerk in referring all new business coming to the Assembly.

7-5 The appropriate committee shall receive and consider all such references, deliberate and report to the Assembly in compliance with the directions of these Rules.

7-6 The Committee on Judicial Business shall serve as a Constitutional Committee. All matters introduced as new business, if received, and touching on constitutional matters, including requested rulings by the Moderator on questions of order involving constitutional questions, shall be referred in writing to the Committee on Judicial Business for consideration.

7-7 The Committee on Judicial Business shall consider each such constitutional matter referred to it, and make recommendation directly to the Assembly.

VIII. Committee of Commissioners

8-1 All business shall ordinarily come to the floor of the Assembly for final action through Committees of Commissioners, except reports of The Committee on Review and Control and Ad Interim Committees, which shall report directly to the Assembly. The following Committees of Commissioners shall handle the matters indicated:

Reports of Overtures, Committees, Resolutions or Communications

- | | | |
|------------------------|---------------------|---------------------------------|
| 1. Administration | Permanent Committee | Touching Administrative matters |
| 2. Bills and Overtures | Of General nature | |
| 3. Christian Education | Permanent Committee | Touching Christian Education |

	and Publications		Publications
4.	Covenant College	Trustees	Touching Covenant College
5.	Covenant Seminary	Trustees	Touching Covenant Seminary
6.	Insurance & Annuities	Trustees	Touching insurance & annuities
7.	Interchurch Relations	Permanent Committee	Touching comity, cooperation relations to other churches
8.	Judicial Business	Permanent Committee	Touching Constitution
9.	Mission to North Am.	Permanent Committee	Touching home missions
10.	Mission to the World	Permanent Committee	Touching world missions
11.	PCA Foundation	Trustees	Touching PCA Foundation
12.	Ridge Haven	Trustees	Touching Ridge Haven

8-2 Each Presbytery shall, prior to the meeting of the Assembly, elect one of its commissioners to each of the Committees of Commissioners, dividing them as to ruling and teaching elders by a formula established by the Stated Clerk. In the event that Presbytery does not have sufficient teaching elders to supply the Committees thus assigned, the Presbytery may, at its own discretion, elect ruling elders to these Committees. In the event that Presbytery is not able to supply members for all the Committees, the Presbytery may select the Committees to which they wish to appoint representatives. Commissioners serving on Permanent Committees or Sub-Committees of the Assembly or the staffs thereof are not eligible to serve on any Committees of Commissioners.

8-3 The Conveners of the Committees shall be designated by the Moderator.

8-4 The Committee may be scheduled to meet prior to the opening session of the Assembly to handle the business referred by the Stated Clerk, as published in the **Handbook**.

8-5 The Committee of Commissioners shall proceed as follows:

- (1) At the proper time each Committee shall assemble in its assigned room, elect a chairman and a secretary, review material in hand, appoint sub-committees as may be necessary, and begin its work.
- (2) Each Committee shall be available to reconvene to consider additional references that may come from the floor of the Assembly.

Meetings of a Committee of Commissioners shall ordinarily be open to the public as non-participating visitors, to the extent made possible by the physical facilities of the available meeting room. If such visitors desire the Committee to consider a proposal on some item of business that is before the Committee, this must be presented in writing. No new items of business, not referred to the Committee by the Assembly, may be considered by the Committee. The Chairman and representatives of the Permanent Committee, and the Coordinator and appropriate staff members shall be available for consultation with the Committee of Commissioners reviewing their work. After the Committee of Commissioners has received input from the Permanent Committee, Coordinator, staff members and visitors, it should then go into executive session as it frames and adopts its report to the General Assembly. It must be in executive session when it actually adopts the report. The Committee of Commissioners may invite other persons for consultative purposes, when this is felt necessary to the Committee's performance of its business.

8-6 The report of the Committee of Commissioners shall be brief and concise. It shall include the following:

- (1) A list of all items referred to and considered by the Committee.
- (2) A statement of the issues discussed.
- (3) A report of all recommendations contained in an agency or Committee report under consideration. (If any of the recommendations contained in a report were not approved, this shall be reported with reasons. New recommendations may be added, with words of explanation. Amendments to original recommendations shall be reported and explained.)
- (4) A Statement of the division of the vote on every official recommendation made to or by the Committee.
- (5) Reference to overtures by number with brief statement of content and recommended answer.
- (6) Reference to communications by number with brief statement of content and recommended answer.
- (7) Only such portions of narrative sections of the printed reports as are necessary to make the report of the Committee of Commissioners intelligible.
- (8) A note that the audit of the reporting Committee has been received and that the Committee is taking any necessary action on any recommendation of its audits.

(9) Where a study committee is proposed in any communication or overture, a statement of the maximum amount is to be budgeted for the study committee.

8-7 The Chairman of the Permanent Committee or his designated representative shall be granted the privilege of the floor of the Assembly by the Chairman of the Committee of Commissioners to present the report of the Permanent Committee to the Assembly. No report printed in the **Handbook** shall be read in full to the Assembly. The Chairman of the Committee of Commissioners shall present the recommendations of the Committee of Commissioners to the Assembly. The Chairman of the Permanent Committee or his designated representative shall have the privilege of defending the position of the Permanent Committee on any recommendations in which the Committee of Commissioners differ from the Permanent Committee's report.

8-8 Minutes of the Permanent Committee shall be submitted to the Committee of Commissioners for review. Copies of the Minutes shall be sent by the Stated Clerk to the members of Committees of Commissioners one month prior to the opening of the General Assembly.

8-9 Informational presentation of some special aspects of the work reported by a Committee of Commissioners shall be limited to five minutes.

8-10 Any recommendation affecting the Budget of the Assembly or the Coordination of the program of the church shall be referred to the Committee of Commissioners on Administration.

8-11 The completed report of a Committee of Commissioners shall contain the full text of the report and shall be handled as follows:

- (1) Typed, double spaced, original by Assembly stenographers.
- (2) Proofread and signed by the Chairman of the Committee; and then delivered to the Stated Clerk when duplicated copies are available for the commissioners.
- (3) Docketed by the Program Committee (Moderator, Stated Clerk) for consideration by the Assembly.
- (4) Presented to the Assembly by the Chairman or his designate, by reading through the entire text of the report from the original typed copy. The Assembly may waive the reading of any particular report by a majority vote of the commissioners present and voting. Any change ordered by the Assembly shall be noted and included by the Chairman with the assistance of the Stated Clerk on the original copy.
- (5) The report, as adopted by the Assembly, shall be filed with the Recording Clerk for the permanent record.

8-12 No partial report of a Committee of Commissioners shall be presented without the consent of the Assembly.

8-13 GUIDELINES FOR KEEPING MINUTES OF PERMANENT COMMITTEES OF THE GENERAL ASSEMBLY

1. The Minutes of Assembly Committees should be kept either in a lock-type record book, with numbered pages, or be printed, mimeographed, or otherwise reproduced.
2. The Minutes should be typewritten or printed, or reproduced from typewritten masters, and should be neat and legible.
3. The opening paragraphs of the Minutes should contain the following information (which need not, however, be divided into numbered or separate items):
 - (a) The kind of meeting: regular, called, adjourned regular, or adjourned called;
 - (b) The name of the Committee;
 - (c) The date and time of the meeting, and the place;
 - (d) The name of the Chairman, and if someone other than the regular Secretary served as a Clerk Pro-tem, his name should be indicated;
 - (e) If the Minutes of the previous meeting were not approved at that meeting, a record of their having been read and approved by this session should be indicated, including the date of the Minutes being so approved.
 - (f) The names of those present at the meeting should be recorded, indicating whether they were teaching elders or ruling elders, and the presbytery represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
4. The contents of the Minutes should include the following items:
 - (a) The names of persons leading in opening and closing prayers at all sessions;
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes;
 - (c) The Minutes should record the actions of the Committee, including all motions adopted and business transacted, together with such additional information as the Committee deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not

included in the record unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph, if they are closely related and pertain to the same item of business.

5. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but is desirable for the later reading of the Minutes. For historical purposes, some notes as to the kind of extent and kind of debate may be included, but Minutes should never reflect the secretary's opinion, favorable or otherwise, on anything said or done.
6. The Minutes of the Committees should appear in the Minute book in the order in which the meetings occur. When a previous action of the Committee is cited, the date should be given, and the volume and page and paragraph number.
7. The Minutes of each meeting should be signed by the Secretary.
8. The Coordinator, if there be one, and if not, the Chairman, shall be responsible for the custody of the Minutes of the Committee. He is responsible for the presentation to the General Assembly for approval of all Minutes of the Committee which have been approved by the Committee not previously approved by the General Assembly. All other Minutes of the Committee to which specific reference is made in the Minutes submitted to the General Assembly for approval shall be submitted for purposes of information.
9. A copy of the **Guidelines for Keeping Committee Minutes** should be kept with the Minutes of the Committee.
10. An up-to-date copy of the bylaws and manual of the Committee, if such exist, should be kept with the Minutes.

8-14 GUIDELINES FOR EXAMINING COMMITTEE MINUTES

1. Minutes of Assembly Committees shall be examined for conformity to:
 - (a) The primary and secondary standards of the Church, as to substance of the actions recorded;
 - (b) The Assembly's **Guidelines for Keeping Minutes of Permanent Committees of the General Assembly**, as to form, structure, and minimum content, and
 - (c) Appropriate standards as to the use of the English language.
2. Each set of Committee Minutes should be read by at least two members of the Committee of Commissioners;
3. The Committee may divide its work so that two or more members examine them primarily as to form, and two or more members may examine them primarily as to substance.
4. The findings of the Committee with respect to the Minutes of each Permanent Committee shall be reported under the following categories as appropriate:
 - (a) **Notations:** typographical errors, misspellings, improper punctuation, non-prejudicial statements of fact, etc., may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.
 - (b) **Exceptions:** violations of the Assembly's **Guidelines for Keeping Minutes of Permanent Committees of the General Assembly** and actions which in substance appear not to conform to the Standards of the Presbyterian Church in America, or to be out of accord with the deliverances of the General Assembly, should be reported under this category.
5. The Committee shall prepare a report concerning the Minutes of the Permanent Committee. The filling out of a form, designed for the purpose for each Committee, shall meet the requirement for this section. After action by the Assembly, one copy of the report shall be sent by the Stated Clerk to the Permanent Committee. A second copy shall be retained by the Stated Clerk in a permanent file. A third copy shall be kept in the records of the Committee, which shall be maintained in a suitable binder. The custody of the records of the Committee shall be the responsibility of the Stated Clerk in the period between the General Assemblies.
6. Notations and exceptions in the Committee's reports shall be disposed of as follows:
 - (a) Notations shall normally be sent to the Committees by the Stated Clerk without being read before the General Assembly or recorded in its Minutes.
 - (b) Exceptions shall be read before the Assembly, recorded in its Minutes, and disposed of as the Assembly determines.
 - (c) The Assembly shall adopt an appropriate motion with respect to the Minutes of each Permanent Committee, the following being examples:

- (1) That the Minutes of the Committee of _____ be approved without exception (show dates of Minutes being approved);
 - (2) That the Minutes of the Committee of _____ be approved with the exceptions noted (show dates of Minutes being approved).
7. The Permanent Committee shall take note in their minutes of exceptions taken by the Assembly, together with the corrections or explanations adopted by the Committee to rectify them. Committees shall advise the next General Assembly of the disposition they have made of the exceptions.
 8. Reports to the Assembly from the Permanent Committees concerning disposition of exceptions taken by the past Assembly shall normally be referred to the Committee.

IX. The Committee on Review and Control of Presbyteries

9-1 It is the right and the duty of the General Assembly to review, at least once a year, the records of the presbyteries of the Presbyterian Church in America. (*BCO* 40-1)

9-2 In order to facilitate a careful performance of this right and duty, the General Assembly shall assign the responsibility to a committee, which shall be known as the Committee on Review and Control of Presbyteries. The operation of this committee shall be considered a General Assembly expense.

9-3 The Committee on Review and Control of Presbyteries shall be comprised of one representative from each presbytery elected by the Presbytery in the manner set forth in *BCO* 14-1-11 for the election of the Nominating Committee. A person who is serving as a member of or on the staff of one of the permanent committees, sub-committees, or boards of the General Assembly shall not be ineligible to serve on this committee.

9-4 The Committee shall be scheduled to meet prior to the opening session of the Assembly, usually at the same time during which the Committees of Commissioners shall be meeting.

9-5 A chairman and vice-chairman for the following year shall be elected by the committee from members who shall be serving the second year of their term.

9-6 The Committee shall assemble at the proper time in its assigned room, elect a secretary, and, if desired, someone to give the report, appoint such sub-committees as may be necessary, and begin its work in accordance with *BCO* 40-2ff, and set forth in this chapter.

9-7 The chairman of the Committee, or a member of the Committee elected for the purpose, shall present the report of the Committee to the Assembly.

9-8 The report of the Committee shall be concise. It shall include the following:

1. A list of the Minutes, by Presbyteries, received by the Committee.
2. A list of the Presbyteries which have not submitted Minutes, if any.
3. A report concerning the Minutes of each Presbytery.
4. Any recommendation to the Assembly. A statement of the division of the vote on each recommendation shall be included. Any recommendation which may affect the budget of the Assembly shall be referred to the Committee of Commissioners on Administration.
5. A list of members present.

9-9 The completed report of the Committee shall be prepared and handled in the same manner as reports of the Committees of Commissioners as set forth in *RAO* 8-11.

9-10 No partial report of the Committee shall be presented without the consent of the Assembly.

9-11 Guidelines for the submission and distribution of the Minutes of Presbyteries.

1. The Stated Clerk of each presbytery is to provide the Stated Clerk of the General Assembly with three (3) copies of all minutes that are to be reviewed.
2. The minutes that are to be reviewed shall ordinarily include the unreviewed approved minutes of all presbytery meetings that have been held up to seventy-five days prior to the opening of the General Assembly (see *BCO* 40-1).
3. The minutes that are to be reviewed shall be mailed to the office of the Stated Clerk of the General Assembly not less than sixty (60) days prior to the opening of the Assembly.
4. The Stated Clerk of the General Assembly, in consultation with the Chairman of the Committee on Review and Control of Presbyteries, is to distribute copies of the minutes to the members of the Committee no later than thirty (30) days prior to the opening of the Assembly in such a manner that at least two members of the Committee shall read the minutes of each Presbytery.
5. The members of the Committee are to read the minutes assigned to them, to prepare a report concerning each set of minutes utilizing a form provided by the Stated Clerk of the General Assembly, and to report at the time of the meeting of the Committee.

9-12 The Stated Clerks of the presbyteries, or their representatives, are to be prepared to meet with the Committee to answer questions and to clarify any discrepancy possible. Any discrepancy that is in substance an exception (see 9-13) shall always be reported to the Assembly.

9-13 GUIDELINES FOR EXAMINING PRESBYTERY MINUTES

1. Presbytery Minutes shall be examined for conformity to:
 - (a) the primary and secondary standards of the Church, as to substance of the actions recorded (see *BCO* 40-2).
 - (b) the Assembly's **Guidelines for Keeping Presbytery Minutes**, as to form, structure, and minimum content, and
 - (c) appropriate standards as to the use of the English language.
2. Each set of Presbytery Minutes should be read by at least two members of the Committee on Review and Control of Presbyteries.
3. The findings of the Committee with respect to the Minutes of each Presbytery shall be reported under the following categories as appropriate:
 - (a) **Notations:** typographical errors, misspellings, improper punctuation, non-prejudicial statements of fact, and other minor variation in form, may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.
 - (b) **Exceptions:** violations of the Assembly's **Guidelines for Keeping Presbytery Minutes** and actions which in substance appear not to conform to the Standards of the Presbyterian Church in America, or to be out of accord with the deliverances of the General Assembly, should be reported under this category.
4. The Committee shall prepare a report concerning the Minutes of each Presbytery. The filling out of a form, designed for the purpose and approved by the Assembly shall meet the requirement of this section. After action by the Assembly, the original shall be retained by the Stated Clerk in a permanent file, one copy shall be sent by the Stated Clerk to the particular presbytery and a second shall be kept in the records of the Committee, which shall be maintained in a suitable binder, and shall be retained by the Stated Clerk between Assemblies.
5. Notations and exceptions in the Committee's reports shall be disposed of as follows:
 - (a) Notations shall normally be sent to the Presbyteries by the Stated Clerk without being read before the General Assembly or recorded in its *Minutes*.
 - (b) Exceptions shall be read before the Assembly, recorded in its *Minutes*, and disposed of as the Assembly determines.
 - (c) The Assembly shall adopt an appropriate motion with respect to the Minutes of each Presbytery, the following forms being examples:
 - (1) That the Minutes of the Presbytery of _____ be approved without exception. (Give dates of Minutes being approved.)
 - (2) That the Minutes of the Presbytery of _____ be approved with the exceptions noted. (Give dates of Minutes being approved.)
6. The Presbyteries shall take note in their Minutes of exceptions taken by the Assembly, together with the corrections or explanations adopted by the Presbytery to rectify them. Presbyteries shall advise the next General Assembly of the disposition they have made of the exceptions.
7. Reports to the Assembly from the Presbyteries concerning disposition of exceptions taken by the past Assembly shall normally be referred to the Committee without being read before the Assembly. The Committee shall examine such reports and shall report to the Assembly its judgment as to the suitability of the disposition that has been made. Committees shall also present recommendations concerning all exceptions taken by previous Assemblies or Committees that have not been disposed of suitably.

9-14 GUIDELINES FOR KEEPING PRESBYTERY MINUTES

1. The Minutes of Presbytery should be kept in a lock-type record book or if printed, be bound. In either case, the pages shall be numbered.
2. The Minutes should be neat and legible and shall be printed, typewritten or reproduced from typewritten masters.
3. The opening paragraphs of the Minutes should contain the following information (which need not, however, be divided into numbered or separate items):
 - (a) The kind of meeting: stated, called, adjourned stated, or adjourned called;
 - (b) The name of the Presbytery;
 - (c) The date and time of the meeting, and the place;
 - (d) The name of the Moderator, and if someone other than the regular Stated Clerk served as a Clerk Pro-tem, his name should be indicated.

- (e) If the Minutes of the previous meeting were not approved at that meeting, a record of their having been read and approved by this session should be indicated, including the date of the Minutes being so approved;
 - (f) The names of those present at the meeting should be recorded, indicating whether they were teaching elders, or ruling elders, and the church represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
 - (g) Excuses for teaching elders and churches, and unexcused teaching elders and churches should be noted.
4. The contents of the Minutes should include the following items:
- (a) The names of persons leading in opening and closing prayers at all sessions.
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes.
 - (c) The Minutes should record the actions of the Presbytery, including all motions adopted and business transacted, together with such additional information as the Presbytery deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not included in the record, unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph if they are closely related and pertain to the same item of business. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but is desirable for the later reading of the Minutes. For historical purposes, some note as to the extent of and kind of debate may be included, but Minutes should never reflect the clerk's opinion, favorable or otherwise, on anything said or done.
5. All points of order and appeals, whether sustained or lost, together with the reasons given by the Chair for his ruling, should be included. This is for the sake of any case that may be carried to a higher court. The complete record of the Presbytery's actions should be recorded for this purpose.
6. Additional guidelines, adapted from *Robert's Rules of Order*:
- (a) The names of the mover and the seconder of a motion should not be entered into the Minutes unless ordered by the Presbytery.
 - (b) When a count has been ordered, or the vote is by ballot, the number of votes on each side should be entered.
 - (c) The proceedings of a committee of the whole should not be entered in the Minutes, but the fact that the assembly went into the committee as a whole, and the committee report should be recorded.
 - (d) When a question is considered informally, the same information should be recorded as under the regular rules, since the only formality in the proceedings is in the debate.
 - (e) Committee reports that are adopted by the Presbytery may be handled in either of two ways. They may be entered directly into the record at the time when they are presented, and it should be reflected as the report of a committee adopted by the Presbytery. The other way by which they may be handled is to give the report as an appendix, to which reference is made by motion in the body of the Minutes. Reports and other matters that are received as information should be retained by the Clerk of the Presbytery, but need not be printed with the Minutes, unless so directed by the Presbytery.
7. The Minutes should be signed by the Clerk.
8. At least once a year the Minutes of Presbytery should include, in addition to the Minutes themselves, the following items:
- (a) A directory of the Presbytery, including a listing of all of the regular Committees of Presbytery.
 - (b) A roll of the Presbytery, including a list of all teaching elders, with their addresses; and of all churches, with the name and address of the Clerk of Session, and the address of the church.
 - (c) A list of all candidates under care of the Presbytery, including the addresses.
 - (d) A list of all licentiates of the Presbytery, including the addresses.
 - (e) An up-to-date copy of the Standing Rules of the Presbytery.
9. The Stated Clerk of each Presbytery is responsible for the custody of the Minutes of the Presbytery. He is responsible for presenting to the General Assembly for its review all Minutes of the Presbytery which have been approved by the Presbytery and which have not been previously

reviewed by the General Assembly. Minutes submitted must be photocopies from final corrected originals signed by the clerk. If a presbytery has its Minutes bound at regular intervals, Minutes of meetings which were held before the time set in 9-11 may be submitted as reproductions of the typewritten originals.

10. The Minutes of the Presbytery should include a copy of the report from the Stated Clerk of the General Assembly concerning the Minutes reviewed by the Assembly.

X. Judicial Commissions

A. The Guidelines for Judicial Commissions to Adjudicate Complaints

1. The General Assembly finds the complaint in order and appoints a commission to adjudicate the matter.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
 - a. the election of a chairman;
 - b. the election of a clerk;
 - c. the enrollment of the commission and the certification of a quorum;
 - d. the announcement by the chairman that the court (*i.e.*, the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See BCO 32-12.
5. The entire record of the case *shall be read*, except those parts omitted by the consent of both parties.
6. Either party may object to the record as being incorrect or defective and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
7. The complainant shall present his opening argument.
8. The respondent shall present his opening argument.
9. The commission members shall pose such inquiries as may be desired to clarify the case.
10. The respondent shall give his closing argument.
11. The complainant shall give his closing argument.
12. The court should go into closed session to discuss and consider the merits of the complaint and to vote.
13. Opportunity shall be given each member of the commission to express his opinion.
14. The vote shall then be taken, without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
15. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
16. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
 - a. annul the whole or any part of the action of the lower court against which complaint was sustained.
 - b. send the matter back to the lower court with instructions for a new hearing. The complainant and respondent shall be notified of the court's decision.
17. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case.
18. Any member or members dissenting from the majority are entitled to submit a dissent.
19. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
20. The commission shall adjourn with prayer.
21. The commission shall divide its report to the Assembly, as follows:
 - a. There shall be a report on the case in the following or similar format:
 - I. Statement of the Fact(s)
 - II. Statement of the Issue(s)
 - III. Judgment of the Case (as to the specifications complained against) and Amends (if any)
 - IV. An Explanatory Opinion (if desired)
 This report shall be presented with the motion that it be regarded and treated as the action and judgment of the court. When the report is adopted by the Assembly, it shall be printed in the body of the Minutes of that Assembly.

- b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly shall be printed in the Appendix of the Minutes of that Assembly.

B. The Guidelines for Judicial Commissions to Adjudicate Appeals

1. The General Assembly finds the appeal in order and appoints a commission to adjudicate the matter.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
 - a. the election of a chairman
 - b. the election of a clerk
 - c. the enrollment of the commission and the certification of a quorum.
 - d. the announcement by the chairman that the court (*i.e.*, the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See *BCO* 32-12.
5. The entire record of the case *shall be read*, except those parts omitted by the consent of both parties.
6. The court shall determine the length of time to be allotted to each party for oral argument.
7. Either party may object to the record as being incorrect or defective, and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
8. The appellant shall present his opening argument, using the portion of his allotted time he desires.
9. The appellee shall present his opening argument, using the portion of his allotted time he desires.
10. The commission members shall pose such inquiries as may be desired to clarify the case.
11. The appellant shall present his closing argument, not exceeding the total time allotted to him.
12. The appellee shall present his closing argument, not exceeding the total time allotted to him.
13. The court should go into closed session to discuss and consider the merits of the appeal and to vote.
14. Opportunity shall be given each member of the commission to express his opinion.
15. The vote shall then be taken without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
16. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
17. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
 - a. reverse the decision in whole or in part
 - b. render the decision that should have been rendered
 - c. remand the case to the lower court for a new trial.
18. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case. It shall adopt a written statement of opinion.
19. Any member or members dissenting from the majority are entitled to submit a dissent.
20. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
21. The commission shall adjourn with prayer.
22. The commission shall divide its report to the Assembly, as follows:
 - a. There shall be a report on the case in the following or similar format:
 - I. Statement of Facts
 - II. Statement of the Issue(s)
 - III. Judgment of the Case (as to the specifications appealed) and Amends (if any)
 - IV. Minute Explanatory (if desired) and Opinion
 - b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly, shall be printed in the Appendix of the Minutes of that Assembly.
 - c. The decision, together with a written opinion, will be delivered personally or mailed to the appellant and to the lower court with a written receipt required.

XI. Assembly Expenses

11-1 Each congregation of the denomination shall be *encouraged* each year to make a specific subscription donation to assist in the defraying the expenses of the General Assembly, whether a commissioner is sent to the Assembly or not. Such subscription donation shall cover the registration for one representative from the congregation. All other commissioners shall be encouraged to make a

similar donation. A copy of the *Minutes* and the *Handbook* will be sent to the donors and those paying the subscription donation/ registration fee without additional charge. Churches are encouraged to make this annual donation, whether or not they send a commissioner to the Assembly. The General Assembly shall set the amount of the subscription donation/registration for the next General Assembly.

11-2 The expenses of the Recording Clerks of the General Assembly will be borne by the Assembly.

11-3 All other expenses of the General Assembly shall be divided between the four major Permanent Committees on the percentage basis of distributing undesignated gifts.

XII. Parliamentary Procedure

12-1 Except as otherwise specifically provided in these Rules, *Revised Robert's Rules of Order* shall be the standard in parliamentary procedure.

12-2 The Chairman shall lead the Assembly in a brief prayer before making his report. The entire report of each Committee of Commissioners, including narrative, shall be read before any comment. The Assembly may waive the reading of any particular report by a majority vote of the commissioners present and voting. When a minority of a Committee wishes to present a minority report, the member reporting for the minority shall have the privilege of presenting the minority report and moving it as a substitute for the portion of the majority report affected.

12-3 Each recommendation in each report must be read, considered, and acted upon separately.

(1) The Chairman moves the adoption, no second is necessary for a committee recommendation.

(2) The Moderator asks: Is there objection or question?

(3) Hearing no objection or question, the Moderator states: It is adopted. (The above procedure is known as the "Short Form of Voting.")

(4) When it is necessary to postpone action on the completion of a report for some subsequent action of the Assembly, such as the approval of the budgets, or other special items, the report shall be approved as a whole pending the completion of these other items. At the time that the other items come to the floor, only these matters may be considered by the Assembly, since the report as a whole will have already been adopted.

12-4 Procedure in debating a question:

(1) The Chairman or his designate may answer questions concerning the report addressed to him through the Moderator.

(2) The Chairman shall have an opportunity to make the final statement in debate.

(3) No Commissioner may speak on the same question more than once until all desiring to speak have done so.

(4) Debate on the main motion shall be limited to ten (10) minutes unless extended. When a main motion has been debated for ten (10) minutes, the Moderator shall put the question to the Assembly: "Does the Assembly desire to extend the time an additional five (5) minutes?" A simple majority will decide the question. If the majority decides not to extend debate, the Moderator will call the question. If an amendment of a substitution is on the floor, the question of extending time on the main motion shall be repeated after the vote on the amendment or substitute. If time is extended, the question of extension will again be put every succeeding five (5) minutes until the motion is concluded. Each Commissioner shall be limited to three (3) minutes on the same question unless the Court by a simple majority grants additional time.

(5) Debate shall be free and open, with equal time being given to proponents and opponents in so far as possible.

12-5 Procedure for Receiving and Acting Upon the Reports of Judicial Commissions

1. The Chairman of the Judicial Commission (or a designated reporter), who shall in all cases have voted with the majority, shall read the report of the commission including its findings, its judgment, and its minute explanatory, if there is such.

2. The Chairman (or the designate), who shall in all cases have voted with the majority, shall recommend the approval of the report.

3. Questions by commissioners of the General Assembly may then be directed to the Chairman of the commission (or the designate), who shall in all cases have voted with the majority, but such questions shall be limited strictly to the information supplied in the report.

4. No part of the report of the commission shall be amended by the Assembly.

5. The Assembly shall vote on the recommendation.

6. If the recommendation is adopted or approved, the minutes of the commission and its report shall be entered upon the record of the court and handled in accordance to BCO 15. Any judgment required shall be carried out.

7. If the recommendation is not adopted, the Assembly must then by motion refer the matter back to the same commission or to another become a court itself to hear and try the case.

12-6 Special Provisions

- (1) The Assistants to the Stated Clerk shall have the privilege of the floor when requested by the Moderator to render some specific service to the court.
- (2) All motions shall be presented in writing and read before being voted upon.

XIII. Election of Permanent Committees and Agencies of the Assembly

13-1. The Assembly's Nominating Committee as provided for in *BCO*, 14-1, shall present its nominations to the Assembly through the **Commissioner's Handbook or Supplement**. This presentation shall include a brief statement regarding each nominee.

13-2. Additional nominations may be made in writing on forms supplied by the Stated Clerk, which shall include consent of the nominee to serve, if elected, and a brief statement regarding the nominee. The nominee is to give consent to only one nomination. The deadlines for these nominations is the close of the afternoon session of the second day of the Assembly. The Clerk's office shall issue a supplement to the Assembly's Nominating Committee report during the third day's business sessions.

13-3. The time for the election shall be docketed as a special order. Only those commissioners present or on the floor of the Assembly shall be eligible to vote. The voting procedures may be conducted either by use of standing vote, or by use of ballots provided by the Stated Clerk's office.

XIV. Amendment or Suspension of Rules

The Rules of the General Assembly may be amended or suspended only by a two thirds vote of those voting which must also be a majority of the total enrollment of commissioners. A motion to amend is debatable. A motion to suspend is not debatable.

APPENDIX X

**BYLAWS
OF
PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)
As Amended by the Fifteenth General Assembly**

ARTICLE I. NAME AND LOCATION.

Section 1. The name of this corporation shall be Presbyterian Church in America (A Corporation).

Section 2. The registration of the corporation of the Presbyterian Church in America will be designated by the Board of Directors and reported annually in the corporate minutes. The official business address of the corporation is the office of the Committee on Administration.

Other offices for transaction of business shall be located at such places as the General Assembly or its Permanent Committees shall designate.

ARTICLE II. MEMBERS AND MEETINGS OF THE CORPORATION

Section 1. The members of the corporation shall be those duly ordained Teaching Elders (Ministers) enrolled in a Presbytery affiliated with the Presbyterian Church in America, and those Ruling Elders representing local congregations, which congregations are affiliated with Presbyteries affiliated with the Presbyterian Church in America who have been designated or commissioned to attend the annual General Assembly of the Presbyterian Church in America. Such Teaching Elders and Ruling Elders shall be designated or commissioned by Presbyteries or Congregations in accordance with rules and regulations prescribed by the *Book of Church Order* (14-2) (See Article VI). Such individuals shall be the members of the corporation until the next annual meeting of the General Assembly of the Presbyterian Church in America at which time the members of the Corporation shall be those individuals designated or commissioned as hereinabove set forth to attend such annual General Assembly.

Section 2. The annual meeting of the Corporation shall be at such time and such place as designated by the General Assembly. Each General Assembly shall have the power to designate the time and place for more than one annual General Assembly, and shall also have the power to authorize the Committee on Administration to designate the time and place of the next General Assembly.

Section 3. Special meetings of the General Assembly may be called in accordance with the *Book of Church Order* (14-3).

Section 4. A quorum for the transaction of business at any meeting of the General Assembly shall be that prescribed in the *Book of Church Order* (14-5).

Section 5. The Moderator shall call all meetings to order and shall preside until his successor has been selected and takes office. If the Moderator is unable to act, the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

Section 6. Proxies shall not be allowed at General Assembly meetings.

ARTICLE III. OFFICERS.

Section 1. The officers of the Corporation shall be the Chairman of the Board and President, the Secretary, the Treasurer, and such assistant secretaries and treasurers as may be deemed desirable by the Board of Directors. The Board of Directors may elect assistant secretaries and treasurers. In the event that the Secretary or the Treasurer is unable to act, the Board of Directors shall be authorized to appoint a provisional Secretary or a provisional Treasurer to serve until a regular Secretary or Treasurer may be elected by the next General Assembly.

Section 2. The Chairman of the Committee on Administration shall serve as Chairman of the Board of Directors and as the President of the Corporation. The Chairman shall preside at all meetings of the Board of Directors and shall appoint the members of all subcommittees of the Board. He shall sign such instruments as may be required and shall perform such duties as may be assigned by the Board of Directors of the members of the Corporation in General Assembly.

Section 3. The Stated Clerk of the General Assembly shall serve as the Secretary of the Corporation. The Secretary shall have such duties and responsibilities as set forth in the *Book of Church Order* and the RULES OF ASSEMBLY OPERATION for the Stated Clerk. He shall be immediately responsible to the Committee on Administration. The Secretary shall prepare and forward all notices required by law or by these BYLAWS, and shall have general charge of the corporate books and records. He shall sign such instruments as may be required, and perform the duties incident to the office of Secretary, and such duties as may be assigned by the Board of Directors or the members of the Corporation in General Assembly.

Section 4. The Coordinator of the Committee on Administration shall serve as the Treasurer of the Corporation. The Treasurer shall be the custodian of the funds and securities belonging to the Corporation, and not otherwise designated to one of the three program Committees. He shall receive, deposit and disburse such funds as directed by the General Assembly, including any provisions set forth in the *Book of Church Order*. He shall keep an accurate account of the finances of the Corporation, not only of the funds in his custody, but, by means of monthly reports from the other Committees, of their funds also, on a uniform form, which he shall provide. He shall prepare, or have prepared, such reports of the financial condition of the Corporation as may be required, and, in general, perform all of the duties incident to the office of Treasurer. He shall be bonded in an amount to be determined by the Committee on Administration.

ARTICLE IV. PERMANENT COMMITTEES.

Section 1.

1. Nominating Committee

The Assembly's Nominating Committee shall operate under the following guidelines:

- a. Every member of the Nominating Committee should make a reasonable effort to attend the next General Assembly.
- b. The Nominating Committee should be reminded of paragraph 14-1 (9) of the *Book of Church Order* regarding proportionate representation wherever possible.
- c. No presbytery shall ordinarily be represented by more than one person nominated for any given Committee. This includes alternates.
- d. A typed biographical form must accompany each name submitted to the Nominating Committee. All nominees should be contacted by their Presbyteries to ascertain their availability and willingness to serve prior to submission of names to General Assembly's Nominating Committee.
- e. Presbyteries should send names of nominees on forms to the Stated Clerk's office no later than six months prior to the General Assembly. The Stated Clerk will then make the forms available to the Convener of the Nominating Committee.
- f. A list of members, by Presbytery currently serving on the Permanent Committees should be furnished to the Convener of the Nominating Committee by the Stated Clerk. The Directory of the current Assembly Committees should indicate the Presbytery of each Committee member.
- g. None of the Standing Rules should be interpreted as to restrict nominations from the floor. Such nominations are received according to Rules for Assembly Operations (Section XII,2).
- h. "In addition to the new nominees from Presbyteries, alternates not assuming any vacancies during a year will be automatically considered by the Nominating Committee as candidates for nomination to that same committee..." (BCO 14-1-11)

Section 2. The affairs of the Corporation and the programs of the Assembly shall be conducted primarily through Permanent Committees. The Permanent Committees (CEP, COA, MTW, MNA) are constituted by the provisions of the *Book of Church Order*. Certain Agencies have been established by the General Assembly for special functions, namely: Covenant College, Covenant Theological Seminary, Ridge Haven, Insurance, Annuities, and Relief, and PCA Foundation. Special committees are elected by the General Assembly to perform specific tasks, namely, the Judicial Business Committee, Interchurch Relations Committee, Nominating Committee, Committee on Review and Control of Presbyteries and Theological Examining Committee.

1. The four permanent Committees shall nominate annually a Coordinator for election by the General Assembly. If the nominee has not been examined by the Theological Examining Committee such an examination must take place prior to the election when it is a first time employment. A new coordinator shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the General Assembly.
2. Permanent committees may appoint sub-committees for specific tasks or areas of responsibility assigned by the General Assembly, according to the following guidelines:
 - a. Membership of sub-committees may include men not elected to the Permanent Committee, provided the sub-committee chairman is a Permanent Committee member.
 - b. All policies and procedures of a sub-committee must be approved by the Permanent Committee prior to implementation.
 - c. The staff of a sub-committee is controlled by the Permanent Committee through its coordinator.
 - d. A sub-committee shall not have a separate Committee of Commissioners.

3. In the event of the resignation of any member of an Assembly elected Committee or Board, such resignation should be presented to the Office of the Stated Clerk of the General Assembly. The Stated Clerk, shall, after consultation with the Chairman of the respective Committee or Board, be authorized to accept such resignation in behalf of the Assembly. He is to report such actions to the next General Assembly, and arrange for the nomination of a replacement by the Assembly's Nominating Committee, where such replacement is appropriate.
4. Each Agency shall relate to one of the four Permanent Committees as assigned by the Assembly according to the following guidelines:
 - a. Trustees or Directors shall be elected by the General Assembly according to the same provisions of the *BCO/Assembly Bylaws* for the election of Permanent committees, except that the number of classes, length of terms, eligibility for reelection, and balance of teaching and ruling elders may vary according to *Agency Bylaws*.
 - b. The Chief Executive Officer of the Agency shall be an advisory member of the Permanent Committee to which the Agency is related. Travel expenses shall be paid by the Agency.
 - c. The Coordinator of the related Permanent Committee shall be an advisory member of the Board of the Agency. In the case of Covenant Theological Seminary, the Coordinator of the related Permanent Committee shall attend the meetings of the Board at the Board's invitation. Travel expenses shall be paid by the Permanent Committee.
 - d. The relationship of the Agency to the Permanent Committee shall be one of communication, encouragement, and cooperation. The relationship shall include no fiscal or administrative responsibility or liability. Policies, procedures and staff of the Agency shall be controlled by the Board of Trustees of that Agency.
 - e. A separate Committee of Commissioners shall review the work of each Agency in order to report to the Assembly concerning that Agency, in accordance with the Bylaws of the PCA and the Rules for Assembly Operations.
5. The Special Committees shall report directly to the Assembly, with funding and administrative functions carried out by the Committee on Administration.

Section 3. The Power and authority of the Permanent Committees shall be those set forth in these Bylaws or by direction of the General Assembly.

Section 4. The Permanent Committees and Agencies shall, unless specifically directed otherwise by the General Assembly, be authorized to operate from separate locations with separate offices and separate staff. The budget for each Permanent Committee and Agency shall be submitted to the Committee on Administration which shall independently evaluate the proposed budget of each Permanent Committee and Agency and report to the Assembly its considered opinion on the adoption before the entire denomination. Should modifications in budgets be deemed necessary by the Assembly, special care shall be taken that changes not be made in such a way as to threaten the continuity or effectiveness of the Committee's or Agency's ministry. Budgets of Committees and Agencies that are agreed upon by COA may be changed only by a two-thirds vote of the Assembly commissioners present at the time the budget is voted on. Otherwise, they may be changed by majority vote. All funds received by the Corporation that are designated for the benefit of any particular Permanent Committee shall be disbursed by the Treasurer to the proper Committee. There shall be no equalization of funds so designated. Any funds received by the Corporation not designated as being for the benefit of a particular Permanent Committee shall be distributed by the Treasurer as directed by the General Assembly.

(Clerk's Note: The following explanatory action was adopted by the Eleventh General Assembly:

The Board of Trustees for the Insurance, Annuity, and Relief Funds is concerned that in future years, the intent of this PLAN for GENERAL ASSEMBLY REORGANIZATION may be lost, and the Board's ability to carry out its fiduciary responsibilities on behalf of its participants may be compromised. Accordingly, the Board, in reliance upon assurances from the Permanent Subcommittee on Stewardship Ministries (PSCSM), understands that with respect to the Boards of Trustees for Covenant College, Covenant Theological Seminary, Ridge Haven, the PCA Foundation, and the Insurance, Annuity, and Relief Funds:

1. That financial coordination and independent evaluation of the Boards' proposed budgets by the Committee on Administration is for "audit purposes only" (PSCSM language).
2. That in the event the Committee on Administration disagrees with the budget submitted by one of the Boards, in whole or any item thereof, that the General Assembly may adopt either the Board's budget or the Committee on Administration's recommended changes by simple majority.

3. That the requirement of a two-thirds vote of the General Assembly applies only to changes not recommended by the Committee on Administration, initiated on the floor of the Assembly.
4. That under the Chart of Committees and Agencies, Financial Coordination is to the Assembly from the Boards, and to the Boards from the Assembly, and further that the Committee on Administration is a "filter upward" (PSCSM language), and that the Committee on Administration has no downward authority.)

Section 5. Each Permanent Committee, by resolution adopted by a majority of its Committee members, may designate the place, date, and time for regular meetings of the Committee, which should be held as needed, but no less than twice a year. Written or printed notice of such resolution should be given to all Committee members within a reasonable time after the adoption thereof. Notice of the time, place or purpose of such regular meetings of the Permanent Committee shall not be required to be given.

Section 6. Special meetings of the Permanent Committees may be called at any time or place by the Chairman of the Committee, or by a majority of the Committee members. Written notice stating the place, date, and hour of such special meeting shall be delivered by the Chairman of the Committee to each Committee member at least ten days prior to the date of such meetings, and such notice should specify the purpose of such special meetings. Attendance of a Committee member at such a meeting will constitute a waiver of notice of such meeting. The act of the majority of the Committee members present at a meeting at which a quorum is present shall be the act of the Committee.

Section 7. A majority of a Permanent Committee shall constitute a quorum.

Section 8. The Chairman, Vice-Chairman, Secretary and any other officers of each Permanent Committee shall be elected annually at the last regular meeting (spring) of the Committee prior to the meeting of the General Assembly. Notice of this meeting shall include notice to the effect that these elections shall take place.

Section 9. In the event any administrative personnel employed by a Committee and approved by the General Assembly is unable to act, such Committee may employ a provisional replacement, who has been examined and approved by the Assembly's Theological Examining Committee, and who shall serve until the next General Assembly.

Section 10. The Individual Permanent Committees

A. The Committee on Administration.

1. The business affairs of the Corporation as distinguished from the ecclesiastical matters, and those not specifically assigned to one of the other Permanent Committees by these Bylaws or an act of the General Assembly, shall be managed by the Committee on Administration, which serves as the Board of Directors provided in the Charter of Incorporation, subject to such rules and regulations as may be prescribed by the General Assembly, including all applicable provisions of the *Book of Church Order*.
2. The Committee on Administration shall hold an annual meeting in conjunction with the annual General Assembly meeting, at a time and place to be determined by the Committee. Notice shall not be required to be given of the time or place of the annual meeting of the Committee, other than that which shall be included in the *Commissioner's Handbook* for the General Assembly.

B. The Committee for Christian Education and Publications.

The affairs of the Church in the areas of Christian education and publications are assigned to the Committee for Christian Education and Publications, whose duties and authority shall be designated by the General Assembly.

C. The Committee on Mission to North America.

The affairs of the Church involved in its extension in the United States and Canada are assigned to the Committee on Mission to North America, whose duties and authority shall be designated by the General Assembly.

D. The Committee on Mission to the World

The affairs of the Church in the area of world missions outside of the United States and Canada are assigned to the Committee on Mission to the World, whose duties and authority shall be designated by the General Assembly.

E. The Judicial Business Committee

There shall be a Judicial Business Committee composed of eight members divided into four classes of two members each serving four-year terms. Each class shall be composed of one Teaching Elder and one Ruling Elder.

The Committee on Judicial Business shall advise the Assembly on all constitutional matters, and between Assemblies shall function as advisor to the Stated Clerk and the Committee on Administration. The Committee shall not be separately funded but administratively will operate as

subcommittee of the Committee on Administration. The Committee will make direct report to each Assembly.

F. Other Committees

The Assembly may elect or appoint other committees of either a permanent or temporary character to handle particular matters of business as designated by the Assembly. The business handled by such committees shall be limited to those matters assigned by the Assembly.

The membership of other permanent committees, or agencies shall be limited to the same constitutional provisions (*BCO* 14-1-12) as those of the permanent committees: to wit, that those who have served for at least a full term, or at least two years of a partial term on one of the Assembly's permanent committees, or permanent subcommittees, or other shall not be eligible for reelection to an Assembly committee or agency until one year has elapsed. Nominations shall be handled according to the *BCO* 14-2-11.

No individual shall serve on more than one Assembly committee, or agency at one time, except those who serve as permanent committee representatives on the Committee on Administration as per *BCO* 14-1-12. Employees of the Assembly's committees, or agencies are not eligible for office on an Assembly's committee, or agency, which administers matters directly related to their area of employment.

G. Boards of Agencies

When it is necessary for the handling of civil matters for the Assembly to authorize one of its agencies to incorporate and to form a board, the relationship of the board to the Assembly remains as a committee, and the provisions of the corporation charter and bylaws shall be in conformity with the constitution of the Church. The rules for membership and election of these boards shall be the same as provided for in the *BCO* 14-1, except that the number of classes and lengths of terms may vary.

H. Exceptions.

The Assembly has authority to make exceptions to the above guidelines for those agencies not specifically covered by the *BCO*, by making amendments to these bylaws spelling out the specific exceptions, as well as approving corporation bylaws in conformity with these exceptions.

1. Board of Trustees of the Insurance and Annuity Fund.

The Board of Trustees of the Insurance, Annuity and Relief Funds of the Presbyterian Church in America, hereinafter referred to as "Trustees", shall exercise such powers and conduct such business as delegated to it by the General Assembly from time to time. Specifically, but not in limitation thereof, the Trustees shall administer the Retirement plans, the group insurance plans and the ministerial relief programs of the Corporation. No action of the General Assembly or the Corporation shall conflict with provisions of the "Trust Agreement for the Annuity Fund for Ministers of the Presbyterian Church in America," the "Trust Agreement for the Annuity Fund for Lay Employees of the Presbyterian Church in America," "the Trust Agreement for the Money Purchase Pension Plan of the Presbyterian Church in America," "the Trust Agreement for the Voluntary Tax-Sheltered Annuity Plan of the Presbyterian Church in America," and "the Presbyterian Church in America Health and Welfare Benefit Trust" without amendment of said Trust Agreements as provided in the Trust Agreements.

The Trustees will make a report to each General Assembly through the Committee of Commissioners on Insurance, Annuities and Relief.

The Trustees shall be twelve (12) in number, divided into four (4) classes of three (3) men each serving for four (4) year terms. Trustees shall be eligible for re-election to a second four-year term after which there must be a one-year interval before further re-election. The Board may make requests to the Presbyteries to nominate specific men to the Board. The General Assembly shall elect at each Assembly a class of Trustees to begin service immediately following the conclusion of the Assembly. Each member of the Trustees must be either a Teaching Elder, Ruling Elder or Deacon in the Presbyterian Church in America. The Trustees are not subject to the provisions of the *BCO*, Chapter 15 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders.

2. The Board of Trustees of Covenant College shall consist of twenty-eight members. The members of the Board of Trustees are each elected to a four-year term. The Board is divided into four classes of seven men each such that the terms of one-fourth of the Board members expire each year. There is no required formula for dividing the members of a class between teaching and ruling elders. A Trustee may serve up to two successive terms, after which a one-year-off period. The General Assembly of the PCA may choose to elect Trustees to fill unfinished terms of Trustees who vacated their office before their term expired.

The Trustee who is elected to fill the unfinished term is eligible, if reelected, to serve one additional successive term, after which a one-year period must elapse before he is eligible for reelection. Up to four men of denominations with which the PCA is in ecclesiastical fellowship may be elected, one to each class. In addition, the Board may make requests to the Presbyteries to nominate specific men to the Board.

3. The Board of Trustees of Covenant Theological Seminary shall consist of not less than twelve and not more than thirty-two members [currently twenty-four]. The members of the Board of Trustees are each elected to a four-year term. The Board is divided equally into four classes, the terms of one-fourth of the Board members expiring each year. A Trustee may serve up to two successive terms, after which a one-year interval. The General Assembly of the PCA may choose to elect Trustees to fill unfinished terms of Trustees who vacated their office before their term expired. The Trustee who is elected to fill the unfinished term is eligible, if reelected, to serve one additional successive term, after which a one-year period must elapse before he is eligible for reelection. Each Trustee shall be an ordained teaching or ruling elder of the Presbyterian Church in America and elected by the General Assembly, except that up to two members of each class may be elders of denominations with which the PCA is in ecclesiastical fellowship. There is no required formula for dividing the members of a class between teaching and ruling elders. In addition, the Board may make requests to the Presbyteries to nominate specific men to the Board.
4. The number of the Directors of Ridge Haven, Inc. shall be ten (10), divided into five (5) classes of two (2) men each serving five (5) year terms. The General Assembly shall elect at each Assembly a Class of Directors to begin service immediately following the conclusion of the Assembly. Each member of the Board of Directors must be either a Teaching or Ruling Elder in the Presbyterian Church in America. The members of the Board of Directors of Ridge Haven are not subject to the BCO Chapter 14 relating to proportionate representation of all Presbyteries or for equal representation of Teaching and Ruling Elders. Directors shall be eligible for reelection to a second five year term after which there must be a one year interval before further reelection.
5. Investors Fund for Building and Development
Each member of the board of trustees must be either a TE or RE in the PCA. A trustee shall not be eligible for re-election to the board until 1 year after his term expires, except that, if a trustee has not served a full term or for at least two years of a two or three year term, he shall be eligible for immediate re-election at the end of such term; a trustee may otherwise serve non-consecutive terms without limit. Trustees shall be elected by a majority vote of the members of the General Assembly of the PCA in accordance with (including the additional qualifications specified in) the Bylaws, the Rules for Assembly Operations and the BCO of the PCA, all as duly amended from time to time. Nominations for the board of trustees shall be presented to the General Assembly by the nominating committee of the PCA.

ARTICLE V. FISCAL MATTERS.

Section 1. The fiscal year of the Corporation shall be from July 1 through June 30 of each year, commencing July 1, 1984. The General Assembly shall annually designate the auditors of the Corporation on recommendation from the Committee on Administration, which auditing firm shall make an audit of the financial affairs of the Corporation and of each Permanent Committee promptly following the close of each fiscal year. The expenses of such audit shall be prorated among the Corporation and each Permanent Committee.

Section 2. All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, savings and loan institutions, trust, or other depositories as the Permanent Committees by resolution may select.

Section 3. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers of the Corporation as the Committee on Administration shall designate. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of any of the Permanent Committees shall be signed by such representative of the Committee as the Committee by resolution shall designate.

ARTICLE VI. ECCLESIASTICAL MATTERS.

Section 1. The ecclesiastical Constitution of the Church is composed of: the *Westminster Confession of Faith*, the *Larger* and *Shorter Catechisms* as adopted by the General Assembly of the Presbyterian Church in America, and the *Book of Church Order* of the Presbyterian Church in America.

The provisions of the Constitution shall control over any provisions of these Bylaws that may be in conflict therewith.

ARTICLE VII. AMENDMENTS TO THE BYLAWS

These Bylaws may be amended by a majority vote at any annual or special meeting of the General Assembly.

PART IV**Page No.****MINUTES OF THE ELEVENTH GENERAL ASSEMBLY**

103 Reference under 11-39 to page 49 should be to page 72.

MINUTES OF THE TWELFTH GENERAL ASSEMBLY

93 Add 122ff to the end of line five.

417 Line three should read "As amended by the Twelfth General Assembly"

MINUTES OF THE THIRTEENTH GENERAL ASSEMBLY

356 Line three should read "Amended by the Thirteenth General Assembly"

MINUTES OF THE FOURTEENTH GENERAL ASSEMBLY

116 Recommendation 12 - last word of line one of Article III should be "of" not "on".

171 Recommendation 7 should read "be answered by our action in recommendation 6." not 4.

255 VI, B, 1. replace "Earl Witmer" with "Coordinator of the COA".

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